

Brief Chronological Synopsis

22. Paul at Corinth with Aquila and Priscilla, Epistle to Thimotheus. Paul quits Corinth for Ephesus (Acts 18:1-18).

23. Paul at Ephesus. Third missionary journey. Paul stays in Ephesus for two years. Epistle to Galatians and Phrygia. Paul at Ephesus for two years. Epistle to Colossians, and perhaps also Epistle to Galatians. Compelled by a tumult at Ephesus to leave for Macedonia (Acts xviii. 21-23).
24. Paul at Macedonia. Epistle to the Romans. He quits Corinth in the early part of the year, returns to Macedonia, revisits Philippi in company with Luke, and departs after Pentecost (Acts xx. 1-6). Leaves Troas, sails forward to Bosphorus, and arrives at Thessalonica (Acts xx. 13-16).
25. Paul at Thessalonica. Epistle to the Thessalonians. Paul is rescued by Claudius Lystra at the head of his troops. Defends himself before the Jews; is sent to Caesarea. Defends himself before Felix (Acts xxii. 1-30).
26. Paul still prisoner at Caesarea. Defends himself before Festus and Agrippa (Acts xxiii. 1-35). He is detained with other prisoners to the consular Julia. Voyage to Rome. Shipwreck at Malta, where he winters.
27. Paul for Rome. Visits Syracuse, Rhegium, Puteoli. At length he reaches Rome, and is placed under custody of the Praetorian prefect Burrus. Lives two years in his hired house (Acts xxv. 1-12).
28. Paul writes Epistle to the Ephesians and Colossians, to Philemon, and to Philippians.
29. Paul's Roman Imprisonment.

Masonic Concordance

A COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES, SHOWING ESPECIALLY THE RELATION OF THE BIBLE TO THE HISTORY, SYMBOLISM AND TEACHINGS OF FREEMASONRY.

COMPILED BY

C. C. Hunt, P.G.H.P. 33°

The Holy Bible and Freemasonry teach the same system of morality, veil it in allegory, and illustrate it by symbols. Consider the various definitions of Freemasonry and if it is not closely related to the Bible. For instance: Albert Pike: "Freemasonry is the subjugation of the human, that is, in man, by the Divine; the conquest of the appetites and passions by the moral sense and the reason; a continual effort, struggle, and warfare of the spiritual against the material and sensual."

George F. Moore: "Freemasonry is the science of life in a society of men, by signs, symbols, and ceremonies; having as its basis a system of morality and by the application of the principles of the builders' pose the perfecting of the greater building of the individual and the race."

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truths which the Bible teaches.

As in a university there is a relation between the various subjects taught and as no one subject can be taught without some reference to others, so in a Masonic Concordance of the Bible we must consider some Biblical subjects not directly connected with Masonry, and some Masonic matters that have no apparent relation to the Bible, but as a rule the subjects treated in this concordance will have some relation both to the Holy Bible and to Freemasonry.

It is the belief of the writer that both the Bible and Freemasonry teach the fatherhood of God and

the brotherhood of man, the resurrection of the body, and the immortality of the soul, but we must remember that Freemasonry does not prescribe the form which those doctrines shall take in any particular human mind; for instance, it does not state whether the resurrected body will be material or spiritual (I Cor. 15:35-58), leaving each person free to form his own opinion, provided only that he honestly seeks to know the truth.

We trust that a careful study of this concordance will give the reader a better understanding of both Masonry and the Bible.

C. C. HUNT, P.G.H.P. 33°

C. C. Hunt: "Freemasonry is an organized society of men systematically applying the principles of operative masonry and architecture to the science and art of character building." The principal difference between Biblical and Masonic method is one of scope. The Bible covers the entire field of human experience; Masonry emphasizes one part of that field. The Bible is a university in which all subjects are taught; Freemasonry is a classroom where only one subject is considered at a time. But as in the university there are certain fundamental truths or axioms which apply to each and every subject, so it is in the Bible; and Freemasonry, using the principles of the building, art to teach character building, must also apply the universal

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## GOD'S BUILDING

- 1 Cor. 3:9* "For we are workers together with God: ye are God's husbandry, ye are God's building."
- 2 Cor. 6:1* "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."
- 1 Cor. 3:10* "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon."
- Rom. 15:20* "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."
- Rev. 21:14* "And the wall of the city had twelve foundations, and in them the names of the Lamb."
- 1 Cor. 3:11* "For other foundations can no man lay than that is laid, which is Jesus Christ."
- Isa. 28:16* "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."
- Matt. 16:18* "And I say also unto thee, That thou art Peter, and upon this work I will build my church; and the gates of hell shall not prevail against it."
- Eph. 2:20* "And ye art built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."
- 1 Cor. 3:16, 17* "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."
- 1 Cor. 6:19* "What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"
- 2 Cor. 6:16* "And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."
- Eph. 2:21, 22* "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."
- 1 Pet. 2:5* "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

## EXPLANATION

**TOPICS TREATED** are arranged alphabetically and numbered consecutively. The numbered articles, if long, are divided arbitrarily into smaller articles, which are indicated by letters of the alphabet. If a lettered article is too long it, too, is subdivided and numbered.

This method has been followed for convenience in reference. It divides the work into topics and subtopics, and enables the reader to locate easily the exact reference he seeks. It is also a simple guide to cross references, eliminating unnecessary reading and saving time for the user.

### EXAMPLE:

**APRON.** See No. 940B.

This reference refers the reader to entry No. 940, **CLOTHING**, and to the subdivision "B" under that entry, which contains the reference "The apron of Paul healed the sick (Acts 19:12)."

## LIST OF ABBREVIATIONS

A.V.—Authorized Version	O.T.—Old Testament
Ch.—Chapter or Chapters	R.—Marginal Reference
Ms.—Manuscript	R.V.—Revised Version
Mss.—Manuscripts	Ver.—Verse
N.T.—New Testament	

## KEY TO PRONUNCIATION

ā as in āge, Ā'bel.	ī as in īdea, Shī-lo'ni.	ȳ as in stȳle, Ty'rus.
â as in senâte, Ā-bi'ah.	ı as in fın, Mıd'i-an.	ÿ as in pity, Syr-a-cuse'.
ă as in băt, Ad-o-ni'jah.	î as in vîrgın, O'phîr.	ç (soft) as in çite, Cy'rus.
â as in câre, Ār'a-rat.	ō as in ôld, Gô'shen.	c (hard) is not marked.
ā as in ārms, Tār'sus.	ö as in öbey, Gô-li'ath.	ğ (soft) as in ğem, Ğen'-
á as in pâst, Al'phâ.	ö as in ödd, He-ro'di-ön.	tile.
ą as in ąll, E'sau.	ô as in ôrb, Hôr.	ğ̄ (hard) as in ğet, Ğib'e-
ē as in mēte, Rē'gem.	ū as in ūse, Jū'dah.	on.
ē as in ēvent, E-li'as.	û as in ûp, ūz'za.	ğ̄ (z) as in muge, Mo'ğes.
ĕ as in mĕt, Hĕth.	û as in ūrn, Hūr.	ğ̄ (gs) as in ęxample, Al-
ē as in fern, Dēr'be.	ų as in ųde, Lu'bıms.	ęx-an'der.
ī as in vīne, An-a-ni'as.	ų as in full, Tap'pı-ah.	

# MASONIC CONCORDANCE

A comprehensive Concordance to the Holy Scriptures, showing especially the relation of the Bible to the history, symbolism and teachings of Freemasonry.

COMPILED BY

C. C. HUNT, P.G.H.P. 33°

1. **AAR'ON** [enlightened, mountaineer]. See Nos. 33, 51, 120D, 133B, 339, 849G, 1426, 1607, 2354L.

**A. MEANING.** The explanation of these definitions may be that, as the first and last sight of the sun is obtained from the mountain top, the two ideas of "light" and "mountain" became associated in the mind of man.

**B. MASONIC CONNECTION.** Since the symbolism of Freemasonry centers around the Temple of Solomon, and the priesthood of Aaron had charge of the ceremonies conducted in that Temple, the life and character of Aaron are of interest to Masons.

**C. FAMILY.** He was a great-grandson of Levi (Ex. 6:16-20). The second son of Levi was Kohath (v. 16); the oldest son of Kohath was Amram (v. 18), who was the father of Aaron and Moses (v. 20). Aaron was three years older than Moses (Ex. 7:7). They had a sister Miriam (Num. 26:59). (See also *Josh. 21:4, 10; 1 Chr. 6:2, 3; 23:13.*)

**D. MOSES' SPOKESMAN.** Ex. 4:14-31; 5:1-4; 7:1, 2. Aaron is first mentioned in Ex. 4:14, where he was appointed to be Moses' spokesman in the work of freeing his people from Egyptian slavery. In the Biblical account of this work we are usually told that "the LORD spoke unto Moses and Aaron," but sometimes it was to Aaron alone. (See Ex. 12:1; Lev. 10:8; 11:1; 15:1; 15:1; Num. 2:1; 4:1, 17; 13:1; 19:1; 20:12.)

**E. MARRIAGE AND CHILDREN.** During the absence of Moses in Midian, Aaron married Elisheba (or Elizabeth), daughter of Amminadab of Judah (Ex. 6:23), who bore him four sons, Nadab, Abihu, Eleazar, and Ithamar (1 Chr. 6:3; 24:1, 2). Eleazar became the father of Phinehas before Moses returned (Ex. 6:23-25). For record of his descendants, see Ex. 6:23, 25; 1 Chr. 6:3-15, 50-53; 24:1-31.

**F. ACCOMPANIES MOSES TO SINAI.** In the wilderness Aaron, with Nadab, Abihu, and seventy elders were summoned to accompany Moses to Mount Sinai (Ex. 24:1, 2, 9-11), but not to go on to the mount with him (Ex. 19:23, 24).

**G. HOLDS UP MOSES' HANDS.** Aaron and Hur held up Moses' hands during the battle which Joshua fought with Amalek (Ex. 17:8-13). In the English Masonic lectures this incident is mentioned to explain a certain sign given in the Second Degree.

**H. JUDGES ISRAEL.** Aaron judged Israel in the absence of Moses (Ex. 24:14). He was not very successful, for the people persuaded him

to make a golden calf for them to worship (Ex. 32:1-4; Deut. 9:20, 21; Acts 7:40).

**I. CONSPIRACY AGAINST.** Korah, of the tribe of Levi, and Dathan, Abiram, and On, of the tribe of Reuben, unsuccessfully conspired against Moses and Aaron and were burned to death (Num. 16:1-19, 35, 40) and swallowed by the earth (Num. 26:9, 10).

**J. ROD OF.**

1. Power of. The rod was a potent instrument in Aaron's hand to bring plagues upon the land of Egypt in order to make Pharaoh let the people go.

2. Miracles by. The rod became a serpent (Ex. 7:10); changed waters to blood (Ex. 7:20); caused the plagues of frogs, lice, flies (Ex. 8:5, 17, 24); and boils (Ex. 9:10).

3. It indicated the tribe that should be invested with the priesthood. Read Num. 16-18. In these chapters we are told that the exclusive right of the tribe of Levi to the priesthood was attested by the fact that Aaron's rod blossomed and bore fruit (Num. 17:8).

4. In ark. The rod was then ordered to be laid up before the ark of the testimony for a token. Later Jewish traditions, however, placed it in the ark. In *Heb. 9:4* we are told that the Holy of Holies "had the golden censer, and the ark of the covenant . . . wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (The Book of the Law). The contents of the Substitute Ark used in the Royal Arch Degree are the same as those listed in *Heb. 9:4*. See also No. 306A, B. **K. DEATH OF.** In *Deut. 10:6* it is said that Aaron died and was buried at Mosera. This was near but not on Mount Hor. In *Num. 33:30-37* we learn that there were seven stages between Moseroth and Mount Hor. (See also *Num. 20:27, 28; Deut. 32:50*). The Israelites mourned Aaron for thirty days (*Num. 20:29*). The Arabs still show the traditional site of his grave.

**L. DENIED ADMISSION TO CANAAN.** Because of their presumption in claiming the credit for producing water when they struck the rock at Meribah (*Num. 20:8-13*), neither Moses nor Aaron were permitted to enter the Promised Land (*Num. 20:12, 23-29*). Aaron was taken to Mount Hor where he died after transferring his office to his son Eleazar. He was 123 years old at the time of his death (*Num. 33:39*).

**M. IN ROYAL ARCH MASONRY.** In the Royal Arch Degree Aaron is mentioned in connection with the memorials placed in the Ark of the Covenant which were: 1. a pot of manna (*Ex. 16:33, 34*), 2. the rod which budded (*Num.*

17), and 3. the tables of the covenant (*Heb.* 9:4).  
**N. GARMENTS OF.** See No. 747D.  
**O. MISCELLANEOUS.** 1. Inspiration of Aaron, *Ex.* 12:1; *Lev.* 10:8; 11:1; 13:1; 15:1; *Num.* 2:1; 4:1, 17; 18:1; 19:1; 20:12. 2. Priesthood of Aaron, *Ex.* 28:1; 29:9; *Num.* 17:1-13; 18:1; *Ps.* 99:6; *Heb.* 5:4. It was inferior to the Priesthood of Christ (*Heb.* 5-7). 3. Consecration to the priesthood, *Ex.* 28:29; *Lev.* 8. Enters upon the office, *Lev.* 9. Duties of, *Ex.* 30:7, 8. 4. Descendants ordained to be priests forever, *Ex.* 28:40-43; 29:9; *Num.* 3:3; 18:1; 1 *Chr.* 23:13; 2 *Chr.* 26:18. 5. Blessed the people, *Lev.* 9:22; *Num.* 6:23. 6. Interceded for Miriam, See 2089; *Num.* 12:11, 12. Miriam was stricken with leprosy for questioning the authority of Moses (*Num.* 12:1-10) but was healed at the intercession of Aaron and Moses (*Num.* 12:11-15). 7. Jealous of Moses, *Num.* 12:1-13. 8. Unauthorized credit, assumed to himself the power to bring water from the rock, *Num.* 20:10-12. 9. Sin of sons. Two of his sons, Nadab and Abihu, were struck dead for conducting the ceremonies of the altar improperly (*Lev.* 10:1, 2) and Aaron was forbidden to mourn their death (*Lev.* 10:6, 19). Two others, Eleazar and Ithamar, censured by Moses, *Lev.* 10:16. 10. Stayed the plague, *Num.* 16:46-48. 11. Character of, *Ps.* 106:16. 12. Not to drink wine, *Lev.* 10:8, 9. 13. Chosen by God, *Ps.* 105:26; *Heb.* 5:4. 14. The people murmured against him, *Ex.* 5:20, 21; 16:2-10; *Num.* 14:2-5, 10; 16:3-11, 41; 20:2; *Ps.* 106:16. See also Nos. 55A, 1025B4.  
**2. AAR'ON-ITES** [descendants of Aaron], 1 *Chr.* 12:27.  
**A. LEADER OF.** The descendants of Aaron are so called in 1 *Chr.* 12:27 where we learn that their leader Jehoiada with 3,700 men and others joined David in Ziklag (v. 20), accompanied him to Hebron (v. 38), and made him king. Zadok, another Aaronite, later became the leader of the Levites (Aaronites) (1 *Chr.* 27:17).  
**B. CITIES OF.** The Aaronites had thirteen cities assigned to them (*Josh.* 21:13-19), viz., Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Bethshemesh out of Judah and Simeon (*Josh.* 21:9), and Gibeon, Geba, Anathoth, and Almon from the tribe of Benjamin (*Josh.* 21:17, 18).  
**C. HIGH PRIESTHOOD.** The high priesthood continued in the family of Eleazar, the third son of Aaron, until the time of Eli, who is reported to have been of the family of Ithamar, Aaron's youngest son. It was restored to the family of Eleazar when Zakok was appointed high priest after the dismissal of Abiathar (1 *Kin.* 2:35), as had been foretold in 1 *Sam.* 2.  
**D. THE MOTHER OF John the Baptist** was an Aaronite (*Luke* 1:5).  
**3. AB** [father].  
**A. Part of the name of Hiram Abif** which in 2 *Chr.* 4:16 is translated "Hiram his father."  
**B. The name of the fifth month** of the Jewish civil year, corresponding to July and August. See No. 2101.  
**4. A-BAD'DON.** A Hebrew word meaning "destruction." It is the second of seven Hebrew names for the place of the dead. It is a significant word in some Masonic degrees (*Rev.* 9:11).  
**5. A-BAG'THA.** A Persian, *Est.* 1:10.  
**6. AB'AN-NA and PHAR'PAR.** Rivers of Damascus, 2 *Kin.* 5:12.  
**7. AB'AR-RAH.** One "of the passages of Jordan," *Judo.* 12:5. (See also *John* 1:29.)  
**8. AB'AR-RIM** [regions beyond]. A term applied to mountains beyond (east of) Jordan, *Num.* 27:12; 33:47, 48.  
**9. ABASE.** *Job* 40:11, behold proud, and a. him. *Is.* 31:4, lion will not a. himself.

*Ezek.* 21:26, and a. him that is high.  
*Dan.* 4:37, walk in pride, he is able to a.  
*Matt.* 23:12; *Luke* 14:11; 18:14, exalt himself shall be a.  
*Phil.* 4:12, I know how to be a.  
 2 *Cor.* 11:7, offence in a. himself.  
**10. ABATED.** *Gen.* 8:3, 8, 11, waters were a. *Lev.* 27:18, be a. from thy estimation. *Deut.* 34:7, nor was Moses' force a. *Judg.* 8:3, then their anger was a.  
**11. AB'BA** [father]. Applied to God, *Mark.* 14:36; *Rom.* 8:15; *Gal.* 4:6.  
**12. AB'DA** [servant]. A word used in some Masonic degrees.  
**A.** He was the father of Adoniram (1 *Kin.* 4:6).  
**B.** Another Abda is mentioned in *Neh.* 11:17, who is called Obadiah in 1 *Chr.* 9:16.  
**13. AB'DE-EL** [servant of God], *Jer.* 36:26. Also written Abdiel. An angel of the same name was faithful when Satan and other angels rebelled (see Milton's "Paradise Lost," Book V, lines 894-7), and his name became a symbol of faithfulness.  
**14. AB'DI** [my servant], 1 *Chr.* 6:44; 2 *Chr.* 29:12.  
**15. AB'DI-EL** [servant of God]. Also written Abdeel, 1 *Chr.* 5:15.  
**16. AB'DON** [servile].  
**A. A JUDGE OF ISRAEL,** *Judg.* 12:13.  
**B. A TOWN OF Asher,** *Josh.* 21:30; 1 *Chr.* 6:74.  
**C. THE BENJAMITE,** 1 *Chr.* 8:23, 30; 9:36.  
**D. ONE OF JOSIAH'S MESSENGERS,** 2 *Chr.* 34:20. See No. 98B.  
**17. A-BED'NE-GO** [servant of Nego]. One of the three Hebrew captives, *Dan.* 1:7; 3:12.  
**18. AB'EL** [meadow]. A stony place in a field where the ark was left by the Philistines, 1 *Sam.* 6:18. The name, See No. 1948E5.  
**19. AB'EL = BETH-MA'A-CHAH** [meadow by Bethel-Maachah], 1 *Kin.* 15:20.  
**20. AB'EL = MA'IM** [meadow of the waters], 2 *Chr.* 16:4.  
**21. AB'EL = ME-HO'LAH** [dance meadow]. North part of Jordan valley, 1 *Kin.* 4:12. Birthplace of Elisha, 1 *Kin.* 19:16.  
**22. AB'EL = MIZ'RA-IM** [meadow of Egypt]. Mourning of the Egyptians, *Gen.* 50:11.  
**23. AB'EL = SHIT'TIM** [acacia meadow], *Num.* 33:49.  
**24. AB'EB or E'BÉZ** [gleam, conspicuous], *Josh.* 19:20.  
**25. ABHOR.** *Lev.* 26:11, my soul shall not a. you.  
 1 *Sam.* 27:12, made his people to a. him. *Job* 42:6, I a. myself and repent. *Ps.* 5:6, Lord will a. bloody man. *Ps.* 119:163, I hate and a. lying. *Prov.* 24:24, nations shall a. him. *Jer.* 14:21, do not a. us for name's sake. *Amos* 6:8, I a. the excellency of Jacob. *Rom.* 12:9, a. that which is evil. *Ex.* 5:21, made savour to be a. *Job* 19:19, my inward friends a. me. *Ps.* 89:38, thou hast cast off and a. *Prov.* 22:14, a. of the Lord shall fall therein. *Ezek.* 16:25, made thy beauty to be a. *Is.* 66:24, an a. to all flesh.  
**26. ABI** [my father]. Wife of Ahaz and mother of Hezekiah, 2 *Kin.* 18:2. Called Abijah [Jah is father] in 2 *Chr.* 29:1.  
**27. A-BI'A, A-BI'AH** [Jah is father].  
**A. THE SECOND SON OF Samuel,** 1 *Sam.* 8:2; 1 *Chr.* 6:28.  
**B. WIFE OF HEZRON,** 1 *Chr.* 2:24.  
**C. SON OF REHOBOAM,** 1 *Chr.* 3:10; *Matt.* 1:7; called Abijam in 1 *Kin.* 14:31; 15:1, 7, 8.  
**D. GRANDSON OF BENJAMIN,** 1 *Chr.* 7:8.

**E. A PRIEST** in the time of David, *1 Chr.* 24:10; *Luke* 1:5.

28. **Ā'BI' = ĀL'Ā'Ā'ON** [father of strength]. One of David's mighty men, *2 Sam.* 23:31, called Abiel in *1 Chr.* 11:32.

29. **Ā-BĪ'Ā-SĀPH** [father of gathering].  
**A. THIRD SON** of Korah, *Ex.* 6:24.  
**B. GREAT GRANDSON** of Korah, called Ebiasaph in *1 Chr.* 6:23, 37; 9:19.

30. **Ā-BĪ'Ā-THĀR** [excellent father]. See *Nos.* 2C, 48.  
 The priest, *1 Sam.* 23:9.  
 Escapes Saul's vengeance, *1 Sam.* 22:20.  
 Faithful to David, *1 Sam.* 23:6; 30:7; *2 Sam.* 15:24.  
 Follows Adonijah, *1 Kin.* 1:7.  
 Deposed by Solomon, *1 Kin.* 2:26.

31. **Ā'BĪB** [sprouting, budding]. Name of the first Hebrew month, the passover month, *Ex.* 13:4; 23:15; 34:18. See *No.* 2101B.

32. **Ā-BĪ'DĀ** [father of knowledge]. Fourth son of Midian, *Gen.* 25:4; *1 Chr.* 1:33.

33. **ĀB'I-DĀN** [father of judgment]. A Benjamite appointed with Moses and Aaron to number the people, *Num.* 1:11; 2:22; 7:60; 10:24.

34. **ABIDE.** *Gen.* 44:33, let servant a. instead.  
*Ex.* 16:29, a. every man in his place.  
*Num.* 24:2, he saw Israel a.  
*Num.* 31:19, a. without camp seven days.  
*Num.* 35:25, a. in city of refuge.  
*1 Sam.* 5:7, ark shall not a. with us.  
*Job* 24:13, nor a. in paths of light.  
*Ps.* 15:1, who shall a. in tabernacle.  
*Ps.* 91:1, shall a. under the shadow.  
*Prov.* 15:31, ear that heareth reproof a.  
*Eccles.* 1:4, the earth a. for ever.  
*Eccles.* 8:15, eat, drink, merry, a. with him of his labour.  
*Jer.* 42:10, if ye will still a. in this land.  
*Jer.* 49:18, 33; 50:10, no man a.  
*Hos.* 3:3, shalt a. many days.  
*Joel* 2:11, day terrible, who can a. it?  
*Matt.* 10:11; *Mark.* 6:10; *Luke* 9:4, there a.  
*Luke* 2:8, shepherds a. in the field.  
*Luke* 19:5, I must a. at thy house.  
*Luke* 24:29, a. with us.  
*John* 3:36, wrath of God a. on him.  
*John* 5:38, have not his word a. in you.  
*John* 14:16, another Comforter, that he may a.  
*John* 15:6, if a man a. not in me.  
*Acts* 16:15, to my house and a.  
*1 Cor.* 3:14, if any man's work a.  
*1 Cor.* 13:13, now a. faith, hope, charity.  
*2 Tim.* 2:13, yet he a. faithful.  
*1 John* 3:6, whosoever a. in him, sinneth not.  
*1 John* 3:15, no murderer hath eternal life a. in him.  
 cf. befall, *Acts* 20:22.

35. **ABIDING blessings.** See *No.* 1086E.

36. **Ā-BĪ'EL** [God is father].  
**A. GRANDFATHER OF SAUL**, *1 Sam.* 9:1.  
**B. GRANDFATHER OF ABNER**, *1 Sam.* 14:51.

**C. ONE OF DAVID'S MIGHTY MEN**, *1 Chr.* 11:32. See *No.* 28.

37. **Ā-BĪ'Ē'ZĒR** [father of help].  
**A. DESCENDANT OF MANASSEH**, *Josh.* 17:2; *1 Chr.* 7:18; probably the same as Jeezer, son of Gilead, *Num.* 26:30.  
**B. A DISTRICT IN MANASSEH**, *Judg.* 6:34; 8:2.  
**C. A NATIVE OF ANATHOTH** in Benjamin, *2 Sam.* 23:27; *1 Chr.* 11:28; 27:12.

38. **Ā'BI-Ē'Z'RĪTES**, descendants of Manasseh, *Judg.* 6:11, 24; 8:32.

39. **ABIF** [his father], *2 Chr.* 2:13; 4:16. See *No.* 1553A.

40. **ĀB'Ī-GĀIL** [father of joy]. Wife of Nabal, her character, *1 Sam.* 25:3.  
 Becomes David's Wife, *1 Sam.* 25:39.  
 Daughter of Nahash, *2 Sam.* 17:25.  
 And mother of Amasa, *2 Sam.* 17:25.  
 Sister of David, *1 Chr.* 2:16.

41. **ĀB-I-HĀ'IL** [father is strength].  
**A. A LEVITE**, *Num.* 3:35.  
**B. WIFE OF ABISHUR**, *1 Chr.* 2:29. See *No.* 56.  
**C. HEAD OF A FAMILY** of the tribe of Gad, *1 Chr.* 5:14.  
**D. A DAUGHTER OF ELIAB**, David's brother, *2 Chr.* 11:18.  
**E. FATHER OF ESTHER**, *Est.* 2:15; 9:29.

42. **Ā-BĪ'HŪ** [my father is He]. See *Nos.* 1E, F, O9.  
 Son of Aaron, offers strange fire, and dies, *Lev.* 10:1, 2.  
 Son of Aaron, *Ex.* 6:23; *Num.* 3:2; *1 Chr.* 24:2.  
 Appointed with his father Aaron and with his brothers to priest's office, *Ex.* 28:1.  
 Offers strange fire before Lord, *Lev.* 10:1.  
 Consumed by fire with Nadab, *Lev.* 10:2; *Num.* 3:4; 26:61; *1 Chr.* 24:2.

43. **Ā-BĪ'HŪD** [father of majesty]. See *No.* 59B. Son of Bela, son of Benjamin, *1 Chr.* 8:3.

44. **Ā-BĪ'JAH** or **Ā-BĪ'JĀM** [Jah is father].  
**A. SON OF JEROBOAM**, *1 Kin.* 14:1-17.  
**B. A PRIEST** in David's time, *1 Chr.* 24:10; 26:20.  
**C. SON OF REHOBAM**, *1 Kin.* 15:1; *2 Chr.* 11:20, 22; 12:16; 13:14; 14:1.  
**D. MOTHER OF HEZEKIAH**, *2 Chr.* 29:1.  
**E. A PRIEST** who sealed the covenant with Nehemiah, *Neh.* 10:7.  
**F. A PRIEST** who returned from Babylon with Zerubbabel, *Neh.* 12:1-4, 12-17.

45. **ĀB-Ī-LE'NE** [region of Abila]. A province in the extreme northeast of Palestine, named from the city Abila, about twenty miles northwest of Damascus, *Luke* 3:1.

46. **ABILITY.** See *No.* 1086I.  
*Lev.* 27:8, according to his a.  
*Ezra* 2:69, they gave after their a.  
*Neh.* 5:8, we after our a.  
*Dan.* 1:4, had a. to stand in the palace.  
*Matt.* 25:15, to every man according to a.  
*Acts* 11:29, according to a. to send.  
*1 Pct.* 4:11, as of the a. God giveth.  
 A Mason must have ability to absorb blessings as the grass absorbs the dew of Hermon.

47. **Ā-BĪM'Ā-EL** [father is God.] A son of Joktan of the family of Shem, *Gen.* 10:26-28; *1 Chr.* 1:20-22.

48. **Ā-BĪM'Ē-LECH** [king's father]. See *No.* 2059B.  
**A. KING OF GERAR** in time of Abraham, *Gen.* 20:2-18.  
**B. ANOTHER KING** in the time of Isaac, *Gen.* 26:1-33.  
**C. SON OF GIDEON**, *Judg.* 8:30, 31; 9:1-6; 10:1; *2 Sam.* 11:21.  
**D. SON OF ABIATHAR**, *1 Chr.* 18:16.  
**E. KING OF GATH**, title to *Ps.* 34. See *1 Sam.* 21:10.

49. **Ā-BĪN'Ā-DĀB** [noble father]. See *No.* 238A.  
**A. AN ISRAELITE** of the tribe of Judah in whose house the ark was placed after it was returned by the Philistines, *1 Sam.* 7:1; *2 Sam.* 6:3, 4; *1 Chr.* 13:7.  
**B. BROTHER OF DAVID**, *1 Sam.* 16:8; 17:13; *1 Chr.* 2:13.  
**C. SON OF SAUL**, *1 Sam.* 31:2; *1 Chr.* 8:33; 9:39; 10:2.  
**D. FATHER** of one of Solomon's officers, *1 Kin.* 4:11.

50. **Ā-BĪN'Ō-ĀM** [father of pleasantness]



Father of Barak, who defeated Jabin's army, *Judg.* 4:6, 12; 5:1, 12.

51. **Ā-BĪ'RĀM** [high father]. See Nos. 11, 339.

A. A **REUBENITE** who, with others, conspired against Moses and Aaron, *Num.* 16:1, 12, 24-35; 26:9; *Deut.* 11:6; *Ps.* 106:17.

B. **FIRST-BORN SON** of Hiel, who was sacrificed when his father laid the foundation of Jericho, *1 Kin.* 16:34. (See also *Josh.* 6:26.)

52. **ĀB'Ī-SHAG** [father of wandering]. A beautiful virgin who nursed David in his old age (*1 Kin.* 1:3, 15) and caused the death of Adonijah (*1 Kin.* 2:17, 21, 22-25).

53. **Ā-BĪSH'Ā-I** [father of wealth].  
A. A **SON** of David's sister Zeruiah and a brother of Joab, *1 Chr.* 2:16.

B. **PREVENTED** from slaying Saul, *1 Sam.* 26:9; and

C. **SHIMEI**, *2 Sam.* 16:9-11; 19:21, 22.

D. **VALIANT DEEDS** of, *2 Sam.* 21:17; 23:18; *1 Chr.* 11:20; 18:12.

54. **Ā-BĪSH'A-LŌM** [father of peace]. Father-in-law of Jeroboam, *1 Kin.* 15:2, 10, called Absalom in *2 Chr.* 11:20, 21.

55. **Ā-BĪSH'U-A** [father is wealth].

A. **GREAT-GRANDSON OF AARON**, *1 Chr.* 6:4, 5, 50; *Ezra* 7:5.

B. **GRANDSON OF BENJAMIN**, *1 Chr.* 8:4.

56. **ĀB'Ī-SHUR** [father is: a wall, a mason?]. A son of Shammai of the tribe of Judah, *1 Chr.* 2:28, 29. See Nos. 41B, 221.

57. **ĀB'Ī-TAL** [father of dew]. Wife of David, *2 Sam.* 3:4; *1 Chr.* 3:3.

58. **ĀB'Ī-TŪB** [father of goodness]. A Benjamite, *1 Chr.* 8:11.

59. **Ā-BĪ'UD** [father of honor].

A. **SON OF ZERUBBABEL**, *Matt.* 1:13. Omitted from list in *1 Chr.* 3:19.

B. **ABIHUD**, son of Bela, *1 Chr.* 8:3.

60. **ABJECTS** [slanders], *Ps.* 35:15.

61. **ABLE**. *Ex.* 18:21, provide out of people a. men.

*Ex.* 18:25, Moses chose a. men.

*Deut.* 16:17, every man give as he is a.

*Josh.* 23:9, no man been a. to stand.

*1 Sam.* 6:20, who is a. to stand before God?

*1 Kin.* 3:9, who is a. to judge?

*2 Chr.* 2:6, who is a. to build?

*Prov.* 27:4, who is a. to stand before envy?

*Dan.* 3:17; 6:20, God is a. to deliver.

*Amos* 7:10, land not a. to bear his words.

*Matt.* 3:9, God is a. of these stones.

*Matt.* 9:28, believe ye that I am a.?

*Matt.* 20:22, are ye a. to drink of cup?

*Matt.* 22:46, no man was a. to answer.

*Luke* 12:26, not a. to do least.

*John* 10:29, none is a. to pluck.

*Acts* 6:10, not a. to resist wisdom.

*Rom.* 8:39, a. to separate us from love of God.

*1 Cor.* 10:13, tempted above that ye are a.

*2 Cor.* 3:6, a. ministers of New Testament.

*Eph.* 3:18, a. to comprehend with all saints.

*Phil.* 3:21, a. to subdue all things.

*Heb.* 2:18, a. to succour them that are tempted.

*Heb.* 7:25, a. to save to the uttermost.

*James* 4:12, a. to keep you from falling.

*Jude* 24, a. to open book.

*Rev.* 5:3, no man a. to open book.

*Rev.* 6:17, who shall be a. to stand?

62. **ĀB'NER** [father of light].  
A. **COUSIN OF SAUL**, commander of his army, *1 Sam.* 14:50; 17:55; 20:25; 26:5. See Nos. 36B, 818C.

B. **TAUNTED BY DAVID**, *1 Sam.* 26:14-16.

C. **MAKES ISH-BOSHETH KING**, *2 Sam.* 2:8.

D. **JOINS DAVID**, *2 Sam.* 3:8-12.

E. **SLAIN BY JOAB**, *2 Sam.* 3:27.

F. **LAMENTED BY DAVID**, *2 Sam.* 3:31.

(See also *2 Sam.* 2-3; 4:1, 12; *1 Kin.* 2:5, 32; *1 Chr.* 8:33; 27:31.)

63. **ABODE**. *2 Kin.* 19:27; *Is.* 37:28, I know thy a.

*Num.* 20:1, the people a. in Kadesh.

*Num.* 25:1, Israel a. in Shittim.

*John* 14:23, we will come, and make our a.

*Gen.* 49:24, his bow a. in strength.

*Ex.* 24:16, glory of the Lord a. on Sinai.

*Judg.* 21:2, people a. there before God.

*1 Sam.* 7:2, ark a. in Kirjath-jearim.

*Ezra* 8:15, we a. in tents three days.

*Luke* 1:56, Mary a. with her.

*John* 1:32, Spirit, and it a. on him.

*John* 1:39, they came and a. with him.

*John* 8:44, a murderer, and a. not in truth.

*Acts* 14:3, long time a. speaking boldly.

*Acts* 18:3, Paul a. with them, and wrought.

64. **ABOLISH**. *Is.* 2:18, idols he shall utterly a.

*Is.* 56:6, my righteousness shall not be a.

*Ezek.* 6:6, your works may be a.

*2 Cor.* 3:13, end of that which is a.

*Eph.* 2:15, a. in his flesh the enmity.

*2 Tim.* 1:10, Christ who hath a. death.

65. **ABOMINABLE**. *Lev.* 11:43, not make yourselves a. with.

*Deut.* 14:3, shalt not eat any a. thing.

*Job.* 15:16, how much more a. is man?

*Ps.* 14:1; 53:1, they have done a. works.

*Is.* 14:19, cast out like an a. branch.

*Is.* 65:4, froth of a. things.

*Jer.* 44:4, this a. thing that I hate.

*Jer.* 16:18, filled land with carcasses of detestable and a. things.

*Mic.* 6:10, scant measure that is a.

*Tit.* 1:16, in works they deny him being a.

*1 Pet.* 4:3, walked in a. idolatries.

*Rev.* 21:8, unbelieving and the a. and murderers.

66. **ABOMINABLY**. *1 Kin.* 21:26, Ahab did very a. in following idols.

67. **ABOMINATION OF DESOLATION**.

A. *Matt.* 24:15; *Mark* 13:14, probably a reference by our Lord to *Dan.* 9:27; 11:31; 12:11—

passages which describe the profanation of the Temple at Jerusalem on December 15, 168 B.C., at the hands of Antiochus Epiphanes by the setting up, on the site of the altar of burnt offering, of a heathen altar to the honor of the pagan god Zeus, followed by the sacrifice upon it of swine, the unclean animal.

B. **THE PROPHETIC USE** of the phrase "abomination of desolation" (Heb.). The abominable thing which maketh desolate is variously interpreted. Some see in it merely an indication of the approaching laying waste of Jerusalem and destruction of the Temple, which occurred in A.D. 70. Some refer it to the profanities and internecine strife of the Zealots or Patriotic Jewish party which preceded that destruction. Others refer it to the introduction of the Roman Standards which, having an image carved upon them, violated the commandment. Generally now, however, the words are taken in connection with the murder of our Lord's brother, James, in the Temple Courts fulfilled the prophecy and, completing the breach between Jews and Christians, led the latter to retire from Jerusalem to Pella beyond Jordan.

68. **ABOMINATION OF OFFERINGS**, *Lev.* 7:18; *Deut.* 17:1; 23:18; *Prov.* 15:8; *Is.* 1:13; 41:24.

Defilement, *Deut.* 24:4; *Prov.* 16:12; *Is.* 66:17; *Ezek.* 16; *Rev.* 21:8, 27.

Idolatry, *Deut.* 7:25, 26; 27:15; *1 Kin.* 11:5; *2 Kin.* 23:13; *Ezek.* 18:12; *Mal.* 2:11.

Pride and falsity, *Prov.* 3:32; 6:16-18; 11:1, 20; 16:5; 17:15; 20:10, 23.

Of the heathen censured, *Lev. 18:26; Deut. 18:9; 1 Kin. 14:24; Col. 5:3.*

Of Jerusalem described, *Is. 1; 13; Jer. 2; Ezek. 5:11; 7:8; 11:18; 23:36; Hos. 9:10.*

Prayer of the wicked, *Prov. 23:9.*

Of desolation foretold, *Dan. 11:31; 12:11; Matt. 24:15; Mark 13:14.*

*Gen. 43:32; 46:34*, a. to Egyptians.

*Gen. 7:18; 11:10, 41*, be an a. to you.

*Deut. 7:25*, it is a. to the Lord.

*Deut. 25:16*, all that do unrighteously are a.

*Prov. 8:32; 11:20*, the froward a. to the Lord.

*Prov. 8:7*, wickedness an a. to my lips.

*Prov. 15:8, 9, 26*, sacrifice, etc., of wicked a.

*Prov. 28:9*, even his prayer shall be a.

*Is. 44:19*, the residue thereof an a.

*Ezek. 38:29*, land desolate because of a.

*Dan. 11:31; Matt. 24:15; Mark 13:14*, a. of desolation.

*Luke 16:15*, esteemed among men, a. in sight of God.

*Rev. 21:27*, not enter that worketh a.

69. **ABOUND.** *Prov. 28:20*, faithful shall a. with blessings.

*Matt. 24:12*, because iniquity shall a.

*Rom. 5:20*, that the offence might a.

*Rom. 15:13*, that ye may a. in hope.

*1 Cor. 15:58*, always a. in work of the Lord.

*2 Cor. 1:5*, as sufferings a., so consolation a.

*Phil. 4:12*, I know how to a.

*2 Pet. 1:8*, these things be in you, and a.

*Rom. 5:15*, grace by Jesus Christ hath a. to many.

70. **ABOVE.** *Ex. 20:4; Deut. 5:8*, thing that in heaven a.

*Deut. 4:39*, God in heaven a.

*Deut. 28:13*, a. only and not beneath.

*1 Kin. 8:23*, no God like thee in heaven a.

*Job 31:28*, have denied the God a.

*Psa. 138:2*, magnified thy word a.

*Prov. 8:28*, established the clouds that a.

*Prov. 15:24*, way of life a. to the wise.

*Matt. 10:24; Luke 6:40*, disciple not a. master.

*John 3:31*, He that cometh from a. is a. all.

*John 8:23*, I am from a.

*John 19:11*, power given thee from a.

*Gal. 4:26*, Jerusalem a. is free.

*Eph. 4:6*, one God who is a. all.

*Col. 3:2*, set your affection on things a.

*James 1:17*, every perfect gift is from a.

71. **Ā'BRĀ-HĀM** [father of a multitude]. See *Nos. 48A, 859, 1041B, 1160, 1367B, 1566D2, 1615, 1878, 2059B, 3031T.*

A. Altar of, See *No. 314Q.*

Burial place. See *No. 819A.*

Euclid and Abraham. See *No. 2241G.*

Sacrifice of. See *No. 2108C.*

(Abram) born, *Gen. 11:27*, called by God, and sent to Canaan, *Gen. 12:1-5.*

Goes down to Egypt, *Gen. 12:10.*

Makes his wife pass for his sister, *Gen. 12:13; 20:2.*

Dispute with and separation from Lot, *Gen. 13:7-11.*

Receives the promise, *Gen. 13:14-17; 15:5.*

Rescues Lot from captivity, *Gen. 14:14-16.*

Blessed by Melchizedek, king of Salem, *Gen. 14:19; Heb. 7:1.*

His faith counted for righteousness, *Gen. 15:6.*

God's covenant with him, *Gen. 15:18; 17; Psa. 105:9.*

He and his household circumcised, *Gen. 17:23-27.*

Entertains angels, *Gen. 18.*

Pleads for Sodom, *Gen. 18:23.*

Dismisses Hagar and Ishmael, *Gen. 21:14.*

His faith in offering Isaac, *Gen. 22.*

Purchases Machpelah for a buryingplace, *Gen. 23.*

Sends for a wife for his son, *Gen. 24.*

Invests Isaac with all his goods, *Gen. 25:5.*

Death, *Gen. 25:8.*

His posterity, *Gen. 25:1-4.*

Testimonies to his faith and works, *Is. 41:8; 51:2; John 8:39-58; Acts 7:2; Rom. 4; Gal. 3:6; Heb. 11:8; James 2:21-24.*

**B. MASONICALLY**, Abraham is honored for his faith in God, a fundamental requirement in Masonry. He was called the friend of God (*2 Chr. 20:7; Is. 41:8*). Like Abraham also, Masons are looking "for a city which hath foundations, whose builder and maker is God" (*Heb. 11:8-10*).

72. **Ā'BRĀM** [exalted father], *Gen. 11:27.*

73. **ĀB'SA-LŌM** or **A-BISH'A-LŌM** [father of peace], *2 Sam. 3:3; 1 Kin. 15:2.* See *Nos. 54, 74, 339.*

Son of David, *2 Sam. 3:3.*

Slays Ammon, *2 Sam. 13:28.*

Conspires against David, *2 Sam. 15.*

David flies from, *2 Sam. 15:17.*

Caught by hair in an oak, *2 Sam. 18:9.*

Slain by Joab, *2 Sam. 18:14.*

Lamented by David, *2 Sam. 18:33; 19:1.*

74. **ABSALOM'S PILLAR**, a monument or tomb set up by Absalom during his lifetime in the King's Dale (*cf. Gen. 14:17*) as a memorial to himself. Possibly this may have been something in the nature of a sanctuary where funeral rites were performed. As, however, such rites were celebrated by sons or descendants, it is strange that his action should be explained by the fact that he had no son, *2 Sam. 18:18*. But see *2 Sam. 14:27* for his three sons. Probably the monument was erected at a later date and became through process of time associated with the name of Absalom. The King's Dale is in the valley of the Kedron, at the foot of Mount Olivet, near Jerusalem.

75. **ABSENT.** See *No. 1308.*

*Gen. 31:49*, when we are a. one from another.

*1 Cor. 5:3*, as a. in body.

*2 Cor. 5:8*, willing to be a. from body.

*2 Cor. 10:1*, being a. am bold towards you.

*2 Cor. 5:6*, a. from the Lord.

*Col. 2:5*, a. in body.

Absence of oil was a symbol of sadness, *2 Sam. 14:2; Dan. 10:2, 3; Matt. 6:17, 18.*

76. **ABSTAIN, ABSTINENCE.** *Acts 15:20, 29*, a. from pollutions of idols.

*1 Thess. 5:22*, a. from all appearance of evil.

*1 Tim. 4:3*, commanding to a. from meats.

*1 Pet. 2:11*, a. from fleshly lusts.

*Acts 27:21*, after long a. Paul stood forth.

77. **ABUNDANCE.** *Deut. 33:19*, suck of the a. of the seas.

*1 Sam. 1:16*, out of a. of my complaint.

*1 Kin. 18:41*, sound of a. of rain.

*Psa. 72:7*, a. of peace.

*Eccles. 5:10*, loveth a. with increase.

*Eccles. 5:12*, a. of rich not suffer to sleep.

*Is. 60:5*, the a. of the sea shall be.

*Is. 66:11*, with the a. of her glory.

*Matt. 12:34; Luke 6:45*, out of a. of heart.

*Matt. 13:12; 25:29*, he shall have more a.

*Luke 12:15*, life consisteth not in a.

*2 Cor. 8:2*, a. of their joy abounded.

*2 Cor. 12:7*, through a. of revelations.

78. **ABUNDANT.** *Ex. 34:6*, Lord God a. in goodness.

*Is. 56:12*, as this day and more a.

*1 Tim. 1:14*, grace was exceeding a.

*1 Pet. 1:3*, according to his a. mercy.

79. **ABUNDANTLY.** *Gen. 1:20*, let waters bring forth a.

*Job. 36:28*, clouds drop and distil a.

*Psa. 36:8*, a. satisfied with fatness.

*Psa. 145:7*, a. utter the memory.

Is. 55:7, he will a. pardon.  
 John 10:10, might have life more a.  
 1 Cor. 15:10, I laboured more a. than.  
 Eph. 3:20, able to do exceeding a.  
 Tit. 3:6, shed a. through Jesus Christ.  
 2 Pet. 1:11, entrance ministered a.

80. ABUSE. 1 Sam. 31:4, lest uncircumcised a. me.  
 1 Cor. 7:31, use world as not a.  
 1 Cor. 9:18, that I a. not my power.

81. ACACIA.  
 A. **THE SHITTIM WOOD** of the Bible. See Nos. 796C, 853.  
 B. **IT IS AN EVERGREEN**, symbol of initiation, innocence, and immortality, in the Bible called the "shittah" (plural "shittim") tree. The word in the singular is found only once (Is. 41:19).  
 C. **BOTH IN MASONRY AND IN THE BIBLE** it is a symbol of immortality. It was also so regarded in Egypt. One legend of Isis and Osiris states that whenever Isis buried a limb of her dismembered lord, she planted a sprig of acacia. See No. 1450D.  
 D. **THE WOOD** from this tree was very sacred among the Hebrews, and Moses was ordered to use it in making the tabernacle, the ark of the covenant, the table for the shewbread, and other sacred furniture (Ex. 25:10-38).  
 E. **THE ANCIENTS** believed the acacia incorruptible; insects and destructive animals shunned it.  
 F. **IN SOME OF THE OLD MASONIC RITUALS** a Mason says, "Acacia is my name," meaning "I am immortal."  
 G. **NOTE THE USE** of acacia in the following:  
 1. An offering to God, Ex. 25:2, 5; 35:7, 24.  
 2. Ark of the covenant, Ex. 25:10; 37:1, 4; Deut. 10:3.  
 3. Table for the shewbread, Ex. 25:23, 30; 37:10.  
 4. Staves for the table, Ex. 25:28; 37:15, 28.  
 5. Tabernacle, Ex. 26:15, 26, 32, 37; 36:20, 31, 36.  
 6. Altar, Ex. 27:1-6; 36:36.  
 7. Altar of incense, Ex. 30:1-5; 37:25.  
 8. Altar of burnt offering, Ex. 35:7; 38:1-6.

82. AC'CAD [castle, fortress].  
 A. **ONE OF THE FOUR CITIES** built by Nimrod in the plain of Shinar (Gen. 10:10); the others were Babel, Erech, and Calneh.  
 B. **NIMROD** is called a mighty hunter (Gen. 10:9), but the Ancient Constitutions of Masonry call him a great builder, and Gen. 10:10-12 seem to support the Masonic legend.

83. ACCEPT. See No. 300.  
 A. Gen. 4:7, shalt thou not be a.?  
 Ex. 28:38, a. before the lord.  
 Deut. 33:11, a. the work of his hands.  
 2 Sam. 24:23, the Lord thy God a. thee.  
 Job 13:8; 32:21, will ye a. his person?  
 Ps. 19:14, let the meditation of my heart be a.  
 Ps. 20:3, and a. thy burnt sacrifice.  
 Is. 61:2; Luke 4:19, to proclaim the a. year of the Lord.  
 Jer. 42:2, let our supplication be a.  
 Mal. 1:13, should I a. this?  
 Luke 4:24, no prophet is a.  
 Acts 10:35, he that worketh righteousness is a.  
 Rom. 12:1, sacrifice, holy, a. to God.  
 2 Cor. 5:9, present or absent, we may be a.  
 Eph. 1:6, made us a. in the beloved.  
 1 Tim. 1:16, worthy of all a.  
 Heb. 12:28, serve God a. with fear.

B. **THIS WORD** has a technical meaning in Masonry. An Accepted Mason is one who is accepted as a member though he does not work with physical brick and stone. In the Old Masonic Charges he was called "a Mason

allowed." He is also called a Speculative Mason because he uses the art and science of material building to symbolize the building of a human soul—a spiritual temple.

84. ACCEPTED MASON. See *Allowed*, No. 390.  
 A. **FOR SOME REASON** the impression prevails that the admission of nonoperatives is a late development, but as a matter of fact they are mentioned in the oldest Masonic documents we have, but they are there called "Masons allowed" instead of "accepted." The word "allowed" at that time meant "approved," "accepted," etc.

B. **OLD CHARGES**. "Every Mason of the Craft that is Mason allowed."

C. Rom. 14:22, "Happy is he that condemneth not himself in that thing which he alloweth." (See also Luke 11:48; Acts 24:15; Rom. 7:15; 1 Thess. 2:4.)

D. **THE SYMBOLISM** of the speculative Mason is very, very old. Paul (1 Cor. 3:10) calls himself "a wise master builder," and (Heb. 11:10) speaks of God as the builder of the Eternal City.

85. ACCESS to God by faith, Rom. 5:2; Eph. 2:18; 3:12; Heb. 7:19; 10:19.

(See Is. 55:6; Hos. 14:2; Joel 2:12; John 14:6; James 4:8.)

Its blessedness, Ps. 65:4; 73:28; Is. 2:3; Jer. 31:6.

See *Prayer*, No. 2404.

86. AC'CHO [compress, hem in]. A city in Asher, named from its situation on the coast which curves around it, hemming it in, Judg. 1:31. See No. 106.

87. ACCOMPLISH. Job 14:6, a. as an hireling. Ps. 64:6, they a. a diligent search.

Prov. 13:19, desire a. is sweet.

Is. 40:2, her warfare is a.

Is. 55:11, it shall a. that I please.

Luke 9:31, decess he should a. at Jerusalem.

Luke 12:50, how am I straitened till it be a.?

1 Pet. 5:9, afflictions are a. in brethren.

88. ACCORD, ACCORDING. Acts 1:14, with one a. in prayer.

Acts 2:46, daily with one a. in temple.

Acts 4:24, their voice to God with one a.

Phil. 2:2, being of one a. of one mind.

Ex. 12:25, a. as he hath promised.

Ps. 32:22, a. as we hope in thee.

Ps. 62:12, to every man a. to his work.

Ps. 103:10, nor rewarded us a. to iniquities.

Rom. 8:28, the called a. to his purpose.

Rom. 12:6, gifts differing a. to grace.

2 Cor. 8:12, a. to that a man hath.

89. ACCOUNT. Ps. 144:3, man, that thou makest a. of him.

Matt. 12:36, give a. in the day of judgment.

Luke 16:2, give a. of thy stewardship.

Rom. 14:12, every one give a. to God.

Gal. 3:6, a. to him for righteousness.

1 Pet. 4:5, give a. to him ready to judge quick and dead.

90. ACCURSED. What so called, Deut. 21:23;

Josh. 6:17; 7:1; 1 Chr. 2:7; Is. 65:20; Gal. 1:8.

Deut. 21:23, hanged is a. of God.

Josh. 6:18, keep yourselves from the a. thing.

Rom. 9:3, wish myself a. from Christ.

1 Cor. 12:3, no man by Spirit calleth Jesus a.

Gal. 1:8, 9, preach other Gospel, be a.

91. ACCUSE, ACCUSATION. Ezra 4:6, an a.

against Judah.

Luke 12:8, anything by false a.

Matt. 27:37; Mark 15:26, over his head his a.

1 Tim. 6:19, against elder, receive not a.

2 Pet. 2:11; Jude 9, railing a.

Prov. 30:10, a. not servant to master.

Luke 3:14, neither a. any falsely.

John 5:45, think not that I will a. you to the

Father.

*Tit.* 1:6, not a. of riot.

*Rom.* 2:15, thoughts a. or excusing.

*1 Pet.* 3:16, that falsely a. your good conversation.

92. **ACCUSER.** An enemy or adversary, particularly in a court of law (*Matt.* 5:25). In *Job* 1:6; *Zech.* 3:1; *Rev.* 12:10, Satan is the accuser of God's people.

93. **Ā-CĒL'DA-MA** [field of blood] (R. V. Akeldama), *Matt.* 27:8; *Acts* 1:19. In Jerusalem there was a field used for the burial of strangers, or more probably criminals. Possibly it may originally have been a potter's field or clay-pit, but with the new use it acquired the unenviable name of "field of blood." The two accounts differ as to the purchase. In *Matt.* 27:8 it is the priests who buy the field with the returned, "defiled" money; in *Acts* 1:19 Judas buys it. Probably the name itself is historical. The story supplies the Christian explanation for the name. The supposed site of the "field of blood" is nowadays shown on the steep, southern slope of the ravine or Valley of Hinnom.

**ACHAD.** See *No.* 117B.

94. **Ā-CHĀ'IA** [Greece].

A. A PROVINCE IN GREECE (*2 Cor.* 11:10) but poetically applied to all of Greece. Under the Romans, Greece was divided into two provinces, Macedonia and Achaia.

B. **PAUL IN.** *Acts* 18:12.

C. **CONTRIBUTIONS** for poor, *Rom.* 15:26; *2 Cor.* 9:2.

D. **PAUL TRIES TO VISIT,** *Acts* 18:27.

E. **FIRST FRUITS OF,** *1 Cor.* 16:15.

F. **PAUL SENDS GREETINGS OF,** *2 Cor.* 1:1.

95. **Ā-CHĀ'I-CUS** [belong to Achaia]. A Corinthian Christian, *1 Cor.* 16:17.

96. **Ā'CHĀN** or **Ā'CHAR** [trouble], *Josh.* 7:18-26; *1 Chr.* 2:7. See *Nos.* 103, 391.

His trespass and punishment *Josh.* 7:22-20; *1 Chr.* 2:7.

97. **Ā'CHĀZ** [he holds]. The Greek form of Ahaz, *Matt.* 1:9.

98. **ĀCH'BÖR** [a mouse].

A. **FATHER** of the seventh Edomite king, *Gen.* 36:38, 39; *1 Chr.* 1:49.

B. **ONE OF JOSIAH'S MESSENGERS,** *2 Kin.* 22:12, 14. In *2 Chr.* 34:20 Abdon is named instead of Achbor.

C. A **JEW**, whose son was sent to bring Urijah out of Egypt, *Jer.* 26:22; 36:12.

99. **Ā'CHĪM** [woes]. An ancestor of Joseph, husband of Mary, *Matt.* 1:14. Not mentioned in O. T. genealogy.

100. **Ā'CHISH** [serpent-charmer]. See *No.* 104.

A. A **KING** of Gath to whom David fled, *1 Sam.* 21:10-14; 27:2; 28:1, 2; 29:2 sq.

B. **ANOTHER KING** of Gath, *1 Kin.* 2:39, 40.

101. **ACHISHAR.** A Steward in a Council of Select Masters represents Achisha, spelled "Achishar" in the Bible (*1 Kin.* 4:6).

102. **ĀCH'ME-THĀ** [place of horses] [Egbatana]. Capital of Media, where was re-discovered the decree of Cyrus regarding the rebuilding of the Temple at Jerusalem, *Ezra* 6:2.

103. **ĀCHÖR** [trouble].

A. A **VALLEY** near Jericho where Achan (See *No.* 96) and his family were destroyed and buried, *Josh.* 7:24, 26; 15:7; *Is.* 65:10.

B. *Hos.* 2:15. "I will give her . . . the valley of Achor for a door of hope." That is, the very place of doom and extinction will open a way to new life.

104. **ĀCH'SAH** [serpent-charmer anklet]. See *No.* 100. Caleb's daughter and Othniel's wife, *Josh.* 15:16, 17; *Judg.* 1:12, 13; *1 Chr.* 2:49.

105. **ĀCH'SHĀPH** [dedicated]. A Phoenician

city at the foot of Mt. Carmel, allotted to Asher, *Josh.* 19:24, 25. (See also *Josh.* 11:1; 12:20.)

106. **ĀCH'ZIB** [a winter brook, i. e. a lie].

A. A **TOWN** in west Judah, *Josh.* 15:44; *Mic.* 1:14.

B. A **CITY** of Asher by the sea of Galilee, nineteen miles from Accho (*No.* 86), *Josh.* 19:29; *Judg.* 1:31.

107. **ACKNOWLEDGE.** See *Reveal, No.* 2555.

*Ps.* 32:5; 51:3; *1 a.* my sin.

*Prov.* 3:6, in all thy ways a. him.

*Is.* 63:16, though Israel a. us not.

*Jer.* 14:20, we a. our wickedness.

*Hos.* 5:15, till they a. their offence.

*1 John* 2:23, he that a. the son.

*Col.* 2:2, to the a. of the mystery of God.

"Received and acknowledged" is a term applied to one who has received the Degree of Most Excellent Master in Masonry.

108. **ACQUAINT.** *Job* 22:21, a. thyself with him.

*Ps.* 139:3, a. with my ways.

*Is.* 53:3, a. with grief.

109. **ACQUIT.** *Job* 10:14, not a. me from mine iniquity.

*Nah.* 1:3, Lord will not at all a. wicked.

110. **ACRA,** Feast of. See *No.* 1291D2.

111. **ACRE** [yoke].

A. **GEOMETRY** (called Masonry in the Old Charges) means "earth measurement" (*Geo* "earth" + *meter* "measure"). The Hebrew word translated "acre" literally means "half a furrow of a yoke." It meant the amount of ground a yoke of oxen could plough in a day. It occurs only twice in the Bible, *1 Sam.* 14:14; *Is.* 5:10.

B. **BAY OF.** See *No.* 86.

112. **ACTIONS.** *1 Sam.* 2:3, by the Lord a. are weighed.

113. **ACTIVITY.** *Gen.* 47:6, if thou knowest men of a.

114. **ACTS.** *Judg.* 5:11, rehearse righteous a. of the Lord.

*Ps.* 145:4, 6, speak of thy mighty a.

*Ps.* 150:2, praise him for his mighty a.

*Is.* 28:21, his a. his strange a.

115. **ACTS OF THE APOSTLES, THE.**

A. **AUTHOR AND TITLE.** It is certain that the author of the Third Gospel was the author of the Acts, and companion of St. Paul. It is practically certain that this companion was St. Luke. Christian tradition on this point is early, full, and unanimous. And it is twofold. There is separate testimony to Luke as the author of the Third Gospel and to Luke as the author of Acts; and each enormously strengthens the other. No conjecture as to what is possible, seeing that Paul had various companions, ought to weigh against such strong evidence as to what is the fact. Luke is the author of all but the title of the book. The earliest form of it seems to have been "Acts of Apostles," which was shortened to "Acts" or "The Acts," and lengthened to "The Acts of the Apostles." The book is rather the Acts of Peter and Paul. A little is told about the two sons of Zebedee; but most of the Twelve are mere names. In the work of Peter among the Jews and Paul among the Gentiles the author joyously sketches the triumphant progress of the faith from Jerusalem, the center of Judaism, to Rome, the center of paganism and the capital of the civilized world.

B. **DATE.** Two events are mentioned, of which the dates are fixed by secular history: the death of Herod Agrippa I. (12:23), A.D. 44; and the accession of Festus (25:1), A.D. 60. The date of the treatise itself cannot be determined. It may have been published in any year between 62 and 70, but probably not long after 62. There

is no hint of the Neronian persecution, or of the death of Peter or of Paul, or of the Epistles of either, or of the destruction of Jerusalem.

**C. SOURCES.** In his Gospel St. Luke is never an eye-witness but obtains his information from eye-witnesses. In the Acts he has both sources of knowledge: in the first half he is mainly dependent upon others; but in the second half records a great deal that he himself witnessed. Without mentioning his own name he slips from the third person into the first and thus indicates his own presence (16:10-17; 20:5-21:18; 27:1-28:16). These are the famous "we" sections which everyone admits to be contemporary evidence. Even those who deny that the book as a whole is by Luke allow that the compiler has here inserted material which is by an eye-witness. This theory is untenable for two reasons: (1) The writer, a person of great literary ability, who could design and execute with such skill, could hardly, in three long sections, forget to change the first person into the third. (2) The very marked characteristics of the style which distinguishes the writer of the Third Gospel and the Acts are as frequent in the "we" sections as in the rest of the book. These sections are probably extracts from a diary kept by Luke, which, like all diaries, is very much more full at some times than at others. Where he was not present himself, he may have used notes taken by others, e.g., in the report of Stephen's speech. In various ways he had excellent opportunities of obtaining first-hand testimony of the events which he records. Philip, with whom he spent many days at Caesarea (21:8-10), could tell him most of the contents of 7 and 8. At Caesarea he would also hear all about Cornelius (10). The three not quite harmonious accounts of St. Paul's conversion very possibly came from three different sources, which St. Luke gives just as he received them. The excellence of his information and his fidelity in using it have been abundantly proved. Wherever we can test him, by secular writers, by inscriptions, by excavations, and the like, he is found to be accurate.

**D. CHARACTERISTICS.** Luke evidently regards the book as a continuation of his Gospel (1:1-8) and as such perhaps gave it no title. "The former treatise" gives us the ministry of Christ in His own person; the latter gives us His ministry through the Spirit acting upon His Apostles. It has been called "the Gospel of the Holy Spirit," and forms a link between the Gospels and the Epistles.

**E. SUMMARY.** He himself indicates the main divisions of his treatise, in the last words of Christ before the Ascension (1:8)—"Ye shall be My witnesses both in Jerusalem (1:15-8:3), and in all Judea and Samaria (8:4-11:8), and unto the uttermost part of the earth" (11:19-28:31). Of the opening verses, 1-5 are Preface and 6-14 are Introduction, which overlaps the Gospel.

**116. ACTS, APOCRYPHAL.** See No. 448C3.

**117. A-DAD.**

**A. A CITY** west of the Dead Sea.

**B. THE NAME** of a Syrian God, who represented the sun, radiating light. The inventors of some Masonic degrees have used "Adad" as one of the names of God, thus confusing him with "Achad," a Hebrew word meaning "one" or "unity." The idea is taken from *Deut.* 6:4: "Hear, O Israel: The LORD our God is (Achad) one LORD." It is one of the substitutes for the Word.

**118. AD'Á-DAH** [festival]. A city in the south of Judah, *Josh.* 15:21, 22.

**119. A'DĀH** [pleasure, ornament].

**A. ONE OF THE WIVES** of Lamech, *Gen.* 4:19, 20, 23.

**B. ONE OF THE WIVES** of Esau, *Gen.* 36:2, 4, 10, 12, 16, called "Bashemath" in *Gen.* 26:34.

**C. A LEGENDARY NAME** of Jephthah's daughter and an important character in the Order of the Eastern Star.

**120. AD-A-PAH** [Jah adorned].

**A. MATERNAL GRANDFATHER** of King Josiah, *2 Kin.* 22:1.

**B. A LEVITE** descended from Gershom, *1 Chr.* 6:41.

**C. A SON OF SHIMHI**, the Benjamite, *1 Chr.* 8:21.

**D. A LEVITE** of the family of Aaron, *1 Chr.* 9:12; *Neh.* 11:12.

**E. THE FATHER** of a captain who helped make Joash King of Judah, *2 Chr.* 23:1.

**F. A SON OF BANI** who married a foreign (strange) wife, *Ezra* 10:29, 41.

**G. ANOTHER SON OF BANI**, *Ezra* 10:39, 44.

**H. A DESCENDANT OF JUDAH** by Pharez, *Neh.* 11:5.

**121. AD-A-LI'Á.** One of the ten sons of Haman, hanged with his father, *Esl.* 9:8.

**122. AD'AM** [red, man]. See No. 1319B.

Created, *Gen.* 1:27; and blessed, *Gen.* 1:28.

Placed in Eden, *Gen.* 2:8.

Creatures named by, *Gen.* 2:20.

His disobedience and punishment, *Gen.* 3.

Hides from God, *Gen.* 3:8.

His death, *Gen.* 5:5.

His transgression referred to, *Job.* 31:33; *Rom.* 5:14.

First Adam, *1 Cor.* 15:45; *1 Tim.* 2:13.

In, all die, *1 Cor.* 15:22.

The last, *1 Cor.* 15:45.

A city, *Josh.* 3:16.

Adam, the first name given in the Bible, means simply "man" and is not used as a proper name until the account in *Gen.* 5:2. Prior to that time in the American Revision he is always referred to as "man" or "the man." See No. 1948E2.

**123. AD'Á-MAH** [earth, fortress]. A fenced city in Naphtali, *Josh.* 19:35, 36.

**124. ADAMANT** [Heb. Shamir; Adamantus—*Jer.* 17:1; *Ezek.* 3:9; *Zech.* 7:12] See No. 1733B. Originally the adamas (ἀδάμας) of the ancients appears to have been a hard metal (viz., Indian steel—see *Iron*, No. 1661). Subsequently, it was applied to a very hard stone (shamir), possibly corundum; ultimately in the time of Pliny the adamas included the diamond (See *Diamond*, No. 1088). According to some, shamir signified merely the point of a diamond, the stone itself being called yahalom.

**125. ADAMI** [fortified]. Same as No. 123.

**126. A'DĀR** [fire god]. A significant word that some Masons will recognize. It means "glory and beauty." It is the sixth month of the civil and the twelfth of the religious Hebrew year (our February and March), so named from the beauty of the flowers at that time. See Nos. 161, 2101M.

**127. AD'BĒ-EL** [pining for God]. Son of Ishmael, *Gen.* 25:13; *1 Chr.* 1:29.

**128. AD'DAN** [strong]. The name of a place from which some of the inhabitants came with Zerubbabel to Jerusalem. Some, however, think it the name of a man who could not prove that he was an Israelite (*Ezra* 2:59). According to Masonic tradition only Israelites could have a part in rebuilding the Temple; therefore, the importance of being able to trace their genealogy.

**129. AD-DER.**

**A. A COMMON NAME** for the viper. In the Bible viper is used for four different serpents:

**B. THE COBRA**, *Ps.* 58:4; *91:13.*

C. **THE HORNED SNAKE**, or cerastes, *Gen. 49:17.*

D. **THE VIPER**, *Ps. 140:3.*

E. **THE COCKATRICE**, *Prov. 23:32*, as it is translated in *Is. 11:8; 14:29; 59:5*; and *Jer. 8:17.*

130. **AD'DI** [ornament?]. Son of Cosam and father of Melchi, Manasseh in *2 Chr. 34:8*; an ancestor of Jesus, *Luke 3:28.*

131. **AD'DON** [strong]. Same as No. 128. *Neh. 7:61.*

132. **AD'DER** [flock]. A Benjamite, son of Berah, *1 Chr. 8:15.*

133. **AD'DE'L** [ornament of God].  
A. **A DESCENDANT OF SIMEON**, *1 Chr. 4:36.*

B. **A DESCENDANT OF AARON**, *1 Chr. 9:12.*  
C. **FATHER** of David's treasurer, *1 Chr. 27:25.*

134. **AD'IN** [ornament]. There are three men of this name mentioned in the Bible, all connected with the returned captives and the renewal of religious life in Jerusalem:

A. **ONE WHOSE DESCENDANTS** returned from Babylon with Zerubbabel, *Ezra 2:15; Neh. 7:20.*

B. **WITH EZRA**, *Ezra 8:6.*

C. **JOINED WITH NEHEMIAH** in sealing the covenant, *Neh. 10:14-16.*

135. **AD'J-NÄ** [slender]. A Reubenite captain in David's army, *1 Chr. 11:42.*

136. **AD'JNÖ** [ornament]. One of David's thirty valiant men, *2 Sam. 23:8.*

137. **AD-I-THÄ'IM** [two passages]. A city in Judah, *Josh. 15:36.*

138. **ADJURE**. One of the forms of administering an oath among the Hebrews, corresponding to the Masonic obligation, *Josh. 6:26; 1 Sam. 14:24, 27; Matt. 5:34-37; 26:63.*

139. **AD'LA-I** [righteousness]. Father of David's overseer of herds, *1 Chr. 27:29.*

140. **AD'MAH** [earthwork]. A town near the Dead Sea which shared the fate of Sodom, *Gen. 10:19; 14:2; Deut. 29:23; Hos. 11:8.*

141. **AD'MÄ-THA** [God-given]. A prince of Persia in the reign of Ahasuerus, *Est. 1:14.*

142. **ADMINISTERED**. *2 Cor. 8:19*, which is a. by us to the glory.

*2 Cor. 8:20*, this abundance which is a.

143. **ADMINISTRATION**. *1 Cor. 12:5*, there are differences of a.

*2 Cor. 9:12*, for the a. of this service.

*2 Cor. 8:19*, a. by us to the glory.

144. **ADMIRATION**. There is a legend to the effect that when the Queen of Sheba visited Solomon and saw his magnificent Temple, she raised her hands and eyes toward heaven in admiration and exclaimed, "Rabboni."

The word is found only three times in the Bible: *2 Thess. 1:10; Jude 16*; and *Rev. 17:6*, where it means "wonder."

In Masonry it means "approving wonder."

145. **ADMONISH**. *Eccles. 4:13*, who will no more be a.

*Jer. 42:19*, know certainly that I have a.

*Eccles. 12:12*, by these, be a.

*Acts. 27:9*, Paul a. them.

*Rom. 15:14; Col. 3:16*, a. one another.

*1 Thess. 5:12*, over you in Lord, and a. you.

*2 Thess. 3:15*, a. him as a brother.

*Heb. 8:5*, Moses was a. of God.

146. **ADMONITION**. *1 Cor. 10:11*, are written for our a.

*Eph. 6:4*, bring them up in the a.

*Tit. 3:10*, after first and second a.

Under some circumstances it is a Mason's duty to admonish a brother.

147. **AD'NA** [pleasure].

A. **ONE OF THOSE** who took a foreign

wife during the Babylonian Captivity, *Ezra 10:30.*

B. **A PRIEST** in the time of Joiakim, *Neh. 12:15.*

148. **AD'NAH** [pleasure].

A. **A CAPTAIN** of Manasseh who joined David in Ziklag, *1 Chr. 12:20.*

B. **CHIEF CAPTAIN** of Jehoshaphat's army, *2 Chr. 17:14.*

149. **ADO**. *Mark 5:39*. "Why make ye this ado?"

150. **ADONAI**. The Hebrew word for "Lord." It is the plural for "Adon" (Lord) but when applied to God is always translated as singular (See *Elohim*, No. 1185, *Lost Word*, No. 1948). Adonai is the word which the Jews substituted for Jehovah in reading the Scriptures and which in the Bible is printed LORD.

There is one exception: when the reading is "Adonai Jehovah" they substitute "Elohim" for Jehovah and the Bible prints it "LORD GOD." In other words, the name printed in all capitals in the Bible is always the Ineffable Name of God.

151. **ADONHIRAM**. See No. 12. The name given by one school to Hiram Abif. Adon means "Lord" or "Master." He is sometimes identified with Adoniram or Adoram who "was over the tribute" (*2 Sam. 20:24*). (See also *1 Kin. 4:6; 12:18; 2 Chr. 10:18*.)

The Continental European school who claim that Adoniram was the Temple architect base the claim on *1 Kin. 5:13, 14*, where we are told that Solomon made a levy of thirty thousand men "and Adoniram was over the levy."

152. **Ä-DÖN'Ä-BÉ'ZEK** [end of Bezek]. A king of Bezek captured and slain by men of Judah and Simeon, *Judg. 1:5-7.*

153. **AD-Ö-NI'JAH** [Jah is lord]. See Nos. 52, 339.

A. **FOURTH SON OF DAVID**, slain by Solomon, *2 Sam. 3:4; 1 Kin. 1-2.*

B. **A LEVITE** sent by Jehoshaphat to teach the law, *2 Chr. 17:8.*

C. **A CHIEF** of the people who sealed the covenant with Nehemiah, *Neh. 10:16.*

154. **Ä-DÖN'Ä-KÄM** [lord has risen]. A returned exile from Babylon, *Ezra 2:13; 8:13; Neh. 7:18.*

155. **AD-Ö-NI'RÄM**. See Nos. 151, 159.

156. **Ä-DÖN'Ä-ZÉ'DEC** [Lord of righteousness]. A king slain by Joshua, *Josh. 10:1, 3.*

157. **ADOPTION**. See No. 182.

Of the children of God described, *John 1:12; 20:17; Rom. 8:14; 2 Cor. 6:18; Gal. 4; Eph. 1:5; Heb. 2:10; 12:5; James 1:18; 1 John 3.*

Of the Gentiles, *Is. 66:19; Hos. 2:23; Acts 15:3; Rom. 8:15; 9:24; Gal. 3:5; Eph. 1:5; 2; 3; Col. 1:27.*

*Rom. 8:15*, received the spirit of a.

*Rom. 8:23*, waiting for the a.

*Rom. 9:4*, to whom pertaineth the a.

*Gal. 4:5*, might receive a. of sons.

*Eph. 1:5*, predestinated us to the a.

158. **AD-Ö-RÄ'IM** [double honor]. A city in Judah, *2 Chr. 11:9.*

159. **A-DÖ'RÄM** [high honor].

A. **AN OFFICER OF DAVID** set over the tribute; supposed to be the same as Adoniram, No. 155, *2 Sam. 20:24.*

B. **AN OFFICER UNDER REHOBOAM**, *1 Kin. 12:18.*

160. **ADORN**. *Is. 61:10; Rev. 21:2*, as a bride a. herself.

*Luke 21:5*, temple a. with goodly stones.

*1 Tim. 2:9; 1 Pet. 3:3, 5*, women a.

*Tit. 2:10*, a. the doctrine of God.

161. **Ä-DRÄM'ME-LECH** [Adur is king], *Is. 37:38; 2 Kin. 17:31; 19:37.*

A. **THE NAME OF AN IDOL** introduced into Samaria by the colonists whom Shalmaneser brought to people the cities of Israel after carrying their inhabitants captive to Assyria. The rites in this worship, as with that of Moloch, included the sacrifice by fire of children.

B. 2 *Kin.* 17:31, Sepharvites burnt their children to a. This god, probably representative of the male power of the Sun, has, perhaps, as his female consort, the goddess Anammelech. See No. 385.

C. A SON OF **SENNACHERIB**, king of Assyria, 2 *Kin.* 19:37; *Is.* 37:38.

162. **AD-RA-MÛT'I-UM**. A large Mysian seaport, *Acts* 27:2.

163. **A'DRI-A**. The Gulf of Venice, *Acts* 27:27.

164. **A'DRI-EL** [flock of God]. A man of Issachar who married Merab, Saul's daughter, 1 *Sam.* 18:19; 2 *Sam.* 21:8.

165. **Ä-DÛL'LÄM** [resting place].  
A. 1. A ROYAL CITY southwest of Jerusalem in the "plain of Judah." 2. Its king was slain by Joshua, *Josh.* 12:15. 3. Inherited by Judah, *Josh.* 15:35; *Neh.* 11:30. 4. Rebuilt by Rehoboam, 2 *Chr.* 11:5. 7. Called the glory of Israel, *Mic.* 1:15.  
B. A LARGE CAVE near the city of Adullam to which David escaped, 1 *Sam.* 22:1; 2 *Sam.* 23:13; 1 *Chr.* 11:15.

166. **ADULTERY**. Forbidden, *Ex.* 20:14; *Deut.* 5:18; *Matt.* 5:27; 19:18; *Rom.* 13:9; *Gal.* 5:19; *Heb.* 13:4.  
Penalty of, *Lev.* 20:10; 1 *Cor.* 6:9.  
Instances of, 2 *Sam.* 11:2; *Mark.* 6:18; *John* 8:3.  
In what it consists, *Matt.* 5:28; 15:19; 19:9; *Mark* 7:21; 10:11.  
Spiritual, *Jer.* 3; 13:27; *Ezek.* 16; 23; *Hos.* 1; 2; *Rev.* 2:22.

167. **Ä-DUM'MIM** [red places], plur., in the compound phrase, "the going up to Adummim," or, the ascent to Adummim, *Josh.* 15:7; 18:17, where it probably means "the red country."  
Range of hills west of Gilgal, between Judah and Benjamin.

168. **ADVANCE**. Advanced him, *Est.* 3:1; 5:11; 10:2.  
1 *Sam.* 12:6, Lord that a. Moses.

169. **ADVANTAGE**. *Job.* 35:3, what a. will it be?  
*Luke* 9:25, what is a man a?  
*Rom.* 3:1, what a. hath the Jew?  
1 *Cor.* 15:32, what a. if the dead?  
2 *Cor.* 2:11, lest Satan get a. of us.  
*Jude* 16, in admiration because of a.

170. **ADVENTURE**. *Deut.* 28:56, would not a. to set her.  
*Judg.* 9:17, fought for you, and a.  
*Acts* 19:31, not a. himself into the theatre.

171. **ADVERSARY**. *Ex.* 23:22, I will be a. to thy a.  
*Num.* 22:22, angel stood for a.  
*Job* 31:35, that mine a. had written a book.  
*Ps.* 74:10, how long shall a. reproach?  
*Is.* 50:8, who is mine a.?  
*Matt.* 5:25, a. quickly lest a. deliver.  
*Luke* 18:3, saying, avenge me of mine a.  
1 *Cor.* 16:9, there are many a.  
*Phil.* 1:28, nothing terrified by your a.  
1 *Tim.* 5:14, give no occasion to a.  
1 *Pet.* 5:8, your a. the devil.  
*Heb.* 10:27, shall devour the a.

172. **ADVERSITY**. 1 *Sam.* 10:19, saved you out of all a.  
2 *Sam.* 4:9, my soul out of all a.  
*Ps.* 10:6, I shall never be in a.  
*Ps.* 31:7, known my soul in a.  
*Ps.* 94:13, give rest from days of a.  
*Prov.* 17:17, brother is born for a.  
*Eccles.* 7:14, in the day of a. consider.

*Is.* 30:20, bread of a.

*Heb.* 13:3, remember them which suffer a.

173. **ADVERTISE**. *Num.* 24:14; *Ruth* 4:4, I will a. (counsel) thee.

174. **ADVICE**. *Judg.* 20:7, give your a. and counsel.

1 *Sam.* 25:33, blessed be thy a.

2 *Sam.* 19:43, our a. not be first.

*Prov.* 20:18, with good a. make war.

2 *Cor.* 8:10, herein I give my a.

175. **ADVISE**. 2 *Sam.* 24:13; 1 *Chr.* 21:12, a. and see.

1 *Kin.* 12:6, how do ye a. that I?

*Prov.* 13:10, with well a. is wisdom.

*Acts* 27:12, the more part a. to depart.

176. **ADVOCATE** (Christ) of the Church, 1 *John* 2:1.

177. **AE'NE-ÄS, AE'NON**. Healing of, *Acts* 9:33.

A brook, John baptizes there, *John* 3:23.

178. **AFAR OFF**. *Gen.* 22:4, Abraham saw the place a.

*Ps.* 139:2, thou understandest my thoughts a.

*Jer.* 23:23, at hand, not a God a.

*Acts* 2:39, promise to all a.

*Eph.* 2:17, preached peace to you a.

*Heb.* 11:13, seen promises a.

*Rev.* 18:10, 15, 17, stand a.

179. **AFFAIRS**. *Pss.* 112:5, guide a. with discretion.

1 *Chr.* 26:32, a. of the king.

*Dan.* 3:12, thou hast set over the a.

*Phil.* 1:27, I may hear of your a.

*Eph.* 6:21, now my a.

2 *Tim.* 2:4, entangleth himself with a.

180. **AFFECT**. *Lam.* 3:51, mine eye a. mine heart.

*Gal.* 4:17, they zealously a. you.

*Gal.* 4:18, good to be zealously a.

*Acts* 14:2, minds evil a. against brethren.

181. **AFFECTION**. To God's house, 1 *Chr.* 29:3; *Pss.* 26:8; 84.

To God, *Ps.* 42:1; 73:25; 91:14; 119.

Set on things above, *Col.* 3:2.

Worldly affections to be mortified, *Rom.* 8:13;

15:14; 1 *Cor.* 9:27; *Gal.* 5:16, 24; 2 *Pet.* 2:10.

1 *Chr.* 29:3, set a. to house of God.

*Rom.* 1:31; 2 *Tim.* 3:3, without natural a.

*Rom.* 12:10, be kindly a. one to another.

2 *Cor.* 7:15, his inward a.

182. **AFFILIATE**.

A. AN AFFILIATE is one who has been admitted into a lodge as a member, as a son or daughter may be "adopted" into a family.

B. ITS USE IN FREEMASONRY is comparatively modern; the old Masonic writings always use "admission" instead of "affiliation."

C. AFFILIATION, in the old Masonic Constitutions, is a Masonic duty. "Every Brother ought to belong to some Lodge, and be subject to its By-Laws and the General Regulations."

D. THE BIBLICAL WORD corresponding to the Masonic "affiliation" is "adoption." See No. 157. (See *Rom.* 8:15, 23; 9:4; *Gal.* 4:5; *Eph.* 1:5.)

183. **AFFLICT**. *Ex.* 1:11, taskmasters to a. them.

*Ruth* 1:21, Almighty have a. me.

1 *Kin.* 11:33, I will a. seed of David.

*Ps.* 44:2, how thou didst a. the people.

*Ps.* 82:3, do justice to the a.

*Ps.* 90:15, the days wherein thou hast a.

*Ps.* 116:10, I was greatly a.

*Ps.* 140:12, Lord will maintain cause of a.

*Prov.* 22:22, neither oppress the a.

*Is.* 53:4, smitten of God and a.

*Is.* 63:9, in all their a. he was a.

*Nah.* 1:12, I will a. thee no more.

2 *Cor.* 1:6, whether we be a. it is.

1 *Tim.* 5:10, if she have relieved the a.

*Heb.* 11:37, destitute a. tormented.

*James 4:9*, be a. and mourn.

*James 5:13*, is any among you a?

184. **AFFLICTED.** Our duty towards the, *Job 6:14; Ps. 82:3; Prov. 22:22; 1 Tim. 5:10; James 1:27; 5:13.*

185. **AFFLICTION.** Bread of, See No. 773.

**A. THE CONSEQUENCE OF SIN,** 2 *Sam. 12:14; Job 4:8; Ps. 90:7; Prov. 1:31; Ezek. 6:13; Rom. 5:12.*

**B. MAN BORN TO,** *Job. 5:6, 7; 14:1.*

**C. FORETOLD,** *Gen. 15:13; Is. 10:12; Jer. 29:17; 42:16; Ezek. 20:37.*

**D. SENT FROM GOD,** *Num. 14:33; 2 Kin. 6:33; Job. 10:15; Ps. 66:11; Is. 9:1.*

**E. SENT IN MERCY,** *Gen. 50:20; Ex. 1:12; Deut. 8:16; Pa. 30:5; 106:43, 44; 119:75; Is. 54:7; Ezek. 20:37; Nah. 1:12; Matt. 24:9; John 16:20, 33; Acts 20:23; Rom. 8:18; 2 Cor. 4:17; Heb. 12:6; James 5:10; 1 Pet. 1:6; 4:13; Rev. 3:19; 7:14.*

**F. PROMISES OF SUPPORT UNDER,** *Ps. 27:5; 46:5; Is. 25:4; 43:2; 49:13; 63:9; Jer. 16:19; 39:17; Nah. 1:7; Matt. 11:28; John 14; 2 Cor. 1:4; Heb. 2:18; 12; Rev. 3:10.*

**G. COMFORT UNDER,** *Is. 61:2; Jer. 31:13; Matt. 5:4; Luke 7:13; 2 Cor. 7:6.*

**H. OBJECT OF,** 1 *Cor. 11:32; 1 Pet. 5:10.*

**I. BEHAVIOUR UNDER,** 1 *Sam. 1:11; 3:18; 2 Sam. 12:16; 2 Kin. 20:1; Neh. 9:3; Job 1:21; 2:10; 5:17; 13:15; 34:31; Pa. 18:6; 27:4; 39:9; 50:15; 55:16, 22; 56:3; 66:13; 71:14; Prov. 3:11, 12; Jer. 50:4; Lam. 3:39; Lam. 6:1; Mic. 7:9; Luke 15:17; 21:19; Rom. 12:12; 2 Cor. 1:9; 1 Thess. 4:13; 2 Thess. 1:4; Heb. 12:1; James 1:4; 5:10, 11; 1 Pet. 2:20.*

**J. SUPPLICATIONS UNDER,** *Judg. 4:3; 1 Sam. 1:10; 2 Sam. 24:10; 2 Kin. 19:16; 2 Chr. 14:11; 20:6; Ezra 9:5, 6; Neh. 9:32; Job 10:2; 13:23; 33:26; Ps. 66:13; Jer. 17:13, 14; 31:18; Lam. 5:1; Dan. 9; Hab. 3:2; Matt. 26:39; 2 Cor. 12:8; James 5:13.*

**K. DELIVERANCE FROM,** *Ps. 34:4, 19; 40:2; Prov. 12:13; Is. 63:9; Jonah 2:1, 2; 2 Tim. 3:11; 4:17, 18.*

**L. BENEFITS OF,** *Job 23:10; 36:8; Ps. 66:10; 119:67, 71; Eccles. 7:2; Is. 26:9; 48:10; Lam. 3:19, 27, 39; Ezek. 14:11; Hos. 5:15; Mic. 6:9; Zech. 13:9; John 15:2; Acts 14:22; Rom. 5:3; Phil. 1:12; Heb. 12:10; 13:12; 1 Pet. 1:7.*

**M. Ez. 3:7; Acts 7:34**, seen a. of my people. *Deut. 16:3; 1 Kin. 22:27; 2 Chr. 18:26*; bread of a.

2 *Chr. 20:9*, cry to thee in a.

*Job 5:6*, a. cometh not forth of the dust.

*Job 30:16, 27*, days of a.

*Job 36:8*, cords of a.

*Ps. 34:19*, many are a. of righteous.

*Ps. 119:50*, this is my comfort in a.

*Is. 50:20*, water of a.

*Is. 48:10*, furnace of a.

*Jer. 16:19*, refuge in day of a.

*Hos. 5:15*, in a. will seek me early.

*Mark 4:17*, a. ariseth for the world's sake.

2 *Cor. 2:4*, out of much a. I wrote.

2 *Cor. 8:2*, great trial of a.

*Phil. 1:16*, add a. to my bonds.

1 *Thess. 1:6*, received word in much a.

*Heb. 10:32*, great light of a.

*Heb. 11:25*, suffer a. with people of God.

*James 1:27*, visit fatherless in a.

186. **AFFRIGHT.** *Deut. 7:21*, thou shalt not be a.

2 *Chr. 32:18*, to a. and to trouble.

*Job 39:22*, mocketh at fear and is not a.

*Job 18:20*, that went before were a.

*Is. 21:4*, fearfulness a. me.

*Mark 16:5; Luke 24:37*, they were a.

*Rev. 11:13*, remnant were a.

187. **AFOOT.** *Mark 6:33*, ran a. thither out of all cities.

*Acts 20:13*, minding himself to go a.

188. **AFOREHAND.** *Mark 14:8*, she is come a. to anoint my body.

189. **AFORETIME.** *Jer. 30:20*, children also shall be as a.

*Dan. 6:10*, gave thanks before his God as a.

*John 9:13*, brought him that a. was.

*Rom. 15:4*, things written a.

190. **AFFRAID.** *Lev. 26:6; Job 11:9; Is. 17:2*, none make a.

*Deut. 1:17*, not be a. of face of man.

1 *Sam. 18:29*, Saul yet the more a.

*Job 3:25*, that I was a. of is come.

*Job 9:28*, I am a. of sorrows.

*Ps. 27:1*, of whom shall I be a.?

*Ps. 56:3*, what time I am a.

*Ps. 65:8*, a. at thy tokens.

*Ps. 77:16*, waters saw thee and were a.

*Ps. 91:5*, not be a. for terror by night.

*Ps. 112:7*, a. of evil tidings.

*Is. 41:5*, ends of the earth were a. *Matt. 14:27; Mark 5:36; 6:50; John 6:20*, be not a.

*Mark 9:6; Luke 2:9*, sore a.

*Gal. 4:11*, I am a. of you.

1 *Pet. 3:6*, not a. with any amazement.

2 *Pet. 2:10*, not a. to speak evil.

191. **AFRESH.** *Heb. 6:6*, they crucify son of God a.

192. **AFTERNOON.** *Judg. 19:8*, they tarried until a.

193. **AFTERWARDS.** *Ps. 73:24*, a. receive me to glory.

*Prov. 20:17*, deceit sweet, but a.

*Prov. 29:11*, wise keepeth till a.

*Matt. 4:2*, he was a. an hungred.

*John. 5:14*, a. Jesus findeth him.

*John 13:36*, thou shalt follow me a.

1 *Cor. 15:23*, a. they that are Christ's.

1 *Cor. 15:46*, that which is natural; and a.

*Gal. 3:23*, faith a. revealed.

*Heb. 12:11*, a. yieldeth fruit of righteousness.

194. **AG'Á-BÛS** [a locust]. Greek form of Hagah (*Ezra 2:46*). A prophet from Jerusalem who went to Paul at Antioch foretells a famine, *Acts 11:28.*

And Paul's suffering at Jerusalem, *Acts 21:10.*

195. **Á'GÁG** [high, warlike]. A name applied to Amalekite kings. One of them was referred to by Balaam (*Num. 24:7*). The last one mentioned in the Bible was spared by Saul but "hewed in pieces" by Samuel (*1 Sam. 15:3, 33*). See No. 196.

196. **Á'GÁG-ÍTE.** A patronymic of Haman, a descendant of Agag, *Est. 3:1.*

197. **AGAINST.** *Gen. 16:12*, hand a. every man.

*Matt. 10:35*, man a. his father.

*Matt. 12:30*, he not with me, is a. me.

*Luke 2:34*, for a sign spoken a.

*Acts 28:22*, sect everywhere spoken a.

198. **Á'GAR.** Greek name of Hagar (*No. 1471*)

*Gal. 4:24, 25.*

199. **AGATE.** See No. 1733C.

200. **AGE.**

**A. IN ANCIENT TIMES** and among some peoples at the present time the aged are honored for their wisdom, and in *Job 5:26*, to reach old age is considered a token of God's favor.

*Lev. 19:32.* "Thou shalt rise up before the hoary head, and honor the face of the old man."

**B.** *Job 5:26*, come to grave in a full a.

*Ps. 39:5*, my a. is as nothing before thee.

*Eph. 2:7*, a. to come he might shew.

*Col. 1:26*, mystery hid from a.

**C. LAWFUL.**

1. The Masonic law requires a candidate to be of lawful age, that is, the age at which, under the law, a boy is no longer under his parents' control. As a rule, it is when he is twenty-one



years of age, and therefore as a rule he must reach that age before he may petition for the degrees of Masonry, but there are some exceptions.

2. In the Bible, too, there seems to have been a time when a boy became of age.

*John 9:21.* "He is of age; ask him: he shall speak for himself."

3. However, that is in the New Testament. Under the law of Moses the patriarch was the head of the family or tribe during his entire lifetime.

4. All who were twenty years and upward were required to "give an offering unto the LORD." (*Ex. 30:14; Lev. 27:3; N.*)

5. They were subject to military service at twenty to sixty (*Num. 1:3, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45; 26:2, 4.*)

6. They were held accountable for their acts at "twenty years old and upward." (*Num. 14:29; 32:11*)

7. The Levites serving in the Temple were to be twenty years old and upward (*1 Chr. 23:24; Ezra 3:8.*)

8. Another class having more responsibility were to be "thirty years old and upward" (*1 Chr. 23:4.*)

9. A certain class of Levites serving in the tabernacle were to be between the ages of twenty-five and fifty (*Num. 8:24.*)

10. David in taking the census of the people "took not the number of them from twenty years old and under."

**D. AGE OF MAN.** See No. 3095A.

201. AGED. 2 *Sam. 19:32.* Barzillai very a. man.

*Til. 2:2,* that the a. men be sober.

*Philem. 9,* such an one as Paul the a.

202. AĠ'È-È [fugitive]. Father of Shammab, one of David's valiant men, 2 *Sam. 23:11.*

203. AGES. *Eph. 2:7,* a. to come.

*Eph. 3:5,* in other a. not made known.

*Eph. 3:21,* throughout all a.

*Col. 1:26,* mystery . . . hid from a.

204. AGLE. See No. 2749.

205. AGONE [gone by, past] (cf. Latin vb. "ago"). 1 *Sam. 30:13,* three days a. I fell sick. (See *Matt. 11:21; Acts 10:30; 2 Cor. 12:2.*)

206. AGONY of Christ in the garden, *Matt. 26:36-46.*

*Luke 22:44,* being in an a. he prayed.

207. AGREE. *Amos 3:3,* two walk except they be a.

*Matt. 5:25,* a. with adversary quickly.

*Matt. 18:19,* if two shall a. on earth.

*Acts 23:20,* Jews have a. to desire thee.

1 *John 5:8,* these three a. in one.

2 *Cor. 6:16,* what a. hath temple?

208. AGREEMENTS—Contracts. See No. 2765M.

209. A-GRIP'PA. Great-grandson of Herod the Great, *Acts 25; 26.* In A.D. 53 became tetrarch of Abilene, Galilee, Iturea, and Trachontis.

Paul's defense before, *Acts 25:22; 26.*

His respective decisions, *Acts 26:28, 32.*

210. AGUE. An intermittent fever, *Lev. 26:16.*

211. A'GUR [gatherer]. The author of *Prov. 30,* considered by some to be a symbol of Solomon himself.

212. AHA. Exclamation of malicious joy, *Psa. 36:21,* a., a., our eye hath seen it.

*Psa. 40:16,* deoatole, that say unto me a.

*Psa. 70:3,* be turned back that say a. a.

*Isa. 44:16,* a. I am warm.

*Ezek. 25:3,* thou saidst a. against my.

*Ezek. 26:2,* u. she is broken.

*Ezek. 36:2,* a. even the ancient high places.

213. A'HĀB [father's brother]. See No. 220A I.

**A. SON OF OMRI** and seventh king of Israel, etc., 1 *Kin. 16:29.*

Marries Jezebel, his idolatry, 1 *Kin. 16:31.*

Meets Elijah, 1 *Kin. 18:17.*

Defeats the Syrians, 1 *Kin. 20:13-20.*

Condemned for sparing Ben-hadad, 1 *Kin.*

20:42.

Takes Naboth's vineyard, 1 *Kin. 21:16.*

His repentance, 1 *Kin. 21:27.*

Seduced by false prophets, 1 *Kin. 22:6.*

Mortally wounded at Ramoth-gilead, 1 *Kin.*

22:34; 2 *Chr. 18:33.*

**B. A FALSE PROPHET** in Babylon during the first part of the exile, who was executed by Nebuchadnezzar, *Jer. 29:21, 22.*

214. A-HĀR'ĀH [after a brother]. Third son of Benjamin, 1 *Chr. 8:1;* called "Ehl" in *Gen. 46:21;* "Ahiram" in *Num. 26:38,* and "Aher" in 1 *Chr. 7:12.*

215. A-HĀR'HEL [after might]. Son of Harum, a descendant of Judah through Caleb, son of Hur, 1 *Chr. 4:8.*

216. A-HĀS'Ā-I [Jah grasps]. A short form of Ahaziah, a priest, *Neh. 11:13.*

217. A-HĀS-U-Ē'RUS [king].

**A. FATHER OF DARIUS** the Mede; the

Astyages of profane history, *Dan. 9:1.*

**B. KING OF PERSIA,** successor to Cyrus.

Rebuilding the Temple interrupted during his

reign, *Ezra 4:6.* Probably Cambyses of profane

history.

**C. KING OF PERSIA** who married Esther

(See No. 1228). Probably Xerxes of profane

history, son of Darius Hystaspis, *Est. 1:3; 6:*

*7:5; 8:1, 7, 10, 12; 9:2, 4, 20, 30; 10.* See No.

141.

218. A-HĀ'VĀ [stream]. A town or district in Babylonia; also the name of the river on the banks of which Ezra gathered the Jews before starting for Jerusalem, *Ezra 8:15, 21, 31.*

219. A'HĀZ [holder].

**A. 1. ELEVENTH KING OF JUDAH,** 2 *Kin. 15:38, 2.* Wickedness of, 2 *Kin. 16: 3.* Profanes

the Temple, 2 *Kin. 16:10-18, 4.* Afflicted by

Pekah, king of Israel, 2 *Chr. 28: 5.* Comforted

by Isaiah, *Is. 7. 6.* Promised a sign of a virgin

birth, *Is. 7:14-16, 7.* The sign given, *Is. 8:1-4.*

8. The prophecy fulfilled, *Matt. 1:20-23.* See

*Nos. 97, 314P2, 1625. 9.* Wife of, *See No. 26.*

**B. A BENJAMITE** of the family of Saul, 1 *Chr.*

*2:36, 36; 9:41, 42.*

220. A-HA-ZĪ'AH [Jah seizes]. See No. 216.

**A. 1. SON AND SUCCESSOR OF AHAB,**

king of Israel. 2. An idolater, 1 *Kin. 22:52, 53.*

3. Death foretold by Elijah, 2 *Kin. 1:4.* (See

also 1 *Chr. 3:11; 2 Chr. 20:35, 37.)*

**B. 1. SIXTH KING OF JUDAH** who reigned

only one year, 2 *Kin. 8:26, 2.* An idolater, 2

*Kin. 8:27, 3.* Killed by Jehu, 2 *Kin. 9:27; 2*

*Chr. 22:9.*

221. AH'BĀN [brother of intelligence]. Son of Abishur, a descendant of Jerahmeel, grandson of Phurez, 1 *Chr. 2:29.*

222. AĤER. See No. 214.

223. A'HĪ [my brother].

**A. HEAD** of a family of Gad, 1 *Chr. 5:15.*

**B. AN ISRAELITE** of the tribe of Asher, 1 *Chr.*

*7:34.*

224. A-HĪ'ĀH or A-HĪ'JAH means "Jah is my brother."

**A. THERE ARE SEVERAL MEN** of this name

mentioned in the Bible, but the one of Masonic

significance was a scribe of King Solomon (1

*Kin. 4:3).* He appears in one of the Masonic

degrees supported by two Wardens.

**B. OTHERS** of the same name are:

1. A prophet of Shiloh who urged Jeroboam to

rebel against Rehoboam (1 *Kin. 11:26-40).*

but later, because of Jeroboam's sins, foretold his downfall (*1 Kin. 14*).

2. Another name for Ahimelech, *1 Sam. 14:3, 18; 23:9*.

3. Father of King Baasha, *1 Kin. 15:27*.

4. A son of Jerahmeel, *1 Chr. 2:25*.

5. One of David's heroes, *1 Chr. 11:36*.

6. A caretaker of the sanctuary treasures under David, *1 Chr. 26:20*.

7. A signer of the covenant, *Neh. 10:26*.

8. A descendant of Benjamin, *1 Chr. 8:7*.

225. **Ā-HĪ'AN** [brother of day]. Son of Shemidah, a Manassehite, *1 Chr. 7:19*.

226. **Ā-HĪ-E'ZER** [helping brother].  
A. A **PRINCE OF DAN**, appointed to help Moses number the people, *Num. 1:12; 10:26*.  
B. A **DANITE CHIEF** who joined David when the latter was hiding from Saul, *1 Chr. 12:3*.

227. **Ā-HĪ'HUD** [brother of honor]. A prince of Asher, appointed to divide the land west of the Jordan, *Num. 34:27*.

228. **Ā-HĪ'HUD** [brother of mystery]. A Benjamite of the family of Ehud, *1 Chr. 8:7*. (Nos. 217 and 218, though having the same English form, are different Hebrew words.)

229. **Ā-HĪ'JAH** [Jah is brother].  
A. **THIS WORD** has various forms in the English Bible, but is the same Hebrew word. (See *Ahah*, No. 224.)  
B. 1. A Prophet who foretold the revolt of the ten tribes, *1 Kin. 11:29-31; 14:2 sq.* 2. Father of Baasha who conspired against Nadab, *1 Kin. 15:27, 33; 2 Kin. 9:9*. 3. Son of Jerahmeel, brother of Caleb of the tribe of Judah, *1 Chr. 2:25*. 4. One of David's thirty valiant men, *1 Chr. 11:36*. 5. A Levite in charge of the treasure of God's house in the time of David, *1 Chr. 26:20*. 6. A Levite who with Nehemiah sealed the covenant, *Neh. 10:26*.

230. **Ā-HĪ'KAM** [my brother rises]. An officer in Josiah's court; the son of Shapan, who was one of the king's scribes, *2 Kin. 22:12, 14; 2 Chr. 34:20; Jer. 26:24; 40:5-7, 9, 11, 14, 16; 41:1, 2, 6, 10, 16; 43:6*.

231. **Ā-HĪ'LUD** [a brother born]. An Israelite whose son Jehoshaphat was appointed recorder by David, *2 Sam. 8:16; 1 Kin. 4:3, 12*.

232. **Ā-HĪ'M'A-ĀZ** [brother of anger]. See 637G.  
A. **FATHER OF AHINOAM**, wife of Saul, *1 Sam. 14:50*.  
B. A **SON OF ZADOK** the priest who told David of Absalom's proceedings, *2 Sam. 15:27, 36; 17:17; 18:19-29*.

C. **ONE OF SOLOMON'S OFFICERS**, *1 Kin. 4:15*.

233. **Ā-HĪ'MĀN** [my brother is a gift].  
A. **SON OF AMAK** who lived in Hebron, *Num. 13:22; Josh. 15:14; Judg. 1:10*.  
B. A **LEVITE** porter in the Temple, *1 Chr. 9:17*.  
C. **AHIMAN REZON** is the name of Dermott's Book of Constitutions. Authorities are not agreed as to its meaning. To my mind the most plausible explanation is that it means "Brother Secretary." Dermott himself says that, in a dream, he consulted Ahiman, one of the porters at the Temple (*1 Chr. 9:17*), regarding the book. According to the Geneva Bible which Dermott used, Rezon means "Secretary" and "Ahiman" means "a prepared brother," so that the combined names would mean "a prepared Brother Secretary." Since Dermott was Grand Secretary of the Ancients and his book was a Secretary's Manual, this explanation seems reasonable. The name "Rezon" is found in *1 Kin. 11:23*.

Many Grand Lodges have Codes, Constitutions, or Manuals which they have named "Ahiman Rezon" after Dermott.

234. **Ā-HĪM'E-LECH** [brother is king]. See No. 224B2.

A. A **PRIEST** slain by Saul's orders for helping David, *1 Sam. 21:1, 2, 8; 22:11 sq.*

B. A **HITTITE OFFICER** in the service of David, *1 Sam. 26:6*.

235. **Ā-HĪ'MŌTH** [brother of death]. A Levite, *1 Chr. 6:25*.

236. **Ā-HĪ'N'A-DAB** [noble brother]. Son of Iddo and one of Solomon's twelve purveyors, *1 Kin. 4:14*.

237. **Ā-HĪ'N'O-AM** [pleasant brother].  
A. **WIFE OF SAUL**, *1 Sam. 14:50*.  
B. A **WOMAN** of Jezreel who became David's wife and mother of Amnon, his oldest son, *1 Sam. 25:43; 27:3; 2 Sam. 2:2; 1 Chr. 3:1*.

238. **Ā-HĪ'Ō** [his brother].  
A. **SON OF ABINADAB**, in whose house ark was kept twenty years, *2 Sam. 6:3, 4; 1 Chr. 13:7*.  
B. A **BENJAMITE**, *1 Chr. 8:14*.  
C. **ANOTHER BENJAMITE**, ancestor of Saul, *1 Chr. 8:31; 9:37*.

239. **Ā-HĪ'RA** [brother of evil], *Num. 1:15*. Possibly Ra (the Egyptian sun-god) is a brother.

240. **Ā-HĪ'RAM** [high brother], See No. 214. Ahiramite [a descendant of Ahiram], *Num. 26:38*.

241. **Ā-HĪ'S'A-MACH** [brother helps], *Ex. 31:6*.

242. **Ā-HĪ'S'H'A-HAR** [brother of dawn], *1 Chr. 7:10*.

243. **Ā-HĪ'SHĀR** [song brother]. A man who "was over the king's (Solomon) household," *1 Kin. 4:6*. He is a character in some of the Masonic degrees.

244. **Ā-HĪTH'O-PHEL** [brother of folly?]. His treachery, *2 Sam. 15:31; 16:20*.  
Disgrace and suicide, *2 Sam. 17:1-23*. (See *Ps. 41:9; 55:12, 13; 109*.)

245. **Ā-HĪ'TUB** [brother of goodness], *1 Sam. 14:3*.

246. **AH'LĀB** [fat, fruitful], *Judg. 1:31*.

247. **AH'LĀI** [oh that], *1 Chr. 2:31*.

248. **AHMED**, a valley and brook near Jerusalem.

249. **AHOLAH** [her tent], i. e., she who has her tent or sanctuary.

250. **Ā-HŌ'LĀ-AB**. A skilled artisan of the tribe of Dan, *Ex. 31:6; 35:34; 36:1, 2*. He was commissioned with Bezaleel to assist Moses in constructing the furniture for the tabernacle including the ark of the covenant. They are referred to in one of the Masonic degrees. See Nos. 531A, 1569B.

251. **Ā-HŌ'L-BAH** [my tent is in her]. A symbolic name for Judah and Jerusalem, *Ezek. 23:4*.

252. **Ā-HŌ-LĪB'Ā-MAH** [tent of the high place], *Gen. 36:2; 1 Chr. 1:52*.

253. **Ā-HŪ'M-A-I** [brother of (i. e., dweller near) water, or possibly soft-hearted, having a heart like water], *1 Chr. 4:2*.

254. **Ā-HŪ'ZAM** [possessor], *1 Chr. 4:6*.

255. **Ā-HŪ'ZATH** [possession], *Gen. 26:26*.

256. **Ā'I** or **HĀ'I** [heap (of stones)]. A royal city of the Canaanites near Beth-el, *Jer. 49:3*.  
Men of, defeat Israel, *Josh. 7*.  
But are subdued, *Josh. 8*.

257. **Ā-YAH** or **Ā'JAH** [a hawk], *Gen. 36:24; 2 Sam. 3:7*.

258. **Ā-YATH**, same as Ai, but feminine, *Is. 10:28*.

259. **AID AND ASSIST**. See *Help, Aid, and Assist*, No. 1509A. *Lev. 25:35; Deut. 22:4; Ps. 10:14; Is. 1:17; 41:6, 7; Gal. 6:10; Heb. 4:16; James 1:27*. See also *Lev. 23:22; 2 Sam. 22:7; 1 Kin. 1:29; Ps. 18:6; 113:5; 120:1; Is. 25:4*.

- Ez* 22:22-24; 23:5; *Deut.* 24:17-22; 33:7, 26, 29; *Ps.* 68:5; 82:3, 4; 107:12, 13; 121:1, 2; 146:5-9.
260. A-I'JA. Same as Ai, *Neh.* 11:31.
261. AÏJE-LËTH SHÄ'HAR [morning hind], *Ps.* 22, title; (more correctly ay-ye'leth hash-sha-här)—probably the name of a song, to the tune of which this psalm was sung. Not a proper name.
262. AILETH. *Gen.* 21:17, what a thee, Hagar? *Judg.* 18:23, Micah, what a. thee? *1 Sam.* 11:5, what a. the people? *Ps.* 114:5, what a. thee, O sea? *Is.* 22:1, what a. thee now?
263. A'IN [fountain], *Num.* 34:11. See No. 2B.
264. AIN SHEMS, the modern name for Beth-SheMesh.
265. AIR. See No. 1172A.
- A. *2 Sam.* 21:10, birds of the a. to rest. *Job* 41:16, no a. can come between. *Eccles.* 10:20, bird of the a. carry voice. *Matt.* 8:20, birds of the a. have nests. *1 Cor.* 9:26, not as one that beateth the a. *Eph.* 2:2, prince of power of the a. *1 Thess.* 4:17, to meet the Lord in the a. *Rev.* 9:2, sun and a. were darkened. Often called heaven in the Bible. "The fowls of heaven" (*Job.* 35:11) are the same as "the fowls of the air."
- B. **SYMBOLISM.** The word "air" often has a symbolic meaning in the Bible: "To beat the air" (*1 Cor.* 9:26) or "speak into the air" (*1 Cor.* 14:9) which means to act or speak uselessly without judgment. "The prince of the power of the air" (*Eph.* 2:2) is the spirit of evil. Many Jews as well as Gentiles thought that God and good angels lived in the upper air and evil spirits in the lower part.
266. AJALAN, ancient Eglon.
267. AJA-LÖN [place of stags]. A city of the tribe of Dan, *Judg.* 1:35. Near by was valley notable for Joshua's miracle, *Josh.* 10:12, 13.
268. AKABA, Gulf of, an arm of the Red Sea.
269. A'KAN, *Gen.* 36:27. Spelled "Jakan" in the margin.
270. AK'KUB [lain in wait]. Five people of this name are mentioned in the Bible:
- A. A SON of Elioenai, of David's family, *1 Chr.* 3:24.
- B. A PORTER in Zerubbabel's Temple, *1 Chr.* 9:17; *Neh.* 11:19; 12:25.
- C. A FAMILY of hereditary porters in the Temple, *Ezra* 2:42; *Neh.* 7:45.
- D. THE CHIEF of a family of the Nethinim (assistants to the Levites) who returned to Jerusalem after the Exile, *Ezra* 2:45.
- E. A PRIEST engaged by Ezra to expound the law to the people, *Neh.* 8:7.
271. AKIR, the modern name for Ekron.
272. AKKA, a division of modern Palestine.
273. AKRA, a summit in Jerusalem.
274. Ä-KRÄB'BIM [scorpions], *Num.* 34:4.
275. AKRABEH, a city in Nablus.
276. ALABASTER. A stone found in the mountains near Alabastron in Egypt, a city noted for the manufacture of small boxes or vessels for holding costly perfumes and ointments from this stone. This stone is named from the city of its origin. (*Matt.* 26:7; *Mark* 14:3; *Luke* 7:37.) "Breaking the box" meant breaking the seal only. See No. 1173.
277. ÄL'A-METH. Son of Becher and grandson of Benjamin, *1 Chr.* 7:8.
278. Ä-LÄM'ME-LECH [king's oak?], *Josh.* 19:26.
279. ÄL'A-MÖTH [virgins], *Ps.* 46, title. Not a proper name, therefore usually explained

- as meaning "for sopranos or trebles." See No. 2131A.
280. ALARM. In Freemasonry "alarm" means "to give notice of the approach of." It does not mean "to frighten," but to give notice to be ready to defend. It also means the method of giving the notice. Literally, "alarm" means "to arms," and is given by knocks so that the lodge may be alert. In the Bible the alarm is given with a horn or trumpet. (See *Joel* 2:1; *Num.* 10:5; 31:6.) (See also *Num.* 10:6, 7, 9; *2 Chr.* 13:12; *Ps.* 31:22; 116:11; ["in my haste" is "in my alarm" in *R. V. Jer.* 4:19; 49:2; *Hos.* 5:8; *Zeph.* 1:16.) See *Knock, Nos.* 1823, 1824.
281. ALAS. *2 Kin.* 6:5, 15, a. my master. *Ezek.* 6:11, stamp, and say a. *Joel* 1:15, a. for the day of the Lord. *Amos* 5:16, say in highways a. a. *Rev.* 18:10, a. a. that great city.
282. ALBEIT. *Ezek.* 13:7, a. I have not spoken. *Philem.* 19, a. I do not say.
283. ÄL'E-METH [hiding], or Almon, a city of the tribe of Benjamin, *Josh.* 21:18; *1 Chr.* 6:60
284. ÄL-ÄX-ÄN'DER [assistant of men], and Rufus, *Mark* 15:21. A member of the council, *Acts* 4:6. An Ephesian Jew, *Acts* 19:33. The coppersmith, *1 Tim.* 1:20; *2 Tim.* 4:14. The Great, See No. 285C.
285. ÄL-ÄX-ÄN'DRÄ-A.
- A. FROM ALEXANDER, *Acts* 18:24; 6:9; 27:6; 28:11, a city in Egypt of which it was the Hellenic, Roman, and Christian capital.
- B. SITUATION. On the Mediterranean Sea opposite the island of Pharos, twelve miles west of the Canopic branch of the Nile, and 125 miles north of the city of Cairo. The modern city of the name is built on the ruins of the ancient one.
- C. DESCRIPTION. Founded circa 332 B.C. by Alexander the Great, who is said himself to have traced the ground plan of the city, it became one of the most important commercial centers of the Mediterranean. Its population and wealth were enormous, while its importance as one of the chief grain-ports for Rome secured to it the general favor of the first emperors. From the first its population was mixed. According to Josephus, Alexander himself assigned to the Jews a place in his new city. Philo, born 25 B.C., estimated the number of Jews in Alexandria in his day at little less than a million.
286. ALGUM trees, *2 Chr.* 2:8; 9:10, 11. See *Algum, No.* 309.
287. Ä-LI'AH [unrighteous?], or Alvah in margin, *1 Chr.* 1:51.
288. Ä-LI'AN [unrighteous], or Alvan, *1 Chr.* 1:40.
289. ALIEN. *Deut.* 14:21, sell it to an a. *Ez.* 18:3, I have been an a. *Job* 19:15, I am an a. in their sight. *Is.* 61:5, sons of the a. your plowmen. *Ps.* 69:8, an a. unto my mother's children. *Eph.* 2:12, a. from commonwealth. *Heb.* 11:34, armies of the a.
290. ALIENATED. *Ezek.* 23:17, 18, 22, 28, mind was a. *Eph.* 4:18, a. from life of God. *Col.* 1:21, that were sometime a.
291. ALIKE. *Job* 21:26, lie down a. in dust. *Ps.* 33:15, fashioned their hearts a. *Ps.* 139:12, darkness and light both a. *Eccles.* 9:2, all things come a. to all. *Rom.* 14:5, esteemeth every day a.
292. ALIVE. *Deut.* 4:4, a. every one this day. *1 Sam.* 2:6, killeth and maketh a. *1 Sam.* 15:8, he took Agug a.

*Ezek. 18:27*, save soul a.  
*Luke 15:24, 32*, son was dead, and is a.  
*Luke 24:23*, angels who said he was a.  
*Acts 1:3*, showed himself a.  
*Rom. 6:11, 13*, a. unto God.  
*1 Cor. 15:22*, in Christ all be made a.  
*1 Thess. 4:15, 17*, a. and remain.  
*Rev. 1:18*, I am a. for evermore.  
*Rev. 2:8*, which was dead, and is a.

293. ALL TO BRAKE, broke all to bits; shattered, *Judg. 9:53*, an archaic form omitted by the R.V. The particle "to," attaching to the word it precedes, means "asunder"; thus "to break" means to break in two pieces.

294. ALLEGING. *Acts 17:3*, opening and a. that Christ must.

295. ALLEGORY.

A. A DISCOURSE or story in which there is both a literal and a figurative sense. A Masonic example is the legend of the Third Degree. See No. 1878C.

B. A BIBLICAL ILLUSTRATION is the story of Hagar and Ishmael in *Gen. 16*. (See *Gal. 4:24-31*.)

C. THE ENGLISH MASONIC LECTURES define Freemasonry as "a system of morality veiled in allegory and illustrated by symbols."

D. UNDER THE NAME PARABLE there are innumerable Biblical instances. For instance: The trees seeking a king, *Judg. 9:8-15*.  
 Messiah's kingdom—wolf and lamb living together, *Is. 11:6-8*.  
 Wilderness blossom as the rose, *Is. 35*.

296. AL-LE-LU'IA. Greek form for Hallelujah [praise ye Jah], *Rev. 19:1, 3, 4, 6*. See *Hallelujah*, No. 1474.

297. ALLIED. *Neh. 13:4*, house of our God a.

298. AL'LON [an oak], *Josh. 19:33*.

299. AL'LON = BACH'UTH [oak of weeping], *Gen. 55:8*.

300. ALLOW. In some of the Old Manuscripts "allowed" is used in the sense of "accepted" or "approved." Thus, "Every Mason of the Craft that is Mason allowed, ye shall do to him as ye would be done unto yourself." The word is also used in this sense in *Rom. 14:22*.

301. ALL = SEEING EYE.

A. THE ALL-SEEING EYE is not mentioned in the Bible by this name, but the fact that the eye of God is all-seeing is frequently alluded to.

B. IT IS A SYMBOL of God's omnipresence and constant watchfulness. *Ps. 34:15; 121:4*.

C. MASONIC APPLICATION. In the First Degree it symbolizes the power that directs all. In the Second Degree it refers to the steps of knowledge that lead to an understanding of the letter G. In the Third Degree we get a glimpse of the life beyond the grave.

D. IT PRESENTS GOD to us in three different aspects: 1. giving Light in the physical world; 2. Wisdom in the intellectual world; 3. and Goodness in the ethical world.  
 (See *Job. 28:10; 34:21; Ps. 32:8; 33:18; 66:7; 94:9; 101:6; Deut. 11:12; 2 Chr. 16:9; Prov. 15:3; 22:12; Jer. 16:17; 32:19; Zech. 4:10; Rev. 5:6*.)

302. ALLURE. *Hos. 2:14*, a. her into the wilderness.  
*2 Pet. 2:18*, they a. through lusts.

303. ALMIGHTY. *Gen. 17:1*, I am the a. God. *Ex. 6:3*, by the name of God a.  
*Job 11:7*, hind out the a. to perfection.  
*Job 32:8*, inspiration of the a.  
*Ps. 91:1*, under shadow of the a.  
*Rev. 1:8*, was and is to come, the a.  
*Rev. 4:8*, Lord God a. which was.  
*God, Num. 24:4; Ruth 1:20; Job 5:17; Is. 13:6; Ezek. 1:24*. See *God, No. 1433*.

A. THE NAME by which God was known to

the patriarchs. See *The Lost Word, No. 1948*, (See *Ex. 6:3*.)

B. THERE WERE NO CHARACTERS for vowels in Hebrew until about 500 A.D. Therefore, Moses could not write "Jehovah" as given in the English Bible. (See *Gen. 17:1; 28:3; 35:11; 45:14; 48:3; Ezek. 10:5; Rev. 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22*.)

C. THERE ARE MANY OTHER PASSAGES in which God is called "Almighty" or "The Almighty."

304. AL-MO'DAD [the Modad]. An Arab tribe, *Gen. 10:26*.

305. AL'MON [concealment], *Josh. 21:18*. Spelled "Alebeth" in margin. See 2B.

306. ALMOND [keep watch].

A. A SMALL TREE, also the nut of that tree. Its name is derived from the fact that it blossoms early as though watching for the spring.

B. IT IS MENTIONED in *Gen. 43:11*, where it is given as one of the fruits to be taken to Egypt for trade, and in *Num. 17:8*, where we are told Aaron's rod budded and yielded almonds.

C. THE ALMOND TREE SHALL FLOURISH (*Eccles. 12:5*) became a symbol of old age, since its white flowers are likened to the gray hairs of an old man.

D. IT IS NATIVE to North Africa and Asia and is cultivated in some parts of Europe. Its fruit resembles the peach; the blossom also, like that of the peach, is white with a tinge of pink. However, the pinkish tinge is at the base and not visible except on close inspection.

E. IN PALESTINE the almond tree blossoms in January and bears fruit in March.

F. THE HEBREW WORD translated "almond" means "alert" or "watch." In *Jer. 1:11, 12* there is a pun on the word, which the Revised Version reveals:

G. MOREOVER THE WORD of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the LORD unto me, Thou hast well seen: for I will hasten (R watch over) my word to perform it."

H. IN THIS CASE neither version gives an accurate picture of the passage. There were no Hebrew characters for vowels when these words were spoken, and the consonants for the Hebrew words for "watch" (almond) and "hasten" were the same but there was a slight difference in pronunciation.

I. THE BOWLS of the candlestick in the Tabernacle were formed to resemble the nuts of the almond tree (*Ex. 25:33, 34; 37:19, 20*).

307. ALMS. See *Almsgiving, No. 308*. [A charitable gift], *Acts 3:3; 10:2*. The word is not found in the Old Testament, but in the New the word "alms" appears thirteen times and "almsdeeds" once. However, the Mosaic Law required provision to be made for the needy. (*Lev. 19:9, 10; Deut. 15:11*; etc.)

Some Masonic lodges in Europe provide an "alms-box" (See *Box, No. 764A*) for the reception of such gifts as the brethren may see fit to make. It is usually expected that each brother shall give something, though the amount is left to his own conscience.

308. ALMSGIVING. It is the duty of Freemasons and Freemasonry to relieve the distressed wherever found, but not to the neglect of his own people. This is also the teaching of the Bible, *Gal. 6:10; 1 Tim. 5:3; Luke 11:41; Matt. 6:1-4*. (See also *Luke 12:33; Acts 3:2, 3, 10; 9:36; 10:2, 4, 31; 24:17*.)

309. ALMUG TREES or ALGUM TREES. The Hebrew word is left untranslated. They were brought from Ophir (*1 Kin. 10:11*) and

were used for pillars or railing for the Temple, and for harps and psalteries, probably as inlayings. Solomon asked Hiram, King of Tyre, to send him algum trees out of Lebanon (2 Chr. 2:8), and afterwards we find (2 Chr. 2:10) that these trees were brought by the servants of Hiram from Ophir and were used not only for the purposes mentioned above but for the terraces of the House of the Lord. Most probably the Red Sandalwood was the almug. A native of India and Ceylon, this Red Sandalwood is very heavy, hard, and fine-grained, and of a beautiful garnet color.

**310. ALOES or LIGN ALOES.** The aloes, mentioned four times in the Bible in connection with myrrh, would seem to have been a perfume, or a perfumed wood, not known in the early days of the Jews and probably brought from the East. *Ps. 45:8; Song of Sol. 4:14; John 19:39; Num. 24:6; Prov. 7:17.*

**311. ALONE.** *Gen. 2:18*, not good man should be a.

*Num. 11:14; Deut. 1:9*, bear all these people. *Deut. 32:12*, Lord a. did lead him.

*Ps. 136:4*, who a. doeth great wonders.

*Hos. 4:17*, Ephraim joined to idola, let him a.

*Matt. 4:4; Luke 4:4*, not live by bread a.

*Matt. 14:23; Luke 9:18*, Jesus was a.

*John 8:16; 16:32*, I am not a.

*Heb. 9:7*, went high priest a. once.

*James 2:17*, faith is dead, being a.

**312. A'LOTH**, in *1 Kin. 4:16*, is a mistake of our A. V. for Bealoth (R. V.).

**313. ALPHÁ AND O'ME-GÁ.** The first and last letters of the Greek alphabet; an expression used in some Masonic degrees to denote everything that is. It is therefore one of the names of God. (See *Is. 44:6; Rev. 22:13*; also *Rev. 1:8, 11; 21:6*.) A similar figure of speech is found in *Matt. 23:35*. This is a reference to the first and last martyr whose death is recorded in the Old Testament. See *No. 342E*.

**314. ALTAR.** See *Nos. 728B, 747G, 1025B5, 1027A, 2344G*.

**A. A STRUCTURE** on which sacrifices of any kind are offered. In ancient times this was done by fire or slaughter, but now it is by offering up our devotions to God by some act of worship, such as prayer.

**B. ALTARS** were erected long before temples and were of two kinds—for sacrifices and for incense, the latter only being permitted within the Temple. The altar for sacrifices was always out of doors (see *Heb. 13:10-16*).

**C. THE MASONIC ALTAR** is symbolic and combines the two kinds. It is an altar of sacrifice where we lay aside (sacrifice) our evil passions and offer up the incense of a pure heart which is always an acceptable sacrifice to Deity.

**D. IT IS THE MOST IMPORTANT PIECE** of furniture in the lodge room. The place is in the center of the room, its shape a cube. See *No. 1027A*. (See *Exek. 43:16*.)

**E. THERE WERE TWO ALTARS** in the Temple. One without for sacrifice, the other within for incense. See *No. 775D*.

**F. THE ALTAR** was the place where the worshiper met his God, but it did not take the place of God. Adorning the altar so that the attention of the worshiper was distracted from God Himself was forbidden. (See *Ex. 20:24, 25*.) See *Nos. 1132, 2354F*.

**G. THE ALTAR** is the most holy place in the lodge and it should never be hidden by the flag or any other covering. Only the Holy Bible, Square and Compass should be placed upon it.

**H. THE MASONIC ALTAR**, like everything else in the ceremonies, is symbolic:

**I. AS AN ALTAR OF SACRIFICE**, the candidate lays on it his passions and vices as an oblation to the Great Architect whose designs he promises to follow. He then, as on an altar of incense, offers up the incense of a pure heart to that Architect.

**J. IN ALL THE RELIGIONS** of antiquity the priests and worshipers passed around the altar following the course of the sun—from the east to the west by way of the south—singing hymns. (See *Ps. 26:6; 32:7*.) See *No. 914*.

**K. OBLIGATION AT THE ALTAR.** The marriage covenant in ancient times was always taken at the altar. All solemn contracts were confirmed by oaths taken at an altar. See *Bible on Altar, No. 728B*.

**L. IN MODERN CHURCHES** the altar is a table on which the sacraments are administered or near which prayer is offered and other religious rites performed.

*Heb. 13:10*. "We have an altar, whereof they have no right to eat which serve the tabernacle."

**M. ALTARS** were originally of earth (*Ex. 20:24*) or unhewn stones (*Ex. 20:25*). They were erected on sacred spots (*Gen. 12:7; 13:18; 26:25*; etc.). Hill-tops, high places (*Gen. 22:9*), or house-tops (*2 Kin. 23:12*) as being near the sky were usually chosen, although sometimes it was built under a green tree (*2 Kin. 16:4*). See *No. 1173B*.

**N. THE GATES OF THE CITY** were often chosen as the place for an altar (*2 Kin. 23:8*).

*Acts 14:13*. "Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people."

**O. THE ALTAR**, among both Jews and Gentiles, was an asylum, a sanctuary, for people who took refuge there (*Ex. 21:14; 1 Kin. 1:50; 2:28*; etc.). The Athenians erected an altar to "The Unknown God" (*Acts 17:23*).

**P. THE ALTARS** in the Tabernacle and the Temple were as follows:

1a. The Altar of Burnt-Offerings, *Ex. 27:1-8; 38:1-7*. In the Tabernacle this was a hollow box of acacia wood about 5 x 5 x 3 cubits (*Ex. 38:1*), covered with "brass" (copper or bronze) plates (*Ex. 39:39*), and having a grate of the same material underneath (*Ex. 38:4; 39:39*). At the corners were elevations called horns (*Ex. 38:2*).

1b. The altar was movable and had rings and staves for carrying it (*Ex. 38:5, 6, 7*). The fire for it was miraculously kindled and kept with extreme care, so that it never went out (*Lev. 6:12, 13; 9:24*).

1c. The lamb of the daily morning and evening sacrifice and other sacrifices were offered on this altar (see *Ex. 29:38-42; Lev. 6:8-13; Num. 28:3-8*).

1d. It was called "The Brazen Altar" (*Ex. 39:39; 1 Kin. 8:64*); "The Altar of God" (*Ps. 45:4*); "The Altar of the LORD" (*Mal. 2:13*).

1e. It was located in the center of the outer court of the Tabernacle.

2a. The Altar of Incense, or Golden Altar. This altar was, in the Tabernacle, a small table of acacia wood (*Ex. 30:1*) covered with plates of gold (*Ex. 30:2*). It was a cubit long, a cubit wide, and two cubits high (*Ex. 30:2*). It also had horns, rings, and staves (*Ex. 30:4, 5, 10*).

2b. It was called "The Golden Altar" (*Ex. 39:38; Num. 4:11*); "Altar of Sweet Incense" (*Lev. 4:7*); "Altar Before the LORD" (*Lev. 16:18*).

2c. It stood in the Holy Place, before the Holy of Holies, and between the golden candlesticks and the table of shewbread. Incense was

burned on it morning and evening (*Ex.* 30:1-10).

2d. Pattern of, *Ex.* 30:1-5; constructed, *Ex.* 37:25-28; location of, *Ex.* 30:6; 40:5, 26; cover made for, *Num.* 16:36-40; uses of, *Ex.* 30:7-10, 26, 27; 40:27; *Ler.* 4:7, 18; 8:15; 9:9; 16:12, 18; preparation for carrying, *Num.* 4:4-15; carried by Kohathites, *Num.* 3:27-31.

2e. In Solomon's Temple this altar was twenty cubits long, twenty cubits wide, and ten high (2 *Chr.* 4:1).

2f. Renewed by Asa, 2 *Chr.* 15:8; removed by Ahaz, 2 *Kin.* 16:14-17; cleansed by Hezekiah, 2 *Chr.* 29:18-24; repaired by Manasseh, 2 *Chr.* 33:16; furniture of, taken to Babylon, 2 *Kin.* 25:14.

(See also 1 *Kin.* 6:19, 20; 7:48; 1 *Chr.* 28:18.)  
3. Table of Shewbread, *Ex.* 25:23-30; 37:10-16. See *Shewbread*, No. 2746, *Tabernacle*, No. 3000, *Temple*, No. 3031.

**Q. OTHER REFERENCES ON ALTAR.**  
1. Built by Noah, *Gen.* 8:20. 2. Abraham, *Gen.* 12:7, 8; 15:18; 22:9. 3. Isaac, *Gen.* 26:25. 4. Jacob, *Gen.* 33:20; 35:1-7. 5. Moses, *Ex.* 17:15; 24:4. 6. Balaam, *Num.* 25:1, 14, 29. 7. Joshua, *Deut.* 27:4-7; *Josh.* 8:30-32. 8. Reubenites and Gadites, *Josh.* 22:10, 34. 9. Gideon, *Judg.* 6:26, 27. 10. Samuel, 1 *Sam.* 7:17. 11. Saul, 1 *Sam.* 14:35. 12. David, 2 *Sam.* 24:18, 19. 13. Elijah, 1 *Kin.* 18:31, 32. See *Altar* and the Name, No. 1948S.

Mosaic commandments regarding, *Ex.* 20:24-26; *Deut.* 27:5-7; *Josh.* 8:30, 31. See No. 1584B.

**R. IN THE TABERNACLE.** 1. Pattern of, *Ex.* 27:1-8. 2. Constructed by Bezaleel, *Ex.* 35:1-7; 31:1. 3. Location of, *Ex.* 40:6, 29; *Ezek.* 8:16; *Matt.* 23:35. 4. Furniture of, *Ex.* 27:37; 38:3-7; 1 *Sam.* 2:13, 14. 5. Horns of, *Ex.* 27:2.

**S. HOW BUILT:** 1. Of earth, *Ex.* 20:24. 2. Of stone, *Ex.* 20:25. 3. Of wood, *Ex.* 27:1. 4. Altar of incense, *Ex.* 30:1; 37:25. 5. Golden altar, *Rev.* 8:3; 9:13. 6. Gift brought to the altar, *Matt.* 5:23.

**T. HOW SANCTIFIED,** *Ex.* 29:36, 37, 44; 30:26-28; 40:10; *Ler.* 8:10, 11; *Num.* 7 (see also *Ezek.* 43:18-27); sanctified everything touching it, *Ex.* 29:37; 30:29; *Matt.* 23:18, 19; a place of refuge, *Ex.* 31:14; 1 *Kin.* 1:50; 2:28. See Nos. 1025B5, 1173B.

**U. IN THE SECOND TEMPLE,** *Ezra* 3:1-6; in John's vision, *Rev.* 8:3; 9:13; Ezekiel's vision of, *Ezek.* 43:13-27.

See *Tabernacle*, No. 3000, *Temple*, No. 3031.

315. **ĀL-TĀS'CHITH** [destroy not or corrupt not]. See No. 2131B. In titles of *Psa.* 57, 58, 59, 75, probably the opening words of some song to the tune of which these psalms were sung.

316. **ALTER,** *Psa.* 89:34, not a. thing gone out.

*Dan.* 6:8, law of Medes and Persians, which a. not.

*Luke* 9:29, fashion of countenance a.

317. **ALTOGETHER.** *Psa.* 14:3; 53:3, a. become filthy.  
*Psa.* 50:21, a. such an one as thyself.  
*Song of Sol.* 5:16, he is a. lovely.  
*Acts* 26:29, almost and a. such as I.

318. **Ā'LUSH** [crowd]. According to the Talmud, *Num.* 33:13, a place in the neighborhood of the Red Sea.

319. **ĀL'VAH** or **Ā-LI'AH**, See No. 287. Descendant of Esau, *Gen.* 36:40; 1 *Chr.* 1:51.

320. **ĀL'VAN** or **Ā-LI'AN**, See No. 288. Son of Shobal, a descendant of Seir, *Gen.* 36:23; 1 *Chr.* 1:40.

321. **ALWAYS.** *Job* 7:16, I would not live a.

*Psa.* 103:9, not a. chide.  
*Matt.* 28:20, I am with you a.

*Mark* 14:7; *John* 12:8, me ye have not a.

*Luke* 18:1, men ought a. to pray.

2 *Cor.* 6:10, yet a. rejoicing.

*Phil.* 4:4, rejoice in the Lord a.

321.5. **AMAK**, Son of. See No. 233A.

322. **ĀM'A-LĒK** [dwelling in the valley].

*Gen.* 36:12. See Nos. 1G, 1607.

Fights with Israel in Rephidim, and is di-

comfited, *Ex.* 17:8-13.

Perpetual war declared against, *Ex.* 17:16;

*Deut.* 25:17.

Smitten by Gideon, *Judg.* 7:12.

Smitten by Saul, 1 *Sam.* 14:48; 15:7, 8.

Smitten by David, 1 *Sam.* 27:8, 9; 30:17.

323. **ĀM'A-LĒK-ĪTE**. See No. 195. Self-

accused of killing Saul, is slain, 2 *Sam.* 1.

Land of. See *Palestine*, No. 2281K.

324. **Ā'MĀM** [congregated], *Josh.* 15:26.

325. **ĀM'A-NA** [security], *Song of Sol.* 4:8.

326. **AMARDUS**, a river of Media.

327. **ĀM-A-RĪ'AH** [Jah hath said], 1 *Chr.*

6:52; 24:23.

328. **ĀM'A-SĀ** [burden], 2 *Sam.* 17:25.

Captain of the host of Absalom, 2 *Sam.* 17:25.

Treacherously slain by Joab, 2 *Sam.* 20:9, 10;

1 *Kin.* 2:5.

(See 1 *Chr.* 12:18.)

An Ephraimite, 2 *Chr.* 28:12.

329. **Ā-MĀS'A-I** [burden-bearer]. A descendant

of Kohath, son of Levi, 1 *Chr.* 6:25, 35; 2 *Chr.*

29:12.

A captain who joined David at Ziklag,

1 *Chr.* 12:18.

A priest, 1 *Chr.* 15:24.

330. **Ā-MĀSH'A-I** (R. V. Amashai) [carrying

spoils]. A priest dwelling at Jerusalem, *Neh.*

11:13.

331. **AMASIA**, a town in Pontus.

332. **ĀM-A-SĪ'AH** [burden of Jehovah], 2 *Chr.*

17:16, chief captain of the Army of Jehoshaphat.

333. **AMASTRUS**, a town in Bithynia.

334. **AMATHRUS**, a city east of the Jordan, now

called Amath.

335. **AMAZED.** *Matt.* 19:25, disciples exceed-

ingly a.

*Mark* 2:12; *Luke* 5:26, a. and glorified God.

*Mark* 14:33, he began to be sore a.

*Luke* 9:43, a. at mighty power of God.

*Acts* 9:21, all that heard Saul were a.

1 *Pet.* 3:6, not afraid with any a.

*Acts* 3:10, filled with wonder and a.

336. **ĀM-A-ZĪ'AH** [Jah is strong], 2 *Kin.* 14:1

See No. 370B2.

King of Judah, 2 *Kin.* 14:1; 2 *Chr.* 25:1.

Defeats Edom, 2 *Kin.* 14:7; 2 *Chr.* 25:11.

Defeated by Joash, king of Israel, 2 *Kin.*

14:12; 2 *Chr.* 25:21.

Slain at Lachish, 2 *Kin.* 14:19.

Priest of Bethel, *Amos* 7:10.

337. **AMBASSADORS.** Sent to Hezekiah,

2 *Chr.* 32:31; *Is.* 39.

Apostles so called, 2 *Cor.* 5:20.

*Josh.* 9:4, made as if they had been a.

2 *Chr.* 32:31, a. of the princes of Babylon.

2 *Chr.* 35:21, he sent a. to him saying.

*Is.* 30:4, a. came to Hanes.

*Is.* 33:7, a. of peace shall weep.

*Jer.* 49:14, a. to the heathen.

*Ezek.* 17:15, sending his a.

2 *Cor.* 5:20, a. for Christ.

*Eph.* 6:20, an a. in bonds.

338. **AMBER** (Heb. Chashmal; ἤλεκτρον;

Electrum), *Ezek.* 1:4, 27; 3:2. See No. 1753D.

Four substances were known to the ancients

by the name of electrum: (1) An alloy of four

parts of gold to one of silver. (2) Glass. (3)

Amber. (4) Shellac. It is probable that the sub-

stance mentioned in Ezekiel, if not the alloy

above referred to, was one of baser metals; the former, according to Pliny, was more brilliant than pure silver.

339. **AMBITION.** Reproved, *Gen. 11:4; Matt. 18:1; 20:25; 23:8; Luke 22:24.*

Punishment of, *Prov. 17:19; Is. 14:12; Ezek. 31:10-18.*

Of Aaron and Miriam, *Num. 12.*

Korah, Dathan, and Abiram, *Num. 16:3. Absalom, 2 Sam. 15-18.*

Adonijah, *1 Kin. 1:5.*

Babylon, *Jer. 51:53.*

James and John, *Matt. 20:21.*

Man of sin, *2 Thess. 2:4.*

Diotrephes, *3 John 9.*

340. **AMBUSH.** *Josh. 8:4-21; Judg. 20:29.*

341. **AMBUSHMENT.** *2 Chr. 20:22.* Lord set a. *2 Chr. 13:13.* Jeroboam caused an a. . . . and the a. was.

342. **AMEN.**

**A. MEANING.** This word is hard to define since it has so many shades of meaning. At the end of a prayer it may mean "This is my prayer; Oh God, hear it," and the Masonic response "So mote it be" uttered by a hearer means "May your prayer be granted."

**B. AFFIRMATIVE ANSWER INTRODUCED.** The root meaning of "Amen" is "stability" and in its primitive use introduced an affirmative answer to a request or command. (See *1 Kin. 1:36; Jer. 28:6.*)

**C. AFFIRMATIVE ANSWER OMITTED.** Sometimes the affirmative answer is omitted but implied by the word "Amen." This is called the "detached amen." (*Deut. 27:14-16.*)

In these cases the word "Amen" does not simply mean "So be it," but "May the Lord establish it," equivalent to our Masonic phrase "So mote it be." By this response, the hearer adopts as his own the words of the speaker.

**D. EMPHASIS.** Another use of "Amen" is to establish, affirm, or emphasize by the speaker the words he has just spoken or is about to speak. In this sense it is used in Masonry by the speaker at the end of prayers to signify "The Lord grant this my prayer" and which the brethren adopt as their own by the response "So mote it be."

Christ frequently used it at the beginning of a sentence as in the oft-repeated phrase "Verily, verily I say unto you." The word translated "verily" is "Amen" in both Hebrew and Greek Bibles.

**E. OTHER USES.** The word is also used to indicate "the end." (See *Luke 24:53; Rev. 3:14.*)

The Amen who is also the beginning is similar to "I am Alpha and Omega, the beginning and the end."

343. **AMEND.** *Jer. 7:3; 26:13; 35:15,* a. your ways.

*John 4:52,* hour when he began to a.

344. **AMERCE,** to impose a fine upon. *Deut. 22:19,* a. him in . . . silver.

345. **AMETHYST.** See *No. 1733E.*

346. **AMHAARETZ,** the common people of the land; equivalent to the *hoi polloi* of the Greek.

347. **A'MI.** Servant of Solomon, *Ezra 2:57;* or *Amon* [steadfast], *Neh. 7:59.*

348. **AMIABLE.** *Ps. 84:1,* how a. are thy tabernacles.

349. **AMIANTHUS=ASBESTOS** (Incontaminatus), *1 Pet. 1:3, 4.* This word is used in the figurative sense for imperishable, indestructible, referring to the well-known property of this mineral which enables it to resist the action of fire.

350. **A-MIN'A-DAB** [my people is willing], Son of Aram, son of Esrom, *Matt. 1:4; Luke 3:33.*

351. **A-MI'NON** and **AM'NON** [faithful, true], *2 Sam. 3:2; 13:20.*

352. **AMISS.** *2 Chr. 6:37,* we have done a. *Dan. 3:29,* speak anything a.

*Luke 23:41,* hath done nothing a.

*James 4:3,* because ye ask a.

353. **A-MITTA-I** [true], *2 Kin. 14:25.*

354. **AM'MAH** [mother], *2 Sam. 2:24.*

355. **AM'MAN,** modern name for Rabbath Ammon.

356. **AM'Mi** [my people], *Hos. 2:1.* Not a proper name, but a symbolic form of address which God commanded the ransomed people to use in speaking to their brethren.

357. **AM'MI-EL** [people of God], *Num. 13:12.*

358. **AM-MI'HUD** [people of praise], *Num. 1:10.*

359. **AM-MI'HUR** [id.], *2 Sam. 13:37.* (Heb. text.)

360. **AM-MIN'A-DAB** [my people are noble], *Ez. 6:23.* See *No. 1E.*

361. **AM-MI-SHAD'DA-I** [people of the Almighty], *Num. 1:12.*

362. **AM-MIZ'A-BAD** [my people have given, or gift of my people], *1 Chr. 27:6.*

363. **AM'MON** [belonging to the people], *Gen. 19:38.*

364. **AM'MON-ITES.** See *Nos. 1769, 2099.* A tribe descended from Ammon (*Deut. 2:19, 20*), a son of Lot (*Gen. 19:38*). It was on account of the spoil taken by Jephthah in the Ammonitish War (*Judg. 11*) that the Ephraimites made war on him, as told in *Judg. 12:1-8.*

Their subsequent history was chaotic: When they again made war on Israel they were defeated by Saul (*1 Sam. 11*). David tried to be friendly, but when they insulted his ambassadors (*2 Sam. 10*) he fought and defeated them (*2 Sam. 12:26-31*). They once attacked Jerusalem (*2 Kin. 24:2*) and later conspired against it (*Ps. 83:7*). The prophets denounced them (*Amos 1:13; Jer. 49; Ezek. 25; Zeph. 2:8-11*). They opposed Nehemiah (*Neh. 2:10*) and finally disappeared.

365. **AM'NON** [faithful]. Son of David, *2 Sam. 3:2.* See *No. 237B.*

His wickedness and death, *2 Sam. 13.*

366. **A'MOK** [deep], *Neh. 12:7.*

367. **A'MON.**

King of Judah, his wicked reign, *2 Kin. 21:21; 2 Chr. 33:22.*

Killed by his servants, *2 Kin. 21:23.*

368. **AM'OR-ITE** [highlander], *Gen. 10:16.*

369. **AM'OR-ITES.** Dispossessed for their iniquities, *Gen. 15:16; Deut. 20:17; Josh. 3:10.* See *Palestine, No. 2281K.*

370. **A'MOS** [loaded, one with a burden], *Amos 1:1; Luke 3:25.*

371. **AMOS, BOOK OF.**

**A. AUTHOR.** Amos was a herdsman of Tekoa (about nine miles south of Jerusalem), who also (7:14) was employed in the cultivation of sycamore trees. He disclaims being a prophet by profession or education (7:14). Though apparently a native of Judah, he was commissioned by Jehovah to go and prophesy unto Israel. His prophetic ministry belongs to the reigns of Uzziah and Jeroboam II. He was therefore somewhat earlier than Isaiah and an elder contemporary of Hosea.

**B. PLACE.** In accordance with the Divine commission, he came to the kingdom of Israel, Beth-el being the chief scene of his prophetic activity. His sojourn at Beth-el lasted probably no longer than a year when, having incurred the hostility of Amaziah, the priest of Beth-el, by prophesying disaster to King Jeroboam II,

in the midst of his victories, he returned to Judea, where we may infer he committed his prophecy to writing.

**C. CONTENTS.** Ch. 1 and 2 are introductory, announcing that God's judgment will come upon Damascus, Gaza, Tyre, Edom, Ammon, Moab, and Judah, but will fall most heavily upon Israel. Ch. 3-6 contain three discourses, commencing with the emphatic words, "Hear ye," in which the indictment and sentence of ch. 1 and 2 are further justified and expanded. Ch. 7-9, 10 describe in five visions the judgments that are coming upon Israel, the book concluding (9:11 to end) with a promise that the kingdom of God ("the tabernacle of David that is fallen") shall again be restored.

**D. MASONIC SIGNIFICANCE.** See No. 1139D4.

1. The Visions. *Amos* 7:7, 8 refers to the third of four visions which the Lord gave Amos. In the first he saw a plague of grasshoppers threatening to devour the crops; in the second a fire so terrible that it threatened to consume both land and sea. These calamities were threatened as a punishment for the sins of the people. In both cases Amos intercedes for the people and the Lord repents and passes them by.

2. Plumbline. But the people continue in sin and the Lord sets up a plumbline of righteousness to which the people must conform or take the consequences. He "will not pass by them any more." The people did not repent and in the fourth vision Amos sees a basket of ripe fruit and is told that it means the time is ripe, the end has come. "I will not again pass by them any more."

3. Punishment—Physical—Spiritual. Thus it has ever been in life and in the Masonic art of character building. In the childhood of the race, as in that of the individual, discipline comes in the form of physical discomfort as a result of violating laws laid down for their good. Repentance and reformation will often terminate or avert such punishment. The sinner is forgiven—the Lord passes him by. Later, a new kind of punishment is invoked. The stings of conscience take the place of corporal punishment, for the rule of the plumbline has supplanted the statutes, and the punishment of willful sin cannot be averted.

372. **Ā'MOZ**, *Is.* 1:1.

373. **ĀM-PHĪP'O-LIS**, named from the river Strymon flowing round the city, *Acts* 17:1, a city of Macedonia.

374. **ĀM'PLI-AS**, for Amphiatus, a Latin name [enlarged], *Rom.* 16:8.

375. **ĀM'RĀM** [exalted people].

**A. A SON OF KOHATH**, son of Levi, and the father of Aaron, Moses, and Miriam. He died in Egypt. (See *Ex.* 6:18, 20; *Num.* 3:19; 26:58, 59.) See No. 1C.

**B. AM'RĀM-ITE**, a descendant of Amram, *Num.* 3:27; 1 *Chr.* 26:23.

376. **ĀM'RA-PHEL** [the son is ruler]. King of Shinar or Babylon, *Gen.* 14:1.

377. **AMWAS**, thought by some to be Emmaeus, but most improbable.

378. **ĀM'ZĪ** [Jah strengthens], shortened form of Amaziah, 1 *Chr.* 6:46.

379. **Ā'NAB** [place of grapes], *Josh.* 11:21.

A town of Judah, *Josh.* 15:50.

380. **Ā'NAH** [answering], *Gen.* 36:2, 20.

381. **ĀN-Ā-HĀ'RĀTH**, *Josh.* 19:19.

382. **ĀN-A-Ī'AH** [Jah answers], *Neh.* 8:1.

383. **Ā'NĀK** [neck-collar, or long-necked], *Num.* 13:22, 28.

384. **ĀN'A-KIM**, a tribe called after Anak, *Deut.* 1:28.

(Giants), *Num.* 13:33; *Deut.* 9:2.

Cut off by Joshua, *Josh.* 11:21.

385. **Ā-NĀM'ME-LECH** [Ana (an Assyrian god) is king], 2 *Kin.* 17:31. See No. 161B.

386. **Ā'NĀN** [a cloud]. A returned exile who sealed the covenant with Nehemiah, *Neh.* 10:26

387. **ĀN-Ā'NĪ, ĀN-A-NĪ'AH** [Jah covers (protects)], 1 *Chr.* 3:24; *Neh.* 3:23. See No. 637W. A Benjamite city, *Neh.* 11:32.

388. **ĀN-A-NĪ'AS**, Greek form of Anani See No. 2059C.

(and Sapphira) their sin and death, *Acts* 5. (disciple) sent to Paul at Damascus, *Acts* 9:10; 22:12.

(high Priest) Paul brought before, *Acts* 22:30. Paul rebukes after being smitten by order of, *Acts* 23:2, 3.

389. **ANATA**, the ancient Anathoth.

390. **Ā'NĀTH** [answering], supposed by some to be the name of a goddess, Anath, *Judg.* 3:31

391. **ĀN-ĀTH'E-MA MĀR'AN-Ā'THA**, 1 *Cor.* 16:22. The Greek word Anathema renders the Hebrew term "cherem" or "put under the ban" i. e., devoted to God for destruction and therefore unable to be redeemed, cf. Achan and his plunder, *Josh.* 6:17; *Lev.* 27:28. Maranatha is an expression in Aramaic, of the dialect of Jerusalem, which is found also in the Didache and the Apostolic Constitutions. How the word should be divided is a disputed point. Maranatha means "Our Lord is come." This division with its reference to the past is improbable in an early church whose interest was centered on Christ's Second Coming. Many scholars, therefore, have tried to make the tense a prophetic perfect, "Our Lord cometh"; this is grammatically questionable. Probably it should be read Marana tha, "Our Lord, come" as in *Rev.* 22:20. The reading then is "If any man . . . let him be accursed, our Lord, come."

392. **ANATHO**, a town in Syria.

393. **ĀNA-THOTH** [answers]. See Nos. 2B, 37C, 1711. Supposed by some to be images of Anath, *Jer.* 11:21.

A city of Benjamin, the birthplace of Jeremiah, *Jer.* 1:1.

Men of, condemned for persecuting Jeremiah, *Jer.* 11:21.

(See 1 *Kin.* 2:26; *Is.* 10:30.)

394. **ANCHOR**.

**A. AN INSTRUMENT** fastened to the bottom of the sea to hold a ship from drifting. From *Acts* 27:29, 30, 40, it would seem that Roman ships had several anchors, which were attached to both prow and stern.

**B. THE ANCHOR** is a symbol of hope, the ark of safety or refuge. (See *Heb.* 6:18, 19.)

**C. THE ANCHOR AND ARK** must be considered together since an anchor presupposes a ship. The symbol assumes that life is a voyage on a stormy sea over which the ark will safely carry us to the harbor where the anchor will safely moor us.

**D. THE ARK** is a retreat from the storms of life, while the anchor is our stay and security.

**E. THE ANCHOR** is the Christian symbol of immovable firmness, hope, and patience.

395. **ANCIENT** [aged]. A term applied to Masonry because of its age. In the Bible it is used in the sense of an "elder" as well as "an aged person" (*Job* 12:12; *Is.* 3:14).

396. **ANCIENT CRAFT**. See No. 747J2.

397. **ANCIENT CUSTOMS** at feasts. See No. 671B.

398. **ANCIENT GRAND MASTER'S JEWEL**.

See No. 1727.



399. ANCIENT OF DAYS. One of the names of God to denote that His days are without number. Used in the Masonic song:

"Fulfilled is the promise  
By the Ancient of Days,  
To bring forth the capstone  
With shouting and praise."

(See Dan. 7:9, 13, 22.)

#### 400. ANCIENT LANDMARK.

A. **OLD RECORDS.** We do not know when our Order had its origin, but we do know that it antedates our knowledge of it. The earliest records we have show the Masonic Fraternity as established and its origin legendary. As it emerges into the light of history, we find it had certain characteristics which it still has. These characteristics are what we now know as "The Ancient Landmarks." The oldest manuscript we have, the Regius of about 1390 A.D., is a copy of something much older, but even so its Masonic nature is still recognized.

B. **FIRST MASONIC MENTION.** The first mention of landmarks Masonically is found in Payne's 39th Regulation: "Every annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of the Fraternity, Provided always that the old Landmarks be carefully preserved."

C. **BIBLE REFERENCES.** This use of the words "old Landmark" and the law forbidding its removal is taken from the Bible:

Deut. 19:14. "Thou shalt not remove thy neighbor's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that Jehovah thy God giveth thee to possess it."

Deut. 27:17. "Cursed be he that removeth his neighbor's landmark."

Job. 24:2. "There are some that remove the landmarks. They violently take away flocks, and feed them."

Prov. 22:28. "Remove not the ancient landmark which thy fathers have set."

Prov. 23:10. "Remove not the ancient landmark; and enter not the field of the fatherless."

Eccles. 10:8, 9. "He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be hurt thereby."

D. **COMMENTS.** This old saying, attributed to Solomon, refers to the remover of landmarks. It means that he who digs a pit to change the course of a border stream, or breaks down a hedge to destroy a landmark, shall be fittingly punished. In this case the words are figurative and refer to the metes and bounds of our duties to God, our neighbor, and ourselves. If we lay a trap for our brother we will be caught in it; if we try to break out of the hedge which keeps our passions within due bounds, the serpent of retribution will bite us. If we remove the stones which define our respective duties, those very stones will harm us; and if we attempt to chop up the posts which keep out evil thoughts, we "shall be hurt thereby." As Solomon said, "I have seen servants upon horses and princes walking as servants" (Eccles. 10:7), "but justice and judgment are the habitation of Thy throne" (Ps. 89:14).

E. **THE NAME, GREAT LIGHT IN MASONRY,** may not be an Ancient Landmark, but the Bible itself is.

1. Place in Masonry. Its place in Masonry seems to have been taken for granted until 1877 the Grand Orient of France substituted the Masonic Book of Constitutions for it. A storm of protest arose and Grand Lodges one after another withdrew recognition from that

Grand Orient, although it maintained that its action had been misunderstood; that it was rendered necessary by the religious differences of the times and was a step toward that universality which is the boast of Masonry. However, instead of being a step toward universality it proved then and has proved since to be a bone of contention and has divided, not united, the Fraternity.

2. Book of Constitutions. The "Book of Constitutions" is the book which contains the laws, rules, and regulations of the Craft. It is to Masonry what the Constitution of the United States is to our country, but the Constitution alone is not a binding force, and courts of law do not administer an oath upon it.

3. Bible on the Altar. When a Masonic body removes the Bible from its altar, it ceases to be Masonic, whatever else it may be.

4. God. Masonry is an organization of architects and builders and therefore adores the Great Architect of the Universe under whatever name He may be worshiped.

5. Furniture of the Lodge. Mackey says, "It is a landmark that a Book of the Sacred Law shall constitute an indispensable part of the furniture of every lodge." If this be true, no Masonic body can remove it and retain its Masonic character. If the members of a baseball club should become tennis fans and substitute tennis for baseball in their games, they would have no right to complain if other baseball clubs should withdraw recognition from their organization as a baseball club. When one Masonic Grand Lodge withdraws recognition from another, it simply means the former considers the latter to be no longer a Masonic body, and, when a Masonic body violates what the others consider a landmark, they can no longer regard the violator as Masonic.

6. Obligation Taken on Bible. Some Masonic writers deny Mackey's claim that a Book of the Sacred Law as a part of the furniture of a Masonic lodge is a landmark. They claim that an essential element in a landmark is that it shall be very old, and say the Bible is not a landmark because it was not until 1724 that the Bible was even mentioned in the ritual of Freemasonry. They also claim that it did not become a Great Light until Preston made it so in 1760. Whether the latter statement is true or false we do not know, but we are not here concerned with the time when it was first called a Great Light. We know that from time immemorial the Bible was to be found in lodges and that the candidate always took his obligation upon it, which is the point that concerns us now.

7. The following quotations from Old Manuscripts prove that it was so found and used:

7a. *Lansdowne MS.* of about 1560. The prayer reads:

"The might of the Father of the Heavens The Wisdom of the Glorious Son, And the goodness of the Holy Ghost three persons and one God be with us now and ever Amen."

7b. The one to be made a Mason must place his hands on the Book while the charges are read to him and "if any man find himself guilty in any of these Charges we pray that he may amend himselfe or principally for dread of God you that be charged take good heed that you keep all these Charges well for it is a great perill to a man to forswear himselfe upon a Booke."

7c. "The First Charge is that you shall be true to God and holy Church and to use noe Error or Heresie you understanding and by wise mens teaching. . . ."

8. *York MS. No. 1* of about 1600. In this and most of the MSS. the candidate places his hand

on the "Book" while the charges are read to him, and then before the reading he is told: "Every man that is a Mason take right good heed to these Charges & if any man find himself guilty in any of these charges that he amend himself before God & in particular ye that are to be charged take good heed that ye may keep these charges right well for it is perilous & great danger for a man to forewear himself upon the *Holy Scripture* . . ."

"Book" is The Bible.

8a. This is proof that the "Book" is the Holy Bible.

8b. We might go on with MS. after MS. and in practically every case we would find that it begins with a prayer to the Trinity followed by a historical lecture, an obligation on a Book (which in some of them is later called "the Holy Scriptures," "the Holy Bible," etc.) in which he first swears to be true to his God and then to his Master (our Worshipful Master) and his brethren.

8c. The term "the book" as used in these Old Charges always means "the Holy Bible," never the "Book of Constitutions." The Mason took his obligation on "the book" and he held "the book" while "the charges" were read to him. Sometimes "the Bible" is used for "the book" but in the same sense.

8d. Thus, from time immemorial the presence of the Bible has been necessary in the lodge room, and the Grand Orient of France removed a landmark when the Book of Constitutions was substituted for it.

**F. MASONRY'S GREATEST TREASURE.** In spite of the attacks which have been made upon it, the Bible remains Masonry's greatest treasure. It is the attackers who fall—not the Bible.

#### The Anvil

"Last eve I passed beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,  
"To wear and batter all these hammers o?"  
"Just one," said he; then said, with twinkling eye,  
"The anvil wears the hammers out, you know."

"And so I thought the anvil of God's word,  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows are heard,  
The anvil is unharmed—the hammers gone."

401. ANCIENTS. See No. 233C.

402. ANDREW. See No. 448C3e, f.

403. ANGEL.

**A. FOR THE MOST PART** the Jews regarded angels simply as God's messengers, but occasionally a more mystical note enters their thinking.

**B. IN SOME OF THE DEGREES OF MASONRY** angels are represented as spirits presiding over the four elements, fire, water, earth, and air. (See *Is. 14:12; 24:21; 27:1*.)

**C. AS BETWEEN GOD AND MAN** they are called "gods" (*Ps. 97:7*); "sons of God" (*Job 1:6; 2:1*); "sons of the mighty" (*Ps. 89:6*); "saints" (*Job 5:1; Ps. 89:5*); "holy ones" (*Dan. 4:13, 17*); "hosts of heaven" (*1 Kin. 22:19*); "hosts of the LORD" (*Ps. 103:21*).

**D. THEY RANK HIGHER** than men (*Ps. 8:5*), but lower than God (*Ps. 89:7; 103:20; 148:2*).

**E. THERE ARE ONLY TWO ANGELS** mentioned by name in the Bible, Gabriel (man of God) and Michael (like God).

**F. IN RANK MICHAEL** is just above Gabriel,

and his place is in heaven while that of Gabriel is on earth. For Biblical references see:

Michael: *Jude 9; Rev. 12:7.*

Gabriel: *Dan. 8:16; 9:21; Luke 1:19, 26.*

**G. THERE IS ANOTHER ANGEL** called "The Angel of the LORD" which has been identified with God himself. (See *1 Kin. 19:5-7; 2 Sam. 21:16; Gen. 31:11-13; Ex. 32:34; Is. 63:9*.)

**H. THE ANGEL OF THE LORD** appears to:

1. Hagar, *Gen. 16:7; 21:17*. 2. Abraham, *Gen. 18*.
3. Lot, *Gen. 19*. 4. Balaam, *Num. 22:23*.
5. Israelites, *Judg. 2*. 6. Gideon, *Judg. 6:12-17*.
7. Samson's mother, *Judg. 13:3*. 8. David, *2 Sam. 24:16; 1 Chr. 21:16*. 9. Elijab, *1 Kin. 19:7*.
10. Joseph, *Matt. 1:20*. 11. Two women, *Matt. 28:2-5; Mark 16*. 12. Zacharias, *Luke 1:11*.
13. Shepherds, *Luke 2:8-12*. 14. Apostles, *Acts 5:19*. 15. Peter, *Acts 12:7*. 16. Philip, *Acts 8:26*.
17. Cornelius, *Acts 10:3*. 18. Paul, *Acts 27:23*.

(See also *Ps. 34:7; 35:5; Zech. 1:11*.)

404. ANGEL ON OATH. See No. 2225N.

405. ANGER [human].

**A. NATURE AND EFFECTS OF**, *Gen. 27:45; 44:18; 49:7; Ex. 32:19; Ps. 37:8; 69:24; Prov. 15:18; 16:32; 19:11; 21:19; 29:22; Eccles. 7:9; Matt. 5:22; Tit. 1:7.*

**B. CURE FOR**, *Prov. 15:1; 21:14*.

**C. TO BE PUT AWAY**, *Eph. 4:26, 31; Col. 3:8*.

**D. INSTANCES OF**, *Gen. 4:5; 31:36; Ex. 11:8; Lev. 10:16; Num. 22:27; 1 Sam. 20:30; 2 Kin. 5:11; Jonah 4:1; Matt. 2:16*.

**E. DIVINE**, *Gen. 3:14; 5; Deut. 29:20; 32:19; Josh. 23:16; 2 Kin. 22:13; Esra 8:22; Job 9:13; Ps. 7:11; 21:9; 78:21, 58; 89:38; 90:7; 99:8; 106:40; Prov. 1:28-31; Is. 1:4; 3:8; 9:12, 13; 13:9; 47:6; Jer. 3:5; 7:19; 44:3; Nah. 1:2, 3; Mark 3:5; 10:14; John 3:36; Rom. 1:18; 2:5; 5:5; 1 Cor. 10:22; Eph. 5:6; Col. 3:6; 1 Thess. 2:16; Heb. 3:17, 18; 10:26; Rev. 21:8; 22:19*.

**F. KINDLED**, *Ex. 4:14; Num. 11:1; 12:9; Josh. 7:1; 2 Sam. 6:7; 24:1; 2 Kin. 13:3; Jer. 17:4; Hos. 8:5; Zech. 10:3*.

**G. IS SLOW**, *Ps. 103:8; Is. 48:9; Jonah 4:2; Nch. 9:17*.

**H. DEFERRED**, *Ps. 103:9; Is. 48:9; Jer. 2:35; 5:12; Nos. 14:4; Jonah 3:9, 10*.

**I. INSTANCES OF**, *Gen. 19; Ex. 14:24; Job 9:13; 14:13; Ps. 76:6; 78:49; 90:7; Is. 9:19; Jer. 7:20; 10:10; Lam. 1; Ezek. 7; 9; Nah. 1*.

**J. RESERVED** for the day of judgment, *Rom. 2:5; 2 Thess. 1:8; 2 Pet. 3; Rev. 6:17; 11:18; 19:15*.

**K. TO BE DREADED**, deprecated, and endured, *Ex. 32:11; 2 Sam. 21:17; Ps. 2:12; 6; 27:9; 30:5; 33; 39:10; 74; 76:7; 79:5; 80:4; 85:4; 90:11; Is. 64:9; Jer. 4:8; Lam. 3:39; Dan. 9:16; Mic. 7:9; Hab. 3:2; Zeph. 2:2; 3:8; Matt. 10:28; Luke 18:13*.

**L. PROPITIATION OF**, by Christ, *Rom. 3:25; 5:9; 2 Cor. 5:18; Eph. 2:14; Col. 1:20; 1 Thess. 1:10; 1 John 2:2*.

**M. TURNED AWAY** by repentance, *1 Kin. 21:29; Job 33:27, 28; Ps. 106:43; 107:13, 19; Jer. 3:12; 18:7, 8; 51:18; Joel 2:14; Luke 15:18*.

**N. Ex. 4:14**, a. of Lord kindled against Moses. *Deut. 13:17*, fierceness of his a.

*Ps. 30:5*, his a. endureth but a moment.

*Ps. 37:8*, cease from a.

*Ps. 90:7*, we are consumed by thine a.

*Is. 5:25*, his a. is not turned away.

*Hos. 14:4*, mine a. is turned away.

*Col. 3:8*, put off a.

406. ANGLE. A rod with line and hook for fishing, archaic form, *Is. 19:8; Hab. 1:15*.

407. ANGRY. *Gen. 18:30*, let not Lord be a.

*Ps. 2:12*, kiss the son, lest he be a.

*Ps. 7:11*, God is a. with the wicked.

*Eccles. 7:9*, be not hasty to be a.

*Is. 12:1*, though thou wast a. with me,

*Jonah 4:9*, I do well to be a.

- Matt. 5:22*, whose is a. with brother.  
*Eph. 4:26*, be a. and sin not.  
*Rev. 11:18*, the nations were a.
408. **ANGUISE.** *Ex. 6:9*, hearkened not for a.  
*Job 7:11*, I will speak in a. of spirit.  
*Ps. 119:143*, trouble and a. take hold.  
*John 16:21*, remember not a. for joy.  
*Rom. 2:9*, tribulation and a. upon every soul.
409. **AN'NI-AM.** A Manasschite, *1 Chr. 7:19*.
410. **AN'NIM.** Fountains, *Josh. 15:50*.
411. **ANINOAM.** See No. 232A.
412. **ANISE,** or dill, a species of parsley (*Anethum graveolens*). Allied to the caraway, it was cultivated for its aromatic seed-like fruits (*Matt. 23:23*).
413. **AN'NA.** Graecised form of Hannab, a prophetess, *Luke 2:36*.
414. **AN'NAS.** Graecised form of Hanan; in Josephus, Ananas.  
 High priest, *Luke 3:2*.  
 Christ brought to, *John 18:13, 24*.  
 Peter and John before, *Acts 4:6*.
415. **ANNUAL FEASTS.** See No. 1291A.
416. **ANOINT.** *Ex. 28:41*, shalt a. them.  
*1 Sam. 15:1*, the Lord sent me to a. thee king.  
*2 Sam. 14:2*, a. not thyself with oil.  
*Is. 21:5*, arise and a. shield.  
*Mark 14:8*, a. my body to burying.  
*Luke 7:46*, my head thou didst not a.  
*John 9:6*, a. eyes of blind man.  
*John 12:3*, Mary a. feet of Jesus.  
*2 Cor. 1:21*, hath a. us is God.  
*1 John 2:27*, the same a. teacheth.  
*James 5:14*, a. with oil in name of the Lord.  
*Rev. 3:18*, a. thine eyes with eye salve.
417. **ANOINTED,** the (Christ), *Is. 61:1*;  
*Luke 4:18*; *Acts 4:27*; *10:38*.  
 The Lord's, *1 Sam. 24:10*; *26:9*.  
 Mine, *1 Sam. 2:35*; *1 Chr. 16:22*; *Ps. 132:17*.
418. **ANOINTING.**  
 A. A **PRACTICE** very common among the Jews. With them the investiture to a sacred office as the king or priest was confirmed by anointing. Thus both priest (*Ex. 29:29*; *Lev. 4:3*) and king were called "God's anointed." The sacred vessels of the Tabernacle were also anointed (*Ex. 30:26*; etc.).  
 B. **IN SOME OF THE MASONIC DEGREES** the candidate is anointed as a symbol of sanctification or devotion to a sacred purpose. Most Masons will recognize anointing as an element of consecration in the ceremony of laying a corner stone of a public building or dedicating a Masonic hall. See *Elements of Consecration*, No. 1173D.  
 C. **IN BIBLE TIMES** the consecrating element was required in the temple services.  
 D. **COMPARE OUR CEREMONY** of laying a corner stone with the anointing of memorial stones in *Gen. 28:18, 22*; *31:13*; *35:14*.  
 E. **COMPARE THE DEDICATION** of a Masonic temple with the sanctifying of the Tabernacle and its furniture in *Ex. 30:23-29*; *40:9-11*.
419. **ANOINTING THE DEAD.** See No. 2234N.
420. **ANOINTING OIL,** directions for making, *Ex. 30:22, 25, 31-33*; *37:29*.
421. **ANOTHER.** *Gen. 4:25*, a. seed.  
*Ruth 2:8*, glean in a. field.  
*Prov. 27:2*, let a. praise thee.  
*Is. 42:8*; *48:11*, my glory not give to a.  
*2 Cor. 11:4*; *Gal. 1:6, 7*, a. gospel.  
*Gal. 6:2*, bear one a. burdens.  
*James 5:16*, pray one for a.  
*Rev. 20:12*, a. book.  
 (See *1 Sam. 10:6*; *Job 19:27*; *Est. 9:19, 22*;  
*Mal. 3:16*.)
- A. **ANOTHER'S SHOES.** See No. 2765H.

422. **ANSWER.** *Gen. 41:16*, Pharaoh an a. of peace.  
*Job 19:16*, he gave me no a.  
*Prov. 15:1*, a soft a. turneth away wrath.  
*Song of Sol. 5:6*, I called him, he gave no a.  
*John 1:22*, that we may give a.  
*John 19:9*, Jesus gave him no a.  
*1 Pet. 3:15*, he ready to give an a.  
*1 Pet. 3:21*, a. of good conscience.  
*Job 13:22*, call thou, and I will a.  
*Ps. 65:5*, by terrible things wilt thou a.  
*Eccles. 10:19*, money a. all things.  
*Luke 21:14*, not to meditate what ye a.  
*2 Cor. 5:12*, somewhat to a.  
*Col. 4:6*, how ye ought to a.
423. **ANT,** an insect of a species abundant in Palestine. It has become proverbial for that foresight which lays in stores against the time of need. In instinct and industry it surpasses most other insects. (See *Prov. 6:6*; *30:25*.)  
 A. **ANT AND BEE.** See No. 699C.
424. **ANTICHRIST** [adversary to Christ], only found in *1 John 2:18, 22*; *4:3*; *2 John 7*; in the three latter passages it is used with the article. (See *2 Thess. 2:9*; *1 Tim. 4:1*.)
425. **ANTI-LIBANUS,** eastern range of Lebanon.
426. **ANTIMONY** [Heb. Puk; *Στίμιον*; Stibium] *2 Kin. 9:30*; *Jer. 4:30*. Used in Biblical times, as it still is in Oriental countries (where it is called surma), as a paint to give lustre to the eyes of women.
427. **AN-TI'OCH.** From Antiochus.  
 A. **ANTIOCH IN SYRIA**—founded by Seleucus Nicator, 300 B.C., who named it after his father. It remained the capital city of the Greek dynasty of kings of Syria till it was captured by Pompey, 64 B.C. It then became the residence of the Roman governors of the province which bore the same name. This province included Palestine, the procurators and tetrarchs in which were under the rule of the legate at Antioch. Situated 300 miles north of Jerusalem, it was the scene of the founding of the Gentile Christian Church, *Acts 11:20, 21*. Here also the name Christian was applied to the disciples of Jesus Christ, *Acts 11:26*. It was from here that St. Paul started out on his three missionary journeys, *Acts 13:1*, while in Antioch took place the great controversy between Paul and Peter, which was to have as its result the freeing of Christianity from the shackles of Judaism, *Gal. 2:11*.  
 B. **ANTIOCH IN PISIDIA**, on the borders of Phrygia, Asia Minor. West of Iconium, it is situated about six miles distant across the mountains from Ak-her. Like the Syrian Antioch, this city also was founded by Seleucus Nicator. Its modern name is "Yalowatch." *Acts 13:14*; *14:19, 21*; *2 Tim. 3:11*.
428. **ANTIOCHUS EPIPHANES.** See No. 67A.
429. **AN-TI-PÄS,** Greek name; contracted form of Antipatros or Antipater, a Christian martyr, *Rev. 2:13*.
430. **AN-TIP'A-TRIS,** a city between Joppa and Caesarea, called after Antipater, *Acts 23:31*.
431. **ANTIQUITY.** Whose a. is of ancient days, *Is. 25:7*.
432. **ANTONIA,** a castle in Jerusalem, *Acts 21:34, 37*.
433. **AN-TO-THI'JAH,** a Benjamite, *1 Chr. 8:24*.
434. **AN'TOTH-ITE,** also written Anethothite [belonging to Anathoth], *1 Chr. 11:28*; *12:3*.
435. **A'NUB** [bound together], *1 Chr. 1:8*.
436. **ANVIL.** *Is. 41:7*, with hammer him that smote the a.
437. **APACE,** swiftly, *2 Sam. 18:26*; *Jer. 46:6*.
438. **APART.** *Ps. 4:3*; Lord hath set a godly.

- Matt. 14:13*, desert place a.  
*Mark 6:31*, come ye yourselves a.  
 439. APE. Brought to Solomon in ships of Tarshish, *1 Kin. 10:22*; *2 Chr. 9:21*.  
 440. A-PÉL'LÉS, a Greek name, *Rom. 16:10*, saluted by Paul.  
 441. A-PHAR'SATH-CHITES, *Ezra. 4:9*, or Apharsachites, *Ezra. 5:6*, people belonging to the Assyrian empire, perhaps identical with the Paractaceni of Herodotus.  
 442. A-PHAR'SITES, possibly Persians, *Ezra. 4:9*.  
 443. A'PHEK [probably fortress]. The name is given to several different places, *Josh. 12:18*; *15:4*.  
     Defeat of Saul at, *1 Sam. 29:1*.  
     (See *Josh. 13:4*; *19:30*; *1 Sam. 4:1*; *1 Kin. 20:26*.)  
 444. A-PHIAH [Heb. Aphiach; derivation unknown], *1 Sam. 9:1*.  
 445. APH'RAH, so written in *Mic. 1:10*, as if the feminine form of a word meaning dust, but probably identical with Ophrah.  
 446. APH'SES, a Levite chief, *1 Chr. 24:15*.  
 447. APOCALYPSE [uncover]. Especially used with reference to the last book of the Bible named "The Revelation (not Revelations) of St. John the Divine."  
 448. APOCRYPHA [secret, hidden].  
 A. 1. Toward the close of the Second Century A.D. the Apocrypha became regarded as "spurious," but the Books of the Apocrypha are by no means spurious. The authors are simply using veiled language to tell truths they dared not speak openly. Some of them are quoted by Christ. The author of the Book of Jude quotes from two of them. *Jude 9* refers to "The Assumption of Moses" (now lost) and *Jude 14-15* is a quotation from the Book of Enoch.  
 2. *1 Enoch 1:9*. "And behold! He cometh with ten thousand of His holy ones to execute judgment upon all, and to destroy all the ungodly: And to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him."  
 3. The expression "The Son of Man" which Christ so often applies to Himself is taken from the "Apocrypha." It occurs in *Dan. 7:13*, but in a slightly different sense.  
 4. Several of the Apocryphal Books are in the Septuagint and other versions of the Bible. However, they are not in the Hebrew Bible nor in the King James version of the English Bible. The general opinion of the present day is that they are not Divine, but are of much historical value. Therefore, it is incorrect to call them "spurious."  
 5. We see traces of some of our Masonic legends in the Apocrypha. See *Months. No. 2101*.  
 B. THE OLD TESTAMENT APOCRYPHA.  
 1. The exact technical meaning of the word Apocrypha (lit. hidden or concealed) is a matter of dispute among scholars. From the time of the Reformation, however, it has been the title employed by the Protestant Church to designate those books which are appended to the ancient Greek and Latin versions of the Bible, but which were not admitted into the Hebrew Canon by the Jews. This latter point is clear from the evidence of Josephus and from other considerations; and Jerome expressly distinguishes between the canonical writings as works of authority, and the non-canonical, which he considered useful for private perusal, and "for example of life and instruction of

manners," but which ought not to be used to "establish any doctrine." The Church of England adopted Jerome's view (which, however, was current before his time) and expressed a similar opinion in Art. VI.; but the Roman Church, in accordance with the decision of the so-called Council of Trent, regards the books as canonical. The importance of the study of the Apocrypha is obvious, when we consider that it serves in a great measure to fill up the interval (of about 400 years) between the writings of the Old and New Testaments. It is composed partly of independent works and partly of additions to canonical works, and with the exception of Ecclesiasticus, 1 Maccabees, Judith, and perhaps Baruch and Tobit, originally written in Greek. Some of the books are of great historical value, while others are important as exhibiting various moral and doctrinal views.

2. Esdras I and II correspond to the Biblical Books of Ezra and Nehemiah. The third book of Esdras is variously entitled the first book of Esdras (A. V., so LXX and Syriac), and the third book of Esdras (Vulgate). The book is for the most part compiled from other books of the bible, chiefly from the canonical book of Ezra, but Ch. 3, 4, 5:1-6, seem to be an independent work, of no historical value, derived from unknown sources. The object of the compiler is to urge his compatriots to a more zealous observance of the Law, and to obtain for them the favor of some foreign ruler, perhaps one of the Ptolemies. Its author is unknown, and the date of its composition uncertain. Josephus made use of the book in compiling his history.

3. The fourth book of Esdras, otherwise called the Apocalypse of Ezra, and in the A. V. the second book of Esdras, was originally written in Greek, but is now extant only in translations, the oldest and best preserved form of the book being found in the Latin Version. The main portion of the work (Ch. 3-14) consists of seven Visions, alleged to have been seen by Ezra, in Babylon, in the 30th year of the Captivity (cf. 3:1), which are in some respects similar to the Book of Daniel, and may have been modelled on that work. This part is generally assigned to the end of the first century, A.D. The remaining chapters—1, 2, 15, and 16—are probably of later date about A.D. 260-270. The contents of the book possess no historical value.

4. The book of Tobit. The work is now only extant in several translations, viz., Greek, Latin, Hebrew, and Aramaic. The date of composition cannot be fixed, but the book ought perhaps to be assigned to the 2nd or 1st century B.C., rather than to a later period. The book is probably to be regarded as a romance, resting on a certain historical basis. Its demonology and angelology exhibit much that is curious and interesting (cf. 3:17; 5:4 fol.; 6:1 f.; 7:2 f.; etc.). The writer's object in composing his work has been supposed to be to promote kindness and the giving of alms, to inculcate the duty of burying the bodies of those slain by tyrants, and to encourage marriages within the family circle, rather than with strangers.

5. The book of Judith relates how Holofernes, the chief captain of Nebuchadnezzar, King of Assyria, was commissioned to set out and take vengeance on the nations who had refused that king assistance in his campaign against Arphaxad, King of the Medes. Holofernes proceeds to execute his master's commands and in due course lays siege to Bethulia, a fortress on the way to Jerusalem. Judith, a Jewish widow, by means of a stratagem, obtains access

to Holofernes, and slays him; this daring act so encouraged the defenders of Bethulia that they easily routed the demoralized Assyrian hosts. The original of the book is not known, but it was probably written in Hebrew or Aramaic. It is probable that the book dates from the Maccabean period and may have been written when Antiochus VII (Sidetes) was besieging Hyrcanus in Jerusalem (cf. the numerous parallels with the Books of the Maccabees). This is the view generally adopted. This book is an historical fiction composed with a moral purpose.

6. The rest of the book of Esther, containing Ch. 10:4-16, is separated in the English Bible from the canonical book, forming a kind of appendix to it, and placed among the Apocrypha. In the Vulgate the additions are appended to the book of Esther, the Roman Church holding them to be canonical. In the LXX they are scattered over the whole book. These additions were doubtless originally written in Greek and were known to and used by Josephus. They are later than the canonical book of Esther and were not composed by the author of that work. A marked characteristic of the additions is the religious tone that pervades them (cf. 10:3; 11:10; 13:18; 14:3).

7. The book of Wisdom is also entitled the Wisdom of Solomon. The name of Solomon was used because it had become "a sort of collective name for all sapiential Hebrew literature" (Farrar). The book falls into two parts: I, Ch. 1-9, Wisdom is praised as the guide to a blessed immortality and as the source of all blessings. II, Ch. 9-19, contains historical illustrations of the power of Wisdom in human history. The work was perhaps composed between 150 and 50 B.C. and is not a translation.

8. The Wisdom of Jesus the Son of Sirach, otherwise called Ecclesiasticus, the latter title being due to the fact that the book was much used in the early church as an ecclesiastical reading book. The work was originally composed in Hebrew and was probably edited and translated into Greek in Egypt about 132 B.C. by the author's grandson Jesus, the Son of Sirach. Nothing certain is known about the author himself. The book is mainly (Ch. 1-43) a collection of proverbs and sayings touching matters of morality and doctrine, together with a section in praise of the wise man (44-50:26), a short epilogue (50:27-29), and a final chapter (51) containing the prayer of Jesus the Son of Sirach.

9a. The book of Baruch consists of two distinct sections, the work of different authors, to which, in the English version of the Apocrypha (and also in the Vulgate), a third is appended, entitled the Epistle of Jeremy, an independent work, proceeding from another author.

9b. I. was probably composed in Hebrew, not by Baruch (as the historical errors in this part preclude the idea that he wrote the book), but by an unknown author, perhaps in the first half of the third century.

9c. II. may have been written in Hebrew, though more probably in Greek. It is of later date and may possibly have been composed a short time before the Roman supremacy. Some scholars, however, considered that I. and II. should be assigned to a date subsequent to A.D. 70.

9d. III. was doubtless written in Greek, probably by a Hellenistic Jew of Alexandria, about 100 B.C.

10. The additions to Daniel.

10a. The Prayer of Azariah, and the Song

of the three children, in the LXX and Vulgate Ch. 3:24-90, was probably written in Hebrew or Aramaic.

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Not one of all these, though each important from various points of view, has been recognized as canonical, with the single exception of the book of Enoch, which is received by the Abyssinian Church, but by no other.

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2id. The Story of Veronica is associated with a number of legends of early date. Some identify her with the woman of Matt. 9:20. The story generally current about Veronica is that which represents her as offering a cloth to Christ to wipe His face on His way to Golgotha, and receiving the same back impressed with His features.

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3b. The Acts of Paul and Thecla is of high antiquity. The work is a romance, in which Thecla, a virgin, plays the chief part.

3c. The Acts of Barnabas relates how Barnabas was burned to death by the Jews.

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to Holofernes, and slays him; this daring act so encouraged the defenders of Bethulia that they easily routed the demoralized Assyrian hosts. The original of the book is not known, but it was probably written in Hebrew or Aramaic. It is probable that the book dates from the Maccabean period and may have been written when Antiochus VII (Sidetes) was besieging Hyrcanus in Jerusalem (cf. the numerous parallels with the Books of the Maccabees). This is the view generally adopted. This book is an historical fiction composed with a moral purpose.

6. The rest of the book of Esther, containing Ch. 10:4-16, is separated in the English Bible from the canonical book, forming a kind of appendix to it, and placed among the Apocrypha. In the Vulgate the additions are appended to the book of Esther, the Roman Church holding them to be canonical. In the LXX they are scattered over the whole book. These additions were doubtless originally written in Greek and were known to and used by Josephus. They are later than the canonical book of Esther and were not composed by the author of that work. A marked characteristic of the additions is the religious tone that pervades them (cf. 10:3; 11:10; 13:18; 14:3).

7. The book of Wisdom is also entitled the Wisdom of Solomon. The name of Solomon was used because it had become "a sort of collective name for all sapiential Hebrew literature" (Farrar). The book falls into two parts: I, Ch. 1-9, Wisdom is praised as the guide to a blessed immortality and as the source of all blessings. II, Ch. 9-19, contains historical illustrations of the power of Wisdom in human history. The work was perhaps composed between 150 and 50 B.C. and is not a translation.

8. The Wisdom of Jesus the Son of Sirach, otherwise called Ecclesiasticus, the latter title being due to the fact that the book was much used in the early church as an ecclesiastical reading book. The work was originally composed in Hebrew and was probably edited and translated into Greek in Egypt about 132 B.C. by the author's grandson Jesus, the Son of Sirach. Nothing certain is known about the author himself. The book is mainly (Ch. 1-43) a collection of proverbs and sayings touching matters of morality and doctrine, together with a section in praise of the wise man (44-50:26), a short epilogue (50:27-29), and a final chapter (51) containing the prayer of Jesus the Son of Sirach.

9a. The book of Baruch consists of two distinct sections, the work of different authors, to which, in the English version of the Apocrypha (and also in the Vulgate), a third is appended, entitled the Epistle of Jeremy, an independent work, proceeding from another author.

9b. I. was probably composed in Hebrew, not by Baruch (as the historical errors in this part preclude the idea that he wrote the book), but by an unknown author, perhaps in the first half of the third century.

9c. II. may have been written in Hebrew, though more probably in Greek. It is of later date and may possibly have been composed a short time before the Roman supremacy. Some scholars, however, considered that I. and II. should be assigned to a date subsequent to A.D. 70.

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5a. The Epistle of Barnabas was probably

written during the reign of Vespasian (A.D. 70-79). Clement of Alexandria, Origen, and Eusebius consider the author to be the Barnabas of Acts 4:36. The evidence afforded by the Epistle is adverse to such an identification. The author was probably a Gentile Christian, poorly acquainted with the Old Testament, who occupied the position of a teacher in the Church of Alexandria, to which the letter is addressed.

5b. The Epistle of Clement. The genuineness of this Epistle is admitted by all. The writer is often reckoned fourth bishop of Rome. The Epistle originated as follows: The Church at Corinth, distracted by dissensions culminating in the dismissal of certain presbyters, appealed for advice to the Church at Rome. The counsel thus solicited came after some delay, caused by "calamities sudden and repeated." These calamities were probably entailed by the persecution under Domitian, which would fix the date of the letter near the close of the first century. The Epistle contains an earnest exhortation to humility and "godly peace," enforced by examples and precepts culled from the Old and New Testaments. The style approaches most nearly that of the Apostolic Epistles. The writer incidentally alludes to the martyrdom of Paul at Rome, and also of Peter, though where the latter suffered is not stated.

5c. The Second Epistle of Clement is admitted to be spurious. The writer was probably a Gentile and wrote about the middle of the second century.

5d. The Shepherd of Hermas occupies a unique position among the writings of the sub-Apostolic age. The writer speaks of himself as a contemporary of Clement of Rome, which city was the scene of his Visions. The first part of the book contains four Visions, in which the Church is depicted under various forms. The second part contains Twelve Commandments, given to Hermas by an angel in the guise of a shepherd, whence the title. The last portion of the book contains Similitudes, in which the Church and Christian virtues are represented under symbolic forms. The writer alludes to prophets endowed with spiritual gifts as at Corinth (see 1 Cor. 14). Great pains are taken to discriminate between the true and the false prophet. Hermas mentions Apostles, Teachers, and Presbyters.

5e. The Didache or Teaching of the Twelve Apostles was practically unknown until its discovery by Bryennios in the MS. at Constantinople. The first part consists of a number of precepts arranged after the order of the Ten Commandments and as comments on them.

5f. The accepted date of the Didache is the close of the first or the beginning of the second century. Its antiquity gives great importance to its contents. Apostles, Prophets, Bishops, Teachers, and Deacons, are spoken of as Church officers; the chief place being assigned to the two former. The Apostle of the Didache appears to have been in itinerating minister moving from place to place. Directions are laid down in reference to the conduct of Apostles and Prophets and the respect due to them. There are features of resemblance between the Didache and Hermas. The Sacraments of Baptism and the Lord's Supper receive peculiar treatment. The book concludes with the announcement of our Lord's Second Advent.

449. **ÁP-ÓL-LÓ-NÍ-Á**, a city of Macedonia. Acts 17:1.

A seaport town of Samaria.

450. **Á-PÓL'-LOS** a Greek name, an eloquent disciple, Acts 18:24; 19:1; 1 Cor. 1:12; 5:4.

451. **Á-PÓLL'YON** [destroyer], Rev. 9:11.

452. **APOSTATES**. Described, Deut. 15:13;

Matt. 24:10; Luke 8:13; John 6:66; Heb. 3:12; 6:4-6; 2 Pet. 3:17; 1 John 2:19.

Their punishment, Zeph. 1:4; 2 Thess. 2:3; 1 Tim. 4:1; Heb. 10:26; 2 Pet. 2:15-17.

453. **APOSTLE**. One sent forth, that is, to act for and on the authority of the sender. The title is applied (1) to Jesus, as sent forth from God to redeem and save mankind (Heb. 3:1; 2:2); (2) to the Twelve whom Jesus sent forth (Matt. 10:2); (3) to persons of eminence in apostolic fellowship and service (Rom. 16:7); (4) to other workers, 2 Cor. 8:23, so Greek, though in A. V. sion, messengers; also in 1 Cor. 15:8; compare ver. 5.

454. **APOSTLES**. Calling of the, Matt. 4:18-22; 9:9, 10; 10:2-4; Mark 1:16-18; Luke 5:10; John 1:38, 39, 43.

Their appointment and powers, Matt. 10:16-19; 18:18; 28:19; Mark 3:13-19; 16:15; Luke 6:13-16; 9:12-12; 24:47; John 20:23; Acts 9:15, 27; 10:42; 20:24; 2 Tim. 1:11.

Witnesses of Christ, Luke 1:2; 24:33, 48; Acts 1:8, 22; 10:41; 1 Cor. 9:1; 15:5; 2 Pet. 1:16; 1 John 1:1.

Their sufferings, Matt. 10:16; Luke 21:16; John 15:20; 16:2, 33; Acts 4, etc.; 1 Cor. 4:9; 2 Cor. 1:4; 4:8; 11:23, etc.; Rev. 1:9, etc.

Their names written in heaven, Luke 10:20; Rev. 21:14.

False, condemned, 2 Cor. 11:13.

455. **APOTHECARY**. One who compounded and sold anointing oil, spices, etc., Ex. 30:25, 35 Neh. 5:8. See No. 551A.

Ex. 30:25, 35, art of the a.

Eccl. 37:29, work of the a.

Eccles. 10:1, ointment of the a.

456. **APP'PA-IM** [the nostrils, anger], 1 Chr. 2:30.

Son of Nadab, 1 Chr. 2:30, 31.

457. **APPAREL**. Exhortations concerning, Deut. 22:5; 1 Tim. 2:9; 1 Pet. 3:3.

Of the Jewish women described, Is. 3:16-18.

458. **APPARENTLY** [openly], Num. 12:8.

459. **APPEAL** of Paul to Caesar, Acts 25:11.

460. **APPEAR**, Gen. 1:9, let the dry land a.

Ex. 23:15, none a. before me empty.

Ps. 42:2, when shall I come, and a.

Ps. 90:16, let thy work a.

Song of Sol. 2:12, flowers a. on earth.

Is. 1:12, ye come to a. before me.

Matt. 6:16, a. unto men to fast.

Matt. 23:28, outwardly a. righteous.

Rom. 7:13, that it might a. sin.

2 Cor. 5:10, all a. before judgment seat.

Col. 3:4, Christ our life shall a.

461. **APPEARANCE**. 1 Sam. 16:7, man looketh on outward a.

John 7:24, judge not according to outward a. (See Num. 9:15; 2 Cor. 5:12.)

1 Thess. 5:22, abstain from all a. of evil.

462. **APPEARING**. Tit. 2:13, looking for glorious a.

2 Tim. 4:1, quick and dead at his a.

(See 1 Tim. 6:14; 1 Pet. 1:7.)

463. **APPEASE**. Gen. 32:20, a. him with a present.

Prov. 15:18, slow to anger a. strife.

Acts 19:35, town-clerk had a. people.

Est. 2:1, wrath of King Ahasuerus a.

464. **APPERTAIN**. Num. 16:30, all that a. unto them.

Jer. 10:7, O King . . . to thee doth it a.

465. **APPETITE**. Job 38:39, u. of the young lions.

Prov. 23:2, man given to a.

Eccles. 6:7, the a. is not filled.

Is. 29:8, his soul hath a.

466. **ÁP'PHI-Á**, a Greek female name, *Philem.* 2

467. **ÁP'PI-Í FO'RUM** or market-place of

Appius, where Paul, on his way a prisoner to Rome, met company of Christians, *Acts 28:15*.  
**468. APPLE.** The few references to "apple" in the Bible do not identify it with the fruits we know. The orange, quince, and citron each have advocates. (See *Prov. 25:11; Song of Sol. 2:3, 5; 7:8; 8:5*.)

The Apple-Tree Tavern was the name of the place where the Grand Lodge of England was formed in 1717.

**469. APPLE OF THE EYE** [the pupil]. *Deut. 32:10; Ps. 17:8; Prov. 7:2; Lam. 2:18; Zech. 2:8*.

**470. APPOINT.** *Job 14:5*, thou hast a. his bounds.

*Job 14:14*, days of my a. time.

*Job 30:23*, house a. for all living.

*Ps. 79:11; 102:20*, preserve those a. to die.

*Is. 1:14*, a. feasts.

*Matt. 24:51; Luke 12:46*, a. him his portion.

*Acts 1:23*, they a. two.

*Acts 6:3*, seven men whom we may a.

*Acts 17:31*, hath a. a day.

*1 Thess. 5:9*, God hath not a. to wrath.

*Heb. 9:27*, a. to men once to die.

(See *Heb. 3:2; 1 Pet. 2:8*.)

**471. APPOINTMENT.** *Job 2:11*, they had an a. together.

**472. APPREHEND.** *Acts 12:4*, when he a. Peter.

*2 Cor. 11:32*, garrison desirous to a.

*Phil. 3:12*, I may a. that for which.

**473. APPRENTICE.** The apprentice is a learner, one who is "apprehending" the secrets of Masonry. He was not a Mason in operative Masonry and did not become one until the end of his apprenticeship when he was "entered" on the records. The Old Masonic Manuscripts indicate that he remained on "Entered Apprentice" for an indefinite period, possibly until he produced his "masterpiece" and became a "Fellow of the Craft."

The word "apprentice" is not found in the Bible, but "learn," "learning," and "learned" appear frequently in the sense of "learning to fear God," to "learn His laws," etc. (See *Ps. 119:71, 73; 2 Chr. 6:27; Is. 1:17; 54:13*.)

The apprentice of operative Masonry was the learner of the trade, but as speculative Masons we are learning the laws of God.

**474. APPROACH.** *Num. 4:19*, they a. unto the most holy.

*Deut. 31:14*, days a. that thou must die.

*Job 40:19*, his sword to a. unto him.

*Ps. 65:4*, blessed whom thou causest to a.

*Is. 58:2*, take delight in a. God.

*Luke 12:33*, where no thief a.

*1 Tim. 6:16*, light no man can a.

*Heb. 10:25*, as ye see the day a.

**475. APPROVE.** *Ps. 49:13*, their posterity a. their sayings.

*Acts 2:22*, a man a. of God.

*Rom. 16:10*, a. in Christ.

*Phil. 1:10*, a. things that are excellent.

*2 Tim. 2:15*, show thy self a.

**476. APRON.** See No. 940B.

**A. OPERATIVE MASONS** used the apron to protect their clothing while at labor. As a white lambskin it is an emblem of purity, innocence, and sacrifice. (See *Eccles. 9:8; Is. 1:18; Dan. 7:9; 12:10; Matt. 17:2*.) (See also *Mark 9:3; 16:5; Luke 9:29; John 20:12; Acts 1:10; Rev. 1:14; 3:4, 5, 18; 4:4; 6:11; 7:9, 13, 14; 15:6; 19:8, 14; Ps. 51:7*.)

**B. THE SPECULATIVE MASONIC USE** of the apron is well known. The word occurs only twice in the Bible: *Gen. 3:7; Acts 19:12*.

**C. THE MASONIC USE** of the apron as a badge is like the use of the girdle among the Jews. The Hastings Bible Dictionary says:

"The loin-cloth or waist-cloth is found in a number of interesting survivals in the Old Testament, where it is unfortunately hidden from the English reader by the translation 'girdle.'" (See *Is. 3:24; Rev. 1:13*.) See *Girdle, No. 1423*.

**D. IN MODERN PRACTICE** we say a Mason is clothed when he wears a white apron. Strictly speaking, he should also wear white gloves. The apron signifies a "clean heart," the gloves "clean hands."

**477. APT.** *2 Kin. 24:16*, a. for war.

*1 Tim. 3:2; 2 Tim. 2:24*, a. to teach.

**478. AR** [city], *Num. 21:15, 28; Deut. 2:9, 18, 29*.

**479. AR MO'AB**, the capital of Moab, *Num. 21:28; Is. 15:1*.

**480. A'RA** [strong], son of Jether, *1 Chr. 7:38*.

**481. A'RAB**, not identical in spelling with the name of the country of Arabia [ambush], *Josh. 15:52*.

**482. A'R-A-BAH** [the plain], *Josh. 18:18*.

**483. A'RAD** [wild ass], a royal city of the Canaanites, *Num. 21:1*.

**484. A'RAM** [height]. Country northeast of Palestine, usually called Syria, *Gen. 10:22; 22:21*.

**485. A'RAM-IT-ESS**, a woman of Aram, *1 Chr. 7:14*.

**486. A'RAM = MA'A-CAH**, *1 Chr. 19:6*.

**487. A'RAM = NA-HA-RA'IM.** District between the rivers Tigris and Euphrates, usually called Mesopotamia, *Ps. 60*, title.

**488. A'RAM = RE'HOB**, an Aramean state.

**489. A'RAM = ZO'BAH.** The land between the Orontes and Euphrates rivers, northeast of Damascus and south of Hamath, *Ps. 60*, title.

**490. A'RAN** [wild goat], son of Seir, *Gen. 36:28; 1 Chr. 1:42*.

**491. ARARAH**, modern name for Arzer.

**492. A'R-A-RAT** [Armenial], which, according to Schrader, is called in Assyrian A-ra-ar-ti.

Mountainous region in Armenia, resting place of the ark, *Gen. 8:4; Jer. 51:27*.

**493. A-RAU'NAH**, identical with Ornan [meaning uncertain, possibly Jah is firm]. Jebusite, sells to David a site for the Temple, *2 Sam. 24:16; 1 Chr. 21:15, 18; 22:1*.

**494. ARAXES** or G'PHON, a river in Armenia, *Gen. 2:13*.

**495. AR'BA** [four], *Gen. 35:27; Josh. 14:15; 21:11*.

**496. AR'BATH-ITE**, native of Arabah, *2 Sam. 23:31; 1 Chr. 11:32*.

**497. ARBELA**, a town in Assyria.

**498. AR'BITE** [man of Arab], *2 Sam. 23:35*.

**499. ARCH.**

**A. THE USE** of the arch in Freemasonry used to be called an anachronism on the asserted ground that the use of the arch was not known when Solomon built his Temple. We now know that its use is much older than the time of Solomon. (See *Ezek. 40:16, 21, 22, 24, 25, 26, 29, 30, 31, 33, 34, 36*.)

**B. IN MASONRY** there is "the Arch of Enoch," "the Arch of Solomon," "the Arch of Steel," and "the Arch of Zerubbabel."

**500. ARCH OF HEAVEN.** The picture of heaven as an arch supported by pillars (*Job 26:11*) "is allegorical, not only of the arch of heaven but of the Holy Royal Arch." The pillars which support the arch are symbolic of the Wisdom of the Great Architect and the strength of the Universe.

**501. ARCH OF TITUS.** See No. 840C.

**502. ARCHANGEL.** An angel of the highest rank. These ranks include "thrones, dominions, principalities, and powers." (See *Eph. 1:21*;



Col. 1:16; 1 Thess. 4:16; 1 Pet. 3:22; Jude 9.) See No. 2080.

503. **ARCHELAIS**, a city in Asia Minor, east of Antioch.

504. **AR-CHE-LA'US**, Greek name [commanding the people]. King of Judea, feared by Joseph, Matt. 2:22.

505. **ARCHERS**, Gen. 21:20; 49:23; 1 Sam. 31:3; Job 16:13; etc.

Ahab and Josiah killed by, 1 Kin. 22:34; 2 Chr. 35:23.

506. **AR-CHE-VITES**, inhabitants of Orcha in Chaldea, Ezra 4:9.

507. **AR'CHI**, a city on the border of Ephraim, Josh. 16:2.

508. **AR-CHIP'PUS** [Greek name], exhorted by Paul, Col. 4:17; Philem. 2.

509. **ARCHITE**, 2 Sam. 15:32; 16:16; 17:5, 14; 1 Chr. 27:33. Hushai the A.

510. **ARCHITECT**. See Nos. 151, 2041B.

**A. THE GREAT ARCHITECT OF THE UNIVERSE**. Regardless of when this name was first given by Masons to the Almighty, the worship of God Himself has ever been a characteristic of the Fraternity and is therefore a landmark. More particularly as The Great Architect of the Universe He is this Fraternity's landmark.

**B. MASONRY-BUILDING**. Masonry is building and the Masons from whom our Order sprang were builders of great cathedrals for the worship of God. They considered themselves descendants from the builders of King Solomon's Temple whose chief architect was named Hiram. They also needed a skilled architect to plan their own work, and when they applied the principles of this work to moral and spiritual building, they accepted God as their architect. The chief architect of their material cathedrals was a great architect, but God was to them **THE GREAT ARCHITECT OF THE UNIVERSE**. It is immaterial when this name first appeared in the records. God was so regarded from the first for "In the beginning He created the heaven and the earth."

**C. MASONRY** can no more reject or ignore God than a bird can become a cat and remain a bird.

**D. THEREFORE**, God and the Bible are two of Masonry's greatest landmarks.

511. **ARCHITECTURE**. See No. 1408B.

**A. 1.** A true architectural work is a building duly provided with all necessary furniture, decorated with all due ornament, according to the use, quality, and dignity of the building.

**2.** It has been said by some students that "The history of early Freemasonry is the history of architecture." At any rate Masonry and architecture are very closely associated. The very word "Mason" means "a builder."

**3.** In general literature also we find many metaphors of building: "Build thee more stately mansions, O my soul"; "Roof of the World"; "Floor of the seas"; "walls of creation"; "Pillars of the firmament"; "the dome of the sky"; "the rafters of the world"; "the cornerstone of morality"; "a door of hope"; "the windows of heaven"; etc.

**4.** The word "architect" is comparatively modern and therefore not found in the Bible, but the functions of an architect are present. The builders of the Bible were also architects, and God is the Great Architect.

**B. ORDERS OF ARCHITECTURE**. See No. 955.

**1.** By "order" in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters, or it is a methodical and harmonious arrangement of the parts of a column as a distinguishing style of

architecture. The parts are subject to uniformly established proportions determined by the function each is to perform.

**2.** The Five Orders. There are five orders of architecture named Tuscan, Doric, Ionic, Corinthian, and Composite in operative Masonry. Each is distinguished from the others by the shape of its column and the variety and richness of its ornamentation.

**3.** Masonic Symbolism. The orders were very prominent in operative Masonry, and their symbolism is retained in the speculative system of the present day. This emphasizes the importance of architecture in the operative system and its symbolism in the building of character.

Speculative Masonry is built around the architecture of the operative Masonry of the Middle Ages, using their terms, tools, symbols, and figures of speech.

The terms "Architecture," "Architect," "Columns," "Pilasters," "Orders of Architecture," or the names of the five orders are not found in the Bible, but there are frequent references to pillars. See *Pillars*, No. 2354.

**4.** The Three Pillars. Of the five orders of architecture there are three especially regarded by Masons, the Ionic, Doric, and Corinthian, since they represent Wisdom, Strength, and Beauty, qualities often praised in the Bible. A few only are referred to:

**5.** Wisdom. Ez. 28:3; 31:3. S. Moses, Aholiab, and Bezaleel were given wisdom to build the Tabernacle, the ark of the testimony, the mercy seat, all the furniture of the Tabernacle, the table and its furniture, the candlestick and its furniture, the altars of incense and of burnt offering, etc.

**6.** Strength. Ez. 15:2, 13; 1 Sam. 15:29.

**7.** Beauty. 2 Chr. 20:21; Eccl. 27:4, 11; 28:7, 12, 13; 31:8; Zech. 9:17.

**C. THE SYMBOLISM** of building has entered into all phases of religion and civilization. The Bible is full of it.

Prov. 9:1. "Wisdom hath builded her house, she hath hewn out her seven pillars."

Prov. 10:26. "The righteous is an everlasting foundation."

Ps. 89:4, 14. "I will build up thy throne to all generations."

"Justice and judgment are the habitation (R.V. 'foundation') of thy throne."

Ps. 127:1. "Except the LORD build the house, they labor in vain that build it."

Jer. 18:9. "I shall speak concerning a nation, and concerning a kingdom to build it."

Jer. 24:6. "I will build them and not pull them down."

Is. 28:17. "Judgment also will I lay to the line, and righteousness to the plummet."

Is. 51:1. "Look unto the rock whence ye are hewn."

Amos. 9:6. "It is he that buildeth his stories in the heaven."

See No. 1405F.

512. **ARC-TU'RUS**, the Latin name of the constellation; in Hebrew it is "Ash, the Bear, Job 9:9; 38:32.

513. **ARD** [fugitive], Gen. 16:21; Num. 26:40.

514. **ARD'ITE** member of the family of Ard, Num. 26:40.

515. **ARD'DON**, son of Caleb, 1 Chr. 2:18.

516. **ARE'LI** [Ardim]. The word "Ardim" is used in some Masonic degrees. Its derivation is doubtful. Possibly it comes from "Arel" meaning "the lion of God." In the Cabala it is the name of the third angel. In Ja. 3:7 it is translated "valiant ones."

In the form "Arel" (hero) it is found in Gen. 46:16 and Num. 26:17.

517. **AR-E-OP'A-GUS** (hill of Ares or Mars). **A. A COURT** instituted, it is said, by Cecrops, the founder of Athens. This court had charge of the laws and their enforcement. It also had charge of teaching the young in both secular and religious matters. Paul was brought before this court. (Acts 17:19).

**B. A TRIBUNAL** in one of the Masonic degrees, named after the court of that name at Athens. (See Acts 17:19, 22).

518. **AR-E-OP'A-GITE**, a member of the court of Areopagus at Athens. Acts 17:34.

519. **AR'E-TAS**, Græcised name of many kings of Arabia. His deputy sought to apprehend Paul, 2 Cor. 11:32.

520. **AR'GOB** [stony]. Deut. 3:13; 2 Kin. 15:25.

521. **AR'GUING**, Job 6:25.

522. **ARGUMENTS**, Job 23:4.

523. **AR'RI-EL**. In the Cabala this is the name of the spirit of air. The word means "the hearth of God," referring to the altar or "the lion of God." It was sometimes symbolically used for "Jerusalem" (Ja. 39:1-7).

The name of one of Ezra's helpers, Ezra 8:16; and the name of a Moabite, 2 Sam. 23:20.

524. **ARIGHT**. Ps. 50:23, ordereth his conversation.

Ps. 78:8, set not their heart a.

Prov. 15:2, useth knowledge a.

Prov. 23:31, wine, when it moveth itself a.

Jer. 8:6, they spake not a.

525. **AR-1-MA-THAE'A**. The home of Joseph who buried Christ in his own tomb. The word means "the two ramahs." (See Matt. 27:57-60; Mark 15:43; Luke 23:51; John 19:38.) Ramah is the name of several towns in Palestine.

526. **AR'RI-UCH** [probably Accadian eri-aku, servant of the moon-god], Gen. 14:1, 9.

527. **AR'RYA**, Est. 9:9.

528. **ARISE**, Josh. 1:2, a, go over this Jordan.

1 Kin. 18:44, there a, a little cloud.

Ps. 68:1, let God a.

Ps. 88:10, shall the dead a, and praise thee?

Ps. 102:13, a, and have mercy on Zion.

Ps. 112:4, to upright a, light.

Is. 60:1, a, shine, thy light is come.

Mal. 4:2, Sun of righteousness a.

Mark 5:41; Luke 8:54, damsel, a.

Luke 7:14, young man, a.

Luke 15:18, I will a, and go to my father.

Eph. 5:14, a, from the dead, and Christ.

2 Pet. 1:19, till the day star a.

529. **AR-IS-TAR'CHUS** [Greek name, best-ruling], fellow-prisoner of Paul, Acts 15:29; 20:4; 27:2; Col. 4:10; Philem. 21.

530. **AR-IS-TO-BU'LUS** [Greek name, best advising], his household greeted by Paul, Rom. 16:10.

530.5. **ARITHMETIC**. See No. 2241B4e.

531. **ARK**. See Nos. 394D, 2063.

**A. THREE**.

**1.** Builders. See Nos. 394B, D, 2738. In the Royal Arch Degree there are three arks of Masonry symbolized in the passing of the veils, namely: the Ark of Refuge, said to have been constructed by Shem, Ham, and Japheth under the supervision of Noah; the Ark of the Covenant, constructed by Moses, Aholiab, and Bezaleel (see Ez. 26:10; 31:1-7; 37:1); and the Substitute Ark brought to light by Joshua, Zerubbabel, and Haggai.

**2.** Distinguished. The Ark of Refuge will be recognized as an emblem of the Third Degree; the Ark of the Covenant is given a prominent place in the Degree of Most Excellent Master; and around the Substitute Ark revolve the great lessons of the Royal Arch. Many com-

panions do not distinguish between the latter two and use the same ark in both the M. E. M. and R. A. Degrees. In Ez. 25:10-22 directions for making the Ark of the Covenant are given; there was a mercy seat on the top of this ark and on each end a cherub with one wing stretching over the mercy seat to meet the wing of the cherub on the other end. The Substitute Ark has neither mercy seat nor cherubim, but in lieu thereof it has certain characters on the top and sides and a triangular plate of gold on the top.

**B. THE ARK OF REFUGE**. The Bible tells us of the deluge and the devastation which it caused and how a chosen few were saved by means of the Ark of Refuge which Noah built by divine command. All the ancient religions of Asia tell of a great deluge which occurred in prehistoric times and of how a divinely selected few escaped its devastating force. The Ark of Refuge therefore is, to Masons, a symbol of divine protection from evil and turbulent forces, from selfish desires and debasing passions.

This is the ark which in the Third Degree, joined with the anchor (Anchor and Ark), symbolizes a well-grounded hope and a well-spent life.

**C. THE ARK OF THE COVENANT**. See Nos. 1M, 49, 81D, 238A, 250, 640, 1567E, 2063.

At Abel. See No. 18A.

Ark and Cherubim. See No. 891E4b.

Contents. See No. 2497A.

Ark crowned. See No. 1025B2.

Ark and dove. See No. 1116C.

Ark on journey. See No. 747F.

Ark moved. See No. 2354C2.

Ark and the Name. See No. 1948U.

**1.** Description. The Ark of the Covenant was the oldest and most sacred symbol of the Hebrew nation. This ark was a kind of chest, measuring two cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height. It was made of acacia wood and overlaid within and without with the purest gold, while around it ran a golden crown or rim. Four golden rings were fastened to the four corners through which passed two bars of acacia wood overlaid with gold by means of which the ark was to be carried. These two bars were always to remain in the ring even after the ark had been placed in the Temple of Solomon.

**2.** Cherubim. The cover was also of the purest gold, over which two cherubim of beaten gold looked toward each other and spread their wings so that both sides covered the top of the ark. We do not know what these cherubim were. Many students, reasoning from analogy with Egyptian religious arks, supposed that they were images dealing with or standing for winged persons.

**3.** Form of. Possibly some article of furniture of the Egyptian temples inspired the form of the ark. It may have resembled some of the receptacles in which the gods of Egypt were solemnly carried in procession. At any rate, it was held in very great veneration by the children of Israel and was so well known that it needed no designation to distinguish it from other arks and we frequently find it mentioned by the simple term "the ark." However, it had various names as:

**4.** Names of the Ark. "The ark of the testimony." (Ex. 25:22; Num. 4:5; Josh. 4:16; etc.)

"The ark of the Covenant." (Josh. 3:6; 14; etc.)

"The ark of the Covenant of the LORD." (Num. 10:33; 14:4; etc.)

"The ark wherein is the covenant of the

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Amos. 9:6. "It is he that buildeth his stories in the heaven."

See No. 1405F.

512. **ARC-TU'RUS**, the Latin name of the constellation; in Hebrew it is "Ash, the Bear, Job 9:9; 38:32.

513. **ARD** [fugitive], Gen. 16:21; Num. 26:40; Num. 26:40.

514. **ARD'ITE** member of the family of Ard.

515. **ARD'DON**, son of Caleb, 1 Chr. 2:18.

516. **AR-RE'LI** [Ardim]. The word "Ardim" is used in some Masonic degrees. Its derivation is doubtful. Possibly it comes from "Arel" meaning "the lion of God." In the Cabala it is the name of the third angel. In Ja. 5:7 it is translated "valiant ones."

In the form "Arel" (hero) it is found in Gen. 46:16 and Num. 26:17.

517. **AR-E-OP'A-GUS** [hill of Ares or Mars]. **A. A COURT** instituted, it is said, by Cecrops, the founder of Athens. This court had charge of the laws and their enforcement. It also had charge of teaching the young in both secular and religious matters. Paul was brought before this court. (Acts 17:19).

**B. A TRIBUNAL** in one of the Masonic degrees, named after the court of that name at Athens. (See Acts 17:19, 22).

518. **AR-E-OP'A-GITE**, a member of the court of Areopagus at Athens. Acts 17:34.

519. **AR'E-TAS**, Græcised name of many kings of Arabia. His deputy sought to apprehend Paul, 2 Cor. 11:32.

520. **AR'GOB** [stony]. Deut. 3:13; 2 Kin. 15:25.

521. **AR'GUING**, Job 6:25.

522. **ARGUMENTS**, Job 23:4.

523. **AR'RI-EL**. In the Cabala this is the name of the spirit of air. The word means "the hearth of God," referring to the altar or "the lion of God." It was sometimes symbolically used for "Jerusalem" (Ja. 39:1-7).

The name of one of Ezra's helpers, Ezra 8:16; and the name of a Moabite, 2 Sam. 23:20.

524. **ARIGHT**. Ps. 50:23, ordereth his conversation.

Ps. 78:8, set not their heart a.

Prov. 15:2, useth knowledge a.

Prov. 23:31, wine, when it moveth itself a.

Jer. 8:6, they spake not a.

525. **AR-1-MA-THAE'A**. The home of Joseph who buried Christ in his own tomb. The word means "the two ramahs." (See Matt. 27:57-60; Mark 15:43; Luke 23:51; John 19:38.) Ramah is the name of several towns in Palestine.

526. **AR-1-ROCH** [probably Accadian eri-aku, servant of the moon-god], Gen. 14:1, 9.

527. **AR-1-SYA**, Est. 9:9.

528. **ARISE**, Josh. 1:2, a, go over this Jordan.

1 Kin. 18:44, there a, a little cloud.

Ps. 68:1, let God a.

Ps. 88:10, shall the dead a, and praise thee?

Ps. 102:13, a, and have mercy on Zion.

Ps. 112:4, to upright a, light.

Is. 60:1, a, shine, thy light is come.

Mal. 4:2, Sun of righteousness a.

Mark 5:41; Luke 8:54, damsel, a.

Luke 7:14, young man, a.

Luke 15:18, I will a, and go to my father.

Eph. 5:14, a, from the dead, and Christ.

2 Pet. 1:19, till the day star a.

529. **AR-IS-TAR'CHUS** [Greek name, best-ruling], fellow-prisoner of Paul, Acts 15:29; 20:4; 27:2; Col. 4:10; Philem. 21.

530. **AR-IS-TO-BU'LUS** [Greek name, best advising], his household greeted by Paul, Rom. 16:10.

530.5. **ARITHMETIC**. See No. 2241B4e.

531. **ARK**. See Nos. 394D, 2063.

**A. THREE**.

**1.** Builders. See Nos. 394B, D, 2738. In the Royal Arch Degree there are three arks of Masonry symbolized in the passing of the veils, namely: the Ark of Refuge, said to have been constructed by Shem, Ham, and Japheth under the supervision of Noah; the Ark of the Covenant, constructed by Moses, Aholiab, and Bezaleel (see Ez. 26:10; 31:1-7; 37:1); and the Substitute Ark brought to light by Joshua, Zerubbabel, and Haggai.

**2.** Distinguished. The Ark of Refuge will be recognized as an emblem of the Third Degree; the Ark of the Covenant is given a prominent place in the Degree of Most Excellent Master; and around the Substitute Ark revolve the great lessons of the Royal Arch. Many com-

panions do not distinguish between the latter two and use the same ark in both the M. E. M. and R. A. Degrees. In Ez. 25:10-22 directions for making the Ark of the Covenant are given; there was a mercy seat on the top of this ark and on each end a cherub with one wing stretching over the mercy seat to meet the wing of the cherub on the other end. The Substitute Ark has neither mercy seat nor cherubim, but in lieu thereof it has certain characters on the top and sides and a triangular plate of gold on the top.

**B. THE ARK OF REFUGE**. The Bible tells us of the deluge and the devastation which it caused and how a chosen few were saved by means of the Ark of Refuge which Noah built by divine command. All the ancient religions of Asia tell of a great deluge which occurred in prehistoric times and of how a divinely selected few escaped its devastating force. The Ark of Refuge therefore is, to Masons, a symbol of divine protection from evil and turbulent forces, from selfish desires and debasing passions.

This is the ark which in the Third Degree, joined with the anchor (Anchor and Ark), symbolizes a well-grounded hope and a well-spent life.

**C. THE ARK OF THE COVENANT**. See Nos. 1M, 49, 81D, 238A, 250, 640, 1567E, 2063.

At Abel. See No. 18A.

Ark and Cherubim. See No. 891E4b.

Contents. See No. 2497A.

Ark crowned. See No. 1025B2.

Ark and dove. See No. 1116C.

Ark on journey. See No. 747F.

Ark moved. See No. 2354C2.

Ark and the Name. See No. 1948U.

**1.** Description. The Ark of the Covenant was the oldest and most sacred symbol of the Hebrew nation. This ark was a kind of chest, measuring two cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height. It was made of acacia wood and overlaid within and without with the purest gold, while around it ran a golden crown or rim. Four golden rings were fastened to the four corners through which passed two bars of acacia wood overlaid with gold by means of which the ark was to be carried. These two bars were always to remain in the ring even after the ark had been placed in the Temple of Solomon.

**2.** Cherubim. The cover was also of the purest gold, over which two cherubim of beaten gold looked toward each other and spread their gold wings so that both sides covered the top of the ark. We do not know what these cherubim were. Many students, reasoning from analogy with Egyptian religious arks, supposed that they were images dealing with or standing for winged persons.

**3.** Form of. Possibly some article of furniture of the Egyptian temples inspired the form of the ark. It may have resembled some of the receptacles in which the gods of Egypt were solemnly carried in procession. At any rate, it was held in very great veneration by the children of Israel and was so well known that it needed no designation to distinguish it from other arks and we frequently find it mentioned by the simple term "the ark." However, it had various names as:

**4.** Names of the Ark. "The ark of the testimony." (Ex. 25:22; Num. 1:5; Josh. 4:16; etc.)

"The ark of the Covenant." (Josh. 3:6; 14; etc.)

"The ark of the Covenant of the LORD." (Num. 10:33; 14:4; etc.)

"The ark wherein is the covenant of the

LORD, which he made with our fathers." (1 Kin. 8:21)  
 "The ark wherein is the covenant of the LORD, that he made with the children of Israel." (2 Chr. 6:11)  
 "The ark of the covenant of the Lord of all the earth." (Josh. 3:11)  
 "The ark of the covenant of the LORD of hosts who dwelleth between the Cherubim." (1 Sam. 4:4)  
 "The ark of the covenant of the LORD your God." (Deut. 31:26; Josh. 3:3; etc.)  
 "The ark of the covenant of God." (Judg. 20:27; 2 Sam. 15:24; etc.)  
 "The ark of the LORD." (Josh. 4:11; 1 Sam. 4:6; etc.)  
 "The ark of the LORD, the Lord of all the earth." (Josh. 3:13)  
 "The ark of the Lord GOD." (1 Kin. 2:26)  
 "The ark of the LORD God of Israel." (1 Chr. 15:12)  
 "The ark of the LORD your God." (Josh. 4:5)  
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 "The ark of the God of Israel." (1 Sam. 5:8; etc.)

"The ark of God which is called by the Name." (2 Sam. 6:2, R. V.)  
 "The ark of God, the LORD, who dwelleth between the cherubim, which is called the Name." (1 Chr. 13:6)  
 "The holy ark." (2 Chr. 35:3)  
 "The ark of thy strength." (2 Chr. 6:41; Pa. 132:8)

5. God and the Ark. All these names indicate the high veneration in which this ark was held and its close association with the presence of the Almighty. In Num. 10:33-36 the ark and God himself are nearly identical. God is to be found where the ark happens to be. (See also Num. 14:44; 1 Sam. 4:1-7:1.)

6. Place of the Ark. In the wanderings through the wilderness the ark was placed in the center of the people so as to equalize the distance they would have to do to reach the presence of the LORD.

7. The Shekinah. On this point Brother F. W. Hendley says:

7a. A Visible Cloud. "The Shekinah, a visible cloud of light which hovered over the mercy seat, or top of the ark, first appeared there when Moses consecrated the Tabernacle in the Wilderness and it remained there during all the years of the use of the Tabernacle, and upon the consecration of the Temple of Solomon, it was translated thither and continued until the destruction of that edifice, when it disappeared forever.

7b. Symbol of Divinity. "It was the symbol of Divinity, or Divine Glory, but as the true glory of Divinity is truth and righteousness; therefore Divine Truth is the Shekinah of Masonry, that which gives light and power and glory unto this ancient institution, and without which Masonry like the Temple must cease to exist.

7c. Disappearance of. "As the disappearance of the Shekinah from the Ark of the Israelites signified the withdrawal of the Divine presence, and was accompanied by disaster and destruction, so in like manner the disappearance of Divine Truth and Righteousness from Masonry would presage the same sad ending for this Order.

7d. Applied to Masonry. "Masonry is not a mere social institution. Its antiquity, its universality, and its active vitality under widely divergent conditions seem to prove that it was founded and has continued under Divine approval.

"It is for us to see to it that we do not, like the Israelites, become self-confident by reason of our strength and prosperity and wander away to strange gods and thus lose our Shekinah, our Divine presence, and come to destruction."

8. Ark Accompanies Tribes.

8a. Ark Wanders. After the Israelites entered the Promised Land, the ark and the tents of meeting seem to have had their headquarters at Gilgal (Josh. 9:6; 10:43; etc.), but it was frequently removed from that place to accompany the tribes to battle, since it was thought that Jehovah's presence was necessary for victory. Read Josh. 6 and notice the part taken by the ark in the siege of Jericho, and note the sacrifices and reading the words of the law in the presence of the ark (Josh. 8:30-35) on Mount Ebal, as typical instances of the place which the ark held in the minds of the people.

8b. Removed to Bethel. Later the headquarters of the ark was moved from Gilgal to Bethel, generally known as Bethel (Judg. 2:1; 20:27, 28), then to Shiloh (Josh. 18:1; 1 Sam. 3:3). At the latter place the Tabernacle seems to have given place to a Temple, but the ark still had no permanent abiding place.

8c. "Ark had rest." It was not until David removed it to Jerusalem (2 Sam. 6:17) that we are told (1 Chr. 6:31) "the ark had rest." This probably refers to its abiding place in the City of David, for the last chapter in its history begins with its removal by Solomon from the Tabernacle in which David had placed it to the Holy of Holies in the Temple, "even under the wings of the Cherubim." (1 Kin. 8:1-11)

8d. End of History. Here ends the historical account of the Ark of the Covenant. What became of it after its deposit in the Temple, we do not know.

9. Loss of Ark. That the ark was lost or perished when the Temple was destroyed is indicated by Esdras (Apocrypha) 10:21, 22: "For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed; our psalter is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon is almost profaned."

10a. Hope for Recovery. The Israelites greatly mourned the loss of the ark, and looked forward with great longing to its recovery, because God's presence with them was so closely associated with its presence. Jeremiah therefore tells them:

10b. Jeremiah's Prophecy. "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more. The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." (Jer. 3:16, 17)

11a. The Secret Vault. This passage in Jeremiah is possibly the basis for the legend that the ark had been hidden in a secret vault or cave on Mount Sinai by the prophet until the time should come for the reappearance of Jehovah to his people. This legend is alluded to in 2 Mac. 2:3-8.

11b. Legend of the Vault. "And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet

being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremiah came thither, he found a hollow cave, where he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremiah perceived, he blamed them, saying: As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified."

12a. Contents of the Ark. As to the contents of the ark, there seems to be a difference between the earlier and later accounts. In Deut. 10:1, 2 we are told:

12b. Tables of Stone. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark."

In Ex. 40:20 and Deut. 10:5 we learn that "Moses put the testimony into the ark," and "put the tables in the ark which I had made; and there they be, as the Lord commanded me." The account in Deut. 31:24-26 reads that the Book of the Law is to be put on the side of the ark, while in 1 Kin. 8:9 we are told "there was nothing in the ark save the two tables of stone, which Moses put there at Horeb. Our Masonic account is taken from Heb. 9:3, 4:

12c. Pot of Manna. "And after the second veil, the tabernacle which is called the Holy of Holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded; and the tables of the covenant." This account is thought to have been derived from Jewish tradition and to be based on Ex. 16:32-34 and Num. 17:10.

13a. Symbolism of the Ark. The word "ark" is said to be an Egyptian word meaning a covered box.

Among ancient peoples, an ark was a symbol of the receptacle of life and its interior symbolized the place where life came into being. The ark was therefore held in great reverence as a Holy of Holies—a dwelling place of the Creator. What more natural, therefore, than for the Jews to place it in the Holy of Holies of their Temple?

13b. Egyptian Ark. The Egyptians' ark contained symbols of the creative and sustaining forces of life, and it also contained a serpent as symbolizing the destroyer and reproducer.

13c. Hebrew Ark. The Hebrew ark contained similar symbols, for in Heb. 9:4 we are told that it contained the tables of stone, a pot of manna, and Aaron's rod that budded. The tables of stone represent the Word of God and (The Creator). This Word were all things made (The Creator). The pot of manna represents the sustaining forces of life, both material and spiritual, for it was food to the Israelites in the wilderness and also a symbol "that man did not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." (Deut. 8:3) Aaron's rod became a serpent and was used both for destruction and reproduction. By its use destructive plagues passed over the land of Egypt, and also by its use the life-giving waters sprang out of the barren rock (Ex. 17:5, 6).

13d. Other Nations. Among the Greeks, also,

an ark contained the symbols of life and as such was used in the mysteries of Dionysus and Demeter.

Elizabeth Goldsmith in "Life Symbols," page 233, says: "Among all ancient races the ark was a symbol of salvation, its preservation implied safety, sanctifying the nation who honored it as the abiding place of divine wisdom and power."

I have already referred to the ark as symbolizing, among the Hebrews, the presence of God among His people. It remains to consider its symbolism among the ancient peoples, among the early Christians, and among Masons.

13e. Christians. Regarding the question of its symbolism among the early Christians, I can only refer to some of the early Christian fathers' writings on this subject. In general it was considered one of the purest and richest symbols of the realities of the new law. It signifies the incarnate word of God.

13f. Masonic. As to its symbolism among Masons, Brother Henry R. Evans says: "The ark plays a conspicuous part in the Royal Arch Degree of Freemasonry and in the fifteenth degree of the Scottish Rite. In the Royal Arch Degree the True Word of the Master is discovered engraved upon it. The very word ark suggests a mystery. Arcanum, a Latin word, means a mystery. 'Only the Master may uncover the ark,' says Clemens—that is to say, unfold its meaning. To the adept the ark symbolizes the Divine Presence manifesting in us. The ark of the living temple—Man—is the soul, and between the mystic cherubim (Will and Intellect) the Most High reveals Himself to the true initiate."

"The ark was constructed of acacia wood, and acacia is the symbol of eternity. The ark was overlaid with plates of gold, and gold is the emblem of the Sun—and the Sun is the ancient symbol of Deity. Furthermore it was covered by a blue cloth or veil—and blue symbolizes the arch of the universe. God is eternal, and dwells in His universe of light and life. The glory of the heavens encompasses Him about."

THE SUBSTITUTE ARK. The Substitute Ark, or Ark of Zerubbabel, has been the subject of much controversy, and in fact many of the legends regarding it are hard to reconcile. It is said to have been placed in the Second Temple and that it contained duplicates of the articles in the Ark of the Covenant. Others claim it was the real ark preserved by God's providence in the following manner: Josiah, foreseeing the destruction of Jerusalem and the Temple, hid the ark and its precious contents in one of the vaults beneath the Temple. The one of the vaults beneath the Temple, the Second Talmudists say there was no ark in the Second Temple, and in fact we have no record of the ark after its deposit in King Solomon's Temple. The Talmudists also say there were five things which glorified the First Temple, but were absent from the Second, namely:

The Ark of the Covenant with its precious contents.  
 The Shekinah or Divine Presence which shone above the mercy seat between the Cherubim.  
 The Urim and Thummim, stones on the robe of the High Priest that glowed to indicate God's acceptance of the sacrifice.  
 The Holy Fire on the altar which came down from Heaven at the dedication of the Temple.

The spirit of prophecy.  
 532. ARM. In the Bible the arm of God is a symbol of strength exerted, usually to help man but sometimes to punish. (See Deut. 5:15; 33:27; Ps. 77:15; Is. 53:2; 53:1; Luke 1:51.) (See also Ex. 6:6; 15:16; Deut. 4:34; 7:19; 9:23; 11:2; 26:8; 33:27; 1 Kin. 8:42; 2 Kin.

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12c. Pot of Manna. "And after the second veil, the tabernacle which is called the Holy of Holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant." This account is thought to have been derived from Jewish tradition and to be based on Ex. 16:32-34 and Num. 17:10.

13a. Symbolism of the Ark. The word "ark" is said to be an Egyptian word meaning a covered box.

Among ancient peoples, an ark was a symbol of the receptacle of life and its interior symbolized the place where life came into being. The ark was therefore held in great reverence as a Holy of Holies—a dwelling place of the Creator. What more natural, therefore, than for the Jews to place it in the Holy of Holies of their Temple?

13b. Egyptian Ark. The Egyptians' ark contained symbols of the creative and sustaining forces of life, and it also contained a serpent as symbolizing the destroyer and reproducer.

13c. Hebrew Ark. The Hebrew ark contained similar symbols, for in Heb. 9:4 we are told that it contained the tables of stone, a pot of manna, and Aaron's rod that budded. The tables of stone represent the Word of God and (The Creator). This Word were all things made (The Creator). The pot of manna represents the sustaining forces of life, both material and spiritual, for it was food to the Israelites in the wilderness and also a symbol "that man did not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." (Deut. 8:3) Aaron's rod became a serpent and was used both for destruction and reproduction. By its use destructive plagues passed over the land of Egypt, and also by its use the life-giving waters sprang out of the barren rock (Ex. 17:5, 6).

13d. Other Nations. Among the Greeks, also,

an ark contained the symbols of life and as such was used in the mysteries of Dionysus and Demeter.

Elizabeth Goldsmith in "Life Symbols," page 283, says: "Among all ancient races the ark was a symbol of salvation, its preservation implied safety, sanctifying the nation who honored it as the abiding place of divine wisdom and power."

I have already referred to the ark as symbolizing, among the Hebrews, the presence of God among His people. It remains to consider its symbolism among the ancient peoples, among the early Christians, and among Masons.

13e. Christians. Regarding the question of its symbolism among the early Christians, I can only refer to some of the early Christian fathers' writings on this subject. In general it was considered one of the purest and richest symbols of the realities of the new law. It signifies the incarnate word of God.

13f. Masonic. As to its symbolism among Masons, Brother Henry R. Evans says: "The ark plays a conspicuous part in the Royal Arch Degree of Freemasonry and in the fifteenth degree of the Scottish Rite. In the Royal Arch Degree the True Word of the Master is discovered engraved upon it. The very word ark suggests a mystery. Arcanum, a Latin word, means a mystery. 'Only the Master may uncover the ark,' says Clemens—that is to say, unfold its meaning. To the adept the ark symbolizes the Divine Presence manifesting in us. The ark of the living temple—Man—is the soul, and between the mystic cherubim (Will and Intellect) the Most High reveals Himself to the true initiate."

"The ark was constructed of acacia wood, and acacia is the symbol of eternity. The ark was overlaid with plates of gold, and gold is the emblem of the Sun—and the Sun is the ancient symbol of Deity. Furthermore it was covered by a blue cloth or veil—and blue symbolizes the arch of the universe. God is eternal, and dwells in His universe of light and life. The glory of the heavens encompasses Him about."

THE SUBSTITUTE ARK. The Substitute Ark, or Ark of Zerubbabel, has been the subject of much controversy, and in fact many of the legends regarding it are hard to reconcile.

It is said to have been placed in the Second Temple and that it contained duplicates of the articles in the Ark of the Covenant. Others claim it was the real ark preserved by God's providence in the following manner: Josiah, foreseeing the destruction of Jerusalem and the Temple, hid the ark and its precious contents in one of the vaults beneath the Temple. The one of the vaults beneath the Temple, the Second Talmudists say there was no ark in the Second Temple, and in fact we have no record of the ark after its deposit in King Solomon's Temple. The Talmudists also say there were five things which glorified the First Temple, but were absent from the Second, namely:

The Ark of the Covenant with its precious contents.

The Shekinah or Divine Presence which shone above the mercy seat between the Cherubim.

The Urim and Thummim, stones on the robe of the High Priest that glowed to indicate God's acceptance of the sacrifice.

The Holy Fire on the altar which came down from Heaven at the dedication of the Temple.

The spirit of prophecy.

532. ARM. In the Bible the arm of God is a symbol of strength exerted, usually to help man but sometimes to punish. (See Deut. 5:15; 33:27; Ps. 77:15; Is. 53:2; 53:1; Luke 1:51.)

(See also Ex. 6:6; 15:16; Deut. 4:34; 7:19; 9:23; 11:2; 26:8; 33:27; 1 Kin. 8:42; 2 Kin.

17:36; Ps. 89:10, 18, 21; 98:1; Song of Sol. 2:6; Is. 40:10, 11; 51:5, 9; 52:10; 59:16; 62:8; 65:5, 12; Jer. 21:5; 27:5; 32:17, 21; Ezek. 20:35; Acts 13:17.)

533. AR-MA-GĒD'DON, more correctly Har-Magedon, or "The mountains of Megiddo." The reference of Rev. 16:16 is probably to the Plain of Esdraelon, "the classic battleground of Scripture," but the writer may have been influenced, owing to the proximity of mountainous country, by Ezek. 38:8, 21; 39:2, 4, where the prophet pictures the destruction of the forces of God "upon the mountains of Israel." (See also Is. 14:25.)

For the Valley of Megiddon or Megiddo, see 2 Kin. 23:29; Zech. 12:11.

534. ARMON. See No. 893.

535. ARMOUR.

A. TWO KINDS OF SOLDIERS. Of this both offensive and defensive forms are mentioned in Scripture. An army consisted of two classes of soldiers: light-armed, or skirmishers, and heavy-armed, who bore the brunt of the battle at close quarters. These were distinguished by their arms.

B. LIGHT-ARMED. Chief of the light-armed was the archer, who, on ancient monuments is seen with bow and arrow, and accompanied by a shield-bearer, a quiver-bearer, and, when in a chariot, by a driver of horses. In this class also were included the slingers and throwers of darts.

C. HEAVY-ARMED. The heavy-armed soldier carried such weapons as battle-axe, javelin, lance, sword, and scimitar. Shields, cuirasses, and helmets of various types were in use, while the feet were covered by sandals or shoes.

D. DEFENSIVE ARMOUR. Swords and daggers were carried by both parties. The defensive armour worn by Goliath consisted of a "helmet of brass" (or copper rather, for brass was not then known); "a coat of mail," i.e., a corslet of metal scales sewn on cloth and reaching down to the knees; "greaves of brass," i.e., a covering of copper scales on the legs from the knees down.

E. Rom. 13:12, a. of light.

2 Cor. 6:7, by a. of righteousness.

Eph. 6:11, put on whole a. of God.

536. ARMOURER. See No. 551B.

537. ARMOURBEARER. An attendant on a warrior of superior rank, to carry the heavier arms, Judg. 5:54; 1 Sam. 14:7; 16:21; 2 Sam. 23:37.

538. ARMOURY, Neh. 3:19; Jer. 50:25.

539. ARMY. Gen. 26:26, chief captain of his a. Ex. 12:17, brought your a. out of Egypt. 1 Sam. 4:16, he that came out of the a. 1 Kin. 20:19, the a. which followed them. 2 Kin. 25:5, the a. of the Chaldees. 2 Chr. 25:9, given to the a. of Israel. Ps. 44:9, goest not forth with our a. Dan. 3:20, that were in his a. Matt. 22:7, sent forth his a. Acts 23:27, then came I with an a. Heb. 11:34, turned to flight the a. Rev. 19:14, a. which were in heaven. Rev. 19:19, against his a.

540. AR'NON [rushing]. A river which was in early times the north border of Moab, while in later books of the Old Testament Moab extends to Heshbon. It is the largest of the perennial streams which enter the Dead Sea on the east, and the descent through a very deep gorge is very rapid, but like the other streams in this part of the desert, it is shallow, with a rocky bed, and only at times swollen to a dangerous torrent (Wady el Mojeb). Num.

21:13; Josh. 13:16; Deut. 3:12; 4:48. The name is applied to both river and valley.

541. AROBA. A pledge or covenant. A word used in one of the degrees when the "Ancient Aroba" is taken. The word is translated "surety" in Gen. 43:9, when Judah says, "I will be surety for him."

542. ARPHARED. See No. 827B.

543. ARRIVED. Luke 8:26; Acts 20:15.

544. ARROGANCY. 1 Sam. 2:3, a. come out of your mouth.

Prov. 8:13, pride and a.

Is. 13:11, a. of the proud to cease.

Jer. 48:29, his a. and his pride.

545. ARROW. 2 Kin. 13:17, the a. of the LORD's deliverance.

Ps. 91:5, a. that flieth by day.

Ps. 132, thine a. stick fast.

Ps. 45:5, a. sharp in heart of enemies.

Ezek. 5:16, evil a. of famine.

Job 41:28, a. cannot make him flee.

Zech. 9:14, a. (of LORD) go forth as lightning.

546. ARROW-SNAKE, R.V., Is. 34:15; A.V., "great owl."

547. AR-TAXERX'ES. Graecised form of an old Persian compound, probably meaning having an exalted kingdom; the Hebrew form is somewhat different, Ezra 4:7.

King of Persia, his decree to prevent the building of the walls of Jerusalem, Ezra 4:17-24.

(Longimanus) permits Nohemiah to rebuild Jerusalem, Neh. 2.

(II.) permits Ezra to restore the temple, Ezra 7.

548. ARTICLES. See No. 554C.

549. ARTIFICER. Workmen especially skilled in the working of metals, carving of wood and plating it with gold, setting precious stones, and designing embroideries. Solomon secured many artificers from Hiram, King of Tyre, to work on the Temple. (See Gen. 4:22; 1 Chr. 29:5; 2 Chr. 34:11.)

550. ARTIFICIAL SYMBOLS. See No. 826B.

551. ARTISAN. See No. 250.

A. APOTHECARY or perfumer, Ex. 30:25, 35; 37:29; 2 Chr. 16:14; Neh. 3:8; ointment of, Eccles. 10:1.

B. ARMORER, 1 Sam. 8:12. "Make his instruments of war."

C. BAKER, Gen. 40:1; 1 Sam. 8:13. See Baker, No. 662.

D. BARBER, Is. 7:20; Ezek. 5:1.

E. BEATEN WORK of metals, Ex. 25:18; 37:17, 22; Num. 8:4.

F. 1. BRASS (copper) smelted, Ezek. 22:20; Job 28:2, 2. A mineral of Canaan, Deut. 8:9; Josh. 24:8; of Syria, 2 Sam. 8:8, 3. Tyrians traded in, Ezek. 27:13; abundance of for the Temple, 1 Kin. 7:47; 1 Chr. 22:14, 4. Articles made of: altar, vessels, etc., for Tabernacle and Temple, Ex. 38:28-31; 1 Kin. 7:14-47; Ezra 8:27; cymbals, 1 Chr. 15:19; trumpets, 1 Cor. 13:1; armor, 1 Sam. 17:5, 6; 2 Chr. 12:10; bows, 2 Sam. 22:35; Job 20:24; Pa. 18:34; fellees, Judg. 16:21; 2 Kin. 25:7; gates, Dan. 6:4; Is. 45:2; bars, 1 Kin. 4:13; idols, Dan. 5:4; Rev. 9:20; mirrors, Ex. 38:8; household vessels, Mark 7:4; money, Matt. 10:9; Mark 12:41; (margin = a piece of brass money); workers in, Gen. 4:22; 1 Kin. 7:14; 2 Tim. 4:14, 5. Symbolical, Lev. 26:19; Deut. 33:25; Is. 48:4; Jer. 1:18; Ezek. 1:7; Dan. 2:32, 39; 7:19; 10:6; 6:1; Rev. 1:15.

G. BRICKMAKER, Gen. 11:3; Ex. 5:7, 8, 18.

H. CALKER, Ezek. 27:9, 27.

I. CONFECTIONER, 1 Sam. 8:13.

J. GARDENER, Jer. 29:5; John 20:15.

K. GOLDSMITH, Is. 40:19; 41:7; 46:6; 2 Chr. 2:7, 14; Neh. 3:8, 31, 32.

L. MARINER, Ezek. 27:8, 9.

M. MASON, 2 Sam. 5:11; 2 Chr. 24:12; 2 Kin. 12:12; 22:8; 1 Chr. 14:1; 22:2; Ezra 3:7.

N. MUSICIAN, 1 Sam. 18:6; 1 Chr. 15:16.

O. POTTER, Is. 64:8; Jer. 18:3, 4; Lam. 4:2; Zech. 11:13.

P. REFINER of metals, 1 Chr. 28:18; Mal. 3:2, 3.

Q. ROPEMAKER, Judg. 16:11, 12.

R. STONECUTTER, Ex. 20:25; 1 Chr. 22:15.

S. SHIPBUILDER, 1 Kin. 9:26.

T. SMELTER of metals, Job 28:2.

U. SPINNER, Ex. 35:25; Prov. 31:19.

V. TAILOR, Ex. 28:3.

W. TANNER, Acts 9:43; 10:6.

X. TENTMAKER, Gen. 4:20; Acts 18:3.

Y. WEAVER, Ex. 35:35; John 19:23.

Z. WINE MAKER, Neh. 13:15; Is. 63:3.

552. ARTILLERY (bows and arrows). 1 Sam. 20:40, Jonathan gave his a. to the lad.

553. ARTS. See No. 2129A.

A. INVENTION OF MUSICAL instruments and metal instruments, Gen. 4:21, 22. See No. 2130.

B. WEAVING, Is. 19:9; 58:12. Bezaleel skilled in, Ex. 35:35.

C. CARPENTRY, Jer. 24:1; Zech. 1:20; Matt. 13:55; Mark 6:3. Building the Ark, Gen. 6:14-16.

1. Tabernacle and furniture of, Ex. 31:2-9 (see Tabernacle, No. 3000). 2. David's palace, 2 Sam. 5:11. 3. Temple, 2 Kin. 12:11; 22:6 (see Temple, No. 3031). 4. Making idols, Is. 41:7; 44:9-17; 45:20; Hab. 2:18, 19.

D. CARVING, 1 Kin. 6:18, 29, 32, 35; Pa. 7:6; Prov. 7:16.

E. COPPER. Deut. 8:9.

F. DRAWING OF PICTURES, Ezek. 4:1.

G. DYING, Ex. 25:6; 26:14; Is. 63:1; Ezek. 22:15.

H. EMBROIDERY, 1. in blue and purple and scarlet on the curtains of the Tabernacle, Ex. 26:1, 36; 27:16, 2. on the girdle and coat of the high priest, mingled with gold, Ex. 28:4, 39; 3. on the garments of Sisera, Judg. 5:30; of princes, Ezek. 26:16; of women, Pa. 45:14; Ezek. 16:10, 13, 18; 4. Bezaleel and Aboliab divinely inspired for, Ex. 35:30-35; 38:22, 23.

I. ENGRAVING, Ex. 32:4, 1. on stones in the breastplate, Ex. 28:9-11, 21, 36; 39:8-14; 2. Ezek. 26:16; of women, Pa. 45:14; Ezek. 16:10, 13, 18; 4. Bezaleel and Aboliab divinely inspired for, Ex. 35:30-35; 38:22, 23.

J. FULLER, Mat. 5:2; Mark 9:3.

K. LAPIDARY, Ex. 31:6; 35:33.

L. LEATHER, 1. girdles of, 2 Kin. 1:8; Matt. 3:4; 2. tanning of, Acts 9:43; 10:6, 6; 3. called skin, Gen. 3:21; Mark 1:6; 4. hide, Lev. 8:17.

M. LIME, Is. 33:12; Amos 2:1.

N. MASTER WORKMAN, 1. Prov. 8:20; 1 Cor. 3:10; 2. Tubal-Cain, Gen. 4:22; 3. Bezaleel, Ex. 31:2-11; 35:30-35; 4. Hiram, 1 Kin. 7:18-50; 2 Chr. 2:13, 14; 4:11-18.

O. MOLDING, 1. Job. 28:2; Ezek. 24:11; 2. of images, Ex. 32:4-8; 34:17; Lev. 19:4; Deut. 9:12; 3. pillars, 1 Kin. 7:15; 4. laver, 1 Kin. 7:23; 5. mirrors, Job 37:18. (See also 1 Kin. 7:46; 2 Chr. 4:17.)

P. MUSIC. See Music, No. 2129.

554. ARTS, PARTS, POINTS.

A. A MASONIC PHRASE. "Arts" means "knowledge, science, light," etc.; "Parts" the "degrees"; and "Points" the "laws, rules, and usages."

B. THE OLD MASONIC LECTURES were divided into "sections" and these sections into "parts."

C. THE WORD POINTS comes from the Old Masonic Charges in which there were "fifteen

articles" and "fifteen points." The "Articles" are laws for the regulation of the Craft and the "Points" for the government of the individual Mason.

555. A'SA [physician, or contracted form of "Jah is healer"]. See Nos. 3142J, 637K.

His good reign, 1 Kin. 15:11.

His prayer against the Ethiopians, 2 Chr. 14:11.

His zeal, 2 Chr. 15.

Wars with Baasha, 1 Kin. 15:16; 2 Chr. 16.

Seeks aid from the Syrians, 2 Chr. 16:2, 3.

Rebuked by Hanani the seer, 2 Chr. 16:7.

His long reign and death, 2 Chr. 16:12, 13.

556. A'SA-HEL [God hath made], his rashness, slain by Abner, 2 Sam. 2:18-23; 3:27; 23:24; 1 Chr. 11:26.

557. A-SA-HU'AH or A-SI-AH [Jah hath made], 2 Kin. 22:12.

558. A'SAPH [a collector, or (God) collects], 1 Chr. 6:39.

A Levite, musical composer, his part in the Temple service, 1 Chr. 6:39; 2 Chr. 5:12; 29:30; 35:15; Neh. 12:46; Psalms 50 and 73 to 83 are ascribed to him. (See 2 Kin. 18:18; Neh. 2:8.)

559. ASCEND. Ps. 24:3, who shall a. into the hill of the LORD?

Pa. 68:18; Eph. 4:8, a. on high.

Pa. 139:8; John 6:62; 20:17, if I a. up into heaven.

John 1:51, angels of God a.

John 3:13, no man hath a. to heaven.

Rev. 8:4, smoke of incense a.

560. ASCENSION of Christ (from Olivet), Luke 24:51; Acts 1:9; Rom. 8:34; Eph. 4:8; 1 Pet. 3:22.

Prophecies concerning, Ps. 24:3, 7-10; 68:18; John 6:62; 14:2, 28; 16:5; 20:17.

561. ASCENSION OF ISAIAH. See No. 448B16d.

562. ASCENT, 2 Sam. 15:30; 1 Kin. 10:5.

563. ASCRIBE. Deut. 32:3, a. greatness to God.

1 Sam. 18:8, a. unto David.

Job 36:3, a. righteousness to my Maker.

Ps. 68:34, a. ye strength to God.

564. AS'E-NATH [meaning doubtful, compounded with the name of Neith, an Egyptian goddess], wife of Joseph, Gen. 41:45; 46:20.

565. A'SER, Luke 2:36; Rev. 7:6.

566. ASH [Heb. oren]. The word translated ash, in Is. 44:14, in the A. V. is translated fir in the Revised Version.

567. ASHAMED, Gen. 22:25, and were not a. Job 11:3, shall no man make thee a. Pa. 25:3, let none that wait on thee be a. Ps. 31:1, let me never be a. Ps. 34:5, their faces were not a. Is. 45:11, not be a. world without end. Jer. 6:16; 8:12, wero they a.? Mark 8:38, a. of me and my words. Rom. 1:16, not a. of gospel. Rom. 5:5, hope not a. 2 Tim. 2:15, workman not needing to be a. Heb. 11:16, not a. to be called their God. 1 Pet. 4:16, suffer as Christians, not to be a. 1 John 2:28, a. before him at his coming.

568. ASHDOD [stronghold], a fortified town in plain of Philistia; now a mud village with cactus hedges, beside a red sandhill.

The ark carried there, 1 Sam. 5:1.

Men of, smitten, 1 Sam. 5.

Subdued by Uziah, 2 Chr. 26:6.

Prophecies concerning, Jer. 25:20; Amos 1:8; Zeph. 2:4; Zech. 9:6.

569. ASH'ER [happy]. See Nos. 16B, 86, 105, 106B, 223B, 227.

Son of Jacob, Gen. 30:18.

17:36; Ps. 89:10, 18, 21; 98:1; Song of Sol. 2:6; Is. 40:10, 11; 51:5, 9; 52:10; 59:16; 62:8; 65:5, 12; Jer. 21:5; 27:5; 32:17, 21; Ezek. 20:35; Acts 13:17.)

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C. BAKER, Gen. 40:1; 1 Sam. 8:13. See Baker, No. 662.

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G. BRICKMAKER, Gen. 11:3; Ex. 5:7, 8, 18.

H. CALKER, Ezek. 27:9, 27.

I. CONFECTIONER, 1 Sam. 3:13.

J. GARDENER, Jer. 29:5; John 20:15.

K. GOLDSMITH, Is. 40:19; 41:7; 46:6; 2 Chr. 2:7, 14; Neh. 3:8, 31, 32.

L. MARINER, Ezek. 27:8, 9.

M. MASON, 2 Sam. 5:11; 2 Chr. 24:12; 2 Kin. 12:12; 22:8; 1 Chr. 14:1; 22:2; Ezra 3:7.

N. MUSICIAN, 1 Sam. 18:6; 1 Chr. 15:16.

O. POTTER, Is. 64:8; Jer. 18:3, 4; Lam. 4:2; Zech. 11:13.

P. REFINER of metals, 1 Chr. 28:18; Mal. 3:2, 3.

Q. ROPEMAKER, Judg. 16:11, 12.

R. STONECUTTER, Ex. 20:25; 1 Chr. 22:15.

S. SHIPBUILDER, 1 Kin. 9:26.

T. SMELTER of metals, Job 28:2.

U. SPINNER, Ex. 35:25; Prov. 31:19.

V. TAILOR, Ex. 28:3.

W. TANNER, Acts 9:43; 10:6.

X. TENTMAKER, Gen. 4:20; Acts 18:3.

Y. WEAVER, Ex. 35:35; John 19:23.

Z. WINE MAKER, Neh. 13:15; Is. 63:3.

552. ARTILLERY (bows and arrows). 1 Sam. 20:40, Jonathan gave his a. to the lad.

553. ARTS. See No. 2129A.

A. INVENTION OF MUSICAL instruments and metal instruments, Gen. 4:21, 22. See No. 2130.

B. WEAVING, Is. 19:9; 58:12. Bezaleel skilled in, Ex. 35:35.

C. CARPENTRY, Jer. 24:1; Zech. 1:20; Matt. 13:55; Mark 6:3. Building the Ark, Gen. 6:14-16.

1. Tabernacle and furniture of, Ex. 31:2-9 (see Tabernacle, No. 3000). 2. David's palace, 2 Sam. 5:11. 3. Temple, 2 Kin. 12:11; 22:6 (see Temple, No. 3031). 4. Making idols, Is. 41:7; 44:9-17; 45:20; Hab. 2:18, 19.

D. CARVING, 1 Kin. 6:18, 29, 32, 35; Pa. 74:6; Prov. 7:16.

E. COPPER. Deut. 8:9.

F. DRAWING OF PICTURES, Ezek. 4:1.

G. DYING, Ex. 25:6; 26:14; Is. 63:1; Ezek. 22:15.

H. EMBROIDERY, 1. in blue and purple and scarlet on the curtains of the Tabernacle, Ex. 26:1, 36; 27:16, 2. on the girdle and coat of the high priest, mingled with gold, Ex. 28:4, 39; 3. on the garments of Sisera, Judg. 5:30; of princes, Ezek. 26:16; of women, Pa. 45:14; Ezek. 16:10, 13, 18, 4. Bezaleel and Aboliab divinely inspired for, Ex. 35:30-35; 38:22, 23.

I. ENGRAVING, Ex. 32:4, 1. on stones in the breastplate, Ex. 28:9-11, 21, 36; 39:8-14; 2. on the priest's girdle, Ex. 39:6; 3. in the priest's crown, Ex. 39:30.

J. FULLER, Mat. 5:2; Mark 9:3.

K. LAPIDARY, Ex. 31:6; 35:33.

L. LEATHER, 1. girdles of, 2 Kin. 1:8; Matt. 3:4; 2. tanning of, Acts 9:43; 10:6, 6; 3. called skin, Gen. 3:21; Mark 1:6; 4. hide, Lev. 8:17.

M. LIME, Is. 33:12; Amos 2:1.

N. MASTER WORKMAN, 1. Prov. 8:20; 1 Cor. 3:10; 2. Tubal-Cain, Gen. 4:22; 3. Bezaleel, Ex. 31:2-11; 35:30-35; 4. Hiram, 1 Kin. 7:18-50; 2 Chr. 2:13, 14; 4:11-18.

O. MOLDING, 1. Job. 28:2; Ezek. 24:11; 2. of images, Ex. 32:4-8; 34:17; Lev. 19:4; Deut. 9:12; 3. pillars, 1 Kin. 7:15; 4. laver, 1 Kin. 7:23; 5. mirrors, Job 37:18. (See also 1 Kin. 7:46; 2 Chr. 4:17.)

P. MUSIC. See Music, No. 2129.

554. ARTS, PARTS, POINTS.

A. A MASONIC PHRASE. "Arts" means "knowledge, science, light," etc.; "Parts" the "degrees"; and "Points" the "laws, rules, and usages."

B. THE OLD MASONIC LECTURES were divided into "sections" and these sections into "parts."

C. THE WORD POINTS comes from the Old Masonic Charges in which there were "fifteen

articles" and "fifteen points." The "Articles" are laws for the regulation of the Craft and the "Points" for the government of the individual Mason.

555. A'SA [physician, or contracted form of "Jah is healer"]. See Nos. 3142J, 637K.

His good reign, 1 Kin. 15:11.

His prayer against the Ethiopians, 2 Chr. 14:11.

His zeal, 2 Chr. 15.

Wars with Baasha, 1 Kin. 15:16; 2 Chr. 16.

Seeks aid from the Syrians, 2 Chr. 16:2, 3.

Rebuked by Hanani the seer, 2 Chr. 16:7.

His long reign and death, 2 Chr. 16:12, 13.

556. A'SA-HEL [God hath made], his rashness, slain by Abner, 2 Sam. 2:18-23; 3:27; 23:24; 1 Chr. 11:26.

557. A-SA-HU'AH or A-SI-AH [Jah hath made], 2 Kin. 22:12.

558. A'SAPH [a collector, or (God) collects], 1 Chr. 6:39.

A Levite, musical composer, his part in the Temple service, 1 Chr. 6:39; 2 Chr. 5:12; 29:30; 35:15; Neh. 12:46; Psalms 50 and 73 to 83 are ascribed to him. (See 2 Kin. 18:18; Neh. 2:8.)

559. ASCEND. Ps. 24:3, who shall a. into the hill of the LORD?

Ps. 68:18; Eph. 4:8, a. on high.

Ps. 139:8; John 6:62; 20:17, if I a. up into heaven.

John 1:51, angels of God a.

John 3:13, no man hath a. to heaven.

Rev. 8:4, smoke of incense a.

560. ASCENSION of Christ (from Olivet), Luke 24:51; Acts 1:9; Rom. 8:34; Eph. 4:8; 1 Pet. 3:22.

Prophecies concerning, Ps. 24:3, 7-10; 68:18; John 6:62; 14:2, 28; 16:5; 20:17.

561. ASCENSION OF ISAIAH. See No. 448B16d.

562. ASCENT, 2 Sam. 15:30; 1 Kin. 10:5.

563. ASCRIBE. Deut. 32:3, a. greatness to God.

1 Sam. 18:8, a. unto David.

Job 36:3, a. righteousness to my Maker.

Ps. 68:34, a. ye strength to God.

564. AS'E-NATH [meaning doubtful, compounded with the name of Neith, an Egyptian goddess], wife of Joseph, Gen. 41:45; 46:20.

565. A'SER, Luke 2:36; Rev. 7:6.

566. ASH [Heb. oren]. The word translated ash, in Is. 44:14, in the A. V. is translated fir in the Revised Version.

567. ASHAMED, Gen. 22:25, and were not a. Job 11:3, shall no man make thee a. Ps. 25:3, let none that wait on thee be a. Ps. 31:1, let me never be a. Ps. 34:5, their faces were not a. Is. 45:11, not be a. world without end. Jer. 6:16; 8:12, wero they a.? Mark 8:38, a. of me and my words. Rom. 1:16, not a. of gospel. Rom. 5:5, hope not a. 2 Tim. 2:15, workman not needing to be a. Heb. 11:16, not a. to be called their God. 1 Pet. 4:16, suffer as Christians, not to be a. 1 John 2:28, a. before him at his coming.

568. ASHDOD [stronghold], a fortified town in plain of Philistia; now a mud village with cactus hedges, beside a red sandhill.

The ark carried there, 1 Sam. 5:1.

Men of, smitten, 1 Sam. 5.

Subdued by Uzziah, 2 Chr. 26:6.

Prophecies concerning, Jer. 25:20; Amos 1:8; Zeph. 2:4; Zech. 9:6.

569. ASH'ER [happy]. See Nos. 16B, 86, 105, 106B, 223B, 227.

Son of Jacob, Gen. 30:18.

Blessed by Jacob, Gen. 49:20. Blessed by Moses, Deut. 33:24. His descendants, Num. 1:40; 26:44; 1 Chr. 7:30; Luke 2:36.

Their inheritance, Josh. 19:24; Judg. 5:17. (See Ezek. 48:34; Rev. 7:6.)

570. ASHES. Man likened to, Gen. 18:27; Job 5:19.

Used in mourning, 2 Sam. 13:19; Est. 4:1; Job 2:8; 42:6; Is. 58:5; Jonah 3:6; etc.; Matt. 11:21.

(See Is. 44:20; Heb. 9:13.)

571. ASHKE-LON, ASKELON, or ASCALON, one of the five chief Philistine cities; derivation uncertain. Situated by the sea, though without a harbour, it was beautified by Herod, who was born there. A large Roman statue and other remains have been found here, and the walls, built by Richard Lion Heart, are still traceable.

Taken, Judg. 1:18; 14:19; 1 Sam. 6:17; 2 Sam. 1:20.

Prophecies concerning, Jer. 25:20; 47:5; Amos 1:8; Zeph. 2:4; Zech. 9:5.

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A. OUR MODERN MONITORS describe the Rough Ashlar as a stone taken from the quarry in its rude and natural state, and the Perfect Ashlar as one made ready by the hands of the workman, to be adjusted by the tools of the Fellow Craft.

B. THE PERFECT ASHLAR has been developed from the Perpend Ashlar (see No. 572E). C. ANY BUILDING STONE is an ashlar. It is present-day Masonry that makes a symbolical distinction between the ashlar as taken from the quarry and the one that has had its rough edges knocked off.

D. THE ROUGH ASHLAR made perfect, 1 Kin. 6:7. (See also 1 Kin. 6:18, 36; 2 Kin. 12:12; 22:6; 1 Chr. 22:14, 15; 2 Chr. 2:14; 34:11.)

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1. As one of the jewels of the lodge, the Perfect Ashlar has not yet been adjusted to its place in the building, but it has been made ready and is for its final resting place it is now called the Perfect Ashlar.

2. Form of. The Perfect Ashlar is a cube. The Holy of Holies in both the Tabernacle of Moses and the Temple were cubical. The New Jerusalem is a cube.

3. A Symbol. The Perfect Ashlar is a symbol—the summum bonum of Freemasonry. That is, everything else in Masonry leads up to it.

The Bible describes it (Is. 28:16); the plumb, square, and level try it; the working tools fashion it; the checkered pavement illustrates it; the Great Architect calls for it.

When the Craft has fashioned it, it is complete, perfect.

4. Old Masonic Application. In certain old Masonic lectures it is said: "He that is truly square, well-polished and uprightly fixed, is qualified to be a member of our most honoured society. He that trusteth such a person with any engagement is free from all trouble and anxiety about the performance of it, for he is faithful to his trust."

5. Symbolism. In order to understand its symbolism, we must keep in mind the original term as it came into our ritual from operative Masonry. We call it the Perfect Ashlar, but it is perfect only because it is completely adapted to its purpose, namely, to exactly fit into its place in the building and act as a binder for the other stones.

6. Perfection. It must possess certain attributes, and through these attributes at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God.

7. Attributes.

7a. It has two faces to be exposed, and both must be absolutely upright. It does not have one standard for the world and another for the home; the same fair face, square and true, is presented to both the world and the lodge.

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9a. In the process of making the stone perfect, no new material has been added to it. On the contrary, it is the removal of the superfluous which makes perfection.

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12. Lesson of. This should teach us that our symbols are but working tools by means of which we are working to form ourselves into perfect stones for that spiritual building which is to be our eternal home.

13. Purpose of Masonry. Masonry is not an end in and of itself. We strive to form a perfect man and Masonry is but a means to that end. The Perfect Ashlar is the Perpend Ashlar, which has been designed to support the wall and bind the smaller stones together.

We are concerned with our brother's welfare as well as our own, and only when we perform this function well can it be said that our work is good work, true work, square work.

573. ASHTORETH. See No. 641A.

574. ASHUR or AS'SHUR (God of Assyria). Gen. 10:11, 22. Land of Assyria, Hos. 14:3.

575. ASIDE. Ex. 33, now turn a. and see this.

2 Kin. 4:4, thou shalt set a.

Mark 7:8, 33, a. from the multitude.

Heb. 12:1, let us lay a. every weight.

1 Pet. 2:1, wherefore laying a.

576. ASK. 1 Sam. 12:17, in a. you a king.

1 Kin. 3:11, thou hast a.

Pa. 2:8, a. of me, and I shall give.

Jer. 6:16, a. for the old paths.

Jer. 50:5, they shall a. way to Zion.

Matt. 5:42, give him that a.

Matt. 7:7; Luke 11:9, a. and it shall be given.

Mark 10:38, know not what ye a.

Mark 15:2, Pilate a. him.

Luke 11:10, every one that a.

John 14:13; 15:16, a. in my name.

1 Cor. 10:25, a. no questions.

Eph. 3:20, above all we a.

James 1:5, lack wisdom, let him a. of God.

1 Pet. 3:15, a. reason of hope.

1 John 3:22; 5:14, whatsoever we a.

577. ASK, SEEK, KNOCK. See No. 1824.

A. Matt. 7:7; Luke 11:9, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

B. THE THREE WORDS "ask, seek, knock" include the three Masonic ideas "want, loss, earnestness." You ask for acceptance, you seek for light, you knock for initiation.

578. ASLEEP. Judg. 4:21, he was fast a.

Matt. 8:24; Mark 4:38, but he was a.

Matt. 26:40; Mark 14:40, disciples a.

Luke 8:23, as they sailed he fell a.

(dead) 1 Cor. 15:5, some are fallen a.

1 Thes. 4:13, them that are a.

2 Pet. 3:4, since fathers fell a.

579. ASP (Heb. pethen). "The sucking child shall play on the hole of the asp" (Is. 11:8).

The venomous snake alluded to is most probably the cobra, Deut. 32:33; Job 20:14; Is. 11:8; Rom. 3:13.

580. ASPIRATE "H." See Shabboleth, Nos. 1470, 2748N.

581. ASS. This was in the Old Testament times the most important beast of burden of the East.

It was strong, swift, and enduring. When first domesticated is unknown, but it was in use in Egypt thousands of years before the Christian era. Its importance was such that the "firstling of an ass might be redeemed with a lamb" (Ex. 13:13). It was not allowed to be yoked with the dire extremity of famine in Samaria it was, however, sold for food (2 Kin. 6:25). White asses were in great esteem and of a high value.

Wild ass. The Hebrew word perd occurs frequently in Job and the Prophets, and probably refers to the Syrian wild ass (Asinus hemippus), as this ass is figured on the Ninevite sculptures; it was once apparently common in the countries around Palestine. Another form, mentioned in Job 49:5 and in Dan. 5:21, arod, mentioned in Job 49:5 and in Dan. 5:21, was possibly the origin of the domesticated ass (A. onager) and still roams in flocks over the deserts of North Africa.

Num. 22:30, am not I thine a.?

Prov. 26:3, bridle for a.

Is. 1:3, a. his master's crib.

Zech. 9:3; Matt. 21:5, riding on an a.

Luke 13:15, each loose his a. on Sabbath.

Luke 14:5, a. fallen into pit.

John 12:14, had found a young a.

2 Pet. 2:16, the dumb a. speaking. (See Ex. 13:13; 23:4; Deut. 22:10; Job 59:5; Hos. 8:9.)

582. ASSAULT. Est. 8:11, that would a. them.

Acts 14:5, there was an a. made.

Acts 17:5, a. the house of Jason.

583. ASSAY (attempt, try). Job 4:2, if we a. to commune with thee.

Acts 9:26, Saul a. to join disciples.

Acts 16:7, they a. to go into Bithynia.

Heb. 11:29, Egyptians a. to do.

584. ASSEMBLE. Num. 10:3, shall a. themselves to thee.

Joel 2:16, a. the elders.

Zeph. 3:8, that I may a. the kingdoms.

(See Is. 1:13; 4:5; Ezek. 44:24.)

585. ASSEMBLING. For public worship, Lev. 23; Deut. 16:8; Heb. 10:25.

David's love for, Ps. 27:4; 42; 65; 84; 87; 118:26; 122; 134; 135.

Instances of, 1 Kin. 8; 2 Chr. 6; 29; 30; Neh. 8; Luke 4:16; John 20:19; Acts 1:13; 2:1; 3:1; 14:2; 16:13; 20:7.

(See Is. 4:5; Mal. 3:16; Matt. 18:20.)

586. ASSEMBLY. Ps. 22:16, a. of wicked.

Ps. 89:7, God feared in a. of his saints.

Eccles. 12:11, nails fastened by masters of a.

Heb. 10:25, forsake not the a.

587. ASSENT. 2 Chr. 18:12, with one a.

Acts 24:9, the Jews also a.

588. AS'SHUR. The original city which gradually gathered beneath its rule the surrounding country and cities to form the nucleus of what was to become the Assyrian Empire. Named after its god, Gen. 10:11, it gave its name to the whole region which it incorporated, Hos. 14:3.

589. ASSIGNED. Gen. 47:22, had a portion a. them.

Josh. 20:3, a. Bezer in the wilderness.

2 Sam. 11:16, a. Uriah unto a place.

590. ASSIST. See Help, Aid, and Assist, No. 1509A.

591. ASSUMPTION OF MARY. See No. 448C2ia.

592. ASSUMPTION OF MOSES. See No. 448B16c.

593. ASSUMPTION OF OWNERSHIP. See No. 27650.

594. ASSURANCE. Is. 32:17, effect of righteousness a.

Acts 17:31, whereof he hath given a.

Col. 2:2, full a. of understanding.

1 Thes. 1:5, gospel came in much a.

Heb. 6:11, full a. of hope.

Heb. 10:22, draw near in full a. of faith. (See 1 John 3:19.)

595. ASSURE. Lev. 27:19, it shall be a. to him.

Jer. 32:41, a. with my whole heart.

Acts 2:36, house of Israel know a.

Acts 16:10, a. gathering that the Lord had.

1 John 3:19, shall a. our hearts before him.

596. ASSWAGE. Gen. 8:1, and the waters a.

Job 16:5, my lips should a. your grief.

Job 16:5, my grief is not a.

597. ASSYRIA. See No. 161A, C.

598. ASTONIED [astounded, stunned]. Ezra 9:3; Ezek. 4:17; Dan. 3:24, sat down a.

599. ASTONISHED. Job 26:11, pillars of heaven are a.

Is. 52:14, as many were a. at thee.

Jer. 2:12, be a. O ye heavens.

Dan. 8:27, was a. at the vision.

Matt. 7:28; 22:33; Mark 1:22; 11:18; Luke 4:32, a. at his doctrine.

Luke 2:47, a. at his understanding and answers.

Luke 5:9, a. at draught of fishes.

Luke 21:22, women made us a.

Acts 9:6, Saul trembling and a.

Acts 12:15, saw Peter, they were a.

Acts 15:12, deputy believed, being a.

600. ASTONISHMENT. Dent. 28:37, become an a. and a proverb.

Ps. 60:3, drink wine of a.

Blessed by Jacob, Gen. 49:20. Blessed by Moses, Deut. 33:24. His descendants, Num. 1:40; 26:44; 1 Chr. 7:30; Luke 2:36.

Their inheritance, Josh. 19:24; Judg. 5:17. (See Ezek. 48:34; Rev. 7:6.)

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We are concerned with our brother's welfare as well as our own, and only when we perform this function well can it be said that our work is good work, true work, square work.

573. ASHTORETH. See No. 641A.

574. ASHUR or AS'SHUR (God of Assyria). Gen. 10:11, 22. Land of Assyria, Hos. 14:3.

575. ASIDE. Ex. 33, now turn a. and see this.

2 Kin. 4:4, thou shalt set a. Mark 7:8, 33, a. from the multitude. Heb. 12:1, let us lay a. every weight. 1 Pet. 2:1, wherefore laying a.

576. ASK. 1 Sam. 12:17, in a. you a king.

1 Kin. 3:11, thou hast a. Pa. 2:8, a. of me, and I shall give.

Jer. 6:16, a. for the old paths. Jer. 50:5, they shall a. way to Zion.

Matt. 5:42, give him that a. Matt. 7:7; Luke 11:9, a. and it shall be given.

Mark 10:38, know not what ye a. Mark 15:2, Pilate a. him.

Luke 11:10, every one that a. John 14:13; 15:16, a. in my name.

1 Cor. 10:25, a. no questions. Eph. 3:20, above all we a.

James 1:5, lack wisdom, let him a. of God.

James 4:2, have not, because ye a. not.

1 Pet. 3:15, a. reason of hope.

1 John 3:22, 5:14, whatsoever we a.

577. ASK, SEEK, KNOCK. See No. 1824.

A. Matt. 7:7; Luke 11:9, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

B. THE THREE WORDS "ask, seek, knock" include the three Masonic ideas "want, loss, earnestness." You ask for acceptance, you seek for light, you knock for initiation.

578. ASLEEP. Judg. 4:21, he was fast a.

Matt. 8:24; Mark 4:38, but he was a.

Matt. 26:40; Mark 14:40, disciples a.

Luke 8:23, as they sailed he fell a. (dead) 1 Cor. 15:5, some are fallen a.

1 Thes. 4:13, them that are a.

2 Pet. 3:4, since fathers fell a.

579. ASP (Heb. pethen). "The sucking child shall play on the hole of the asp" (Is. 11:8).

The venomous snake alluded to is most probably the cobra, Deut. 32:33; Job 20:14; Is. 11:8; Rom. 3:13.

580. ASPIRATE "H." See Shabboleth, Nos. 1470, 2748N.

581. ASS. This was in the Old Testament times the most important beast of burden of the East.

It was strong, swift, and enduring. When first domesticated is unknown, but it was in use in Egypt thousands of years before the Christian era. Its importance was such that the "firstling of an ass might be redeemed with a lamb" (Ex. 13:13). It was not allowed to be yoked with the ox at the plough. Its flesh was unclean. In the dire extremity of famine in Samaria it was, however, sold for food (2 Kin. 6:25). White asses were in great esteem and of a high value.

Wild ass. The Hebrew word perd occurs frequently in Job and the Prophets, and probably refers to the Syrian wild ass (Asinus hemippus), as this ass is figured on the Ninevite sculptures; it was once apparently common in the countries around Palestine. Another form, mentioned in Job 49:5 and in Dan. 5:21, arod, mentioned in Job 49:5 and in Dan. 5:21, was possibly the origin of the domesticated ass (A. onager) and still roams in flocks over the deserts of North Africa.

Num. 22:30, am not I thine a.?

Prov. 26:3, bridle for a.

Is. 1:3, a. his master's crib.

Zech. 9:3; Matt. 21:5, riding on an a.

Luke 13:15, each loose his a. on Sabbath.

Luke 14:5, a. fallen into pit.

John 12:14, had found a young a.

2 Pet. 2:16, the dumb a. speaking.

(See Ex. 13:13; 23:4; Deut. 22:10; Job 59:5; Hos. 8:9.)

582. ASSAULT. Est. 8:11, that would a. them.

Acts 14:5, there was an a. made.

Acts 17:5, a. the house of Jason.

583. ASSAY (attempt, try). Job 4:2, if we a. to commune with thee.

Acts 9:26, Saul a. to join disciples.

Acts 16:7, they a. to go into Bithynia.

Heb. 11:29, Egyptians a. to do.

584. ASSEMBLE. Num. 10:3, shall a. themselves to thee.

Joel 2:16, a. the elders.

Zeph. 3:8, that I may a. the kingdoms.

(See Is. 1:13; 4:5; Ezek. 44:24.)

585. ASSEMBLING. For public worship, Lev. 23; Deut. 16:8; Heb. 10:25.

David's love for, Ps. 27:4; 42; 65; 84; 87; 118:26; 122; 134; 135.

Instances of, 1 Kin. 8; 2 Chr. 6; 29; 30; Neh. 8; Luke 4:16; John 20:19; Acts 1:13; 2:1; 3:1; 14:2; 16:13; 20:7.

(See Is. 4:5; Mal. 3:16; Matt. 18:20.)

586. ASSEMBLY. Ps. 22:16, a. of wicked.

Ps. 89:7, God feared in a. of his saints.

Eccles. 12:11, nails fastened by masters of a. Heb. 10:25, forsake not the a.

587. ASSENT. 2 Chr. 18:12, with one a.

Acts 24:9, the Jews also a.

588. AS'SHUR. The original city which gradually gathered beneath its rule the surrounding country and cities to form the nucleus of what was to become the Assyrian Empire. Named after its god, Gen. 10:11, it gave its name to the whole region which it incorporated, Hos. 14:3.

589. ASSIGNED. Gen. 47:22, had a portion a. them.

Josh. 20:3, a. Bezer in the wilderness.

2 Sam. 11:16, a. Uriah unto a place.

590. ASSIST. See Help, Aid, and Assist, No. 1509A.

591. ASSUMPTION OF MARY. See No. 448C2a.

592. ASSUMPTION OF MOSES. See No. 448B16c.

593. ASSUMPTION OF OWNERSHIP. See No. 27650.

594. ASSURANCE. Is. 32:17, effect of righteousness a.

Acts 17:31, whereof he hath given a.

Col. 2:2, full a. of understanding.

1 Thes. 1:5, gospel came in much a.

Heb. 6:11, full a. of hope.

Heb. 10:22, draw near in full a. of faith.

(See 1 John 3:19.)

595. ASSURE. Lev. 27:19, it shall be a. to him.

Jer. 32:41, a. with my whole heart.

Acts 2:36, house of Israel know a.

Acts 16:10, a. gathering that the Lord had.

1 John 3:19, shall a. our hearts before him.

596. ASSWAGE. Gen. 8:1, and the waters a.

Job 16:5, my lips should a. your grief.

Job 16:5, my grief is not a.

597. ASSYRIA. See No. 161A, C.

598. ASTONIED [astounded, stunned]. Ezra 9:3; Ezek. 4:17; Dan. 3:24, sat down a.

599. ASTONISHED. Job 26:11, pillars of heaven are a.

Is. 52:14, as many were a. at thee.

Jer. 2:12, be a. O ye heavens.

Dan. 8:27, was a. at the vision.

Matt. 7:28; 22:33; Mark 1:22; 11:18; Luke 4:32, a. at his doctrine.

Luke 2:47, a. at his understanding and answers.

Luke 5:9, a. at draught of fishes.

Luke 21:22, women made us a.

Acts 9:6, Saul trembling and a.

Acts 12:15, saw Peter, they were a.

Acts 15:12, deputy believed, being a.

600. ASTONISHMENT. Dent. 28:37, become an a. and a proverb.

Ps. 60:3, drink wine of a.



- Jer. 8:21*, a. hath taken hold.  
*Ezek. 23:33*, filled with cup of a.
601. **ASTONISHMENT, CUP OF.** See *No. 1029B7*.
602. **ASTRAY.** *Ps. 58:3*, they go a.  
*Prov. 28:10*, causeth the righteous to go a.  
*Is. 53:6*, like sheep have gone a.  
*Matt. 18:12*, one of them be gone a.  
*2 Pet. 2:15*, gone a. following the way.
603. **ASTROLOGERS**, followers of and believers in, the pseudoscience of astrology, a product of the ancient worship of the "host of heaven," according to which people believed men's destinies to be written in the movements of the stars.  
 (Chaldean) their inability, *Is. 47:13-15; Dan. 2: 4:7; 5:7*.
604. **ASTRONOMY.** See *Sun, Moon, and Stars, Nos. 2241B4h, 2942*. In ancient times the universe was believed to be geo-centric; that is, the earth was its center, and the sun, moon, and stars revolved around it. (See *Gen. 1:14-19*.)
605. **ASTYAGES.** See *No. 217A*.
606. **Ā-SŪP'PIM** [stores], incorrectly rendered by the earlier authorities as a proper name, and so found in the A.V., *1 Chr. 26:15*.
607. **ASYLUM.** See *No. 3140*.
608. **ĀTH-A-LĪ'AH** [Jehovah is strong], mother of Abaziah, *2 Kin. 8:26*.  
 Slays the seed royal, *2 Kin. 11:1; 2 Chr. 22:10*.  
 Slain by order of Jehoiada, *2 Kin. 11:15, 16, 20; 2 Chr. 23:14, 15, 21*.
609. **ATHARIM** [spies], *Num. 21:1*; caravan road, R.V.
610. **ATHEIST.** See *Secrecy, No. 2678C*.
611. **ATHELSTANE.** See *No. 2241K3*.
612. **ĀTH'ĒNS.** See *No. 517*. The capital city of Attica in Greece. Once the intellectual center of the world and the chief school of philosophy, by Paul's time Athens was on the road to decay and living on its past reputation. This, however, was still sufficient to draw many to it, and a visit to Athens was still regarded as putting the finishing-touch to the education of a Roman. But the spirit of earnest inquiry was gone. Novelty alone could attract men's minds.  
 Visited by Paul, *Acts 17:15; 1 Thess. 3:1*.  
 Men of, described, *Acts 17:21*.
613. **ATHIRST.** *Judg. 15:18*, he was sore a.  
*Ruth 2:9*, thou art a.  
*Matt. 25:44*, when saw we thee a?  
*Rev. 21:6*, I will give to him that is a.  
*Rev. 22:17*, let him that is a. come.
614. **ĀTH'LAI**, *Ezra 10:28*.
615. **ATONEMENT.** Under the law, *Ex. 29: 29-46; Lev. 1ff*.  
 Made by Aaron for the plague, *Num. 16:46*.  
 Made by Christ, *Rom. 3:24; 5:6; 2 Cor. 5:18; Gal. 1:4; 3:13; Tit. 2:14; Heb. 9:28; 1 Pet. 1:19; 2:24; 3:18; 1 John 2:2; Rev. 1:5; 13:8 ff*.  
 Prophecies concerning, *Is. 53; Dan. 9:24; Zech. 13:1, 7; John 11:50*.  
 Commemorated in the Lord's Supper, *Matt. 26:26-28; 1 Cor. 11:23-26*.  
*Lev. 23:28; 25:9*, day of a.  
*2 Sam. 21:3*, wherewith shall I make a?  
*Rom. 5:11*, by whom we have received a.
616. **ATONEMENT, DAY OF.** The only fast day of the Mosaic law (*Lev. 16; 23:27-32; Num. 29:7-11*) and an annual day of humiliation among the Jews. It was kept five days before the Feast of Tabernacles, on the tenth day of Tishri. See *Nos. 639, 1285B, 2101H*.  
 This was a fast of peculiar solemnity, hence called in *Acts 27:9*, "the fast." It was, moreover, a day on which no work could be done. This day was called a "high Sabbath" as well as a day of "holy convocation," *Lev. 16*. It lasted

- from the evening of the 9th Tishri till that of the 10th. The ritual acts were performed by the high priest, of which the most important was his entering into the Holy of Holies, which took place only on this day.
617. **ĀT'TAI**, *1 Chr. 23:36; 12:11; 2 Chr. 11:20*.
618. **ATTAIN.** *Ps. 139:6*, high, I cannot a. to it.  
*Rom. 9:30*, Gentiles a. to righteousness.  
*Phil. 3:11*, if I might a. to resurrection of dead.  
*1 Tim. 4:6*, doctrine, whereunto thou hast a.
619. **ĀT-TA-LĪ'Ā**, a city of Pamphylia in Asia Minor, lying on the sea-coast, *Acts 11:25*.
620. **ATTEND.** *Ps. 17:1; 61:1; 142:6*, a. to my cry.  
*Prov. 4:1*, a. to know understanding.  
*Prov. 4:20*, a. to my words.  
*Prov. 5:1*, a. to my wisdom.  
*Acts 16:14*, a. to the things spoken.  
*Rom. 13:6*, ministers a. continually.
621. **ATTENDANCE.** *1 Kin. 10:5*, a. of his ministers.  
*1 Tim. 4:13*, give a. to reading.  
*Heb. 7:13*, no man gave a. at altar.
622. **ATTENTIVE.** *Neh. 1:6; Ps. 130:2*, let thine ears be a.  
*Job 37:2*, hear a. the noise.  
*Luke 19:48*, people were very a.
623. **ATTENTIVE EAR.** *Matt. 11:15*. (See also *Matt. 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35*.) See *No. 1130C*.
624. **ATTRIBUTE OF ASHLARS.** See *No. 572F7*.
625. **AUTHOR.** *1 Cor. 14:33*, God is not a. of confusion.  
*Heb. 5:9*, he became a. of salvation.  
*Heb. 12:2*, Jesus, the a. and finisher.
626. **AUTHORITY.** See *Rod, No. 2580E*.  
*Matt. 7:29; Mark 1:22*, as one having a.  
*Matt. 8:9; Luke 7:8*, I am a man under a.  
*Matt. 21:23*, by what a?  
*Mark 1:27; Luke 4:36*, with a. he commandeth unclean spirits.  
*Mark 13:34*, gave a. to his servants.  
*Luke 9:1*, power and a. over all devils.  
*Luke 19:17*, have a. over ten cities.  
*Luke 22:25*, exercise a. called benefactors.  
*John 5:27*, a. to execute judgment.  
*Acts 8:27*, eunuch of great a.  
*1 Cor. 15:24*, put down all a.  
*1 Tim. 2:2*, kings, and all in a.  
*1 Tim. 2:12*, suffer not a woman to usurp a.  
*Tit. 2:15*, rebuke with all a.  
*1 Pet. 3:22*, angels and a. made subject to.  
*Rev. 13:2*, dragon gave him great a.
627. **AVENGE.** *Lev. 19:18*, thou shalt not a.  
*Deut. 32:43*, a. blood of his servants.  
*Josh. 10:13*, sun stood still till people a.  
*1 Sam. 24:12*, the LORD judge, and a.  
*2 Sam. 22:48; Ps. 18:47*, God a. me.  
*Is. 1:24*, I will a. a. me of mine enemies.  
*Luke 18:2*, a. me of mine adversary.  
*Rom. 12:19*, a. not yourselves.  
*Rev. 19:2*, God hath a. blood of his servants.  
 (See *Gen. 4:24; Judg. 15:7; 1 Sam. 25:26*.)
628. **AVENGER.** The "avenger of blood" (*Josh. 20:3*) was the next of kin to a slain person, upon whom, as the nearest relation, the obligation lay to execute the law of natural justice—"Whoso sheddeth man's blood, by man shall his blood be shed." To stay this vengeance in cases of accident or justifiable homicide, "cities of refuge" were instituted, to which the manslayer might flee, and in which, if innocent, he should find asylum so long as he kept within their gates. The provision of "cities of refuge" did not abolish the law; it only mitigated, or stopped, its execution where murder was not willful (*Num. 35:12*).  
*Num. 35:12*, refugio from the a.

*Deut. 19:6*, lest a. pursue slayer.  
*Ps. 8:2*, mightest still the a.  
*Ps. 44:16*, enemy and a.  
*1 Thess. 4:6*, Lord the a.

**629. AVENGING.** In *Judg. 5:2* avenging stands for leaders. "The avenging of Israel" means "leading the leaders of Israel."

**630. AVOID** [to get out of the way of, retreat]. *1 Sam. 18:11*, David a. out of his presence.  
*Prov. 4:15*, a. it, pass not by it.  
*Rom. 16:17*, divisions, a. them.  
*1 Tim. 6:20*, a. profane babblings.  
*2 Tim. 2:23*, unlearned questions a.  
*Tit. 3:9*, a. foolish questions.

**631. AVOUCH** [to avow, declare openly]. *Deut. 26:17*, Thou hast a. the LORD this day to be thy God.  
 A technical term in Masonry.

**632. AWAKE.** *Ps. 17:15*, satisfied, when I a., with thy likenesses.  
*Ps. 57:8; 108:2*, a., psaltery and harp, I will a.  
*Prov. 25:35*, when shall I a.  
*Is. 51:9; 52:1*, a. a., put on strength.  
*Dan. 12:2*, sleep in the dust shall a.  
*Joel 1:5*, a. ye drunkards, weep.  
*Zech. 13:7*, a. O sword.  
*Mark 4:38*, asleep, and they a. him.  
*Luke 9:32*, when a. they saw his glory.  
*Rom. 13:11*, high time to a.  
*1 Cor. 15:34*, a. to righteousness.  
*Eph. 5:14*, a. thou that sleepest.

**633. AWARE.** *Jer. 50:24*, and thou wast not a. R.V. "expecteth."  
*Matt. 24:50*, hour he is not a. of.  
*Luke 12:46*, at an hour when he is not a.

**634. AWAY WITH** is short for "go away with," meaning accompany, and, as a consequence, "put up with," tolerate. "The calling of assemblies I cannot away with" (*Is. 1:13*), that is, I cannot bear or endure.

**635. AWE.** *Ps. 4:4*, stand in a., and sin not.  
*Ps. 33:8*, inhabitants of world stand in a. of.  
*Ps. 119:116*, my heart standeth in a.

**636. AXE** *1 Kin. 6:7*, hammer nor a. was heard.  
*2 Kin. 6:5*, a. head fell into water.  
*Ps. 74:5*, famous as he had lifted up a.  
*Is. 10:15*, shall the a. boast?  
*Matt. 3:10; Luke 3:9*, the a. is laid to root.

**637. ĀZ-A-RĪ'AH** [Jah helps].  
 A. A VERY COMMON NAME in Hebrew, especially in the family of Eleazar.  
 B. A DESCENDANT of David's high priest, *1 Kin. 4:2*.  
 C. SON OF NATHAN, ruler of Solomon's officers, *1 Kin. 4:5*.  
 D. SON OF AMAZIAH, king of Judah, *2 Kin. 14:21; 15:1* sq. Same as Uzziah, *2 Chr. 26:1-23; 27:2; Is. 1:1; 6:1; 7:1*.  
 E. A DESCENDANT OF JUDAH through Zerah, *1 Chr. 2:8*.  
 F. A DESCENDANT OF JERAHMEEL, grandson of Phares, *1 Chr. 2:38, 39*.  
 G. A SON OF AHIMAAZ, and grandson of Zadok, *1 Chr. 6:9*.  
 H. A GRANDSON of the preceding, *1 Chr. 6:10, 11*.  
 I. A SON OF HILKIAH, high priest in the reign of Josiah, *1 Chr. 6:13, 14; 9:11; Ezra 7:1*.  
 J. A DESCENDANT OF KOHATH, ancestor of Samuel, *1 Chr. 6:36*.  
 K. A PROPHET sent to encourage Asa to destroy the idols in Judah, *2 Chr. 15:1*.  
 L. A SON OF KING JEHOSHAPHAT, *2 Chr. 21:2*.  
 M. A BROTHER of the preceding, *2 Chr. 21:2*.  
 N. A SON OF JEHORAM, *2 Chr. 22:6*.  
 O. A SON OF JEROHAM, a captain who helped to make Joash king, *2 Chr. 23:1*.

P. A SON OF OBED who also helped to make Joash king, *2 Chr. 23:1*.  
 Q. THE HIGH PRIEST who hindered Uzziah from burning incense on the altar, *2 Chr. 26:17, 20*.  
 R. A CHIEF of the tribe of Ephraim, *2 Chr. 28:12*.  
 S. THE FATHER OF JOEL, *2 Chr. 29:12*.  
 T. A MERARITE who helped Hezekiah cleanse the Temple, *2 Chr. 29:12*.  
 U. A PRIEST of the family of Zadok who became chief priest in Hezekiah's time, *2 Chr. 31:10, 13*.  
 V. GREAT-GRANDFATHER OF ZADOK the priest, *Ezra 7:3*.  
 W. ONE OF THE FAMILY OF ANANIAH who repaired a part of the wall of Jerusalem after the Exile, *Neh. 3:23, 24*.  
 X. ONE who accompanied Zerubbabel to Jerusalem, *Neh. 7:7*.  
 Y. A PRIEST who explained the law while Ezra read it, *Neh. 8:7*.  
 Z. A PRIEST who with Nehemiah sealed the covenant, *Neh. 10:2*.  
 AA. A PRINCE OF JUDAH who had part in dedicating the wall of Jerusalem under Nehemiah, *Neh. 12:27, 33*.  
 AB. A SON OF HOSHAIH who charged Jeremiah with prophesying falsely, *Jer. 43:2*.  
 AC. A YOUNG MAN taken to Babylon with Daniel, *Dan. 1:6, 7, 11, 19; 2:17*.

**638. AZARIAH, PRAYER OF.** See No. 448B10.

**639. Ā-ZĀ'ZĒL.**  
 A. R.V. ON THE DAY OF ATONEMENT the High Priest came forth from his annual entry into the Holy of Holies. Laying his hands upon a goat chosen by lot, he confessed over it all the iniquities of the Children of Israel for the preceding year. The goat, thus devoted to Azazel or destruction, was then consigned to the care of an appointed person who, carrying it off to some lonely untrodden spot, set it free to carry away into the desert its burden of sin. (See *Lec. 16:8, 10, 26*.)  
 B. SCAPEGOAT. In the Book of Enoch called the Angel of Death. The goat put to death as a substitute for the sinner. Another goat as nearly as possible like the one called Azazel was for THE NAME.  
 640. Ā'ZĪ-EL [God is my strength]. A Levite in the choral service of the Tabernacle when the ark was brought up from the house of Obededom (*1 Chr. 15:18, 20*). "Jaaziel" in v. 18.  
 641. BĀ'AL [Eng. Lord].  
 A. ORIGINALLY the Baalim or Baals were local deities connected with agricultural operations, gods of the soil or fertility. In the course of time the localized attributes became centered in a common worship of Baal, the sun-god or chief agent in the production of plenteous crops. His female counterpart was Ashtoreth, the moon goddess.  
 B. AS WITH ALL RELIGIONS connected with the soil, the worship partook of a gross and sensual nature calculated to attract the hot-passioned Eastern peoples. This element, it was, which so often led astray the Israelites from the sterner worship of the God of Righteousness.  
 C. WORSHIPPED, *Num. 22:41; Judg. 2:13; 8:33; 1 Kin. 16:32; 18:26; 19:18; 2 Kin. 17:16; 11:18; 21:3; Jer. 2:8; 7:9; 12:16; 19:5; 23:13; Hos. 2:8; 13:1*, etc.  
 D. HIS ALTARS AND PRIESTS DESTROYED by Gideon, *Judg. 6:25*; by Elijah, *1 Kin. 18:40*; by Jehu, *2 Kin. 10:18*; by Jehoiaha, *2 Kin. 11:18*; by Josiah, *2 Kin. 23:4; 2 Chr. 34:4*.  
 642. BAASHA. See Nos. 224B3, 229B2.

643. **BABBLER**, *Eccles. 10:11; Acts 17:18.*  
 644. **BABBING**, *Prov. 23:29; 1 Tim. 6:20; 2 Tim. 2:16.*

645. **BABE**. *Ex. 2:6*, behold the b. wept.  
*Ps. 8:2; Matt. 21:16*, out of mouth of b.  
*Ps. 17:14*, leave their substance to b.  
*Is. 3:4*, b. shall rule over them.  
*Matt. 11:25; Luke 10:21*, revealed to b.  
*Luke 2:12*, the b. wrapped in swaddling clothes.

*Rom. 2:20*, teacher of b.  
*1 Cor. 3:1*, b. in Christ.  
*1 Pet. 2:2*, as new born b.

646. **BABEL**. See No. 82A.

A. **BABEL** means "the gate of God," but from the confusion of tongues which took place when people tried to build a tower to heaven at that place, it came to mean "confusion."

B. **TOWER OF BABEL**. See Nos. 1101A, 2241E.

1. A high tower built in the plain of Shinar by men who hoped thereby to climb into heaven. Therefore, God confounded their language and scattered them over the face of the earth. Jewish tradition has it that this tower was destroyed, but the captives in Babylon claimed to have recognized it in the temple of Relics at that place. This is now a huge mound 250 feet high and 2,300 feet around. It consists of bricks twelve inches square and four thick (*Gen. 11:4, 5*).

2. In some of the old Masonic Catechisms, in answer to the question "Whence came you and whither are you travelling?" the candidate answers, "From the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Ornan the Jebusite where language was restored and Freemasonry found."

3. The interpretation of the old Masonic Catechism quoted above is that the candidate is coming out of the darkness of ignorance and confusion into the light of knowledge and order, of understanding and obedience.

4. Gate of God. The word "babel" now means "confusion," but at one time it meant "the gate of God." Sayce in his "Babylonian Literature" says:

"When the Semites played upon the name of the neighboring city (Babylon) and connected the name of 'Babel, the gate of the god' with the verb 'babel, to confound' the old Accedian name of the place . . . must have been long forgotten."

5. Confusion. If, before the confusion of tongues, the place was called "the gate of the god," we may see a reason for the attempt to build a tower to heaven at that place; but the attempt was vain, for pride and vainglory was its foundation, brick was used for stone, and slime (pitch) for mortar (*Gen. 11:3*). It was not to be a temple to God, but a monument to their own glory—to make for themselves "a name."

6. The Temple of Solomon, on the other hand, was built on the site of the threshing-floor of Ornan, the Jebusite, the place where David humbled himself before God, after he had sinned. When God forgave him, he bought the threshing-floor and built on it an altar for the worship of God. On this same spot later Solomon built a temple where Jehovah might dwell and in which He might be worshipped. Hence, King Solomon's Temple is sometimes called "the threshing-floor of Ornan."

7. Babel vs. Temple. The result of pride and self-glory is confusion and division; of humility and reliance on God, harmony and unity.

The trowel used at Babel spread slime and hatred; that at the threshing-floor, brotherly love and affection. Slime does not make good mortar; it is not a good binding agent.

See *Nimrod, No. 2191.*

647. **BAB'Y-LON** [Greek form of Babel]. See Nos. 134A1, 154, 213B, 339, 637AC, 1029B6. Chief city of the Empire of Babylonia. The name is derived from "Babel" and means "confusion." *Gen. 10:10; 2 Kin. 17:30.* Ambassadors from, come to Hezekiah, *2 Kin. 20:12; 2 Chr. 32:31; Is. 39.* Jews carried captive there, *2 Kin. 25; 2 Chr. 36; Jer. 39; 52.*

Their return from, *Ezra 1; Neh. 2.*

Its greatness, *Dan. 4:30.*

Taken by the Medes, *Dan. 5:30, 31.*

Its fall, *Is. 13:19-22; 21:9; 47; 48; Jer. 25:12; 50; 51.*

Church in, *1 Pet. 5:13.*

The Great, *Rev. 14:8; 16:19; 17:18.*

Some Masonic degrees are founded on this city.

648. **BABYLONIA**. See No. 218. Situated between the rivers Tigris and Euphrates lay the two states of Sumer and Accad which later were to become parts of the Empire of Babylonia. In the chief city of Accad, Sipar or Sippara ruled, about 3800 B.C. Sargani or Sargon of Agade, the first king of whom anything definite is known. His campaigns, at the head of a Babylonian confederacy, carried him as far as the Mediterranean Sea. His son, Naram-Sin, extended his father's conquest. Later these were followed by Chedor-laomer (Kudur-lagamar), king of Elam, supported by his vassals Arioch of Ellasar, Amraphel of Sinar (Sumer), and Tidal, king of nations, who came in contact with Abraham (*Gen. 14*). It was not, however, till about 2300 B.C. that this loosely-gathered confederacy took more definite form and became consolidated, with Babylon as its chief city, into the kingdom of Babylonia. Thereafter information becomes less definite, invasion and repulsion followed one another till with the revolt of Assyria in the sixteenth century B.C. Babylonian power began to wane. The seat of power now shifted back and forward between these two contending states, Babylonia ever growing weaker, until at last Babylon itself, the capital city, was destroyed by Sennacherib, 689 B.C. Esarhaddon who succeeded him (*2 Kin. 19:37*) rebuilt Babylon and used it as a center whence to set out on his career of conquest and thither his captives were brought (*2 Chr. 33:11*). The fall of Assyria, 612 B.C., saw the resurrection of Babylon under Nabopolassar. His son Nebuchadnezzar, having defeated the forces of Egypt at Carchemish, 604 B.C., soon made himself master of the west. Under him Babylonia reached the summit of its glory. A succession of weak kings followed, and in 538 B.C. it fell, for the last time, before the victorious arms of Cyrus, the Persian.

649. **BAB'Y-LO-NISH**, *Josh. 7:21.*

650. **BACK**. *Ps. 21:12*, shalt make them turn their b.

*Ps. 129:3*, plowers plowed on my b.

*Prov. 26:3*, rod for the fool's b.

*Is. 38:17*, cast my sins behind my b.

*Is. 50:6*, I gave my b. to the smiters.

*Jer. 2:27; 32:33*, turned their b. unto me.

*Matt. 28:2*, rolled b. the stone.

*Luke 9:62*, looking b. is fit for the kingdom.

*Rom. 11:10*, bow down their b. alway.

*Heb. 10:39*, not of them who draw b.

651. **BACKBITER**.  
 A. **ONE WHO SPEAKS AGAINST** another behind his back, *Rom. 1:28, 30.* (See also *Ps. 15:1-3; Prov. 25:23; 2 Cor. 12:20.*) See No. 2376A.

*Ps. 34:13*, "Keep thy tongue from evil, and thy lips from speaking guile."

B. **AN OLD TOAST** which used to be given in

a Masonic lodge ran: "To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a Brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence." See *Hand to Back*, No. 1315.

C. See *Ex.* 22:28; *Job* 19:18; *Ps.* 10:7, 8; 12:3, 4; 34:13; 35:21; 41:5-9; 52:2-4; 59:12; 64:2-5; 69:12, 26; 70:3; 102:8; 106:33; 119:23; 120:1-7; 140:3, 11; *Prov.* 4:24; 6:16-19; 8:13; 10:11, 19, 31, 32; 11:11; 12:5, 6, 13, 17-19; 13:3; 14:25; 15:1, 4, 28; 16:27, 28; 17:4, 9, 20; 18:8, 21, 23; 19:1, 22, 28; 24:2; 25:23; 26:20-23, 28; *Eccles.* 7:22; 10:11, 20; *Is.* 6:5; 32:6, 7; *Jer.* 20:10; *Matt.* 5:22, 37; 12:34, 35, 36, 37; *Luke* 6:45; *Acts* 23:5; *Rom.* 1:29, 30; 3:13, 14; 1 *Cor.* 6:10; *Eph.* 4:25, 29, 31; 5:4; *Tit.* 1:10, 11; 3:2; *James* 1:19, 26; 3:5, 6, 8, 9, 10; 4:11; 1 *Pet.* 2:1; 3:9, 10; 2 *Pet.* 2:7, 8, 10; *Jude* 8, 10.

D. *Ps.* 15:3, that b. not with his tongue.

*Prov.* 25:23, a b. tongue.  
*Rom.* 1:30, b., haters of God.  
2 *Cor.* 12:20, lest there be debates, b.

652. **BACKBONE** [spine]. This word occurs only once in the Bible (*Lev.* 3:9), but its symbolical meaning of "firmness," "moral principle," pervades both the Bible and Masonry.

653. **BACKSIDE** [rear]. *Ex.* 3:1, to the b. of the desert.

*Ex.* 26:12, over the b. of the tabernacle.  
*Rev.* 5:1, within and on the b.

654. **BACKSLIDING** [turning from God], 1 *Kin.* 11:9; 2 *Cor.* 11:3; *Gal.* 3:1; 5:4; *Rev.* 2:4.

Of Israel, *Ex.* 32; *Jer.* 3:6, 11; *Hos.* 11:7.  
Of Saul, 1 *Sam.* 15:11.

Of Solomon, 1 *Kin.* 11:3, 4.  
Of Peter, *Matt.* 26:70-74; *Gal.* 2:14.

God's displeasure at, *Ps.* 78:57-59.  
Punishment of, *Deut.* 11:28; *Prov.* 14:14;  
*Jer.* 2:19.

Pardon for, promised, 2 *Chr.* 7:14; *Jer.* 3:12;  
*3:22-25*; 36:3.

Return from, *Ps.* 80:3; 85:4; *Jer.* 3:22;  
*Lam.* 5:21; *Hos.* 6:1.

*Jer.* 2:19, thy b. shall reprove thee.  
*Jer.* 3:12, return, thou b. Israel, saith the Lord.

*Jer.* 14:7, our b. are many.  
*Hos.* 4:16, Israel slideth back as b. heifer.

*Hos.* 14:4, I will heal thy b.  
655. **BACKWARD**. 2 *Kin.* 20:10; *Is.* 58:8, shadow return b.

*Job* 23:8, b. I cannot perceive.  
*Ps.* 40:14; 70:2, driven b.

*Is.* 59:14, judgment is returned b.  
*Jer.* 7:24, they went b. and not forward.

*John* 18:6, they went b. and fell to the ground.  
656. **BAD**. *Gen.* 24:50, cannot speak b. or good.

2 *Sam.* 15:22, Absalom spake neither good nor b.

1 *Kin.* 3:9, discern between good and b.  
*Matt.* 13:48, good, but cast the b. away.

2 *Cor.* 5:10, done, whether good or b.

657. **BADGER** [Heb. tachash; Meles taxus].

The badger is found in Palestine, but the skins used as coverings for the Tabernacle were probably the skins of the sea-cow or dugong, common in the Red Sea. The Hebrew word may be a general term for all such like marine mammals as the dugong, seals, or porpoises. The R.V. in *Ex.* 25:5 and *Ezek.* 16:10 translates the word by "seal skins," or in the margin "porpoise skins."

658. **BADGERS' SKINS** used in the Tabernacle, *Ex.* 25:5; 26:14.

659. **BAG**. *Deut.* 25:13, in thy b. divers weights.

1 *Sam.* 17:40, smooth stones in a b.  
*Job* 14:17, transgression sealed in a b.

*Prov.* 7:20, taken a b. of money.

*Is.* 46:6, lavish gold out of b.

*Mic.* 6:11, b. of deceitful weights.

*Hag.* 1:6, b. with holes.

*Luke* 12:33, b. that wax not old.

*John* 12:6; 13:29, Judas a thief, and had the b.

In the early days the Secretary of a Masonic lodge carried a bag in processions. This custom was abandoned after the union in 1813.

660. **BA'JITH** [house, temple], *Is.* 15:2.

661. **BAKE**. *Ex.* 16:23, b. that you will b. to day.

*Lev.* 26:26, ten women shall b.

1 *Sam.* 28:24, women at Endor did b.

*Is.* 44:15, 19, he b. bread.

662. **BAKER**. Among the Israelites, as among modern peoples, household baking was usually done by the women (*Gen.* 18:6; *Lev.* 26:26). However, when they became settled in the land, they also had professional bakers (*Hos.* 7:4, 6), and in Jerusalem there was a "Bakers' Street" (*Jer.* 37:21).

They used ordinary ovens which were sometimes public, and also large stone jars with a fire inside of wood (*Is.* 44:15) or dung (*Ezek.* 4:12). The bread was baked by applying the thin dough to the outside when the jar became sufficiently hot. See No. 551C.

663. **BĀ'LAAM**. See Nos. 195, 314O. Greek transliteration of Hebrew Bil-ām; probably connected with Bela, a thing swallowed, ruin, with formative am at the end; therefore signifying destruction. By the older scholars incorrectly supposed to be composed of two words, swallow-up of people, *Num.* 22:5.

Requested by Balak to curse Israel, is forbidden, *Num.* 22:13.

His anger, *Num.* 22:27.

Blesses Israel, *Num.* 23:19-24:1-25.

His prophecies, *Num.* 23:9, 10, 18-24; 24:17.

His wicked counsel, *Num.* 31:16; *Deut.* 23:4.

(See *Josh.* 24:9; *Judg.* 11:25; *Mic.* 6:5; 2 *Pet.* 2:15; *Jude* 11; *Rev.* 2:14.)

Slain, *Num.* 31:8; *Josh.* 13:22.

664. **BALANCES**. Balances or scales are symbols of justice in both the Bible and Masonry.

Balances and measures to be just, *Lev.* 19:35, 36; *Prov.* 16:11.

False, condemned, *Prov.* 11:1; *Hos.* 12:7; *Amos* 8:5; *Mic.* 6:11.

*Lev.* 19:36; *Ezek.* 45:10, just b.

*Job* 41:6, weighed in even b.

*Ps.* 62:9, laid in b. are vanity.

*Prov.* 11:1; 20:23, a false b. is abomination.

*Prov.* 16:11, just weight and b. are LORD'S.

*Is.* 40:12, weighed hills in b.

*Is.* 46:6, weigh silver in the b.

*Dan.* 5:27, weighed in the b. and found wanting.

*Hos.* 12:7, b. of deceit in his hand.

*Rev.* 6:5, a pair of b.

665. **BALD EAGLE**. See No. 1127B.

666. **BALLOT, SECRET**. See *Secrecy*, No. 2678M.

667. **BALTHAZAR**. See No. 1969C, D.

668. **BANDS, BEAUTY AND.**

A. **THE NAME** of two rods, used in the old Masonic ritual in England.

*Zech.* 11:7. "I took two staves: the one I called Beauty, and the other I called Bands: And I fed the flock."

*Zech.* 11:10. "And I took my staff, even Beauty, that I might break my covenant which I had made with my people."

*Zech.* 11:14. "Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel."

B. **THE ROD BEAUTY** symbolized Holiness, that of Bands Love. They were the rods by which the good shepherd led his sheep, but the

prophet refers to sheep which, deceived by false shepherds, refused to follow the true leader and he therefore broke the rods, since they were unheeded, leaving the flock to their fate.

1 *Chr.* 16:29, "Worship the Lord in the beauty of holiness." (*Ps.* 29:2; 96:9).

*Ps.* 110:3. "Thy people shall be willing in the day of thy power, in the beauties of holiness."

2 *Chr.* 20:21. "Praise the beauty of holiness."

*Hos.* 11:4. "I drew them with cords of a man, with bands of love."

**C. THE ROD BEAUTY** taught the same lesson as the lambskin; Bands, the cement of brotherly love and affection. The disregard of these rods causes them to be broken and brings ruin.

669. BĀ'NI. See No. 120F, G.

670. BANNERS, STANDARDS, ENSIGNS.

**A. IMPORTANT ARTICLES** for maintaining ranks and files of groups of people. The Jews during their journeys in the Wilderness were ordered to maintain their respective orders and lines and encamp each by the standard of his tribe and the ensign of his father's house (*Num.* 2:2).

**B. THEY HAD THREE KINDS** of ensigns or standards: 1. the great standards of the tribes, serving as rallying-signals for marching, battle array, and encamping; 2. the standards of the clans; and 3. those of houses or families.

**C. THE STANDARDS** of the four principal tribes, Judah, Ephraim, Reuben, and Dan, have been adopted as Royal Arch Banners, the devices on which are respectively a lion, an ox, a man, and an eagle, and the colors blue, purple, scarlet, and white.

**D. MOST OF THE MASONIC STATEMENTS** about the banners are taken from the Talmudic writers, as the Bible is not clear in its description.

**E. ADOPTING THE TALMUD DESCRIPTION** of the banners, the standards of the four banner-bearing officers in a chapter of Royal Arch Masons are:

1. The Grand Master of the First Veil, an eagle on a blue banner, representing the Tribe of Dan. See No. 1042.

2. The Grand Master of the Second Veil, a man on a purple banner, representing the Tribe of Reuben. See No. 2553.

3. The Grand Master of the Third Veil, an ox on a scarlet banner, representing the Tribe of Ephraim. See No. 1214.

4. The Royal Arch Captain, a lion on a white banner, representing the Tribe of Judah. See No. 1783.

5. See *Ezek.* 1:5, 10, for the account of the four living creatures which had the faces of a man, a lion, an ox, and an eagle. (See also *Rev.* 4:7.)

671. BANQUET.

**A. THE SOCIAL MEAL** together has always been a feature of Freemasonry and "feasts" are often mentioned in the Bible, where we find they were usually given to celebrate some important or joyful event. A great feast was given by Abraham (*Gen.* 21:8) at the weaning of Isaac; by Lebanon (*Gen.* 29:22) at the marriage of Jacob. Feasts were held to celebrate the end of harvest (*Ex.* 23:16), of vintage, and of sheep-shearing.

**B. ANCIENT CUSTOMS AT FEASTS** 1. Men alone present at, *Gen.* 40:20; 43:32, 34; 1 *Sam.* 9:22; *Est.* 1:8; *Mark* 6:21; *Luke* 14:24; 2. women alone, *Est.* 1:9; 3. men and women, *Ex.* 32:6 with 2, 3; *Dan.* 5:1-3; 4. riddles given at, *Judg.* 14:12; 5. marriage feasts provided by groom, *Judg.* 14:10, 17; 6. guests arranged according to: 6a. age, *Gen.* 43:33; 6b. rank, 1 *Sam.* 9:22; *Luke* 14:8-10; 7. reclined on couches, *Amos* 6:4, 7; *Luke* 7:38; *John* 13:25; 8. served in one dish, *Matt.* 26:23; 9. governor of, *John* 2:8, 9;

10. host served, *Gen.* 18:8; 11. wine served at, *Est.* 5:6; 7:7; 12. music at, *Is.* 5:12; *Amos* 6:4, 5; *Luke* 15:25; 13. dancing at, *Matt.* 14:6; *Luke* 15:25; 14. given by kings, 1 *Sam.* 20:5; 25:38, 3 *Sam.* 9:10; 1 *Kin.* 2:7; 4:22; 18:19; *Est.* 1:3-8; *Dan.* 5:1-4; 15. drunkenness at, 1 *Sam.* 25:36; *Est.* 1:10; *Dan.* 5:1-4; 16. covenants ratified by, *Gen.* 26:28-30; 17. celebrations by: 17a. birth-days, *Gen.* 40:20; *Mark* 6:21; 17b. coronations, 1 *Kin.* 1:25; 1 *Chr.* 12:38-40; 17c. national deliverances, *Est.* 8:17; 9:17-19; 18. figurative, *Matt.* 22:1-14; *Luke* 14:16-24; *Rev.* 19:9, 17.

**C. ANNUAL FESTIVALS.** Instituted by Moses: 1. solemn feasts, *Num.* 15:3; 2 *Chr.* 8:13; *Lam.* 2:6; *Ezek.* 46:9; 2. set feasts, *Num.* 29:39; *Ezra* 3:5; 3. appointed feasts, *Is.* 1:14; 4. holy convocations, *Lev.* 23:4; 5. first and last days Sabbath, *Lev.* 23:39, 40; *Num.* 28:18-25; 29:12, 35; *Neh.* 8:1-18; 6. kept with rejoicing, *Lev.* 23:40; *Deut.* 16:11-14; 2 *Chr.* 30:21-26; *Ezra* 6:22; *Neh.* 8:9-12, 17; *Ps.* 42:4; 122:4; *Is.* 30:29; *Zech.* 8:19; 7. Divine protection during, *Ex.* 34:24.

**D. THE THREE PRINCIPAL FEASTS.** Passover, Pentecost, Tabernacles: 1. all males required to attend, *Ex.* 23:17; 34:23; *Deut.* 16:16; *Ps.* 42:4; 122:4; *Ezek.* 36:38; *Luke* 2:41; *John* 4:45; 7; 2. aliens permitted to attend, *John* 12:20; *Acts* 2:1-11; 3. attended by women, 1 *Sam.* 1:3, 9; *Luke* 2:41.

**E. KEPT BY:** 1. Jesus, *Matt.* 26:17-20; *Luke* 2:41, 42; 22:15; *John* 2:13, 23; 5:1; 7:10; 10:22; 2. Paul, *Acts* 18:21; 19:21; 20:6, 16; 24:11, 17.

672. BAPTISM.

**A. APPLICATION OF WATER** as a symbol of regeneration and inward cleansing. It is a public profession of faith in Christ, an announcement of discipleship, a symbol of sins forgiven, and the expression of a determination to live a righteous life.

**B. MASONIC BAPTISM** has no reference to Christians' baptism, although it too is a symbol of purification. It is more like the universal practice in the olden time of washing before entering a holy place or undertaking a holy task.

**C. JOHN'S BAPTISM** was with water unto repentance and was a symbol only. Christ's baptism was not with water but with the Holy Spirit and was a real purification, not a symbol. (See *Matt.* 3:11.)

673. BAPTIST, JOHN THE. See *St. John the Baptist*, No. 1749.

674. BARAK. See No. 50.

675. BARBER. See No. 551D.

676. BARE. *Ec.* 19:4, I b. you on eagles' wings.

*Deut.* 1:31, thy God b. thee as.

*Is.* 53:12, he b. the sin of many.

*Is.* 63:9, he b. them all the days of old.

*Matt.* 8:17, himself b. our sicknesses.

1 *Pet.* 2:24, his own self b. our sins.

*Rev.* 22:2, the tree of life b. twelve.

*Is.* 52:10, the Lord hath made b.

1 *Cor.* 15:37, that shall be but b. grain.

677. BAREFOOT, 2 *Sam.* 15:30; *Is.* 20:2, 3. See *Shoe*, *Plucking*, No. 2765.

678. BARGAIN, BIND A. See Nos. 1482C, 2765F.

679. BARLEY. A form of corn in Bible lands, although considered inferior to wheat. (See *Ex.* 9:31; *Ruth* 1:22; 2 *Sam.* 17:28.) Barley and wheat were the two staple cereal crops of Egypt and the Holy Land. While both were sown about the same time the barley arrived earlier at maturity and was the less costly of the two. Barley was most extensively used as a food for cattle, though also by itself, or mixed with wheat and other substances, for man (*Ezek.* 4:9). Sown in November or December, it ripens in favorable seasons in March or April. When the barley was in the ear the wheat was not grown

up (*Ex. 9:31, 32*). The cultivation of this crop was on a very extensive scale. The manner of sowing is detailed in *Is. 28:25*.

*Ex. 9:31*, flax and the b.

*Deut. 8:8*, wheat and b.

*Ruth 1:22*, b. harvest.

*John 6:9*, five b. loaves.

*Rev. 6:6*, three measures of b. for a penny.

680. BARNABAS, ACTS OF. See *No. 448C3c*.

681. BARNABAS, EPISTLE OF. See *No. 448C5a*.

682. BARNFLOOR. See *Threshing Floor, No. 3065*.

683. BARNs were caves, natural or artificial, in the limestone rocks. These primitive store-houses were used not only for grain, but all kinds of produce. Buildings were in use as barns in the time of Jesus (*Luke 12:18*).

*Job 39:12*, gather thy seed into b.

*Matt. 6:26*; *Luke 12:24*, nor gather into b.

*Matt. 13:30*, gather wheat into b.

*Luke 12:18*, pull down my b.

684. BARREN. 2 *Kin. 2:19*, water naught, and ground b.

*Ps. 107:34*, turneth fruitful land into b.

*Ps. 113:9*, the b. woman to keep house.

*Is. 54:1*, sing, O b., thou that didst not bear.

*Luke 23:29*, blessed are the b. and.

2 *Pet. 1:8*, be neither b. nor unfruitful.

685. BARRENNESS. Of Sarah, *Gen. 11:30*; *16:1*; *18:9-15*; *21:1-3*.

Of Rebekah, *Gen. 25:21*.

Of Rachel, *Gen. 29:31*; *30:1*.

Of Manoa's wife, *Judg. 13*.

Of Hannah, *1 Sam. 1*.

Of the Shunammite, *2 Kin. 4:14*.

Of Elizabeth, *Luke 1*.

(See *Gal. 4:27*.)

686. BARTHOLOMEW. See *No. 448C3i*.

687. BARUCH, APOCALYPSE OF. See *No. 448B16e*.

688. BARUCH, BOOK OF. See *No. 448B9*.

689. BASH'É-MÁTH. See *No. 119B*.

689.5. BASIN. See *No. 763*.

690. BASKET. Three kinds of baskets are mentioned in the New Testament:

A. A HAND-BASKET, usually carried in the hand or on the arm. It was into this basket the broken pieces were put at the miracle of the five thousand (*Matt. 14:20*).

B. A STORE-BASKET of a larger size than the arm-basket. It was the store-basket which was used at the miracle of the four thousand (*Matt. 15:37*).

C. A TWISTED OR ROPE-BASKET called also a fish-basket. One of this kind was used for Paul's escape (*2 Cor. 11:33*). The basket which Pharaoh's baker carried on his head is the Egyptian "bread-basket."

D. *Deut. 28:5*, blessed shall be thy b.

*Amos. 8:1*, b. of summer fruit.

*Matt. 14:20*; *Mark 6:43*; *Luke 9:17*; *John 6:13*, twelve b.

*Matt. 15:37*; *Mark 8:8*, seven b.

*Matt. 16:9*; *Mark 8:19*, how many b.?

691. BATH. A measure of capacity, *1 Kin. 7:26*; *2 Chr. 2:10*; *Ezra 7:22*; *Is. 5:10*; *Ezek. 45:14*.

692. BATHING. Frequent purification of the person as symbolical of spiritual cleansing obtained under the Mosaic law. Washing of hands and feet was an ever-recurring thing among the Jews. The six water-pots or large earthenware jars in the house at Cana, where the water was made wine (*John 2:6*), were for this purpose—"after the manner of the purifying of the Jews." By Pharisaic and Rabbinical formality the spiritual signification of the Mosaic precepts was caused to run altogether

to the surface, and become a substitute for, rather than an aid to, purity of thought and habit (*Mark 7:1-5*).

*Lev. 15:5, 21*, b. himself.

693. BATH' = SHE-BÁ [daughter of the oath], *2 Sam. 11:3*.

Her sin with David, *2 Sam. 11; 12*.

Her request for Solomon, *1 Kin. 1:15*.

Her request for Adonijah, *1 Kin. 2:19*.

694. BEACON, *Is. 30:17*.

695. BEAM. *1 Sam. 17:7*, spear like a weaver's b. *2 Kin. 6:5*, one was felling a b.

*Ps. 104:3*, who layeth b. in waters.

*Matt. 7:5*; *Luke 6:42*, cast out b.

696. BEATEN WORK. See *No. 551E*.

697. BEAUTY. See *Nos. 511B7, 668, 2533*.

A. BEAUTY, GLORY AND. See *No. 1426*.

B. BEAUTY AND STRENGTH. See *No. 2927*.

C. Vanity of, *Ps. 39:11*; *49:14*; *Prov. 6:25*; *31:30*; *Is. 3:24*.

Instances of its danger, *Gen. 12:11*; *26:7*; *34*; *2 Sam. 11*; *13*; etc.

*1 Chr. 16:29*; *2 Chr. 20:21*; *Ps. 29:2*; *96:9*, b. of holiness.

*Ps. 27:4*, behold b. of the Lord.

*Ps. 48:2*, b. for situation.

*Ps. 50:2*, perfection of b.

*Is. 33:17*, see the king in his b.

*Is. 53:2*, no b. that we should desire him.

*Is. 52:7*; *Rom. 10:15*, how b. are the feet.

And Bands, the two staves so called, *Zech. 11:7*. See *No. 668*.

Of Holiness, *1 Chr. 16:29*; *2 Chr. 20:21*; *Ps. 110:3*. See *No. 668B*.

D. BEAUTY OF HOLINESS. Both "Beauty" and "Holiness" are Masonic ideals.

*1 Chr. 16:29*. "Worship the LORD in the beauty of holiness."

*2 Chr. 20:21*. "He appointed singers unto the LORD, and that should praise the beauty of holiness . . . and to say, Praise the LORD." (See also *Ps. 110:3*.)

698. BEAUTIFUL GATE. The name of one of the gates of the Temple, *Acts 3:2*. It was the entrance to the Court of the Women, immediately opposite the eastern gate.

699. BEE.

A. BEEHIVE. Our Monitors state that this is an emblem of industry, but in our dissertations on the subject we refer to many other things of which it is the symbol, and possibly to our ancient brethren it had meanings which are now forgotten. (See *Pro. 6:6-8*.) See *No. 1634*.

B. SEPTUAGINT VERSION adds: "Go to the bee, and learn how diligent she is, and what a noble work she produces: whose labor kings and private men use for their health. She is desired and honored by all, and though weak in strength, yet since she values wisdom she prevails."

C. THE ANT AND THE BEE are both noted for their industry, but the work of the bee is the one mentioned as "a noble work" since in her labor she renders service and is therefore better fitted to symbolize that virtue as taught by Masons. The labor of the bee was looked upon as the part of wisdom and so it is: that higher wisdom which looks beyond the transient pleasures of the pleasant hour to the needs of the future, and to the welfare of others.

D. LABOR. Civilization has advanced in proportion as man has labored to improve himself and add to the common stock of knowledge. The fact that he has not been content to provide simply for the needs of the moment, but has anticipated the requirements of the future, has also contributed to his advancement. All this is symbolized by the bee and its hive.

E. BEE IN THE BIBLE.

1. The Bible tells us that Palestine is a land flowing with milk and honey (*Ex. 3:8*). Its dry

climate, its flowers, and its limestone rocks make it ideal for the home of bees. The wild bees lived in the rocks, and sometimes in dried carcasses. (See *Ps. 81:16; Judg. 14:8*.)

2. In Old Testament times honey was merchandise (*Gen. 43:11; Ezek. 27:17*). Bees are compared to a large army encompassing an enemy (*Ps. 118:10-12*), and to an enemy in pursuit (*Deut. 1:44*).

3. Deborah, the Hebrew name for bee, was the name of the woman judge of Israel, who delivered the people from their enemies.

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1. However, the riddle has a deeper meaning which the young men did not find: Samson, on whom the Spirit of the LORD came so that he became all-powerful, represents the Almighty. The lion represents death, bees the immortal soul, and honey the sweetness of eternal life. The answer to the riddle "Out of the eater came forth meat, and out of the strong came forth sweetness" is: From all-devouring Death emerges life, and, though his all-powerful hand no mortal power can stay, yet from that very hand comes forth the honey of eternal life. Or, putting it another way: As Samson, filled with the Spirit of the LORD, slew the lion, took honey from the carcass and gave thereof to his father and mother, so shall He who conquers Death give, to His own, eternal life. Or, as Paul puts it:

2. *1 Cor. 15:53-55*. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

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**702. BEGINNING.** The, a name of Christ, *Rev. 1:8; 3:14*.  
Of time, *Gen. 1:1; John 1:1*.  
Of miracles, *John 2:11*.  
*Ps. 111:10; Prov. 9:10*, b. of wisdom.  
*Eccles. 7:8*, better end of a thing than b.  
*Matt. 24:8; Mark 13:8*, b. of sorrows.  
*Col. 1:13*, who is the b., the firstborn.  
*Heb. 3:14*, the b. of our confidence.

**703. BEHOLD.** *Job 19:27*, my eyes shall b. and not another.  
*Ps. 27:4*, to b. beauty of LORD.  
*Ps. 37:37*, b. the upright man.  
*Hab. 1:13*, of purer eyes than to b.  
*Matt. 18:10*, their angels b. face.  
*John 17:24*, they may b. my glory.  
*John 19:5*, b. the man.  
*2 Cor. 3:18*, b. as in a glass.  
*James 1:23*, like man b. natural face.

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**A. FREEMASONRY** is a society of men. This is therefore a landmark of the institution. There are also societies of women, and the fact that members of the other sex are not admitted is no reflection on either.

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Valiant acts of, *2 Sam. 23:20; 1 Chr. 11:22; 27:5*.  
Proclaims Solomon king, *1 Kin. 1:32*.  
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*Amos. 2:9*, and his roots from b.  
*Mark 14:26*, as Peter was b. in the palace.  
*John 8:23*, we are from b.

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*Ps. 103:2*, forget not all his b.  
*Ps. 116:12*, what render for all his b.  
*Jer. 18:10*, I would b. them.  
*1 Tim. 6:22*, partakers of the b.  
*Philem. 14*, that thy b. should not be.

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King of Syria, his league with Asa, *1 Kin. 16:18*.  
War with Ahab, *1 Kin. 20*.  
Baffled by Elisha, *2 Kin. 6:8-33*.  
Besieges Samaria, *2 Kin. 6:24; 7*.  
Slain by Hazael, *2 Kin. 8:15*.  
Son of Hazael, wars with Israel, *2 Kin. 13:3, 25*.  
(See *Jer. 49:27; Amos 1:4*.)

**714. BENJAMIN.** See *Nos. 2B, 27D, 37C, 55B, 167, 214, 224B8*. A significant word in several degrees dealing with the second Temple. Since only the tribes of Judah and Benjamin returned from the Captivity, in these degrees

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**716. BENJAMITE.** See *Nos. 16C, 33, 58, 132, 219B, 228, 238E, C*.

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Jacob's vision there, *Gen. 28:19; 31:13*; he builds an altar, *Gen. 35:1*.  
Occupied by the house of Joseph, *Judg. 1:22*.  
Idolatry of Jeroboam at, *1 Kin. 12:28; 13:1*.  
Prophets dwell there, *2 Kin. 2:2, 3; 17:28*.  
Reformation by Josiah at, *2 Kin. 23:15*.  
(See *Amos 3:14; 4:4; 5:5; 7:10*.)

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Birthplace of our Lord, cf. *Mic. 5:2; Matt. 2:1, 5, 6*, and the site of the so-called Church of the Nativity.  
Naomi and Ruth returned to, *Ruth 1-4*.  
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Children of, slain, *Matt. 2:16*.  
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Of Galilee, native place of Philip, Peter, and Andrew, *Mark 6:45; John 1:44; 12:21*.

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*Acts 7:52*, ye have been now the b.  
*1 Cor. 11:23*, same night he was b.  
**725. BEWRAY** [reveal], betrayal, *Prov. 27:16*, ointment of his right hand b. itself.  
*Prov. 29:24*, cursing, and b. it not.  
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**726. BE-ZAI'E-EL.** See *Nos. 250, 531A, 1569B, 2063D*. Bezaleel [Shadow of God] is a character in some Masonic degrees. He helped Moses in building the ark and temple furniture (*Ex. 31:2, 6; 36:30, 34; 36:1, 2; 38:22, 23*).

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**A. THE BIBLE** is called "the Great Light of Masonry." This title may be comparatively modern, but the book itself has always been required in a Masonic lodge. On it the obligation was taken, and its language has influenced that of the Masonic ritual.

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1. In an old Masonic lecture we are told that "The Volume of the Sacred Law unfolded" makes a lodge "just."  
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3. Like everything else in Masonry, there is a symbolic lesson in this. The Bible is the Great Light in Masonry. To close it would be, symbolically, to intercept the rays of divine light which emanate from it. Therefore, before we can work Masonically, the Bible must be opened to indicate that the lodge is not in darkness but working by the light of that sacred volume.  
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**I. SECRECY AND SEE SETREY, No. 2678F**.

**J. SQUARE COMPASS, AND.**

1. Albert Pike explains this combined symbol thus:  
"For the Master, the compass of Faith is above the square of Reason; but both rest upon the Holy Scriptures and combine to form the Blazing Star of Truth. . . . For the Apprentice, the points of the compass are beneath the square. For the Fellow-Craft, one is above and one beneath. For the Master, both are dominant and have rule, control, and empire over the symbol of the earthly and the material."  
2. The Holy Bible, Square, and Compass are the three Great Lights of Masonry; taken together, they constitute the furniture of the lodge.  
3. The Bible gives us our duty to God; the square, our duty to ourselves; and the compass, our duty to our fellows.  
4. These three Great Lights are inseparably connected. The square representing experience (earthly knowledge) and the compass philosophy (heavenly knowledge) are together on the Holy Bible. It takes the three together to form Masonry's Great Lights.

**K. THE BIBLE** also teaches the moral application of the lesser lights. The spirit and teaching of the Holy Bible permeate the lodge and all its degrees.

**L. THERE IS SCARCELY A PROPER NAME**

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"For the Master, the compass of Faith is above the square of Reason; but both rest upon the Holy Scriptures and combine to form the Blazing Star of Truth. . . . For the Apprentice, the points of the compass are beneath the square. For the Fellow-Craft, one is above and one beneath. For the Master, both are dominant and have rule, control, and empire over the symbol of the earthly and the material."

2. The Holy Bible, Square, and Compass are the three Great Lights of Masonry; taken together, they constitute the furniture of the lodge.

3. The Bible gives us our duty to God; the square, our duty to ourselves; and the compass, our duty to our fellows.

4. These three Great Lights are inseparably connected. The square representing experience (earthly knowledge) and the compass philosophy (heavenly knowledge) are together on the Holy Bible. It takes the three together to form Masonry's Great Lights.

**K. THE BIBLE** also teaches the moral application of the lesser lights. The spirit and teaching of the Holy Bible permeate the lodge and all its degrees.

**L. THERE IS SCARCELY A PROPER NAME**



In the whole of constitutional Freemasonry that cannot be found in a good Biblical dictionary. M. THE BIBLE is the first thing on which the candidate lays his hands, and the first object he sees.

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Is. 19:23-25. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria. . . . In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

7. Isaiah also saw that no darkness can wholly obscure God's truth. Is. 6:12, 13. " . . . there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil (terebinth) tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." That is: though all seems lost, the leaves all gone, the branches bare, there is left a "holy seed" from which the tree will spring into newness of life.

8. Masons have adopted the Bible as their Great Light because there is no other book so full of the wisdom of life, so enlightening to the soul struggling to find his way through the darkness.

9. The Bible is the great voice that protests all the evil of the world, the cry against the world's injustice; it is the light which sheds God's eternal love around us, and the power which roots in our hearts a firm faith in the victory and triumph of justice, freedom, and right. It feeds the hungry and yearning after spiritual food; it gives inspiration and hope to the despondent and the weary; it is a comfort and stay in time of trouble.

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16. "In the beginning" (Gen. 1:1-3) all was without form and void, darkness was everywhere, but light came and "God saw that it was good."

So it was at the end of each day of creation—"God saw that it was good," and the Bible teaches us, Masonically, to be good men and true.

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19. We will then be true to God, our neighbor, and ourselves, and in so doing will be true to both Church and State.

Q. BOTH MASONRY AND THE BIBLE

speak by means of symbols, and the Bible is itself a symbol: 1a. It may be likened to a great temple which required many centuries to build. God was its Great Architect, the workmen its inspired writers. Its 31,173 verses are the stones of the structures; you enter it through the beautiful Garden of Eden and leave it only to enter the Glorious City of the New Jerusalem.

1b. We first enter the five chambers of law and justice where we are taught (Deut. 6:5): "And thou shalt love the LORD thy God with all thine heart," and with all thy soul and with all thy might," and (Lev. 19:18, 34): "Thou shalt love thy neighbor as thyself. . . . The stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself."

(See also Deut. 7:7, 9, 13; 10:12, 15, 19; 11:1, 13, 22; 18:3; 19:9; 30:6, 16, 20.)

1c. From these five chambers we pass to the historical department consisting of twelve apartments. It is now time for rest and refreshment, but not idleness, for we enter the gymnasium, the Book of Job, where we may exercise our spiritual faculties. Then there is the music room where we may hear the harp and the sweet psalm-singers of Israel.

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"'Tis a wonderful story, that gospel of love, As it shines in the Christ-life divine; And, oh, that its truth might be again told In the story of your life and mine.

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And back from its vision the heart comes to tell The wonderful goodness of God.

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1g. Twenty-one rooms represent the epistles, thirteen and possibly fourteen of which were written by Paul. Finally we reach that mysterious gallery called the "Revelation of St. John the Divine." Here the Temple disappears for it is no longer needed. (Rev. 21:22) "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." We here emerge through a beautiful meadow of green pastures and amid trees loaded with fruit for the healing of the nations; we see the city of God bathed in beauty, and we enter the New Jerusalem through its pearly gates.

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*Matt. 23:4*, b. heavy burdens grievous.  
*Acts 9:14*, authority to b. all that.  
*Acts 22:4*, b. and delivering men.

**B. A BARGAIN.** See *Plucking the Shoe*, No. 2765F.

**C. BINDING STONE.** See *Ashlars*, No. 572E2.

**730. BIRTHRIGHT.** Law concerning, *Deut. 21:15-17*.  
 Despised of Esau, *Gen. 25:31*; *Heb. 12:16*.  
 Lost by Reuben, *1 Chr. 5:1*.  
*Gen. 25:31*, sell me this day thy b.  
*Gen. 25:33*, he sold his b.  
*1 Chr. 5:2*, but the b. was Joseph's.  
*Heb. 12:16*, for one morsel sold his b.

**731. BISHOP.** An official title synonymous with elder in the Bible. It is the same word which is translated "overseer" in *Acts 20:28* and "bishop" in *Phil. 1:1*; *1 Pet. 2:25*.

**732. BITTERNESS, CUP OF.** See No. 1029A.

**733. BLACK.**  
**A. BLACK SYMBOLIZES** both evil and sorrow. It is the absence of all color, and therefore a fitting symbol of deprivation. Hence its use as mourning for the dead. (See *Job 30:33*; *Prov. 7:9*; *Jer. 4:28*; *14:2*.)  
 See No. 2124.

**B. IN FREEMASONRY** black is not often mentioned in the degrees, but when it occurs it symbolizes sorrow. There is one single exception, in the Degree of Select Master, where it is a symbol of silence and secrecy. Being the absence of any color, it tells nothing.  
 (See also *Job 6:16*; *Song of Sol. 1:5*; *Lam. 4:8*; *Matt. 5:36*; *Heb. 12:18*; *Jude 13*.)

**734. BLASPHEMY.** *2 Sam. 12:14*, occasion to enemies to b.  
*Ps. 74:10*, enemy b. thy name.  
*Is. 52:5*, my name continually is b.  
*Matt. 9:3*, this man b.  
*Mark 3:29*, b. against the Holy Ghost.  
*John 10:36*, thou b. because I said.  
*Acts 19:37*, not yet b. of your.  
*Acts 26:11*, I compelled them to b.  
*Rom. 2:24*, name of God is b.  
*James 2:7*, they b. that worthy name.  
*1 Tim. 1:13*, who was before a b.  
*1 Tim. 1:20*, learn not to b.

**735. BLASPHEMOUS**, *Luke 22:65*; *Acts 6:11*, 13.

**736. BLASPHEMY.** Its punishment, death, *Lev. 24:16*; *1 Kin. 21:10*.  
 Occasion for, given by David, *2 Sam. 12:14*.  
 Naboth, *1 Kin. 21:13*, and Stephen, *Acts 6:13*; *7:54-60*, unjustly stoned for.  
 Christ accused of, *Matt. 9:3*; *26:65*; *Mark 2:7*; *Luke 5:21*; *John 10:33*.  
 Against the Holy Ghost, *Matt. 12:31*; *Mark 3:28*; *Luke 12:10*.  
*Matt. 12:31*, all manner of b.  
*Matt. 26:65*; *Mark 14:64*, he hath spoken b.  
*Mark 2:7*, why doth this man thus speak b.?  
*John 10:33*, stone thee not, but for b.  
*Col. 3:8*, now ye also put off b.  
 (See *Ex. 20:7*; *Ps. 74:18*; *Is. 52:5*; *Ezek. 20:27*; *Matt. 15:19*; *Col. 3:8*; *1 Tim. 6:1*; *Rev. 2:9*; *15:5*, 6; *16:9*.)

**A. AMONG THE JEWS** blasphemy, or speaking the name of God lightly, was a crime punishable with death by stoning. (See *Ex. 20:7*; *22:28*; *Deut. 5:11*; *Lev. 25:15*, 16.)

**B. THE JEWS** interpreted the command to mean that the Name of God should not even be pronounced by anyone except the High Priest, and he only on proper occasions in the Holy of Holies of the Temple. They construed *Ex. 23:13* as requiring them to give nicknames to heathen deities.

**C. IN A THEOLOGICAL SENSE** blasphemy is irreverent language about God.

**D.** See *Lev. 19:12*; *22:32*; *2 Kin. 19:22*; *2 Chr.*

*32:19*; *Job. 9:16*; *10:2-7*; *13:7-9*, 25, 27; *15:13*, 25, 26; *16:9-14*; *19:6*, 7, 21, 22; *21:13*, 14; *22:12*, 13, 14, 17; *30:21*; *33:10*, 11; *34:5*, 6, 9, 16-19, 37; *37:20*; *40:2*; *Ps. 10:11*, 13; *50:21*; *73:9*, 11; *74:18*; *78:19*, 20; *94:7*; *139:20*; *Prov. 30:7-9*; *Is. 8:21*, 22; *29:15*, 16; *36:15*, 18, 20, 21; *37:10*; *40:27*; *45:9*; *52:5*; *65:7*; *Jer. 4:10*; *17:15*; *20:7*; *23:10*; *Ezek. 8:12*; *9:9*; *18:25*; *20:27*; *33:17-20*; *35:12*; *13*; *Dan. 7:25*; *11:36*, 37; *Hos. 7:13*; *Zeph. 1:12*; *Zech. 5:3*, 4; *Mal. 3:13*, 14; *Matt. 10:25*; *12:31*, 32; *15:19*; *Mark 3:29*, 30; *7:21*, 22, 23; *Luke 12:10*; *John 19:7*; *Rom. 2:24*; *2 Sam. 12:14*; *1 Cor. 12:3*; *Col. 3:8*; *2 Thess. 2:4*; *2 Tim. 3:2*; *Hcb. 10:29*; *James 2:7*; *3:10*; *5:12*; *2 Pet. 3:3*, 4; *Rev. 13:1*, 6; *16:9*, 11, 21; *17:3*.

**E. INSTANCES OF:** Son of Shelomith, *Lev. 24:10-16*; Israelites, *Num. 21:5*, 6; infidels, *2 Sam. 12:14*; Shimei, *2 Sam. 16:5*; Rabshakeh, *2 Kin. 18:22*; *19*; *Is. 36:15-20*; *37:10-33*; Job's wife, *Job. 2:9*; Peter, *Matt. 26:74*; *Mark 14:71*; revilers of Jesus, *Matt. 27:40-44*, 63; early Christians, *Acts 26:11*; *1 Tim. 1:13*; Hymenaeus and Alexander, *1 Tim. 1:20*; man of sin, *2 Thess. 2:3*, 4; backslidden Ephesians, *Rev. 2:9*.

**F. FALSE INDICTMENTS** for Naboth, *1 Kin. 21:13*; Jesus, *Matt. 26:65*; *Mark 2:7*; *14:58*; *Luke 5:21*; *22:70*, 71; *John 19:7*; Stephen, *Acts 6:11*, 13.

**737. BLAZING STAR.** See Nos. 2268C, 2885.

**A. IN BABYLONIA** the star was an emblem of God. The Blazing Star is in the center of the Mosaic Pavement as God is in the center of His universe.

**B. IN FREEMASONRY** its five points, all perfectly symmetrical with regard to each other, symbolize the peace and harmony that should prevail in a Masonic lodge.

**C. IN THE OLD LECTURES** of the eighteenth century it was called "The Glory in the Center" and represented God.

**D. IT SHINES** in the center of the checkered pavement, that is, amid both the good and evil of life. It is found in, not apart from, life's struggles.

**E. STAR OF THE WISE MEN.**

- In an old English Masonic lecture the Blazing Star represented the star which led the Wise Men to Bethlehem at the birth of Christ (*Matt. 2:1-12*).
- This lecture is no longer used, and in fact, the two stars are not identical but there are some points of resemblance.
- The Star of Bethlehem was "from the East," probably a symbolical rather than a geographical expression. "The East" was "the orient" place of the rising sun and therefore symbolically the seat of enlightenment and learning.

**738. BLEMISH, PHYSICAL.** Debarred Aaron's sons from priesthood, *Lev. 21:17-23*.  
 Animals with, not to be offered in sacrifice, *Lev. 22:19-25*; *Deut. 15:21*. See No. 2348.  
 Symbolical, *Eph. 5:27*; *1 Pet. 1:19*.

**739. BLESS.** *Gen. 12:3*, b. them that b. thee.  
*Gen. 22:17*, in blessing I will b. thee.  
*Gen. 27:29*, b. be he that b. thee.  
*Gen. 32:26*, not let thee go except thou b.  
*Num. 6:24*, Lord b. and keep thee.  
*1 Chr. 4:10*, oh that thou wouldest b. me.  
*Ps. 65:10*, thou b. the springing thereof.  
*Ps. 67:1*, be merciful to us, and b. us.  
*Ps. 132:15*, I will abundantly b. her provision.  
*Is. 65:16*, who b. himself shall b. himself in God of truth.  
*Matt. 5:44*; *Luke 6:28*; *Rom. 12:14*, b. them that curse.

**740. BLESSED**, *Gen. 12:3*; *Ps. 1:1*; *65:4*; *84:4*, 5; *112:1*; *Is. 30:18*; *Matt. 5:3-11*; *25:34*; *Luke 6:21*; *12:37*; *14:15*.  
 Who are chosen and called by God, *Ps. 65:4*; *Is. 61:2*; *Eph. 1:3*, 4; *Rev. 19:9*.

Who trust and delight in God, *Ps. 2:12; 34:8; 40:4; 84:12; 112:1; Jer. 17:7.*  
 Who hear and obey, *Ps. 119:2; Matt. 13:16; Luke 11:28; James 1:25; Rev. 1:3; 22:7, 14.*  
 Who endures chastisement, *Ps. 94:12.*  
 Who endures temptation, *James 1:12.*  
 Who fears the LORD, *Ps. 128.*  
 Who believe and suffer for Christ, *Matt. 11:6; 16:16, 17; Luke 6:22; Gal. 3:9.*  
 Who die in the Lord, *Rev. 14:13.*  
 Whose sins are forgiven, *Ps. 32:1, 2; Rom. 4:7.*

Others pronounced blessed, *Deut. 15:10; Ps. 5:12; 41:1; 106:3; 112:2; 119:1; Prop. 20:7; 22:9; Luke 14:14, 15; Rev. 16:15.*

Persons blessed: Jacob by Isaac, *Gen. 27:27;* Jacob by God, *Gen. 48:3;* Joseph and his sons by Jacob, *Gen. 48:9, 15;* the twelve tribes by Moses, *Deut. 33.*

*Prov. 10:7,* memory of just is b.  
*Acts 20:35,* more b. to give than to receive.  
*2 Cor. 11:31, b.* for evermore.  
*1 Tim. 1:11,* glorious gospel of b. God.  
*Tit. 2:13,* looking for that b. hope.  
*James 1:12, b.* is the man that endureth temptation.

741. BLESSEDNESS, *Rom. 4:6, 9; Gal. 4:15.*  
 742. BLESSING. See Nos. 1029B10, 1086A, B1, E, 11, 2617H.

Form of, *Num. 6:22-26.*  
*Gen. 27:35,* thy brother hath taken thy b.  
*Deut. 11:26, a b.* and a curse.  
*Deut. 23:5; Neh. 13:2,* Lord turned curse into b.

*Job 29:13, b.* of him ready to perish.  
*Ps. 129:8, b.* of the Lord be on you.  
*Prov. 10:22, b.* of the LORD maketh rich.  
*Is. 65:8,* destroy it not, a b. is in it.  
*Mal. 3:10,* pour you out a b.  
*Rom. 15:29,* fulness of b. of Gospel.  
*1 Cor. 10:16,* cup of b. which we bless.  
*Eph. 1:3,* blessed us with all spiritual b.  
*Heb. 6:7,* earth receiveth b. from God.  
*James 3:10,* proceedeth b. and cursing.  
*Rev. 5:12,* worthy to receive honour and b.  
*Rev. 5:13; 7:12, b.* and glory.  
 See *Dew, Nos. 1085, 1086, Salt, No. 2617.*

743. BLIND.

A. BLINDNESS is a symbol of the lack of moral and intellectual light. Masonically it represents candidate groping in the darkness, seeking light. (See *Is. 29:18; 42:6, 7; Acts 26:18; John 10:21.*)

B. THE JEWS were commanded to be very kind to the blind (*Lev. 19:14; Deut. 27:18*).

C. IN THE BIBLE, as in Masonry, blindness is a symbol of spiritual darkness. (See *Ps. 82:5; 119:18; Prov. 4:10, 11; 10:21; Is. 9:2; Hos. 4:1, 6; Matt. 15:14; John 1:5; Acts 26:18; Eph. 4:18; 1 Thess. 5:4-7; 2 Pet. 1:9; 1 John 1:6; 4:8*).

Laws concerning the, *Lev. 19:14; Deut. 27:18.*  
*Ex. 23:8,* the gift b. the wise.  
*Job 29:15,* I was eyes to the b.

*Matt. 11:5; Luke 7:21,* the b. receive sight.  
*2 Pet. 1:9,* he that lacketh these things is b.  
*John 12:40,* he hath b. their eyes.  
*2 Cor. 3:14,* their minds were b.  
*1 John 2:11,* darkness hath b.

744. BLINDFOLDED, *Luke 23:64.*

745. BLINDNESSED, Inflicted on the men of Sodom, *Gen. 19:11.*

Inflicted on the Syrian army, *2 Kin. 6:18.*  
 Inflicted on Saul of Tarsus, *Acts 9:8.*  
 Inflicted on Elymas, *Acts 13:11.*  
 Healed by Christ, *Matt. 9:27-30; 12:22; 20:30; Mark 3:22; 10:46; Luke 7:21; John 9.*  
 Spiritual, *Ps. 82:5; Is. 56:10; 59:9; Matt. 6:23; 15:14; 23:16; John 1:5; 3:19; 9:39; 1 Cor. 2:14; 2 Pet. 1:9; 1 John 2:9; Rev. 3:17.* "Poor, and blind, and naked."

Judicially inflicted, *Ps. 69:23; Is. 6:9; 44:18; Matt. 13:13; John 12:40; Acts 28:26; Rom. 11:7; 2 Cor. 4:4.*

Prayer for deliverance from, *Ps. 13:3; 119:18.*  
 To be removed by Christ, *Is. 9:2; 42:7; Luke 4:18; John 8:12; 9:39; 2 Cor. 3:14; 4:6; Eph. 5:8; Col. 1:13; 1 Thess. 5:5; 1 Pet. 2:9.*

*Rom. 11:25, b.* in part has happened.  
*Eph. 4:18,* because of b. of their heart.  
 (See *Ps. 146:8; Is. 29:18; 35:5; 42:7.*)

746. BLOOD. See *Wine, No. 3246.*

747. BLUE.

A. 1. According to Mackey, this is the color of Freemasonry and is the appropriate tincture of the Ancient Craft Degrees. We find evidence of this very early in the history of the Order, as the following notice of a Masonic Fete in Dublin, December 6, 1731, proves: "The ladies all wore Yellow and Blue Ribbons on their breasts, being the proper colors of that Ancient and Right Worshipful Society."

2. Yellow referred to the brass of the compass. Masonic blue, however, is closely associated with King Solomon's Temple and its predecessor, the Tabernacle.

3. Blue Fringes. See *No. 2115B2. Num. 15:37-40.* "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, . . . that ye may remember, and do all my commandments, and be holy unto your God."

B. TRUSTWORTHINESS.

1. This indicates that blue symbolized trustworthiness, a fitting symbol of the character a Mason should attain.

2. The colors to be offered to God were "blue and purple and scarlet" (*Ex. 25:4; 35:6*).

C. THE CURTAINS of the Tabernacle (*Ex. 26:1*), the veil on the pillars (*Ex. 26:31; 2 Chr. 3:14*), the screen for the gate of the court (*Ex. 27:16; 38:18*; and many other things in and about the Tabernacle were to be blue, purple, and scarlet. It is to be noted that these three colors are always mentioned in that order. Blue was the color of the first veil (See *No. 1042A*) and it is fittingly applied to the first degrees in Masonry. (It should be noted that "blue" has never been officially adopted as the color of the first three degrees. It is a case where the appropriateness of color has caused it to be spontaneously adopted by Masons without official action.)

D. AARON'S GARMENTS "to sanctify him" were to be a breastplate, an ephod, a robe, a mitre, a girdle, and a coat of checker work (*Ex. 28:4, 5*). Blue was an essential element in all these articles of consecration. The breastplate was to be bound by rings with a lace of blue (*Ex. 28:28*). The robe of the ephod was to be "all of blue" (*Ex. 39:22*).

E. EPHOD. "They made the plate of the holy crown of pure gold and wrote upon it HOLY TO JEHOVAH. And they tied unto it a lace of blue to fasten it upon the mitre above." *Ex. 39:30, 31.*

The loops on the edge of the curtains were blue (*Ex. 36:11*).

F. ARK ON JOURNEY. On journeys the ark was to be covered with a cloth "all of blue" (*Num. 4:5, 6*). This was also true of the shewbread (*Num. 4:7*), the candlestick, its lamps and snuffers, "and its snuffdishes and all the oil

vessels thereof wherewith they minister unto it" (*Num. 4:9*).

#### G. ALTAR.

1. A cloth of blue was to be spread over the golden altar (*Num. 4:11*), and over "all the vessels of ministry wherewith they minister in the sanctuary" (*Num. 4:12*).

2. Thus we see that in connection with the Tabernacle and the Temple the color blue had a very sacred meaning.

**H. COLOR OF HEAVEN.** In nature, blue is the color of heaven. It is the color of the total air above us, the endless depths of space, and therefore emblematic of divinity. "The heavens declare the Glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (*Psa. 19:1, 2*) Blue, as applied to the lodge, suggests our trust in an omnipresent God whose perfections are endless and that we are under obligation to be true to Him.

**I. EMBLEM OF IMMORTALITY.** Among the medieval Christians blue was considered an emblem of immortality. Portal says blue is the symbol of perfection, hope, and constancy. Weale says it is the symbol of eternal truth; in consecrated language, of immortality; in profane language, of fidelity.

#### J. TRUE BLUE.

1. The phrase "true blue," meaning a person of enduring virtue and unblemished reputation, is derived from the blue cloth and thread made in Coventry, England, noted for its excellent wearing qualities and fast color.

That "blue" is a fitting symbol of Ancient Craft Masonry is also the opinion of other writers, some of whom I will quote:

#### K. PERFECT MAN.

1. "Blue, our own suitable color, and the symbol of moral initiative, represents to us the perfect man—the result of a proper reception of the Great Light in the true heart."

2. "Blue, the life of heaven, is the silent, spreading canopy that shelters all alike—a fitting symbol indeed of the universality of Masonry, of the mystic veil that curtains off our lives from all past and future Time."

**L. SEA AND SKY.** "Blue is sometimes the color of the sea, and always the color of the sky by day, when free from cloud. As such it is symbolical of Heaven and the things of Heaven, Truth, Knowledge, Faith. Thus the Tabernacle which was made after the pattern of things in heaven, and was a figure of the true Tabernacle, the House not made with Hands, had its hangings of blue and the loops of the curtains were blue."

**M. FRIENDSHIP.** "The durable and beautiful color blue was adopted and worn by our ancient brethren of the three symbolic degrees as the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials and principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence, and instructs us that in the mind of a Mason these virtues should be as expansive as the blue arch of heaven itself."

**N. COLOR OF MASONRY.** "Blue is the supreme color of Masonry, because it is that color which among all those used in Masonry is the unquestioned possession of every Mason."

**O. FIDELITY.** "Blue symbolizes fidelity—that lofty principle which actuates every true Freemason in his conduct toward his fellows and the Craft. It symbolizes also friendship and brotherly love, the Mystic Tie which unites Masons, wherever dispersed, into one family, with God as their father, and all the initiated as their Brethren."

**P. TRUTH.** "Blue typifies Truth—The Truth of God, the truth set forth in the First Great Light in Masonry, the eternal principles of justice, mercy and love, faith, hope and charity. All this is inseparably connected with the Blue Lodge and Blue Masonry; all this is ours to know, to possess, and to enjoy."

**Q. BLUE SKY.** "The blue sky of heaven is not an object that we look at. The sky is not a flat, dead color, but a deep, quivering, transparent body of penetrable air, with depths that cannot be measured. Nature's sky we always look through, not at. Let us as Masons, when we see the blue decorations in our lodges, look not at them, but through them, to their high symbolic meaning—Constancy, Fidelity, Generosity, Benevolence, Love, and Truth. The Blue Lodge is but a type or shadow of the glorious Grand Lodge above, where, if we fail to obtain an entrance, our entrances and exits here below will avail nothing."

**R. MASONIC VIRTUES.** Every virtue symbolized by blue is a Masonic virtue. Also, the Entered Apprentice is shown an illustration of the blue starry-decked heaven; the Fellow Craft's attention is directed to the blue globes, and the Master Mason is given a lesson in fidelity, which is symbolized by the color blue. In fact, in making blue the color of our lodges we are imitating those of the Tabernacle of Moses and the Temple of Solomon after which our Masonic halls are modeled, and with the same symbolic meaning.

**748. BOARDS.** Boards were used in the construction of the Tabernacle (*See No. 3000*). They were also used as building material for houses, ships, etc. (*See Ex. 26:15; 1 Kin. 6:9, 15, 16; Song of Sol. 8:9; Ezek. 27:5; Acts 27:44*.)

#### 749. BO'AZ [sheerfulness].

**A. A BETHLEHEMITE** of the tribe of Judah, who became the husband of Ruth the Moabitess, and was an ancestor of David (*Ruth 2-4; Matt. 1:5; Luke 3:32*). *See No. 2354P, X2, Y1.*

His kindness towards Ruth, *Ruth. 2: 3; 4. Ancestor of David and Christ, Ruth. 4:17, 22; Matt. 1:5; Luke 3:23, 32.*

**B. PILLAR OF.** The king's pillar in Solomon's Temple was probably named from him (*1 Kin. 7:21; 2 Chr. 3:17*). *See No. 2354X2.*

**750. BO'CHIM [weepers].** A place west of the Jordan, above Gilgal, *Judg. 2:1-5.*

**751. BODY.** (Human) not to be disfigured, *Lev. 19:28; 21:5; Deut. 14:1.*

To be kept pure, *Rom. 12:1; 1 Cor. 6:13; 1 Thess. 4:4.*

Of Christians, the temple of the Holy Ghost, *1 Cor. 3:16; 6:19; 2 Cor. 6:16.*

Dead, laws concerning, *Lev. 21:11; Num. 5:2; 9:6; 19:11; Deut. 21:23; Hag. 2:13.*

To be raised again, *Matt. 22:30; 1 Cor. 15:12; Phil. 3:21.*

*See Resurrection, No. 2549.*

Of Christ, *Heb. 10:5; Luke 23:52; John 19:31.*

Of Christ buried by Joseph, *Matt. 27:58; Mark 15:43; Luke 23:52; John 19:38.*

The Church so called, *Rom. 12:4; 1 Cor. 10:17; 12:12; Eph. 1:22, 23; 4:12, 13; 5:23; Col. 1:18; 2:19; 3:15.*

*Job 19:26, worms destroy this b.*

*Prov. 5:11, flesh and b. are consumed.*

*Matt. 5:29, b. cast into hell.*

*Matt. 6:22; Luke 11:34, b. full of light.*

*Mark 5:29, felt in b. that she was healed.*

*John 2:21, from the temple of his b.*

*Acts 19:12, from his b. were brought.*

*Rom. 6:6, b. of sin destroyed.*

*Rom. 7:24, b. of this death.*

*Rom. 8:23, the redemption of our b.*

*1 Cor. 6:19, b. is the temple of the Holy Ghost.*

- 1 Cor. 13:3, though I give my b. to be burned.  
 2 Cor. 5:8, absent from the b.  
 2 Cor. 12:2, whether in b., or out of the b.  
 Gal. 6:17, I bear in b. marks.  
 Phil. 3:21, who shall change our vile b.  
 Col. 1:18, head of the b. the church.  
 Heb. 10:5, a b. hast thou prepared me.  
 James 3:6, tongue defileth the whole b.  
 1 Pet. 2:24, in his own b. on tree.
752. **BODY, RAISING THE, Is. 26:19.**  
 753. **BODILY, Luke 3:22, Holy Ghost descended in a b. shape.**  
 2 Cor. 10:10, his b. presence is weak.  
 Col. 2:9, fulness of the Godhead b.  
 1 Tim. 4:8, b. exercise profiteth little.
754. **BO'HAN, EB'EN.** See No. 1146.  
 755. **BOND** [or vowel]. Law of, Num. 30.  
 Acts 8:23, in b. of iniquity.  
 Eph. 4:3, b. of peace.  
 Col. 3:14, b. of perfectness.  
 Ps. 116:16, thou hast loosed my b.  
 Acts 20:23, b. abide me.  
 Acts 23:29; 26:31, worthy of death or b.  
 Heb. 11:36, others had trial of b.
756. **BONDAGE.** See *Freeborn*, No. 1361.  
 Israel in Egypt, *Ex. 1-12; Ps. 105:23-25; Acts 7:6.*  
 Israel in Babylon, 2 Kin. 25; *Ezra 1:9; 7; Neh. 1; Est. 3; Dan. 1.*  
 Spiritual bondage, *John 8:34; Acts 8:23; Rom. 6:16; 7:23; 8:2; Gal. 2:4; 4:3; 1 Tim. 3:7; 2 Tim. 2:26; Heb. 2:14; 2 Pet. 2:19.*
757. **BONDMAID**, laws concerning, *Lev. 19:20; 25:44.*  
 758. **BONDMEN**, laws concerning, *Lev. 25:39; Deut. 15:12.* See No. 1665.  
 759. **BONDWOMAN** cast out, *Gen. 21:10; Gal. 4:23, 31.*  
 760. **BONES.** Joseph's, *Gen. 50:25; Ex. 13:19; Heb. 11:22.*  
 Scattered as a judgment, 2 Kin. 23:14; *Ps. 53:5; 111:7; Jer. 8:1; Ezek. 6:5.*  
 Gen. 2:23, this is b. of my b.  
*Ex. 12:46; Num. 9:12, neither shall ye break a b. thereof.*  
 Job 19:20, my b. cleaveth to my skin.  
 Ps. 51:8, b. thou hast broken may rejoice.  
 Prov. 14:30, envy the rottenness of the b.  
 Ezek. 37:1, valley full of b.  
 Matt. 23:27, full of dead men's b.  
 Luke 24:39, spirit hath not flesh and b.  
 John 19:36, a b. of him shall not be broken.  
 Eph. 5:30, we are members of his b.
761. **BOOKS.**  
 A. **AMONG MASONS** there are several special books: The "Book of Charges," later called the "Book of Constitutions" containing the laws of the Fraternity; "The Book of Constitutions Guarded by the Tiler's Sword," (See No. 3077) a symbol of watchfulness; "The Book of Gold," a record of the transactions, etc., of the Supreme Council of the Scottish Rite; "The Book of the Dead" or "Book of the Master," the sacred book of the Egyptians; "Book of the Fraternity of Stone Masons," a manuscript of 1396 at Cologne; and the "Book of the Law," a Masonic term for the Sacred Scriptures.
- B. 1. In the Bible also there are several books named, but with most of them we know nothing more than the bare mention.  
 2. "The Book of Life," *Ex. 32:32; Ps. 69:28; Dan. 12:1; Phil. 4:3; Rev. 3:5; 13:8; 17:3; 21:27; 22:19.* Opened, *Rev. 20:12.*  
 3. "Book of the Law," *Deut. 17:18; 28:58, 61; 29:20, 21, 27; 30:10; 31:24, 26; Josh. 1:8; 8:31, 34; 23:6; 2 Kin. 14:6; 23:8, 10, 11, 13, 16; 2 Chr. 17:9; 34:14, 15, 16, 18, 21, 24, 30, 31; Neh. 8:1, 3, 5, 8, 18; 9:3; Gal. 3:10.*  
*Deut. 31:26.* "Take this book of the law and put it in the side of the ark of the covenant."

- Josh. 1:8.* "This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night."  
 4. "Book of the Covenant," *Ex. 24:7; 2 Kin. 23:2, 3, 21, 24.*  
 5. "Book of the Chronicles of the Kings of Israel," 1 Kin. 14:19; 15:31; 16:5, 14, 20, 27; 22:39; 2 Kin. 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21, 26, 31.  
 6. "Book of the Chronicles of the Kings of Judah," 1 Kin. 14:29; 15:7, 23; 22:45; 2 Kin. 8:23; 12:19; 14:18; 15:6, 36; 16:19; 20:20; 21:17, 25; 23:28; 24:5.  
 7. "Book of the Wars of the LORD," *Num. 21:14, 15.*  
 8. "Book of Jasher," *Josh. 10:12, 13; 2 Sam. 1:18-27.* See No. 1697.  
 9. "Book of the Acts of Solomon," 1 Kin. 11:41.  
 10. "Book of the Kings of Israel and Judah," 1 Chr. 9:1; 2 Chr. 16:11; 25:26; 27:7; 28:26; 32:32; 35:27; 36:8.  
 11. "Book of Samuel the Seer," 1 Chr. 29:29.  
 12. "Book of Nathan the Prophet," 1 Chr. 29:29; 2 Chr. 9:29.  
 13. "Book of Gad the Seer," 1 Chr. 29:29.  
 14. "Book of Shemaiah, the Prophet," 2 Chr. 12:15.  
 15. "Book of Iddo the Seer," 2 Chr. 9:29; 12:15.  
 16. "Book of Jehu the Son of Hanani," 2 Chr. 20:34.  
 17. "Book of the Kings," 2 Chr. 20:34; 24:27.  
 18. "Book of Moses," 2 Chr. 25:4; 35:12; *Ezra 6:18; Neh. 13:1; Mark 12:26.*  
 19. "Book of the Kings of Israel," 2 Chr. 33:18.  
 20. "Book of the Chronicles," *Neh. 12:23; Est. 2:23; 6:1.*  
 21. "Book of the Chronicles of Media and Persia," *Est. 10:2.*  
 22. "Book of the Living," *Ps. 69:28.*  
 23. "Book of the Chronicles of King David," 1 Chr. 27:24.  
 24. "Prophecy of Ahijah the Shilonite," 2 Chr. 9:29.  
 25. "Book of the Acts of Uzziah by Isaiah," 2 Chr. 26:22.  
 26. "Book of the LORD," *Is. 54:16.*  
 27. "Book of the Purchase," *Jer. 32:12.*  
 28. "Book of the Visions of Nahum," *Nah. 1:1.*  
 29. "Book of Remembrance," *Mal. 3:16.*  
 30. "Vision of Isaiah the Prophet," 2 Chr. 32:32.  
 31. "History of Hozai [the Seers]," 2 Chr. 33:19.
- C. 1. The Masonic Book of Constitutions is a compilation of the copies of the Old Charges. Many such copies have been found and some others known to exist or have existed have not yet been found. Perhaps they are lost for good. See No. 3077.  
 2. In a similar way, most of the books listed above as mentioned in the Bible are now lost, possibly forever.  
 3. Possibly some of the books mentioned by name in the Bible are but other names for books we still have.  
 4. Probably the Biblical books of Kings and Chronicles are compilations of the "Book of the Chronicles of the Kings of Judah," the "Book of the Chronicles of the Kings of Israel," the "Book of the Kings of Israel and Judah," the "Book of Samuel the Seer," etc., but we know nothing about the "Book of Jasher," the "Acts of Solomon," the "Wars of the LORD," "Gad the Seer," "Iddo the Seer," etc.  
 D. 1. In both Masonry and the Bible there is a lost library that might solve many problems if we could find it. In neither case is it likely that any of these lost manuscripts will be found.  
 2. Among the Hebrews such were rolls of dressed skins or parchments. Sometimes they

were of thin leather. Several skins stitched together and attached to a roller of wood formed "a roll of a book" (*Jer. 36:2*). The writing was in columns parallel to the rollers. The "great roll" (*Is. 8:1*) was a large tablet coated with wax, written on with a pen, and then hung up to view. Writing with ink, on paper made from the papyrus, was in use in the Apostles' days (*2 John 12*). Our word volume (that which is rolled up, from *volvere* to roll) has its early sense of roll, in "the volume of the book it is written of me" (*Heb. 10:7*).

Of life, *Ex. 32:32; Ps. 69:28; Dan. 12:1; Phil. 4:3; Rev. 8:5; 13:8; 17:8; 21:27; 22:19*.

Opened, *Rev. 20:12*.

Of the Law, *Deut. 28:61; 29:27, etc.; Gal. 3:10*. Found and read, *2 Kin. 22:8; 23:2; Neh. 8:8*. *Job 19:23*, printed in a b.

*Job 31:35*, adversary had written a b.

*Ps. 40:7; Heb. 10:7*, volume of the b.

*Ps. 69:28*, let them be blotted out of b.

*Ps. 139:16*, in thy b. all my members.

*Is. 34:16*, seek ye out of the b. of the Lord.

*Mal. 3:16*, b. of remembrance.

*Luke 4:17*, when he opened the b.

*John 21:25*, world could not contain b.

*Phil. 4:3; Rev. 8:5; 13:8; 17:8; 20:12; 21:27*.

b. of life.

*Rev. 22:19*, take away from words of b. See No. 400.

**E. OF CHARGES.** See No. 2241M.

**E. OF CONSTITUTIONS.** See No. 400E2.

**G. OF CONSTITUTIONS GUARDED BY THE TILER'S SWORD.** See No. 2785E.

**H. OF THE DEAD.** See No. 761A.

**I. OF GENESIS.** See No. 1405.

**J. OF GOLD.** See No. 761A.

**K. OF FRATERNITY OF STONE MASONS.**

See No. 761A.

**L. OF THE LAW.** See No. 761A.

**M. BOOKS.** *Eccles. 12:12; Dan. 9:2; John 21:25; 2 Tim. 4:13*.

Of various persons, *1 Chr. 29:29; 2 Chr. 9:29; 12:15; 20:34*.

Of Samuel, *1 Sam. 10:25*.

Of Solomon, *1 Kin. 4:32; 11:41*.

Of judgment, *Dan. 7:10; Rev. 20:12*.

Burned at Ephesus, *Acts 19:19*.

**762. BOOZ.** *Matt. 1:5*. Same as Boaz, No. 749.

**763. BOWL.**

**A. A CENTRAL RESERVOIR** for oil from which pipes lead it to each lamp. See No. 3061.

**B. GOLDEN BOWL.** For the Tabernacle, *Ex. 25:29, 31, 33, 34; 37:16, 17, 19, 20; Num. 4:7; 7:84*; Temple, *1 Kin. 7:41, 42, 50; 2 Kin. 12:13; 25:15; 1 Chr. 28:17; 2 Chr. 4:8*; Figurative *Eccles. 12:6*.

**C. SILVER BOWL.** *Num. 4:7; 7:13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 84, 85*.

**D. STAMPED** "Holiness to the LORD," *Zech. 14:20, 21*. "What nest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the tip of it and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

**E. THE SEVEN-BRANCHED CANDLESTICK** symbolized the seven planets representing "the eyes of the LORD which run to and fro through the whole earth" (*Zech. 4:2-14*).

**F. THE TWO OLIVE TREES** "are the two anointed ones that stand by the LORD of the whole earth" (church and state, priest and king).

**G. BOWLS** were probably used at meals for liquids, broth, or pottage. (See *Judg. 6:38; Amos 6:6*; also *Zech. 4:2, 3; 9:15; 14:20; Jer. 52:18, 19*.)

**764. BOX.**

**A. 1.** Both in Masonry and the Bible the "box" is a receptacle for something valuable. See No. 307.

**2.** In Masonry the funds of the lodge used to be kept in a box and the Treasurer was called "the box master."

**3.** In the minutes of the Lodge of Journeymen Freemasons of Edinburgh for December 27, 1726, the Warden was instructed "to uplift and receive for the use of the society all such sum or sums of money which are due and indebted to them or their former Box-masters."

**4.** The Scottish Rite and some Craft Lodges have a "Box of Fraternal Assistance" in which each member present at a meeting places his contribution for the distressed brother and the poor.

**5.** In the Bible the "box" contained the anointing oil.

*2 Kin. 9:1, 3*. "Take this box of oil in thine hand and . . . look out Jehu . . . and then take the box of oil and pour it on his head."

*Matt. 26:7*. "There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head" (See also *Mark 14:3; Luke 7:37*.)

**B. ALABASTER.** See *Alabaster*, No. 276.

**C. EBONY.**

A Masonic emblem of the human heart. When we speak of the ebony box that contained the plans of the Temple of Solomon, we mean that in the human heart are deposited the sacred designs and motives of our conduct by which we plan to erect our spiritual and Masonic temple.

**2.** Ebony is a hard wood sometimes called "the inner heart wood" of a tree of southern India.

*Ezek. 27:15*. "They brought thee (Tyre) for a present horns of ivory and ebony."

**765. BOX WOOD.** One of the trees which furnished wood for the building of the Temple. It is an evergreen which in the East sometimes grows to a large size, beautifying the landscape. It is highly valued in commerce, being well adapted for wood engraving. (See *Is. 60:13; 41:19*.)

**766. BRANCH.** See No. 84947.

Of the LORD, prophecies concerning, *Is. 4:2; Jer. 23:5; Zech. 3:8; 6:12; John 15:5; Rom. 11:16*.

*Job 14:7*, tender b. will not cease.

*Ps. 80:15*, b. thou madest strong.

*Prov. 11:28*, righteous flourish as b.

*Is. 60:21*, the b. of my planting.

*Jer. 23:5*, raise a righteous b.

*Matt. 13:32; Luke 13:19*, birds lodge in b.

*Matt. 21:8; Mark 11:8; John 12:13*, cut down b.

*John 15:5*, I am the vine, ye are the b.

*Rom. 11:16*, if root be holy, so b.

**767. BRASS** [Heb. Nechocheth; xannos; Aereus (bronze)].

**A. POSSIBLY THE BIBLICAL WORD** "brass" means "copper" since the Hebrews probably did not know how to compound copper and zinc to form the metal we call "brass." It may mean "bronze," a compound of copper and tin. See No. 551F.

**B. SMELTED**, *Ezek. 22:20; Job. 28:2*; a mineral of Canaan, *Deut. 8:9; Josh. 22:8*; of Syria, *2 Sam. 8:8*; Tyrian traded in, *Ezek. 27:13*; abundant for the Temple, *1 Kin. 7:47; 1 Chr. 22:14*; articles made of for Tabernacle and Temple, *Ex. 38:28-31; 1 Kin. 7:14-47; Ezra 8:27*; cymbals, *1 Chr. 15:19*; trumpets, *1 Chr. 13:1*; armor, *1 Sam. 17:5, 6; 2 Chr. 12:10*; bows, *Gen. 21:16, 20; 2 Sam. 22:36; Job. 20:24; Ps. 18:34*; fetters, *Judg. 16:21; 2 Kin. 25:7*; gates, *Ps. 107:16; Is. 45:2*; bars, *1 Kin. 4:13*; idols, *Dan. 5:4; Rev. 9:20*; mirrors, *Ex. 38:8*; household vessels, *Matt. 7:4*; money, *Matt. 10:9; Mark 12:41*.

C. **WORKERS IN**. Tubal-Cain, *Gen. 4:22*; Hiram, *1 Kin. 7:14*; Alexander, *2 Tim. 4:14*.  
D. **FIGURATIVE**, *Lev. 26:19*; *Deut. 33:25*; *Job 6:12*; *Is. 48:4*; *Jer. 1:18*; *Ezek. 1:7*; *Dan. 2:32*, *39*; *7:19*; *10:6*; *Zech. 6:1*; *Rev. 1:15*.

E. **USED IN** construction of the Tabernacle and Temple, *Ex. 25:3*; *26:11*; *1 Kin. 7:14*.

Musical instruments, *1 Chr. 15:19*; *1 Cor. 13:1*.

Altar of, *Ex. 39:39*; *2 Kin. 16:14*.

*Num. 21:9*, serpent of b.

*Deut. 8:9*, out of whose hills mayest dig b.

*Deut. 28:23*, the heaven shall be b.

*Ps. 107:16*, broken the gates of b.

*1 Cor. 13:1*, as sounding b.

768. **BRAZEN**. *Ex. 27:4*, four b. rings.

*Ex. 39:39*; *1 Kin. 8:64*; *2 Kin. 16:15*, b. altar. See No. 314P1.

*2 Kin. 18:4*, b. serpent.

*Mark 7:4*, b. vessels.

769. **BRAZEN LAVER**. See *Laver*, No. 1858.

770. **BRAZEN PILLAR**. See *Pillar*, No. 2354P.

771. **BRAZEN SEA**. See *Laver*, No. 1858.

772. **BRAZEN SERPENT**. See *Serpent*, No. 2708.

773. **BREAD**.

A. **THE PARTAKING OF BREAD AND WINE** as an act of consecration, symbolizing a bond of brotherhood, is practiced in some Masonic degrees, such as the Order of High Priesthood and the Rose Croix. See *Elements of Consecration*, No. 1173.

B. **CONSECRATED BREAD AND WINE**, used, not for food, but as a symbol of the communion of the brotherhood, are found in some Masonic degrees.

C. **CORN**, used as an element of consecration in certain Masonic ceremonies, is also used in the form of bread in religious ceremonies to symbolize fellowship with God. In the Jewish sacrifices bread was to be offered "before the LORD." (See *Ex. 25:30*; *29:23*; *40:23*; *Lev. 8:26*; *24:6*.)

D. **BREAD** in the Bible is often used for food in general. See *Water*, No. 3222. Manna is called "bread from heaven" (*Ex. 16:4*). Literally "bread" denotes cakes made from wheat flour. Unleavened, *Gen. 19:3*; *Ex. 29:2*; *Judg. 6:19*; *1 Sam. 28:24*.

E. **LEAVENED BREAD** was made by adding yeast to the dough (*Deut. 16:3, 4*). (See also *Ex. 12:15*; *19, 20, 34, 39*; *13:3, 7*; *23:18*; *Lev. 2:11*; *6:17*; *7:13*; *10:12*; *23:17*; *Deut. 16:3, 4*; *Amos. 4:5*; *Hos. 7:4*; *Matt. 13:33*; *16:6, 12*; *Mark 8:15*; *Luke 12:1*; *13:21*; *1 Cor. 5:6, 7, 8*; *Gal. 5:9*.)

F. **CALLED THE STAFF OF LIFE**, *Ezek. 4:16*; *5:16*; *14:13*.

G. **BREAD OF AFFLICTION**, *1 Kin. 22:27*; of life. See No. 2144.

H. **FIGURATIVE**, *Is. 55:2*; *1 Cor. 10:17*; *2 Cor. 9:10*; Christ, *John 6:32-35*.

I. **SYMBOLICAL OF THE BODY OF CHRIST**, *Matt. 26:26*; *Acts 20:7*; *1 Cor. 11:23, 24*.

J. **MAN** appointed to labour for, *Gen. 3:19*. Given from heaven (manna), *Ex. 16:4*.

Miraculously supplied, *2 Kin. 4:42*; *John 6*, etc.

A type of Christ, *John 6:31*; *1 Cor. 10:16*. Offered before the LORD, *Ex. 25:30*; *Lev. 8:26*; *24:5*.

Hallowed, David obtains from Ahimelech, *1 Sam. 21:4*.

Used in the Lord's Supper, *Luke 22:19*; *24:30*; *Acts 2:42*; *20:7*; *1 Cor. 10:16*; *11:23*.

Unleavened, *Gen. 19:3*; *Ex. 12:8*; *1 Sam. 28:24*; *2 Kin. 23:9*.

Figuratively used, *1 Cor. 5:8*.

*Deut. 8:3*; *Matt. 4:4*; *Luke 4:4*, man not live by b. alone.

*Ruth 1:6*, visited people in giving them b.

*1 Sam. 21:4*, hallowed b.

*1 Kin. 17:6*, ravens brought b. and flesh.

*Job 22:7*, withholden b. from hungry.

*Job 33:20*, life abhorreth b. and soul.

*Ps. 132:15*, satisfy poor with b.

*Prov. 9:17*, b. eaten in secret.

*Prov. 12:11*; *20:13*; *28:19*, satisfied with b.

*Eccles. 11:1*, cast b. on waters.

*Is. 53:16*, b. given, and waters sure.

*Is. 55:2*, money for that which is not b.

*Matt. 4:3*; *Luke 4:3*, stones be made b.

*Matt. 6:11*; *Luke 11:3*, give us our daily b.

*Matt. 15:26*; *Mark 7:27*, not meet to take children's b.

*Luke 24:35*, known in breaking b.

*John 6:35*, *48*, I am b. of life.

*Acts 2:46*, breaking b. from house to house.

*1 Cor. 11:23*, night he was betrayed, took b.

*2 Thess. 3:8*, did we eat b. for nought?

774. **BREADTH**, *1 Kin. 7:27*; *Job 37:10*;

*Hab. 1:6*; *Eph. 3:18*; *Rev. 21:16*.

775. **BREAST**. See also *Breastplate*, No. 778.

A. **ONE OF THE OLD MASONIC LECTURES** according to Oliver said: "A Mason's breast should be a safe and sacred repository for all your just and lawful secrets."

B. **THE BREAST**, both in the Bible and in Masonry, is a symbol of trust and faithfulness.

C. **ONE OF THE JEWELS** of a Fellow Craft is "the faithful breast." Within that breast the secrets of Freemasonry and the just and lawful secrets of a brother Mason should find a safe repository. (See *Gen. 49:25*; *Ps. 91:1*; *Prov. 11:13*; *25:9*.)

D. **THE BREAST** was an important element in the sacrifices on the altar. (See *Lev. 7:30*; *John 13:25*; *21:20*; *1 Thess. 5:8*; *Eph. 6:14*; *Is. 59:17*; *Rev. 15:6*.)

E. **THE WAVING** of the breast of the animal offered in sacrifice (*Lev. 7:30*) symbolizes giving the heart and affections to God (*Song of Sol. 8:10*).

F. *Lev. 7:30*, the b. may be waved.

*Dan. 2:32*, b. and arms of silver.

*Luke 18:13*, smote upon his b.

*John 13:25*, lying on Jesus' b.

*Rev. 15:6*, b. girded with golden girdles.

776. **BREASTPLATE OF FAITH**. See *1 Thess. 5:8*.

777. **BREASTPLATE OF LOVE**. See *1 Thess. 5:8*.

778. **BREASTPLATE OF THE HIGH PRIEST**.

A. **INVESTMENT**. At the installation of a High Priest to preside over his chapter, he is invested with a breastplate and told that it is in imitation of that upon which were engraved the names of the twelve tribes and worn by the high priest of Israel.

B. **DETAILS UNCERTAIN**. Since the directions for making the breastplate are given in detail in *Ex. 28:15-30*, it ought to be easy to describe, but in attempting to do so we soon run into difficulties, chiefly because authorities differ in their interpretation of the Hebrew words used in the Scriptural description as names of the twelve gems to represent the twelve tribes of Israel.

C. **DESCRIPTION**. Aside from the gems, the Biblical description is sufficiently clear. The breastplate was to be made of the same material as the Ephod, namely, "of gold, of blue, and purple, and of scarlet, and fine twined linen" (*Ex. 28:5*). "It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being double" (*Ex. 28:16*). Thus before it was doubled it would be about eighteen inches long by nine wide.

D. **STONES ON**. After being doubled it formed



a square on the face of which were set four rows of precious stones, three in each row, and on each stone was engraved the name of one of the twelve tribes of Israel.

### E. POSITIONS OF STONES.

1. Bible. In reading the Biblical description of these stones we must remember that the Hebrews read from right to left, so when we read in *Ex. 39:10*, "A row of sardius, topaz, and carbuncle was the first row," they would appear on the breastplate in the order "carbuncle, topaz, sardius."

Therefore, if we follow the description given in *Ex. 39:10-13*, as given in the English Bible, the stones in the breastplate would be in the following positions:

3 Carbuncle	2 Topaz	1 Sardius
6 Diamond	5 Sapphire	4 Emerald
9 Amethyst	8 Agate	7 Ligure
12 Jasper	11 Onyx	10 Beryl

2. Vulgate. However, many Masonic authorities prefer the Vulgate translation which is also given in the margin of English Bibles. The difference is caused by a difference of opinion as to the proper translation of the Hebrew words for each stone. According to the Latin Vulgate the positions were:

3 Emerald	2 Topaz	1 Sardius
6 Jasper	5 Sapphire	4 Carbuncle
9 Amethyst	8 Agate	7 Ligure
12 Beryl	11 Onyx	10 Chrysolite

F. 1. Each Stone A Tribe. The Bible tells us that each stone represented a tribe of Israel, but does not state the order in which the names of the tribes were placed on the breastplate. According to the Jewish Targums the order was as follows:

3 Levi	2 Simeon	1 Reuben
6 Zebulum	5 Issachar	4 Judah
9 Gad	8 Naphtali	7 Dan
12 Benjamin	11 Joseph	10 Asher

2. Name of Tribe on Stone. According to the Jewish Rabbis, each stone had the name of one of the tribes engraved upon it, in order that, when the high priest, wearing the breastplate, came before God, he might remember the children descended from the Patriarch whose names they bore. No chisel or engraving tool was permitted to touch the gems, nor could the names be placed thereon with paint or ink.

### G. ENGRAVED BY MOSES.

1. Worm Shamir. The stones were engraved by Moses by means of the worm Shamir, which being placed on the gems in the form of letters cut those letters into the stone.

H. WORM SHAMIR ENGRAVED STONES FOR TEMPLE. Both Jewish and Masonic legends say that this worm was also used by Solomon to shape the stones for the Temple so that it was not necessary to make use of axe, hammer, or any iron tool.

I. STONE ALTAR. In an old Royal Arch Ritual, which is thought to have come from the Grand Lodge of the Moderns, this worm was used to

shape the "Wonderful Stone Altar called Ashelo" (Agate) which was placed in the secret vault and which was made "in imitation of the grand and sacred Ark."

J. WHY WORN BY HIGH PRIEST. The Jewish High Priest wore the breastplate with its twelve stones representing the twelve tribes of Israel that in his offerings to God he might remember the interests and welfare of the children of Israel. The High Priest of a chapter wears it to teach him that he is always to bear in mind his responsibilities to the laws and ordinances of Masonry and that the honor and interests of his chapter and its members should always be near his heart.

K. IDENTITY OF STONES. Many writers have tried to determine the identity of the stones named in *Ex. 28* and *39* in the breastplate of the high priest. There is no difference of opinion as to the Hebrew words, but authorities do not agree as to the particular stone which is meant by each Hebrew word. Let us consider them in order using English letters to spell the Hebrew words for each stone.

See *Precious Stones, Nos. 1733, 2418, 2918D*.  
779. BREASTPLATE OF RIGHTEOUSNESS. See *Is. 59:17*.

### 780. BRETHERN.

A. BRETHERN as the plural of brother is the preferred form both in Masonry and in the Bible. (See *Gen. 13:8; Pa. 122:8; Heb. 2:11*.)

B. DUTY OF BRETHERN toward each other. *Deut. 15:7; 24:14; Pa. 133; Matt. 5:22; 18:15, 21; 25:40; John 13:34; 15:12-19; Rom. 12:10; 1 Cor. 6:8; 13; Gal. 6:1; 1 Thess. 4:9; 2 Thess. 3:15; Heb. 13:1; 1 Pet. 1:22; 3:8; 2 Pet. 1:7; 1 John 2:9; 3:17.*

C. MASONS CALL THEMSELVES "Brethren of the Mystic Tie."

D. IN THE MIDDLE AGES a society of bridge builders closely resembling Freemasonry were called "Brethren of the Bridge."

E. BROTHERS is very frequently used in the Bible to denote friendship, or "brothers in Christ." *Gen. 9:22, 25; Rom. 7:1, 4.* (See *Brother, No. 797.*)

### 781. BRICK.

A. BRICK in the Bible was held together with straw and dried in the sun. The Tower of Babel (*Gen. 11:3*) was probably composed of such brick. Also cities in Egypt, *Ex. 1:11, 14*; houses, *Is. 9:10*; altars, *Is. 65:3*.

Made by Israelites, *Ex. 1:14; 5:7-19; 2 Sam. 12:31; Jer. 43:9; Nah. 3:14.*

B. TO THE PRESENT DAY HOUSES in Palestine are built of sun-dried brick as being the cheapest material. These are generally about a foot square and with a depth of three or four inches, thus partaking more of the shape of tiles. On occasion, as a means of cementing together the mixture of which they are made, straw is intermingled with the mud.

*Gen. 11:3*, make b., had b. for stone.  
*Ex. 5:7*, straw to make b.  
*Is. 9:10*, the b. are fallen down. See *No. 2354A1*.  
*Is. 65:3*, incense on altars of b.

782. BRICKKILN, *2 Sam. 12:31; Jer. 43:9; Nah. 3:14.*

783. BRICKMAKER. See *No. 551G*.

784. BRIDLE. The restraints of God's providence are called his "bridle" and "hook" (*2 Kin. 19:28*); those of law, order, and of humanity are "bridles," and to yield to our passions is to "loose the bridle" (*Job 40:11*). (See also *Job 41:13; Pa. 32:9; 59:1; 14:20*.)  
*2 Kin. 19:28; Is. 37:29*, my b. in thy lips.  
*Ps. 39:1*, keep my mouth with a b.

*Prov. 26:3*, a b. for the ass.  
*Is. 30:28*, a b. in jaws of the people.  
*James 1:26*, b. not his tongue.

*James* 3:2, able to b. whole body.  
**785. BRIDAL CAKE.** See *No. 935K*.  
**786. BRIER,** *Is.* 5:6, there shall come up b.  
*Is.* 55:13, instead of the b. shall come.  
*Ezek.* 2:6, b. and thorns be with thee.  
*Heb.* 6:8, heareth thorns and b.  
**787. BRIGHT,** *Job* 37:11, scattereth his b. cloud.  
*Matt.* 17:5, b. cloud overshadowed.  
*Rev.* 22:16, the b. and morning star.  
**788. BRIGHT AND MORNING STAR.** The "Bright and Morning Star" referred to in some Masonic rituals is Christian in origin. (See *Job* 38:4-7; *Rev.* 2:26, 28; 22:16.)  
 The "morning stars" are those which announce the rising sun, and some Masons identify the two. (See *Ex.* 24:17.)  
**789. BRIGHTNESS,** *Is.* 60:3, to b. of thy rising.  
*Is.* 62:1, righteousness go forth as b.  
*Dan.* 12:3, wise shine as b. of firmament.  
*Hab.* 3:4, his b. was as the light.  
*Acts* 26:13, a light above b. of sun.  
*2 Thess.* 2:8, b. of his coming.  
*Heb.* 1:3, the b. of his glory.  
**790. BRITISH GRAND LODGES.** See *No. 2536B*.  
**791. BRING TO LIGHT.** A symbol of the candidate emerging from darkness into light. (See *Light, No. 1905*.)  
**792. BRINK,** *Ex.* 2:3, by the river's b.  
*Josh.* 3:8, when ye are come to the b.  
*Ezek.* 47:6, return to the b.  
**793. BROACHED THURNEL.**  
**A. IN THE OLD ENGLISH** lectures a Broached Thurnel was one of the "Immovable Jewels" of a lodge. It was "for Entered Apprentices to learn to work upon."  
**B. ON FRENCH TRACING BOARDS** it is the "cubical stone" and in America has been replaced by the Perfect Ashlar. See *No. 472F*.  
**794. BROAD,** *Psa.* 119:96, thy commandment is exceeding b.  
*Is.* 33:21, a place of b. rivers.  
*Matt.* 7:13, b. way to destruction.  
*Matt.* 23:5, make b. their phylacteries.  
**795. BROKEN,** *Psa.* 34:18; 51:17, b. heart.  
*Matt.* 21:44, shall fall on stone, shall be b.  
*John* 10:35, scripture cannot be b.  
*John* 19:36, bone shall not be b.  
*Eph.* 2:14, b. down middle wall.  
**796. BROKEN COLUMN.**  
**A. A COLUMN** or pillar, among the Hebrews, was a symbol of the leaders in the Church and State. (See *Pillars Nos. 2350-54*.) (See *Psa.* 75:3; *Is.* 19:19.)  
**B. THE EMBLEM** of the Broken Column has usually been considered as an invention of Brother Jeremy L. Cross. This has been questioned, but he is probably responsible for its present form in our work. Its various parts had been in use long before his time, but he brought them together into a beautiful symbol which has enriched Masonry for all time.  
**C. SYMBOLISM.** The symbolism of the emblem is essentially Masonic. The three degrees, like the three steps, symbolize the three stages of human life: childhood, manhood, and age; and the Broken Column denotes that, whether the end comes soon or late, it finds a man with his work unfinished. His work is not done, yet his column is broken. "The great design unfinished lies, our lives are incomplete." Such is the symbolism of the Broken Column, and sad and dark indeed would it be, were it not for the emblem of immortality which is associated with it. In the ancient legends this emblem was the lily, the lotus, or some form of evergreen, but in Masonry it is the sprig of acacia which reminds

us of the immortal part of our being which can never, never die.  
**D. SENECA.** Seneca has well said, "This body is not a home, but an inn; and that only for a short time." The Broken Column is an emblem of the breaking up of the inn; the true home of the soul is never broken. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God—eternal in the heavens." (*2 Cor.* 5:1).  
**E. MASONIC SIGNIFICANCE.** The Broken Column has a special Masonic significance. The end came to the leader before his work was finished.  
**797. BROTHER.** See *Brethren, No. 780*.  
**A. THE OLD CHARGES** of Freemasonry required Masons to "call each other Brother." The word still means "born into." Ordinarily it means born into the same family, but it is also applied to those born into the same society.  
**B. MASONRY** teaches that the whole human race is one family, having the same Almighty Parent.  
 In *1 Kin.* 13:30, one prophet mourning the death of another said, "Alas, my brother."  
 (See *1 Kin.* 20:32, 33; *Jer.* 22:18; *Deut.* 1:16; 15:2, 3, 7, 9, 11, 12; *Rom.* 12:10; *1 Pet.* 2:17; *1 John* 2:9-11; 3:10, 12, 14, 15, 17; etc.)  
**C. ORDINARILY** this word denotes a relative having the same parents, but both in Masonry and in the Bible it means one closely associated in love and affection.  
**D. A RELATIVE,** *Gen.* 14:16; 29:12; a neighbor, *Deut.* 23:7; *Judg.* 21:6; *Neh.* 5:7; any Israelite, *Jer.* 34:9; *Ob.* 10; mankind, *Gen.* 9:5; *Matt.* 13:35; *1 John* 3:15; companion, *2 Sam.* 1:26; *1 Kin.* 15:30; 20:33; love of, *Prov.* 17:17; 18:24; *Song of Sol.* 8:1; unfaithful, *Prov.* 27:10; Reuben's love for Joseph, *Gen.* 37:21, 22; Joseph's, *Gen.* 43:30-34; 45:1-5; 50:19-25.  
**E. A FRATERNAL EPITHET.** used by Christ, *Matt.* 12:50; 25:40; *Heb.* 2:11, 12; by disciples, *Acts* 9:17; 21:20; *Rom.* 16:23; *1 Cor.* 7:12; *2 Cor.* 2:13; by Peter, *1 Pet.* 1:22; by Israelites, *Lec.* 19:17; *Deut.* 22:1-4.  
**F. ANCIENT CONSTITUTIONS OF MASONRY:** "You are to salute one another in a courteous manner, calling each other Brother."  
**G. "FINALLY,** all these charges you are to observe, . . . cultivating Brotherly Love, the foundation and cap-stone, the cement and glory of this ancient Fraternity."  
**H. BROTHER,** Masons to be called. See *No. 1357*.  
**I. Prov. 17:17, a b. is born for adversity.  
*Prov.* 18:19, a b. offended is harder to be won.  
*Prov.* 18:24, friend closer than b.  
*Eccles.* 4:8, neither child nor b.  
*Matt.* 10:21; *Mark* 13:12, b. deliver up b.  
*1 Cor.* 6:6, b. goeth to law with b.  
*2 Thess.* 3:15, admonish as a b.  
*1 John* 2:10, loveth his b. abideth in light.  
**798. BROTHER, WIDOW OF,** law concerning, *Deut.* 25:5; *Matt.* 23:24.  
**799. BROTHERHOOD.** See *No. 773A, B*.  
**A. BROTHERHOOD** means a society of friends and brothers. Freemasonry is such a society.  
**B. WHILE** "brother," "brotherly," and "brethren" occur very frequently in the Bible, the word "brotherhood" is used only twice: *Zech.* 11:14; *1 Pet.* 2:17.  
**800. BROTHERHOOD OF NAHARDA.** During the Captivity the exiled Jews are said to have formed an association to preserve the sacred mysteries. It was called "The Brotherhood of Naharda," from the name of the place where it was organized.  
**801. BROTHERHOOD UNITED.** See *No. 773A, B*.**

**802. BROTHERLY**, *Rom. 12:10*, affectioned with b. love.

*1 Thess. 4:9*, as touching b. love.

*Heb. 13:1*, let b. love continue.

*2 Pet. 1:7*, to godliness, b. kindness.

**803. BROTHERLY COVENANT**. In *1 Kin. 5:1-18*, Solomon and Hiram King of Tyre traded food for building material and (v. 12) "they two made a league together."

It was more than a simple league between two men, but a covenant between the two nations. The Hebrew word translated "league" means "confederacy."

Later the Tyrians broke the covenant by selling Israelites to the Edomites as slaves, and God punished them (*Amos 1:9*) "because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant."  
(See also *Rom. 12:10*.)

**804. BROTHERLY LOVE**. See Nos. 1086J2, 1482E, 2533.

**805. BUILD**, *Gen. 11:4*, go to, let us b. a city.

*Ps. 51:18*, b. walls of Jerusalem.

*Ps. 127:1*, except the LORD b. the house.

*Eccles. 5:3*, a time to b. up.

*Is. 58:12; 61:4*, b. old waste places.

*Matt. 7:24; Luke 6:48*; wise man b. on rock.

*Luke 14:30*, began to b., not able to finish.

*Acts 20:32*, able to b. you up.

*Rom. 15:20*, b. on another man's foundation.

*1 Cor. 3:12*, if any b. on this foundation.

*Eph. 2:22*, in whom ye are b. together.

*Heb. 3:4*, every house is b. by some man.

**806. BUILDER**. See Nos. 82B, 84D, 400E4, 1397, 1478B, 1483.

**A. THERE IS A HEBREW WORD**, known to Masons, which we are told means "the builder"; others say it is the verb "build" and cannot be the noun "builder." Be that as it may, it is translated "builders" in *1 Kin. 5:18; 2 Kin. 12:11; 22:6; 2 Chr. 34:11; Ezra 3:10; Neh. 4:5, 18; Ps. 118:22; Ecck. 27:4*.

**B. 1 Kin. 5:18**. "And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house."

(See also *Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet. 2:7*.)

**C. FREEMASONRY** applies this term to a Mason in general and to Hiram Abif in particular, but in a higher sense they apply it to God as The Great Architect of the Universe, often abbreviated as T. G. A. O. T. U.

**D. IN THE BIBLE** the word "builder" in the singular is used only once, where it is applied to God. (See *Heb. 11:10*.)

**E. THE BIBLE** uses the plural "builders" for masons and carpenters, usually those working upon the Temple.

*F. Ps. 118:22; Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet. 2:7*, stone which b. refused.

*1 Cor. 3:10*, as a wise master-b.

*Heb. 11:10*, whose b. and maker is God.

**807. BUILDER, CEREMONIES OF THE**. The legend of the death of Hiram when the Temple was nearly completed may have sprung from the ancient builders' ceremonies, in which a human sacrifice was offered to insure the stability of the structure. It was not unusual for the architect himself to be the sacrifice. (See *1 Kin. 16:34; Josh. 6:26*.)

**808. BUILDER, THE MASTER**.

**A. A NAME** sometimes applied by Masons to God, as the Builder than whom there is none greater. However, the name usually used is "The Great Architect of the Universe."

**B. THE APOSTLE PAUL** applies the term to himself in *1 Cor. 3:10*. (See No. 84D.)

**809. BUILDER, THE SMITTEN**. Some old Masonic lectures said: "The veil of the Temple is rent, the builder is smitten, and we are raised from the tomb of transgression." (See *Is. 53:4, 5; Matt. 27:51*.)

**810. BUILDING**. See Nos. 510B, 511, 2041A.

As Masons we are fitting ourselves as living stones for our heavenly home. (See *1 Cor. 3:9; 2 Cor. 5:11; Eph. 2:21*.)

**A. CHARACTER**. See Nos. 2234W3, 1155, 2918C, 3031E.

**B. GOD'S**. See No. 2268C2.

**C. MASONRY IS**. See No. 2041.

**D. SPIRITUAL**. See No. 3031.

**E. STONES**. See Nos. 572C, 2918.

**F. TEMPLE**. See No. 3031.

**G. WISE AND FOOLISH**. See No. 3031H.

**H. METAPHORS OF**. See No. 561A3.

**811. BUILT, HOW**. See No. 314S.

**812. BUL**. The eighth month of the Hebrew calendar, corresponding to October-November. It was the month in which the Temple was finished (*1 Kin. 6:38*). It means "lord" or "powerful" and was one of the names of God among the ancients. (See No. 2101I.)

**813. BURIAL**.

**A. THE RIGHT** to Masonic burial belongs to every Master Mason if he wishes it.

**B. THE HEBREWS**, as a rule, placed their dead in tombs or caves instead of burying them. The term "burial" is often used for interment in a cave or tomb.

**C. IN THE CAVE OF MACHPELAH**: Sarah, *Gen. 23:19*; Abraham, *Gen. 25:9*; Jacob, *Gen. 50:13*.

**D. CHRIST** in the tomb of Joseph, *Matt. 27:60; Luke 23:53*.

**E. IT WAS THE USAGE** of the Hebrew people to put their dead in tombs. They interred in the earth only when entombment was too costly or difficult. A natural cave, such as Machpelah, was their usual burial place. They also embalmed their deceased.

Deprivation of, a calamity, *Deut. 28:26; Ps. 79:2; Eccles. 6:3; Is. 14:19; Jer. 7:33; 16:4; 25:33; 34:20*.

Of Sarah, *Gen. 23:19*; Abraham, *Gen. 25:9*; Isaac, *Gen. 35:29*; Jacob, *Gen. 50:13*; Abner, *2 Sam. 3:31, 32*; Christ, *Matt. 27:57-60; Luke 23:50-53*; Stephen, *Acts 8:2*.

*Eccles. 6:3*, that he have no b.

*Jer. 22:19*, with the b. of an ass.

*Matt. 26:12*, she did it for my b.

*Acts 8:2*, carried Stephen to his b.

**814. BURN**, *Gen. 44:18*, let not mine anger b.

*Is. 27:4*, I would b. them together.

*Ps. 39:3*, while musing the fire b.

*Ps. 89:46*, shall thy wrath b. like fire?

*Prov. 26:23*, b. lips and wicked heart.

*Is. 9:18*, wickedness b. as the fire.

*Is. 33:14*, dwell with everlasting b.

*Mal. 4:1*, day that shall b. as oven.

*Matt. 13:30*, bind tares to b. as them.

*Luke 3:17*, chaff he will b.

*Luke 12:35*, loins girded and lights b.

*Luke 24:32*, did not our heart b.?

*John 5:35*, he was a b. and shining light.

*1 Cor. 13:3*, give body to be b.

*Heb. 6:8*, whose end is to be b.

*Heb. 12:18*, not come to mount that b.

*Rev. 19:20*, cast into a lake b.

**815. BURNING BUSH**. By some this is thought to be the thornbush, *Acacia Nilotica*. (See No. 2735B.)

**A. REFERRED** to in some Masonic degrees. The place where God appeared to Moses, *Ex. 3:2; Mark 12:26; Luke 20:37; Acts 7:35*.

**B. Ex. 3:2**. "And the angel of the LORD appeared unto him (Moses) in a flame of fire out

of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

**C. THEREUPON** the Lord communicated to Moses His Ineffable Name, the symbol in all ages of Divine Light and Truth. To a Mason it is a symbol of the Lost Word for which he is seeking.

**D. THE BURNING BUSH** is a symbol of the Truth which enlightens but does not consume. Fire consumes only material things, but the light, more light and always further light which a Mason seeks, makes all things clear in its brilliant light, but it does not consume.

**E. MOSES** here received light from God himself.

**816. BURNT OFFERINGS.** See No. 314P1.

**817. BURY.** *Matt.* 8:21; *Luke* 9:59, suffer me to b. my father.

*Matt.* 27:7, field to b. strangers.

*Luke* 9:60, let the dead b.

*John* 19:40, manner of Jews is to b.

*Rom.* 6:4; *Col.* 2:12, b. with him by baptism.

*1 Cor.* 15:4, he was b. and rose.

**818. BURYING.**

**A. AMONG THE JEWS** the body, after being laid in preservative oils and spices, was wrapped in grave clothes, exhibited for a time, and laid away.

**B. RITES ATTENDING,** *Jer.* 34:5; 1. soon after death, *Deut.* 21:23; *Josh.* 8:29; *John* 19:38-42; *Acts* 5:9, 10; 2. with spices, *2 Chr.* 16:14; *Mark* 16:1; *Luke* 23:56; 3. bier used at, *2 Sam.* 3:31; *Luke* 7:14; 4. attended by relatives and friends of:

**C. BURIAL OF:** 1. Jacob, *Gen.* 50:5-9; 2. Abner, *2 Sam.* 3:31; 3. Child of Jeroboam, *1 Kin.* 14:13; 4. Son of widow of Nain, *Luke* 7:12, 13; 5. Stephen, *Acts* 8:2.

**D. LACK OF BURIAL,** a disgrace, *2 Kin.* 9:10; *Prov.* 30:17; *Jer.* 16:4; 23:19; *Ezek.* 39:15.

**E. DIRECTIONS ABOUT** given before death by: 1. Jacob, *Gen.* 49:29, 30; 2. Joseph, *Gen.* 50:25.

**819. BURYING PLACES.**

**A. BOUGHT** by Abraham, *Gen.* 23; 25:9.

**B. PREPARED** by Jacob, *Gen.* 50:5; *Asa,* *2 Chr.* 16:14; Joseph, *Matt.* 27:60.

**C. ON HILLS,** *2 Kin.* 23:16; *Josh.* 24:33; in valleys, *Jer.* 7:32.

**D. FAMILY** *Gen.* 47:30; 49:29; *Acts* 7:16.

**E. OF KINGS,** *1 Kin.* 2:10; *2 Chr.* 32:33.

**F. A PLACE OF HONOR,** *2 Chr.* 24:16; 25; 21:20.

**G. FOR POOR AND STRANGERS,** *Jer.* 26:33; *Matt.* 27:7.

**H. TOMBS:** in houses, *1 Sam.* 25:1; *1 Kin.* 2:34; in gardens, *2 Kin.* 21:18, 26; *John* 19:41; in caves, *Gen.* 23:9; under trees: Deborah's, *Gen.* 35:8; King Saul's, *1 Sam.* 31:13.

**I. CLOSED** with stones, *Matt.* 27:60, 66; *John* 11:38; 20:1.

**J. SEALED,** *Matt.* 27:66.

**K. MARKED** with pillars, *Gen.* 35:20; inscriptions, *2 Kin.* 23:17.

**L. PAINTED** and garnished, *Matt.* 23:27, 29. **M. DEMONIACS** lived in, *Matt.* 8:28.

**N. TOUCHING** rendered unclean, *Num.* 19:16, 18; *Is.* 65:4.

**O. REFUSED,** *Rev.* 11:9.

**P. ROBBED,** *Jer.* 8:1.

**820. BUSH, BURNING.** See No. 815.

**821. BUSINESS,** *1 Sam.* 21:8, king's b. requireth haste.

*Ps.* 107:23, do b. in great waters.

*Prov.* 22:29, man diligent in b.

*Eccles.* 5:3, dream through multitude of b.

*Luke* 2:49, about my Father's b.

*Rom.* 12:11, not slothful in b.

*1 Thess.* 4:11, study to do your own b.

**822. BUSY,** *1 Kin.* 20:40.

**823. BUSYBODIES** censured, *Prov.* 20:3; 26:17; *1 Thess.* 4:11; *2 Thess.* 3:11; *1 Tim.* 5:13; *1 Pet.* 4:15.

**824. BYBLOS.** See Gebal, No. 1397.

**825. BYWORD,** *Deut.* 28:37, a b. among all nations.

*Job* 17:6; *30:9*, a b. of the people.

*Ps.* 44:14, a b. among the heathen.

**825.5. CABALA.** See Nos. 516, 523.

**826. CABLE TOW.** The Cable Tow is a symbol and should be considered first in connection with symbols in general.

**A. SYMBOLS, LANGUAGE OF.** The language of symbols is as universal as man himself. It originated when first two human beings tried to communicate with each other, and it was not disturbed by the confusion of tongues at the Tower of Babel.

**B. NATURAL AND ARTIFICIAL.** We may divide symbols into two classes, natural and artificial. In the former, the nature of the thing itself conveys an idea and is independent of any other language, spoken or written. An artificial symbol is one to which arbitrary meanings are assigned by mutual agreement.

**C. LETTERS AND WORDS.** In general, we may say that the letters of an alphabet and words formed by them are artificial symbols, while the level conveying the idea of equality is a natural one.

**D. ILLUSTRATIONS OF NATURAL SYMBOLS.** As illustrations of natural symbols, consider the oak as a symbol of strength, the sword of slaughter, the lion of courage, white of purity, blue of fidelity, the sun of knowledge, etc.

**E. MASONIC SYMBOLS.** Masonic symbols for the most part are natural, and therefore we find their use with similar meanings in societies and among primitive people who knew nothing of Masonry.

**F. CABLE TOW BOTH.** However, even in the case of natural symbols, in the course of time artificial meanings have become attached to them, making it difficult to discover the original and natural meaning. Such is the case with the "Cable Tow."

Mackey says the word "tow" is a line (or rope) with which to draw (or tow). In our Masonic use it seems to have two meanings, viz., a means of controlling the movements of a candidate, and a covenant by which we are tied.

**G. PLEDGE.** Albert Pike claimed the word came from the Hebrew "khabel-to" and meant "his anchor rope." Thus, in *Ezek.* 18:7, the Hebrew "khabel-to" is translated "his pledge." The word is also translated "pledge" in *Ezek.* 18:12, 16, and *Job.* 22:6. In other passages, as in *Ezek.* 23:15, it is translated "girdle."

Some other instances of the Hebrew "khabel" or "cabel" used in the sense of that by which something is bound are found in *Est.* 1:6; *Job* 56:8; *Prov.* 5:22; *Is.* 5:18; *33:20*; *Hos.* 11:4; *Job.* 30:11; 41:1; *Eccles.* 4:12; 12:6.

**H. BEN-HADAD.** *1 Kin.* 20:31-34 tells how, after the defeat of Ben-hadad in battle, his servants volunteered to intercede for him. They put ropes (cables) on their heads and sack cloth on their loins, and went to Ahab pleading for the life of their king. This was a sign which Ahab recognized, and he replied, "Is he yet alive? he is my brother." The servants of Ben-hadad watched carefully to see if Ahab would answer the sign by giving another, and when it came they "did hastily catch it" and replied, "Thy brother Ben-hadad."

As the servants of Ben-hadad placed a cable tow on their heads to denote their submission

to the will of Ahab, so that on the candidate for the Mysteries of Masonry denoted his submission to the laws of character building. As the cable furnished Ahab a means of punishing unworthy conduct on the part of Ben-hadad's servants, so does it symbolize the means by which an unworthy candidate could be excluded from the privileges of Masonry.

**1. MASONIC USE.** Briefly we may view the Masonic use of the Cable Tow under three aspects:

1. It symbolizes the chains of vice which bind us to our lower natures.
2. It represents the forces of law which keep us from yielding to our selfish passions.
3. It is a sign of the Masonic obligations to be voluntarily entered into by the candidate.

**827. CAIA-PHÁS** [probably identical with Cephas, rock], *Luke 3:2*.

High Priest, prophecies concerning Christ, *John 11:49*.

His counsel, *Matt. 26:3*.

He condemns Him, *Matt. 26:65; Mark 14:63; Luke 22:71*.

**828. CAIN** (Engl. pronunciation is cain, the Heb. is ka-yin) [spear]

See Nos. 849A2, 1948E4, F2, 2000E.

The sound of the word would remind one of possession, *Gen. 4:1*.

Kills Abel, *Gen. 4:8*.

His punishment, *Gen. 4:11*.

(See *Heb. 11:4; 1 John 3:12; Jude. 11*.)

**829. CÁ-YNAN.**

**A. THE FOURTH** antediluvian patriarch, being the oldest son of Enos (*Gen. 5:9*). According to tradition he first introduced idolatry into the world. He is called Kenan in *1 Chr. 1:2*.

**B. THE SON** of Arphaxad (*Luke 3:35, 36*), sometimes called the "second" Cainan.

**830. CALEB.** See Nos. 104, 215, 229B3.

**831. CALENDAR.** See *Months, No. 2101*.

**A. DIFFERENT SYSTEMS** or branches of Masonry have different ways of fixing dates. The Common or Vulgar Era dates from the supposed date of the birth of Christ which, through an error when first fixed, is four years later than the real date. It was thought that the Creation was 4,000 years earlier.

**B. ENGLISH,** French, and German Freemasonry dates from "the year of light" or Anno Lucis (A. L.). Add 4,000 to the year of the Common Era.

**C. THE SCOTTISH RITE** follows the Jewish chronology and dates from "the year of the world" or Anno Mundi (A. M.).

**D. ROYAL ARCH MASONS** date from "the year of the discovery" or Anno Inventionis (A. I.).

**E. ROYAL AND SELECT MASTERS** date from "the year of the deposit" or Anno Depositionis (A. Dep.).

**F. KNIGHTS TEMPLAR** date from the organization of their Order "in the year of the Order" or Anno Ordinis (A. O.).

**832. CALKER.** See No. 551H.

**833. CALNEH.** See No. 82A.

**834. CÁLVÁ-RÝ** [of a skull], *Luke 23:33*. Calvaria is the Latin word, which has come in here from the Vulgate; the original Greek has *Ζωανιον*. The Hebrew name was Golgatha. This site of the Crucifixion of Jesus has been located in many different spots from the popular one within the walls of the Church of the Holy Sepulchre, fixed upon by Constantine in the fourth century, which is certainly incorrect, to Gordob's Calvary to the north of the city. All such identifications, however, must remain uncertain.

**835. CAMBYSES.** See No. 217B.

**836. CAMP** of Israelites, *Ex. 14:19; Num. 1:52; 2:24:5*.

To be kept holy, *Lev. 6:11; 13:46; Num. 52; Deut. 23:10; Heb. 13:11*.

*Ex. 14:19*, angel, which went before c.

*Num. 11:26*, they prophesied in c.

*Deut. 23:14*, LORD walketh in midst of c.

*Heb. 13:13*, go forth to him without the c.

*Is. 29:3*, I will c. against thee round about. See *Tabernacle, No. 3000*.

**837. CANAAN.** See No. 11.

**838. CANDIDATE.** See *Plucking the Shoe, No. 2765*.

**A. DECLARATION OF.** From time immemorial every candidate for the Mysteries of Masonry has been required to declare that in seeking to acquire these Mysteries he has not been influenced by improper solicitation of friends, that he is not influenced by mercenary motives, that he has a favorable opinion of the Institution, a desire of knowledge, and that he will cheerfully conform to all the ancient usages and established customs of the Fraternity. (See *Ex. 35:21; 1 Chr. 28:9; Ezra 7:13*.) He comes of his own free will (See No. 1365).

**B. DIVESTMENT OF.** See No. 1103.

**C. PREPARATION OF.** See Nos. 2422, 3095E.

**839. CANDLE.** Not a tallow rod with a wick, but an earthen vessel with a handle, and a nozzle through which a wick protruded. It was a species of oil lamp (*Matt. 5:15*).

Figurative, *Job 18:6; 21:17; Ps. 182:3; Prov. 20:27*.

Parable, *Matt. 5:15; Luke 8:16*.

*Job 29:3*, his c. shined on my head.

*Ps. 18:28*, the LORD will light my c.

*Prov. 20:27*, spirit of man is c. of LORD.

*Prov. 24:20*, c. of wicked be put out.

*Matt. 5:15; Mark 4:21; Luke 8:16*, light a c.

*Rev. 18:23*, c. shine no more in thee.

*Rev. 22:5*, need no c. nor light of sun.

**840. CANDLESTICK.** See Nos. 314B2c, 747F, 763E, 1849.

**A. THE CANDLESTICK** was of pure gold of beaten work. It had seven arms, the centre one being the shaft, formed on each side of three cups of almond blossoms, their knobs and flowers (*Ex. 25:31-40*). The base is not described. The lamps, which were placed on the tops of the seven branches, were separate from the candlestick itself, and were supplied with oil from oil vessels which are not specially described. The height of the candlestick is not mentioned. Its lamps were lighted and trimmed daily by the priests and kept constantly burning (*Ex. 27:20, 21*).

In visions, *Zech. 4:2; Rev. 1:12*.

**B. THE ONLY LIGHT** of the Tabernacle was that of the seven-branched candlestick. It was made of pure gold (*Ex. 25:31*). It was on the left hand as one entered the Holy Place from the east, opposite the shewbread (*Ex. 40:22, 24*).

**C. THE BEST KNOWN** ancient illustration we have of this candlestick is on the Arch of Titus at Rome.

**D. 1.** It was made after the Divine pattern, *Ex. 25:31-40; 37:17-24; Num. 8:4*; **2.** its place, *Ex. 26:35; 40:24, 25; Heb. 9:2*; **3.** furniture of, *Ex. 25:38; 37:23; Num. 4:9, 10, 4*. It burned continually, *Ex. 27:20, 21*. **5.** It was dressed every morning, *Ex. 30:7*; **6.** carried by Kohathites, *Num. 4:4, 15*; **7.** called the "The Lamp of God," *1 Sam. 9:3*.

**E. THE SIX** side branches with the main stem made seven, and it is infrequently called "The Seven-Branched Candlestick," in the Tabernacle the candlestick was placed opposite the shewbread so that the lamps faced east and south.

## 841. CANDLESTICKS, TEN.

A. **WE DO NOT** know what became of it between the time of Moses and Solomon, but we know that in Solomon's Temple the single candlestick of the Tabernacle was replaced by ten similar golden candlesticks (1 Kin. 7:49, 50). Of gold, 1 Chr. 28:15; 2 Chr. 4:20.

B. **DISAPPEARANCE OF.** The ten candlesticks of Solomon's Temple also disappeared in the Chaldean conquest (Jer. 52:19), and in Zerubbabel's Temple we again find a single candlestick.

C. **ZERUBBABEL.** In the Bible, as in Masonry, the candlesticks have a symbolical meaning. (See Zech. 4:1-14.) (See also Rev. 1:12, 13, 20; 2:5; 11:4.)

D. **THE SEVEN LAMPS.** The seven lamps, either of the single candlestick or the ten, represent the seven planets which, regarded as the eyes of the Lord, behold everything. The light in the center signifies the sun, the chief of the planets. The other six planets, represented by the three lamps on each side of the central light, are Moon, Mercury, Venus, Mars, Jupiter, and Saturn. Uranus was first recognized as a planet by Sir William Herschel in 1781 A.D., and the earth was looked upon as receiving light from the planets instead of being considered a planet itself. The seven-branched candlestick was looked upon as especially holy, and it was forbidden to make copies of it for general purposes. The fourth chapter of Zechariah, part of which is referred to above, gives a symbolic meaning to the seven-branched candlestick which is very appropriate to the Chapter work. How fitting it is that this candlestick, the symbol of the spirit of the Lord and the light of His countenance shining upon us, while His eyes behold and encourage us in the noble and glorious work of fitting ourselves as living stones for the spiritual building which is to be our eternal dwelling place, should have a place in the ceremonies of the Most Excellent Degree, the degree which symbolizes the completion of that work and the dedication of the Temple to the service of the only true and living God.

842. **CAPSTONE.** See *Corner Stone, No. 989; also No. 797G.* The topmost stone in a building. To put it in place is notice to the world that the building is completed. The ceremonies attending the placing of the capstone are therefore public and carried on with great rejoicing. This is the event that is commemorated in the Degree of Most Excellent Master.

843. **CAPTAIN, Josh. 5:14, c. of the LORD's host.**

2 Chr. 13:12, God himself is our c.

Heb. 2:10, c. of their salvation.

Rev. 19:18, eat the flesh of c.

844. **CAPTAIN OF THE GUARD.** See No. 1467.

845. **CAPTIVE.** There were four captivities of the Jews: the Babylonian, Median, Grecian, and Roman; but by "the Captivity" the first is usually meant. See No. 134.

846. **CAPTIVITY of the Israelites, foretold, Lev. 26:33; Deut. 28:36.**

Of the ten tribes, foretold, Amos 6:7; 7:11; fulfilled, 2 Kin. 17; 1 Chr. 5:26.

Of Judah, foretold, Is. 39:6; Jer. 13:19; 20:4; 25:11; 32:28; fulfilled, 2 Kin. 25; 2 Chr. 36; Est. 2; Ps. 137; Jer. 39; 52; Dan. 1.

Return of the Israelites from, Ezra 1; 2; Neh. 2-7; Ps. 126.

Ps. 68:18; Eph. 4:8, led c. captive.

Rom. 7:23, into c. to law of sin.

2 Cor. 10:5, bringing into c. every thought.

847. **CARBUNCLE** [Heb. Nophek; Emerald of A. V.; αἰθραξ; Carbunculus], Ex. 28:17; Ezek. 28:13. The word so translated in the A. V.

should have been rendered emerald, and emerald by carbuncle. The mistake appears to have originated in the transposition of the two terms in the LXX version of the passage in Ezekiel. Nophek [a glowing red stone] αἰθραξ; not σιάφαδος. The term carbuncle, as understood by the ancients, included the ruby with several varieties of garnet. See No. 1733G.

848. **CARDINAL.** Cardinal is from the Latin "cardo" meaning "hinge," that on which something turns or depends. It is, therefore, something of fundamental importance. The cardinal points are the four principal points of the compass, north, east, south, and west. The cardinal virtues are Temperance, Fortitude, Prudence, and Justice.

849. **CARDINAL POINTS.**

A. **EAST.** The East has always been considered peculiarly sacred, probably because it is the place where the sun rises and light dawns.

1. The only river of Eden whose direction is given is Hiddekel (Tigris) (Gen. 2:14). "That is it which goeth toward the east of Assyria (margin 'eastward to Assyria')." "

2. Cain, after his exile, (Gen. 4:16) "dwelt in the land of Nod, on the east of Eden."

3. Both the Tabernacle and the Temple were situated due east and west as are our Masonic lodges. They are covered with a cloudy canopy (See *Covering of a Lodge, No. 1009B*) (Lev. 16:2; Lam. 3:44; Ps. 104:1-3).

4. The garden of Eden was placed in the east (Gen. 2:8) and the flaming sword was placed (Gen. 3:24) "at the east of the garden."

5. Moses, Aaron and his sons had the honored place (Num. 3:38) "before the tabernacle toward the east, even before the tabernacle of the congregation eastward." Later Judah, as the most important tribe, had this distinction.

6. Ezekiel's ideal temple faced the east (Ezek. 11:1, etc.). "The glory of the God of Israel came from the way of the east." (Ezek. 43:2).

7. The word so often translated "BRANCH" (Is. 4:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12) also means "east," "sunrising," etc., "dayspring" in Luke 1:78.

8. Matt. 24:27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.

9. Masonically we travel from the West to the East, that is, we emerge from darkness to light.

10. The Master's station is in the East, and to him the candidate goes for light.

11. In the Bible the East is the determining point of the compass. Sometimes the word translated "east" literally meaning "sunrising," sometimes "before," "in front of."

Job 23:8, "Behold, I go forward (east), but he is not there; and backward (west), but I cannot perceive him."

Job 23:9, "On the left (north) hand, where he doth work, but I cannot behold him: he hideth himself on the right (south) hand, that I cannot see him."

The words in parentheses above are the literal translations of the words preceding.

B. **NORTH.**

1. Masonically a place of darkness, because at the Temple the sun could not shine over the north wall.

2. In the Bible it was also a place of darkness because the countries to the north were then unknown, just as we used to call Africa the dark continent.

3. 1 Kin. 7:25. The molten sea "stood upon twelve oxen, three looking toward the north (hidden, gloomy, and unknown, used only of the north), and three looking toward the west (the sea), and three looking toward the south (Egypt), and three looking toward the east

(sunrise); and the sea was set above them, and all their hinder (west) parts were inward."

#### C. WEST.

1. Masonically, from the fact that it is the place of the setting sun, it symbolizes the end of our earthly life. Also, from the fact that the candidate enters from the West, he is said to emerge from darkness to light.

*Is. 59:19.* "So shall they fear the name of the LORD from the west (the setting sun), and his glory from the rising of the sun."

2. In the following passages also the Hebrew word translated "west" means "the setting sun": *1 Chr. 12:15; 2 Chr. 32:30; 33:14; Ps. 75:6; 103:12; 107:3; Is. 43:5; 45:6; 59:19; Dan. 8:5.*

But usually the Hebrew word used means "the sea."

#### D. SOUTH.

1. Masonically the south symbolizes life at its prime, since the sun is strongest when it is in the south. It is the time of refreshment after the morning's work. Therefore, the Station of the Junior Warden, who has charge of the Craft at that time, is in the South.

2. In the Bible there are two Hebrew words translated "south." One used seventeen times means "the right hand." This is the position of the south as we "face the East." The other word means "the desert" and is found ninety-eight times in the Old Testament. This is natural for the country south of Palestine is desert. (See *Ex. 26:35*.)

(See also *Num. 2:10; 10:6; Josh. 12:3; 13:4; Job 9:9; 39:26; Ps. 78:26; Song 4:16; Is. 43:6; Ezek. 20:46; 47:19; Zech. 6:6; 9:14; etc.*, where the word translated "south" means "the right hand" of one facing east.)

#### 850. CARDINAL VIRTUES. See No. 1802.

##### A. TEMPERANCE.

1. The early Masons called temperance "the guttural point" referring to the throat.
2. Temperance "teaches us to stand in awe of the Presence of God within us."
3. Efficiency is the measure of temperance: how much to eat, to drink, etc., to obtain physical efficiency.

*Eph. 5:18.* "Be not drunk with wine, . . . but be filled with the Spirit." The higher drives out the lower. Also, there is more difference in the quality of our pleasures than in the amount.

(See *Acts 24:25; Gal. 5:22, 23; 1 Cor. 9:25; 2 Pet. 1:5, 6; Tit. 1:7, 8; 2:2.*)

##### B. FORTITUDE.

1. Fortitude is the steady purpose of mind which enables us to endure life's trials, misfortunes, pains, and dangers. It is one of the four cardinal virtues.

2. Fortitude was "the pectoral point" because it is from the Latin "Pectus," breast.

(See *Mark 13:13; Matt. 24:13; 2 Thess. 1:4; Tim. 2:3, 10; 3:11; 4:3, 5; Heb. 6:15; 10:32; 11:27; 12:2, 3, 7, 20; 1 Pet. 2:19; Rom. 9:22; James 5:11.*)

**C. PRUDENCE.** Prudence was called "the manual sign" from "Manus," hand. (See *2 Chr. 2:12; Prov. 8:12; 12:16, 23; 15:16; 14:8, 15, 18; 15:5; 16:21; 18:15; 22:3; 27:12; Is. 3:2; 5:21; 10:13; 29:14; Jer. 49:7; Hos. 14:9; Amos 5:13; Eph. 1:8.*)

##### D. JUSTICE.

1. This virtue is associated with the plumb. A just man is also upright. Only as a Mason is just and upright can he build a spiritual building in which God may dwell.

2. Justice is the "pedal point," referring to "pedes," the feet. When the feet are planted on principle there should be no shifting.

(See *Lev. 19:35, 36; Deut. 25:15; 16:18, 20; 32:4; 2 Sam. 23:3; Ps. 82:3; Jer. 31:23.*)

3. Justice and judgment are combined in the

following passages: *Gen. 18:19; 2 Sam. 8:15; 1 Kin. 10:9; 1 Chr. 18:14; 2 Chr. 9:8; Job 36:17; 37:23; Ps. 89:14; 119:121; Prov. 1:3; 21:3; Eccles. 5:8; Is. 9:7; 56:1; Jer. 22:15; 23:5; Ezek. 45:9.*

#### 850.5 CARETAKER OF THE SANCTUARY. See No. 22486.

851. CARPENTERS. See Nos. 553B, C, 2129.

Vision of four, *Zech. 1:20.*

Sent to David by Hiram, *2 Sam. 5:11.*

Carpenter's Son, Christ reproached as, *Matt. 13:55; Mark 6:3.*

852. CARVING. See No. 553D.

#### 853. CASSIA.

A. TWO HEBREW WORDS are thus translated. The first, kiddah (*Ex. 30:24*), has been supposed to represent Cinnamomum cassia, of India, which formed part of the merchandise of Tyre (*Ezek. 27:19*). The inner bark of the twigs and stem of the tree yield the aromatic spice. The other, ketziyah, referred to in *Ps. 45:8*, was also a spice-bearing tree.

B. A CORRUPTION of acacia and sometimes confused with it. However, the two are different: the acacia was a sacred plant, the cassia was not. The former has a Masonic symbolism, the latter none.

C. THE CASSIA is the aromatic bark of a tree; the acacia ("shittah" in the Bible) is frequently mentioned in connection with the Temple and its furniture.

854. CATECHISM [Babel] interpreted. See No. 64682, 3.

855. CAVES of refuge, *1 Sam. 13:6; Heb. 11:33.*

Prophets concealed in, by Obadiah, *1 Kin. 18:4.*

Elijah lodges in, *1 Kin. 19:9.*

Caves were anciently used for dwellings (*Gen. 19:30*); for concealment (*Josh. 10:16*); burial places (*Gen. 23:17, 19; 49:29; John 11:38*); etc. See *Coffin, No. 948.*

856. CEASE, *Deut. 15:11*, poor never c. out of land.

*Job 3:17*, wicked c. from troubling.

*Ps. 37:8*, c. from anger.

*Ps. 46:9*, he maketh wars to c.

*Prov. 19:27*, c. to hear the instruction.

*Prov. 23:4*, c. from thine own wisdom.

*Eccles. 12:3*, grinders c., because few.

*Is. 1:16*, c. to do evil.

*Acts 20:31*, I c. not to warn.

*1 Cor. 13:8*, tongues, they shall c.

*1 Thes. 5:17*, pray without c.

*1 Pet. 4:1*, hath c. from sin.

#### 857. CECROPS. See No. 517A.

858. CEDAR [Heb. ezez]. Especially applied to the Cedrus libani, Cedar of Lebanon, but the cedar wood found in the wilderness and used in the purification of lepers (*Lev. 14:4-6*), was not this tree but some other fragrant conifer.

Temple built of, *1 Kin. 5:6; 6:15.*

Behemoth compared to, *Job 40:17.*

*2 Sam. 7:2*, I dwell in a house of c.

*2 Kin. 14:9*, thistle sent to c.

*Ps. 92:12*, grow like a c. in Lebanon.

#### 859. CEDARS OF LEB'ANON.

*A. Judg. 9:15; Pa. 92:12; 104:16; 148:9; Song of Sol. 5:15; Is. 2:13; Ezek. 17:3.*

B. THE CEDAR is a symbol of eternity because its substance never decays nor rots. Therefore the Ark was made of cedar. The Cedars of Lebanon are frequently mentioned in the Bible in connection with the Temples of Solomon and Zerubbabel. Smith's Bible Dictionary thus describes the place where they grew:

C. THE GROVE of trees known as the Cedars of Lebanon consists of about four hundred trees, standing quite alone in a depression of the mountain with no trees near, about six thousand four hundred feet above the sea, and three thousand

below the summit. About eleven or twelve are very large and old, twenty-five large, fifty of middle size, and more than three hundred younger and smaller ones. The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form, and do not send out wide lateral branches. In 1550 there were twenty-eight old trees, in 1739 Pococke counted fifteen, but the number of trunks makes the operation of counting uncertain. They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Maronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones."

860. CEDRON. Same as *Kedron*, No. 1810.

861. CELESTIAL, 1 *Cor.* 15:40, there are c. bodies.

862. CEMENT. See Nos. 797G, 1010F, 2041, 2114.

863. CENSER, a small portable dish in which, coals from the altar having been placed, the incense was burned.

Of brass, *Lev.* 10:1; 16:12.

Of gold, 1 *Kin.* 7:50; *Heb.* 9:4; *Rev.* 8:3.

Of Korah, reserved for holy use, *Num.* 16: 1-36.

A censer is part of the furniture of a Royal Arch Chapter and has the same symbolism as the pot of incense in the Third Degree.

(See *Num.* 4:14; 16:6, 17, 18, 37, 38, 39, 46; 2 *Chr.* 4:22; 26:19; *Ezek.* 8:11; *Rev.* 8:5.)

864. CENTURION [the commander of a hundred men], servant of, healed, *Matt.* 8:5; *Luke* 7: 27:54; *Mark* 15:39; *Luke* 23:47.

Cornelius, *Acts* 10:1.

In charge of Paul, *Acts* 27:43.

865. CÉ'PHAS [rock or stone]. (Peter) a stone, *John* 1:42; 1 *Cor.* 1:12; 3:22; 9:5; 15:5; *Gal.* 2:9.

Used in Masonry in alluding to the Stone of Foundation (See No. 2910).

866. CERASTES. See No. 129C.

867. CEREMONIES. See No. 988E.

A. A CEREMONY is a formal act with a religious significance. It may or may not take place in public.

B. CEREMONIES are the forms used to impress the lessons of Freemasonry on the mind of both candidate and Mason (See *Num.* 9:3.)

C. CEREMONIES are to Freemasonry as clothing to the human body, both a covering and an adornment.

D. BUILDER'S. See No. 807.

E. SECRET. See *Secrecy*, No. 2678.

868. CERTAIN, *Ex.* 3:12, c. I will be with thee. *Luke* 23:47, c. this was a righteous man.

1 *Cor.* 4:11, no c. dwellingplace.

1 *Tim.* 6:7, it is c. we can carry nothing.

*Heb.* 10:27, a c. looking for of judgment.

869. CERTAINTY, *Josh.* 23:13, know for a c. that the LORD.

*Acts* 22:30, would have known the c.

870. CERTIFY, 2 *Sam.* 15:28; *Ezra* 4:16; 5:10; 7:24; *Gal.* 1:11.

871. CHALCEDONY [χαλκηδών; Chalcedonius]. Supposed to refer figuratively to a green variety of chalcedony, found at Chalcedon.

Foundation of the Holy City, *Rev.* 21:19.

See No. 1733H.

872. CHÂL-DE'ANS.

A. THE TERM Chaldeans is used in two senses: as a nation and as a class of magicians.

B. ASA PEOPLE they were Semites who forced themselves into Babylon from the south and occupied the whole seacoast of South Babylonia. They were politically active and finally became

the rulers of the country, the father of Nebuchadnezzar being the first Chaldean king of Babylonia and Nebuchadnezzar the most powerful.

C. THE PRIESTLY CASTE of the Chaldeans became the ruling power in politics and also became famous as magicians. From this fact a society of magicians were called Chaldeans, somewhat as wandering fortune-tellers are called gypsies.

D. THE ASSERTION that Masonry is an offshoot of the Chaldeans has no foundation other than the fact that both claim to be in search of light. The Chaldeans claimed to have it; Masons are in search of it. Masonry has no knowledge not open to the world at large, but it does have a peculiar method of instruction.

E. THE CHALDEANS as a warlike people are mentioned in *Job* 1:17; 2 *Kin.* 24:2; 25:4; *Jer.* 37-39.

F. AS MAGICIANS, *Dan.* 2:4, 24.

G. PROPHESES about, *Is.* 23:13; 43:14; 47:1; 48:14; *Hab.* 1:6.

873. CHALK, CHARCOAL, CLAY.

A. CHALK represents "freedom" because at the slightest touch the particles are free to follow.

B. CHARCOAL represents "fergency" because the heat of a charcoal fire is intense.

C. CLAY represents "zeal" because it is very devoted to the service of man.

There is no mineral coal in Palestine. The words translated "coal" in the Bible literally mean "charcoal," "live ember," "black," etc., and were probably charcoal.

(See *Is.* 27:9; 2 *Sam.* 22:9, 13; *Job* 33:6; *Ps.* 51:12; 69:9; 119:139; *John* 8:32, 33, 36; 1 *Pet.* 2:16; *Rom.* 12:11; *James* 5:16.)

(See also 2 *Kin.* 10:16; 19:31; *Is.* 9:7; 37:32; 59:17; 63:15; *Ezek.* 5:13; *John* 2:17; *Rom.* 10:2; *Col.* 4:12, 13; *Acts* 18:25; 2 *Cor.* 7:7; 1 *Pet.* 1:22; 4:8; 2 *Pet.* 3:10, 12; etc.)

874. CHAMBER.

A. A CHAMBER is a private room where a person can be alone for purposes not public.

B. IN MASONRY there is a chamber of reflection where the candidate is left alone for serious meditation. It is only in silence and solitude that one can reflect deeply.

(See 1 *Kin.* 6:5; 2 *Kin.* 9:2, 3; 2 *Chr.* 31:11; *Neh.* 13:4, 5.)

2 *Kin.* 4:10, little c. on wall.

*Ps.* 19:5, as bridegroom coming out of c.

*Ps.* 104:3, beams of c. in the waters.

*Is.* 26:20, enter into thy c.

*Ezek.* 8:12, c. of imagery.

*Matt.* 24:26, in secret c.

*Acts* 9:37; 20:8, in upper c.

(See also *Gen.* 43:30; 2 *Sam.* 18:33; *Ezra* 8:29; *Neh.* 10:37-39; 12:44; *Procr.* 24:4; *Jer.* 22:13; *Ezek.* 21:14; 40:7-14; 41:6-26; 42:4-13; 44:19; 46:19.)

The word "closet" is also used in the same sense. (See *Matt.* 6:6.)

875. CHAMBER, MIDDLE. 1 *Kin.* 6:5-10.

"... The door for the middle chamber was in the right (south) side of the house; and they went up with winding stairs into the middle chamber..."

875.5. CHAMBER FOR MUSICIANS. See No. 2129G.

876. CHANCELLOR.

A. AN OFFICER in some Masonic bodies whose duties resemble those of a corresponding secretary.

B. THE WORD occurs only three times in the Bible and each time is applied to the same man. (See *Ezra* 4:8, 9, 17.)

877. CHAPTER. The uppermost part of a column or pillar between the shaft and the entablature. (See *Ex.* 36:38; 33:17, 19, 28;



1 Kin. 7:16-42; 2 Kin. 25:17; 2 Chr. 3:15; 4:12, 13; Jer. 52:22.)

878. CHARACTER BUILDING. See Nos. 572, 810, 1155, 1948, 2234W3, 2918C, 3031E.

879. CHARCOAL. See No. 1298; also Chalk, Charcoal, Clay, No. 873B.

880. CHARGE. See Nos. 2241, 2241F, G3.  
A. CHARGE of God to Moses and Aaron, Ex. 6:13.

Of Moses to Joshua, Deut. 31:7, 8.

Of David to Solomon, 1 Kin. 2:1; 1 Chr. 22:6.

Of Jehoshaphat to the judges, 2 Chr. 19:6-10.

Of Paul to the elders of Ephesus, Acts 20:17-

35.

Of Paul to Timothy, 1 Tim. 5:21; 2 Tim. 4.

Of Peter to the elders, 1 Pet. 5.

Job 1:22, nor c. God foolishly.

Ps. 91:11; Matt. 4:6; Luke 4:10, give angels c.

Acts 7:60, lay not sin to their c.

Rom. 8:33, who shall lay anything to c.?

1 Cor. 9:18, gospel without c.

1 Tim. 1:18, this c. I commit to thee.

1 Tim. 6:17, c. them that are rich.

(See also Gen. 26:5; Num. 9:23; 18:3, 4, 5, 8.)

B. IN MASONRY this word applies to an address to the candidate reciting the duties which becoming a Mason has imposed upon him. The Old Charges are copies of old manuscripts which were read to him in the olden time.

C. APPRENTICE. See Old Charges, No. 2241F2, M.

D. MASTER'S AND FELLOW'S. See Old Charges, No. 2241G3, M2, 3.

E. MASON'S. See Old Charges, No. 2241G3.

F. OLD MASONIC. See Old Charges, No. 2536C.

G. BOOK OF. See Old Charges, No. 761C1, 2241M.

881. CHARITY [love]. See No. 3198F.

Whether of God or man, cherished and practised, 1 Cor. 13.

Love to our neighbour, Matt. 22:39; Mark 12:33; Rom. 13:8-10; 1 Cor. 13; 1 Thess. 1:3; 3:6; 4:9; 1 Tim. 1:5; 4:12; 2 Tim. 3:10; Heb. 6:10; James 2:8; 1 Pet. 1:22; 1 John 2:10; 3:14; 4:11; Rev. 2:19.

Almsgiving, Prov. 19:17; Matt. 19:21; Luke 11:41; 12:33; 18:22; Acts 10:2, 4; 2 Cor. 9; 3 John 6.

Exhortations to, Lev. 19:18; Deut. 10:19; Matt. 5:44; Gal. 5:14; 6:10; Eph. 4:2; 1 John 3:23; 4:7, 21; 2 John 5.

Commended, 1 Cor. 8:1; 13; Gal. 5:6, 22; Eph. 3:17; 4:16; 5:2; Col. 3:14.

How to be manifested, Lev. 19:17; 25:35; 1s. 58:7; Matt. 18:16; 25:35; John 13:35; Rom. 12:15; 1 Cor. 12:26; Gal. 5:13; Eph. 4:32; 1 Thess. 5:14; Heb. 6:10; 1 Pet. 4:8; 1 John 3:10, 17.

Exemplified by Christ, John 13:34; 15:12; Eph. 5:2, 25; Rev. 1:5.

1 Cor. 8:1, c. edifieth.

1 Cor. 13:4, c. suffereth long.

Cor. 3:14, above all, put on c.

1 Tim. 1:5, end of commandment is c.

2 Tim. 2:22, follow faith, c.

1 Pet. 4:8, c. shall cover the multitude of sins.

2 Pet. 1:7, to brotherly kindness c.

Jude 12, spots in your feasts of c.

882. CHARLES MARTEL. See No. 2241J1.

883. CHARTER GIVEN. See No. 2241K5.

884. CHASTE, 2 Cor. 11:2, present you as c. virgin.

1 Pet. 3:2, your c. conversation.

885. CHASTITY. Masons have been charged to respect the chastity and not covet the female relatives of a brother "except in marriage." (See 1 Pet. 3:1, 2.)

886. CHECKERED FLOOR. See Mosaic Pavement, No. 2115A.

887. CHEER, Eccles. 11:9, thy heart a thee.

John 16:33; Acts 23:11, be of good c.

888. CHEERFUL, Prov. 15:13, merry heart maketh a c. countenance.

Zech. 9:17, corn shall make young men c.

Acts 24:10, more c. answer for myself.

2 Cor. 9:7, God loveth a c. giver.

889. CHEERFULNESS, Rom. 12:8, he that showeth mercy, with c.

890. CHÈR'UB. A place in Babylon, Ezra

2:59; Neh. 7:61. The word is the singular of

the well-known cherubim. See No. 2277.

891. CHÈR'U-BIM.

A. THE NAME given to certain symbolical figures frequently mentioned in the Bible. According to Jewish tradition they had the face of a human being, but perhaps Ezekiel is a better authority. He says (Ezek. 1:6) every one had four faces: that of a man, a lion, an ox, and an eagle (Ezek. 1:10; 41:18-20, 25).

B. IN GARDEN OF EDEN, Gen. 3:24.

For the mercy seat and the temple, Ex. 25:18; 37:7; 1 Kin. 6:23; 2 Chr. 3:10; Ps. 80:1; Eek. 41:18.

See No. 1259.

C. 1. The seraphim is the first order of the angelic hierarchy, the cherubim is the second. Cherubim is plural, of which the singular is cherub. The translation of the King James version of the Bible has the erroneous "cherubim" which has been corrected in the revision.

2. In the Old Testament the cherubim are referred to in several connections.

3. After the expulsion of Adam and Eve from the Garden of Eden they were appointed to guard the tree of life. (See Gen. 3:24 R.) (See Tiler's Sword, No. 3076A.)

D. UNFAITHFUL CHERUB. One does not seem to have been faithful, for we read:

Ezek. 28:13-16 R. "Thou was in Eden, the garden of God . . . Thou was anointed cherub that covereth and I set thee upon the holy mountain of God. . . Thou was perfect in thy ways. . . till unrighteousness was found in thee . . . therefore have I cast thee as profane out of the mountain of God."

E. TABERNACLE.

1. In the Tabernacle (Ex. 25:18-20; 37:7-9) there were two golden cherubim at each end of the mercy seat (Heb. 9:5). Figures of cherubim were on the walls (Ex. 26:1; 36:8) and the veil (Ex. 26:31; 36:35).

2. The ark rested under their wings (1 Kin. 8:6, 7; 2 Chr. 5:7, 8; Heb. 9:5).

F. SOLOMON'S TEMPLE. In Solomon's Temple two huge cherubim overlaid with gold stood in the Holy of Holies. Their outstretched wings overshadowed the ark (1 Kin. 6:23-32 R; 2 Chr. 3:10-13). They were emblematic of Jehovah's presence. Ps. 80:1 R: "Thou sittest above the cherubim."

G. 1. Figures of on the veil, 2 Chr. 3:14 on; the walls, 1 Kin. 6:29-35; 2 Chr. 3:7; on the lavers, 1 Kin. 7:29, 36.

2. In Ezekiel's vision, Ezek. 41:18-20, 25.

3. Symbolical and figurative, Ezek. 1:10; 10:1-22; 28:14, 16.

4. The "ox" of Ezek. 1 corresponds to the cherub of Ezek. 10. The same Hebrew word is used for both. (See also Rev. 4:6-8 R.)

H. HOLY OF HOLIES. In the Holy of Holies they guarded the ark and symbolized God's presence. In the first chapter of Ezekiel they are likened to four living creatures having the faces of a man, a lion, an ox, and an eagle. (See Ezek. 1:10, 14 R.)

892. CHÈS'ÈD. This word means "mercy"

and refers to an act of kindness performed in a certain Masonic degree. It was the name of an ancestor of the Chaldeans (*Gen. 22:22*).  
893. CHESTNUT TREE. The Hebrew word Armon thus translated in the A. V., occurs twice:

A. IN *Gen. 30:37*, where Jacob took and peeled some of its twigs; and

B. IN *Ezek. 31:8*, where is the fine description of the Cedar of Lebanon. The chestnut trees are said not to be like its branches.

C. IN BOTH places the R.V. translates plane trees which is the correct rendering.

894. CHETH, KING OF. See No. 1963.

895. CHIEF, *Matt. 20:27*, whosoever will be c. among you.

*Luke 22:26*, he that is c., as he that serveth. *Eph. 2:20*, Jesus Christ being c. corner stone.

896. CHIEF PRIESTS. These were (1) the high priest; (2) those who had held the office of high priest; (3) the seniors of the twenty-four courses (*1 Chr. 24*).

Consulted by Herod, *Matt. 2:4*.

Their persecution of Christ, *Matt. 16:21*; *Mark 14:1*; *15:31*; *John 7:32*.

897. CHIEFEST, *Song of Sol. 5:10*, c. among ten thousand.

*Mark 10:44*, be c., shall be servant.

*2 Cor. 11:5*, behind c. apostles.

898. CHISEL. See No. 5729b.

899. CHISLEV. See No. 1291D7, 2101J.

900. CHRIST.

A. LORD JESUS, *Matt. 1:21*; *Luke 2:11*; *John 1:41*; *4:42*; *Acts 11:17*; *13:23*; *15:11*; *16:31*; *20:21*; *Rom. 5:1*, *11*; *6:23*; *7:25*; *13:14*; *15:6*, *29*, *30*; *16:3*; *1 Cor. 1:2*, *3*, *7*, *10*; *5:4*; *Eph. 5:23*; *Phil. 3:20*; *1 Tim. 1:1*, *12*; *3:13*; *4:6*; *5:21*; *2 Tim. 1:10*; *Tit. 1:4*; *2:13*; *3:6*; *Philem. 3*, *5*, *6*, *25*; *Heb. 13:8*, *21*; *James 1:1*; *1 Pet. 1:3*; *2 Pet. 1:1*, *11*; *2:20*; *3:18*; *Jude 1*, *4*, *17*, *21*; *Rev. 22:21*.

B. SON OF GOD, *Matt. 2:15*; *3:17*; *4:3*, *6*; *Luke 1:32*, *35*; *3:22*; *4:3*, *9*, *41*; *John 1:34*; *3:16*, *18*; *5:22*, *23*; *6:69*; *13:3*; *16:27*, *30*; *17:1*; *19:7*; *Rom. 1:9*; *5:10*; *8:3*, *32*; *1 Cor. 1:9*; *Gal. 1:16*; *4:4*; *Col. 1:13*; *1 Thess. 1:10*; *Heb. 1:2*, *5*, *8*; *3:6*; *4:14*; *5:5*; *6:6*; *1 John 1:7*; *3:23*; *4:9*, *10*; *5:9*.

C. SON OF MAN, *Mark. 8:20*; *10:23*; *11:19*; *12:8*, *32*, *40*; *13:37*, *41*; *16:13*; *17:9*, *22*; *24:27*, *30*, *44*; *25:31*; *26:2*, *24*, *45*; *Mark 8:38*; *9:12*, *31*; *Luke 5:24*; *6:22*; *9:22*, *56*; *11:30*; *12:8*; *17:22*; *18:8*; *19:10*; *21:36*; *22:18*; *John 1:51*; *3:13*; *5:27*; *6:27*, *53*, *62*; *8:28*; *12:23*, *34*; *13:31*; *Acts 7:56*; *Rec. 1:13*.

D. PROPHET, *Deut. 18:15*; *Nah. 1:15*; *Luke 4:18*, *24*; *Acts 3:22*.

E. PRIEST, *Heb. 2:17*; *3:1*; *5:6*; *6:20*; *7:8*.

F. KING, *Matt. 2:2*; *21:5*; *25:34*; *John 1:49*; *18:36*; *Heb. 1:8*; *Rev. 1:5*; *11:15*; *17:14*; *19:16*.

G. LIFE AND WORK ON EARTH.

His miraculous conception and birth predicted, *Is. 7:14*; *11:1*; *Mic. 5:2*; *Luke 1:31*.

Accomplished at Bethlehem, *Matt. 1:18-25*; *Luke 2:6*.

Announced to shepherds by angels, *Luke 2:9-14*.

Wise men of the East do homage to, *Matt. 2:1*.

Circumcision of, and presentation in the temple, *Luke 2:21*.

Carried into Egypt, *Matt. 2:13*.

First public appearance (doctors in temple), *Luke 2:46*.

Baptized by John, *Matt. 3:13*; *Mark 1:9*; *Luke 3:21*; *John 1:32*; *3:24*. See No. 672C.

His temptation, *Matt. 4:1-11*; *Mark 1:12*, *13*; *Luke 4:1-13*.

Begins to preach and heal, *Matt. 4:12*; *Mark 1:14*; *Luke 4:15*, *16*.

His selection of disciples, *Matt. 4:18*; *Mark 1:16*; *Luke 4:31*; *5:10*; *John 1:38*.

His sermon on the mount, *Matt. 5:6*; *7*; *Luke 6:20-49*.

Cleanses the temple, *John 2:14*; *Ps. 69:9*.

His conversation with Nicodemus, *John 3*.

And with a woman of Samaria, *John 4*.

Refuses to be made king, *John 6:15*.

Taunted by his kinsmen, *John 7:3-5*.

Sufferings and death predicted, *Matt. 16:21*; *17:22*; *20:17*; *Mark 8:31*; *9:31*; *10:32*; *Luke 9:22*, *44*; *18:31*.

Transfiguration on the mount, *Matt. 17:1-13*; *Mark 9:2-13*; *Luke 9:28-36*.

The people's testimony, *Matt. 16:13-20*; *Mark 8:27-30*; *Luke 9:18-21*; *John 7:12*.

Message to John the Baptist, *Luke 7:22*.

Anointed at Simon the Pharisee's house, *Luke 7:36-50*.

Pays tribute at Capernaum, *Matt. 17:24-27*.

Inculcates humility on apostles, *Matt. 18:1-35*; *Mark 9:33-50*; *Luke 9:46-50*; *22:24-30*.

Goes into Judea, *Matt. 19:1*; *John 7:10*.

Teaches respecting divorce, *Matt. 19:13-12*; *Mark 10:2-12*; *Luke 16:18*.

Reproves Herod and Jerusalem, *Luke 13:32*, *34*.

Pardons woman taken in adultery, *John 8:1-11*.

Compares Martha and Mary, *Luke 10:38-42*.

Blesses little children, *Matt. 19:13-15*; *Mark 10:13-16*; *Luke 18:15-17*.

Zaccheus the publican called by, *Luke 19:2-10*.

Anointed by Mary at Bethany, *Matt. 26:6-13*; *Mark 14:3-9*; *John 12:3-8*.

Rides into Jerusalem, *Matt. 21:1-11*, *17*; *Mark 11:1-11*; *Luke 19:29-44*; *John 12:12-19*.

Drives money changers out of temple, *Matt. 21:12-16*; *Mark 11:12-19*; *Luke 19:45*, *46*.

Curses the barren fig tree, *Matt. 21:19-22*; *Mark 11:12-20*.

Greeks desire to see him, *John 12:20-22*.

His reply, *John 12:23-26*.

Glorified by the Father, *John 12:28*.

His reply to the chief priests, *Luke 20:3-8*.

His reply to the Pharisees, *Matt. 22:15-22*.

His reply to the Sadducees, *Mark 12:18-27*.

Chief priests conspire to kill, *Matt. 26:3-5*; *Mark 14:1-2*.

Covenant with Judas to betray, *Matt. 26:14-16*; *Mark 14:10-11*; *Luke 22:3-6*; *John 13:18*.

Gives directions for the passover, *Matt. 26:17-19*; *Mark 14:12-15*; *Luke 22:7-13*.

Foretells Peter's denial, *Matt. 26:31-35*; *Mark 14:27-31*; *Luke 22:31-38*; *John 13:36-38*.

Washes disciples' feet, *John 13:4-17*.

Comforts and exhorts his disciples, *John 14:15-31*.

Promises the Holy Spirit, *John 15:26-27*.

Prays for disciples, *John 17*.

Institutes the Lord's Supper, *Matt. 26:26-29*; *Mark 14:22-25*; *Luke 22:15-20* (*1 Cor. 11:23*).

His agony, *Matt. 26:30*, *36-46*; *Mark 14:32-42*; *Luke 22:39-46*; *John 18:1*, *4*.

Betrayed by Judas, *Matt. 26:47-56*; *Mark 14:43-52*; *Luke 22:47-53*; *John 18:2-12*.

Forbids use of sword, *Matt. 26:52*; *John 18:11*.

Deserted by disciples, *Matt. 26:31*, *56*.

Taken before Annas and Caiaphas, *Matt. 26:57-68*; *Mark 14:53-65*; *John 18:13-24*.

And Pilate and Herod, *Matt. 27:2*; *Mark 15:1*, *2*; *Luke 23:1-5*; *John 18:28-38*.

Acquitted by Pilate, *Matt. 27:15-26*; *Mark 15:6-15*; *Luke 23:13-25*; *John 18:38*; *19*.

Yet delivered to be crucified, *Matt. 27:26*; *Mark 15:15*; *Luke 23:24*; *John 19:16*.

His crucifixion, *Matt. 27:33-44; Mark 15:21-32; Luke 23:33-38; John 19:17-27.*  
 His legs not broken, *John 19:33.*  
 His side pierced, *John 19:34.*  
 His garments divided amongst soldiers, *Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24.*  
 Yields up the ghost, *Matt. 27:50; Mark 15:37; John 19:30.*  
 Acknowledged by centurion to be the Son of God, *Matt. 27:54; Mark 15:39; to be righteous, Luke 23:47.*  
 Buried by Joseph, *Matt. 27:57; Mark 15:42; Luke 23:50; John 19:38.*  
 The sepulchre sealed and watched, *Matt. 27:66.*  
 His resurrection, *Matt. 28; Mark 16; Luke 24; John 20:21.*  
 Appears first to Mary Magdalene, *Matt. 28:1; Mark 16:1; Luke 24:1; John 20:1;* to his disciples at various times, *Matt. 28:16; Mark 16:12; Luke 24:13, 26; John 20:21; 1 Cor. 15.*  
 Shews Thomas his hands and feet, *John 20:27.*  
 Charges Peter to feed his lambs, *John 21:15.*  
 Ascends into heaven, *Mark 16:19; Luke 24:51; Acts 1:9, 10.*  
 Appears after his ascension, to Stephen, *Acts 7:55.* To Paul, *Acts 9:4; 18:9; 22:6-11.* To John, *Rev. 1:13.*  
**H. HIS TEACHING.**  
 Preaches repentance at Galilee, *Matt. 4:17.*  
 Preaches at Nazareth, *Luke 4:16.*  
 The gospel of the kingdom, *Matt. 4:23; Mark 1:14.*  
 Testimony concerning John the Baptist, *Matt. 11:7; Luke 7:24; 20:4.*  
 Uphraids Chorazin, Bethsaida, Capernaum, *Matt. 11:20; Luke 10:13.*  
 Concerning his mission, *John 5:17; 7:16; 8:12; 10:12-23-36.*  
 On the bread of life, *John 6:26-35.*  
 Traditions of the elders, *Matt. 15:1; Mark 7:1-5.*  
 To Pharisees asking a sign, *Matt. 12:38; 16:1; Mark 8:11; Luke 11:16; 12:54; John 2:18.*  
 On humility, *John 13:14.*  
 Concerning the Scribes and Pharisees, *Matt. 23; Mark 12:38; Luke 11:37; 20:45.*  
 Prophecies the destruction of Jerusalem, and the last times, *Matt. 24; Mark 13; Luke 13:34; 17:20-37; 19:41; 21:5.*  
 His invitation to the weary and heavy laden, *Matt. 11:28.*  
 Concerning the Galileans killed by Pilate, *Luke 13:1.*  
 On sufferings for the Gospel's sake, *Luke 14:26 (Matt. 10:37).*  
 On marriage, *Matt. 19; Mark 10.*  
 On riches, *Matt. 19:16; Mark 10:17; Luke 12:13; 18:18.*  
 Paying tribute, *Matt. 22:15; Mark 12:13; Luke 20:20.*  
 The resurrection, *Matt. 22:23; Mark 12:18.*  
 The two great commandments, *Matt. 22:35; Mark 12:28.*  
 The son of David, *Matt. 22:41; Mark 12:35; Luke 20:41.*  
 The widow's mite, *Mark 12:41; Luke 21:1.*  
 On watchfulness, *Matt. 24:42; Mark 13:33; Luke 21:34-36; 12:35.*  
 The last judgment, *Matt. 25:31.*  
**I. SERMON ON THE MOUNT, Matt. 5; 6; 7.** (See *Luke 6:20-46*.)  
 Lord's prayer, *Matt. 6:9-13; Luke 11:2-4.*  
 Hearers and doers, *Matt. 7:24; Luke 6:46.*  
 Epistles to the seven churches in Asia, *Rev. 1:1-3.*  
**J. HIS DISCOURSES.**  
 On faith, the centurion's, *Matt. 8:8.*

To those who would follow him, *Matt. 8:18; Luke 9:23, 57.*  
 On fasting, *Matt. 9:14; Mark 2:18; Luke 5:27.*  
 On blasphemy, *Matt. 12:31; Mark 3:28; Luke 11:15.*  
 Who are his brethren, *Matt. 12:46; Mark 3:31; Luke 8:19.*  
**K. HIS PARABLES.** See No. 2286C.  
**L. HIS MIRACLES.** See No. 2087C.  
**M. HIS CHARACTER.**  
 Holy, *Luke 1:35; Acts 4:27; Rev. 3:7.*  
 Righteous, *Is. 53:11; Heb. 1:3.*  
 Good, *Matt. 19:16.*  
 Faithful, *Is. 11:5; 1 Thess. 5:24.*  
 True, *John 1:14; 7:18; 1 John 5:20.*  
 Just, *Zech. 9:9; John 5:30; Acts 22:14.*  
 Guileless, *Is. 53:9; 1 Pet. 2:22.*  
 Sinless, *John 8:46; 2 Cor. 5:21.*  
 Spotless, *1 Pet. 1:19.*  
 Harmless, *Heb. 7:26.*  
 Obedient to God the Father, *Ps. 40:8; John 4:34; 15:10.*  
 Subject to his parents, *Luke 2:51.*  
 Zealous, *Luke 2:49; John 2:17; 8:29.*  
 Meek, *Is. 53:7; Matt. 11:29.*  
 Lowly in heart, *Matt. 11:29.*  
 Merciful, *Heb. 2:17.*  
 Longsuffering, *1 Tim. 1:16.*  
 Compassionate, *Is. 40:11; Matt. 15:32; Luke 7:13; 19:41.*  
 Benevolent, *Matt. 4:23, 24; 9:35; Acts 10:33.*  
 Loving, *John 13:1; 15:13.*  
 Self-denying, *Matt. 8:20; 2 Cor. 8:9.*  
 Humble, *Luke 22:27; Phil. 2:8.*  
 Forgiving, *Luke 23:34.*  
**N. HIS COMPASSION.**  
 For the weary and heavy laden, *Matt. 11:28-30.*  
 Towards the afflicted, *Luke 7:13; John 11:33.*  
 Towards the diseased, *Matt. 14:14; Mark 1:41.*  
 For perishing sinners, *Matt. 9:36; Luke 19:41; John 3:16.*  
 Towards the tempted, *Heb. 2:18.*  
 Necessary to his priestly office, *Heb. 5:5-10.*  
 An encouragement to prayer, *Heb. 4:14, 16.*  
**O. HIS DIVINE NATURE.**  
 The eternal God and Creator, *John 1:1-3.*  
 Col. 1:16, 17; 2:9; *Heb. 1:2, 3.*  
 Equality with God, *John 5:17-23; 10:30, 38; 16:15; Phil. 2:6; 1 Thess. 3:11; 2 Thess. 2:8.*  
 Son of God. See No. 900B.  
 One with the Father, *John 12:45; 17:10.*  
 Sending the Spirit equally with the Father, *John 14:16; 15:26.*  
 Image of God and firstborn, *Col. 1:15; Heb. 1:3.*  
 The Lord of glory, *1 Cor. 2:8; James 2:1.*  
 The Lord of all, *Acts 10:36.*  
 Lord of the Sabbath, *Matt. 12:8.*  
 The Lord from heaven, *1 Cor. 15:47.*  
 King of kings and Lord of lords, *Rev. 19:16.*  
 The Judge of men, *Matt. 16:27; 25:31; 2 Cor. 5:10.*  
 The true Light, *Luke 1:78, 79; John 1:4, 9.*  
 The Way, *John 14:6; Heb. 10:19, 20.*  
 The Truth, *1 John 5:20; Rev. 3:7.*  
 The Life, *John 11:25; Col. 3:4; 1 John 5:11.*  
 Manifest in the flesh, *John 1:14; 1 Tim. 3:16.*  
 Head of the Church, *Eph. 1:22; John 7:46.*  
 Manifested in his works, *Luke 4:22; John 7:46.*  
 Manifested in his words, *Matt. 13:54; John 2:11; 5:21; 6:40.*  
 Acknowledged by his disciples, *Matt. 16:16; John 1:49; 20:28.*  
 Object of Divine worship, *Acts 7:59; Heb. 1:6; Rev. 5:12.*  
 His omnipresence, omnipotence, and omniscience, *Matt. 18:20; 23:20; John 3:13; 16:30; 21:17; Phil. 3:21; Col. 1:17; Heb. 1:8-10.*

The Mediator, *Gal. 3:19; Heb. 8:6; 12:24.*  
**P. HIS HUMAN NATURE.**  
 Born of a woman, *Matt. 1:18; Luke 1:31; Gal. 4:4.*  
 Partaking of our flesh and blood, *John 1:14; Heb. 2:14.*  
 Having a human soul, *Matt. 26:38; Luke 23:46; Acts 2:31.*  
 Increasing in wisdom and stature, *Luke 2:52.*  
 Feeling hunger, *Matt. 4:2; 21:18.*  
 Feeling thirst, *John 4:7; 19:28.*  
 Feeling weariness, *John 4:6.*  
 Sleeping, *Matt. 8:24; Mark 4:38.*  
 Weeping, *Luke 19:41; John 11:35.*  
 Man of Sorrows, *Is. 53:3, 4; Luke 22:44; John 11:33; 12:27.*  
 Enduring indignities, *Matt. 26:67; Luke 22:64; 23:11.*  
 Scourged, *Matt. 27:26; John 19:1.*  
 Nailed to the cross, *Luke 23:33; John 19:18.*  
 Buried, *Matt. 27:59, 60; Mark 15:46.*  
 Like us in all things, *Acts 3:22; Phil. 2:7, 8; Heb. 2:17; but without sin, John 8:46; 18:38; Heb. 4:15; 7:26, 28; 1 Pet. 2:22; 1 John 3:5.*  
 Asserted by men, *Mark 6:3; John 7:27; 19:5; Acts 2:22.*  
 Denied by antichrist, *1 John 4:3; 2 John 7.*  
 Evidenced by the senses, *John 20:27; 1 John 1:1, 2.*  
 Attested by himself, *Matt. 8:20; 16:13.*  
 Called Son of David, *Matt. 22:42; Mark 10:47; Acts 2:30; 13:23; Rom. 1:3.*  
 The seed of Abraham, *Gal. 3:16; Heb. 2:16.*  
 One Mediator, the man Christ Jesus, *1 Tim. 2:5; Heb. 2:17.*  
**Q. HIS DIFFERENT TITLES.**  
 Adam, the second, *1 Cor. 15:45.*  
 Advocate, *1 John 2:1.*  
 Alpha and Omega, *Rev. 1:8; 22:13.*  
 Amen, *Rev. 3:14.*  
 Apostle of our Profession, *Heb. 3:1.*  
 Author and Finisher of our faith, *Heb. 12:2.*  
 Beginning of the Creation of God, *Rev. 3:14.*  
 Blessed and only Potentate, *1 Tim. 6:15.*  
 Bread of Life, See No. 7731.  
 Captain of Salvation, *Heb. 2:10.*  
 Chief Corner Stone, *Eph. 2:20; 1 Pet. 2:6.*  
 Chief Shepherd, *1 Pet. 5:4.*  
 Dayspring, *Luke 1:78.*  
 Desire of all Nations, *Hag. 2:7.*  
 Emmanuel, *Is. 7:14; 8:8; Matt. 1:23.*  
 Everlasting Father, *Is. 9:6.*  
 Faithful Witness, *Rev. 1:5; 3:14.*  
 First and Last, *Rev. 1:17; 2:8.*  
 Good Shepherd, *John 10:14.*  
 Governor, *Matt. 2:6.*  
 Great High Priest, *Heb. 3:1; 4:14.*  
 Head of the Church, *Eph. 5:23; Col. 1:18.*  
 Heir of all Things, *Heb. 1:2.*  
 Holy One, *Mark 1:24; Acts 2:27.*  
 Horn of Salvation, *Luke 1:69.*  
 I Am, *John 8:58.* (See *Ex. 3:14.*)  
 Just One, *Acts 7:52.*  
 Lamb (of God), *John 1:29, 36; Rev. 5:6, 12; 13:8; 21:22; 22:3.*  
 Lion of Tribe of Judah, *Rev. 5:5.*  
 Lord God Almighty, *Rev. 15:3; 22:6.*  
 Messenger of the Covenant, *Mal. 3:1.*  
 Messiah, *Dan. 9:25; John 1:41.*  
 Morning Star, *Rev. 22:16.*  
 Prince of the Kings of the Earth, *Rev. 1:5.*  
 Prince of Life, *Acts 3:15.*  
 Prince of Peace, *Is. 9:6.*  
 Resurrection and Life, *John 11:25.*  
 Root of David, *Rev. 22:16.*  
 Saviour, *2 Pet. 2:20; 3:18.*  
 Shepherd and Bishop of souls, *1 Pet. 2:25.*  
 Son of the Blessed, *Mark 14:61.*  
 Son of the Highest, *Luke 1:32.*

Son of Righteousness, *Mal. 4:2.*  
 Wonderful, Counselor, Mighty God, *Is. 6:9.*  
 Word of God, *Rev. 19:13.*  
 Work of Life, *1 John 1:1.*  
**R. THE HEAD OF THE CHURCH.**  
 Declared by himself to be head of the corner, *Matt. 21:42.*  
 Declared by St. Paul, *Eph. 4:12, 15; 5:23.*  
 As such, has pre-eminence in all things, *1 Cor. 11:3; Eph. 1:22; Col. 1:18.*  
 Saints complete in, *Col. 2:10.*  
**S. TYPES OF.**  
 Aaron, *Ex. 28:1; Lev. 16:15; Heb. 4:15; 12:24.*  
 Abel, *Gen. 4:8-10; Heb. 12:24.*  
 Adam, *Rom. 5:14; 1 Cor. 15:45.*  
 David, *2 Sam. 8:15; Ps. 89:19; Ezek. 37:24; Ps. 29.*  
 Eliakim, *Is. 22:20-25.* (See *Rev. 3:7.*)  
 Isaac, *Gen. 22:2; Heb. 11:17.*  
 Jacob, *Gen. 28:28; John 11:42; Heb. 7:25.*  
 Jonah, *Jonah 1:17; Matt. 12:40.*  
 Joshua, *Josh. 1:5; 11:23; Acts 20:32; Heb. 4:8.*  
 Melchizedek, *Gen. 14:18, 20; Heb. 7:1.*  
 Moses, *Num. 12:7; Deut. 18:15; Acts 3:22; 7:37; Heb. 3:2.*  
 Noah, *Gen. 5:29; 2 Cor. 1:5.*  
 Solomon, *2 Sam. 7:12; Luke 1:32.*  
 Substitute, See No. 2933F.  
 Zorubabel, *Zech. 3:7, 9; Heb. 12:2, 3.*  
 The ark, *Gen. 7:16; Ex. 25:15; Ps. 40:8; Is. 42:6; 1 Pet. 3:20, 21.*  
 Jacob's ladder, *Gen. 28:12; John 1:51.*  
 Passover, *Ex. 12; 1 Cor. 5:7.*  
 Lamb, *Ex. 12:8; Is. 53:7; John 1:29; Acts 8:32; 1 Pet. 1:19; Rev. 5:6; 6:1; 7:9; 12:11; 13:8; 14:1; 15:3; 17:14; 19:7; 21:9; 22:1.*  
 Manna, *Ex. 16:11; John 6:32; Rev. 2:17.*  
 Rock, *Ex. 17:6; 1 Cor. 10:4.*  
 Firstfruits, *Ex. 22:29; 1 Cor. 15:20.*  
 Brazen altar, *Ex. 27:1, 2; Heb. 13:10.*  
 Laver, *Ex. 30:18; Zech. 13:1; Eph. 5:26.*  
 Burnt offering, *Lev. 1:2; Heb. 10:10.*  
 Peace offering, *Lev. 3; Eph. 2:14.*  
 Sin offering, *Lev. 4:2; Heb. 13:11.*  
 Atonement, sacrifices upon day of, *Lev. 16:15; Heb. 9:12.*  
 Scapular, *Lev. 16:20; Is. 53:6; Heb. 9:28.*  
 Brazen serpent, *Num. 21:9; John 3:14.*  
 Cities of refuge, *Num. 35:6; Heb. 6:18.*  
 Tabernacle, *Heb. 9:8, 11.*  
 Temple, *1 Kin. 6:1, 38; John 2:21.*  
 Veil, *Ex. 40:21; Heb. 10:20.*  
 Branch, *Is. 4:2; Jer. 23:5; Zech. 3:8.*  
 Matt. 16:16, thou art the C.  
 Matt. 23:5, many shall come, saying I am C.  
 Mark 2:4, because ye belong to C.  
 Luke 24:46, it behoved C. to suffer.  
 John 4:26, Messiah, which is called C.  
 John 6:69, we are sure that thou art that C.  
 Acts 8:5, preached C. to them.  
 Rom. 8:8, while yet sinners, C. died for us.  
 1 Cor. 1:24, C. the power of God.  
 1 Cor. 3:23, ye are C.'s, and C. is God's.  
 Gal. 3:13, C. hath redeemed us from.  
 Eph. 3:17, that C. may dwell in your hearts.  
 Eph. 3:14, C. shall give thee light.  
 Phil. 1:21, to me to live is C.  
 Phil. 3:8, that I may win C.  
 Heb. 13:8, C. the same, yesterday and today.  
 1 Pet. 1:11, the spirit of C. did signify.  
 1 John 2:22, denieth that Jesus is the C.  
 Rev. 20:4, they reigned with C. a thousand years.  
**T. CHRIST THE CORNER STONE,** *Eph. 2:19-22.* See No. 989H.  
**U. CHRIST'S KNOWN AND UNKNOWN NAME.** See *Lost Word, No. 1948X.*  
 901. CHRIST'S, false, warnings against, *Matt. 24:4, 5, 24; Mark 13:22.*

His crucifixion, *Matt. 27:33-44; Mark 15:21-32; Luke 23:33-38; John 19:17-27.*  
 His legs not broken, *John 19:33.*  
 His side pierced, *John 19:34.*  
 His garments divided amongst soldiers, *Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24.*  
 Yields up the ghost, *Matt. 27:50; Mark 15:37; John 19:30.*  
 Acknowledged by centurion to be the Son of God, *Matt. 27:54; Mark 15:39; to be righteous, Luke 23:47.*  
 Buried by Joseph, *Matt. 27:57; Mark 15:42; Luke 23:50; John 19:38.*  
 The sepulchre sealed and watched, *Matt. 27:66.*  
 His resurrection, *Matt. 28; Mark 16; Luke 24; John 20:21.*  
 Appears first to Mary Magdalene, *Matt. 28:1; Mark 16:1; Luke 24:1; John 20:1;* to his disciples at various times, *Matt. 28:16; Mark 16:12; Luke 24:13, 26; John 20:21; 1 Cor. 15.*  
 Shews Thomas his hands and feet, *John 20:27.*  
 Charges Peter to feed his lambs, *John 21:15.*  
 Ascends into heaven, *Mark 16:19; Luke 24:51; Acts 1:9, 10.*  
 Appears after his ascension, to Stephen, *Acts 7:55.* To Paul, *Acts 9:4; 18:9; 22:6-11.* To John, *Rev. 1:13.*  
**H. HIS TEACHING.**  
 Preaches repentance at Galilee, *Matt. 4:17.*  
 Preaches at Nazareth, *Luke 4:16.*  
 The gospel of the kingdom, *Matt. 4:23; Mark 1:14.*  
 Testimony concerning John the Baptist, *Matt. 11:7; Luke 7:24; 20:4.*  
 Uphraids Chorazin, Bethsaida, Capernaum, *Matt. 11:20; Luke 10:13.*  
 Concerning his mission, *John 5:17; 7:16; 8:12; 10:12-23-36.*  
 On the bread of life, *John 6:26-35.*  
 Traditions of the elders, *Matt. 15:1; Mark 7:1-5.*  
 To Pharisees asking a sign, *Matt. 12:38; 16:1; Mark 8:11; Luke 11:16; 12:54; John 2:18.*  
 On humility, *John 13:14.*  
 Concerning the Scribes and Pharisees, *Matt. 23; Mark 12:38; Luke 11:37; 20:45.*  
 Prophecies the destruction of Jerusalem, and the last times, *Matt. 24; Mark 13; Luke 13:34; 17:20-37; 19:41; 21:5.*  
 His invitation to the weary and heavy laden, *Matt. 11:28.*  
 Concerning the Galileans killed by Pilate, *Luke 13:1.*  
 On sufferings for the Gospel's sake, *Luke 14:26 (Matt. 10:37).*  
 On marriage, *Matt. 19; Mark 10.*  
 On riches, *Matt. 19:16; Mark 10:17; Luke 12:13; 18:18.*  
 Paying tribute, *Matt. 22:15; Mark 12:13; Luke 20:20.*  
 The resurrection, *Matt. 22:23; Mark 12:18.*  
 The two great commandments, *Matt. 22:35; Mark 12:28.*  
 The son of David, *Matt. 22:41; Mark 12:35; Luke 20:41.*  
 The widow's mite, *Mark 12:41; Luke 21:1.*  
 On watchfulness, *Matt. 24:42; Mark 13:33; Luke 21:34-36; 12:35.*  
 The last judgment, *Matt. 25:31.*  
**I. SERMON ON THE MOUNT, Matt. 5; 6; 7.** (See *Luke 6:20-46*.)  
 Lord's prayer, *Matt. 6:9-13; Luke 11:2-4.*  
 Hearers and doers, *Matt. 7:24; Luke 6:46.*  
 Epistles to the seven churches in Asia, *Rev. 1:1-3.*  
**J. HIS DISCOURSES.**  
 On faith, the centurion's, *Matt. 8:8.*

To those who would follow him, *Matt. 8:18; Luke 9:23, 57.*  
 On fasting, *Matt. 9:14; Mark 2:18; Luke 5:27.*  
 On blasphemy, *Matt. 12:31; Mark 3:28; Luke 11:25.*  
 Who are his brethren, *Matt. 12:46; Mark 3:31; Luke 8:19.*  
**K. HIS PARABLES.** See No. 2286C.  
**L. HIS MIRACLES.** See No. 2087C.  
**M. HIS CHARACTER.**  
 Holy, *Luke 1:35; Acts 4:27; Rev. 3:7.*  
 Righteous, *Is. 53:11; Heb. 1:3.*  
 Good, *Matt. 19:16.*  
 Faithful, *Is. 11:5; 1 Thess. 5:24.*  
 True, *John 1:14; 7:18; 1 John 5:20.*  
 Just, *Zech. 9:9; John 5:30; Acts 22:14.*  
 Guileless, *Is. 53:9; 1 Pet. 2:22.*  
 Sinless, *John 8:46; 2 Cor. 5:21.*  
 Spotless, *1 Pet. 1:19.*  
 Harmless, *Heb. 7:26.*  
 Obedient to God the Father, *Ps. 40:8; John 4:34; 15:10.*  
 Subject to his parents, *Luke 2:51.*  
 Zealous, *Luke 2:49; John 2:17; 8:29.*  
 Meek, *Is. 53:7; Matt. 11:29.*  
 Lowly in heart, *Matt. 11:29.*  
 Merciful, *Heb. 2:17.*  
 Longsuffering, *1 Tim. 1:16.*  
 Compassionate, *Is. 40:11; Matt. 15:32; Luke 7:13; 19:41.*  
 Benevolent, *Matt. 4:23, 24; 9:35; Acts 10:33.*  
 Loving, *John 13:1; 15:13.*  
 Self-denying, *Matt. 8:20; 2 Cor. 8:9.*  
 Humble, *Luke 22:27; Phil. 2:8.*  
 Forgiving, *Luke 23:34.*  
**N. HIS COMPASSION.**  
 For the weary and heavy laden, *Matt. 11:28-30.*  
 Towards the afflicted, *Luke 7:13; John 11:33.*  
 Towards the diseased, *Matt. 14:14; Mark 1:41.*  
 For perishing sinners, *Matt. 9:36; Luke 19:41; John 3:16.*  
 Towards the tempted, *Heb. 2:18.*  
 Necessary to his priestly office, *Heb. 5:3-10.*  
 An encouragement to prayer, *Heb. 4:14, 16.*  
**O. HIS DIVINE NATURE.**  
 The eternal God and Creator, *John 1:1-3; Col. 1:16, 17; 2:9; Heb. 1:2, 3.*  
 Equality with God, *John 5:17-23; 10:30, 38; 16:15; Phil. 2:6; 1 Thess. 3:11; 2 Thess. 2:8.*  
 Son of God. See No. 900B.  
 One with the Father, *John 12:45; 17:10.*  
 Sending the Spirit equally with the Father, *John 14:16; 15:26.*  
 Image of God and firstborn, *Col. 1:15; Heb. 1:3.*  
 The Lord of glory, *1 Cor. 2:8; James 2:1.*  
 The Lord of all, *Acts 10:36.*  
 Lord of the Sabbath, *Matt. 12:8.*  
 The Lord from heaven, *1 Cor. 15:47.*  
 King of kings and Lord of lords, *Rev. 19:16.*  
 The Judge of men, *Matt. 16:27; 25:31; 2 Cor. 5:10.*  
 The true Light, *Luke 1:78, 79; John 1:4, 9.*  
 The Way, *John 14:6; Heb. 10:19, 20.*  
 The Truth, *1 John 5:20; Rev. 3:7.*  
 The Life, *John 11:25; Col. 3:4; 1 John 5:11.*  
 Manifest in the flesh, *John 1:14; 1 Tim. 3:16.*  
 Head of the Church, *Eph. 1:22; John 7:46.*  
 Manifested in his works, *Luke 4:22; John 7:46.*  
 Manifested in his words, *Matt. 13:54; John 2:11; 5:21; 6:40.*  
 Acknowledged by his disciples, *Matt. 16:16; John 1:49; 20:28.*  
 Object of Divine worship, *Acts 7:59; Heb. 1:6; Rev. 5:12.*  
 His omnipresence, omnipotence, and omniscience, *Matt. 18:20; 23:20; John 3:13; 16:30; 21:17; Phil. 3:21; Col. 1:17; Heb. 1:8-10.*

The Mediator, *Gal. 3:19; Heb. 8:6; 12:24.*  
**P. HIS HUMAN NATURE.**  
 Born of a woman, *Matt. 1:18; Luke 1:31; Gal. 4:4.*  
 Partaking of our flesh and blood, *John 1:14; Heb. 2:14.*  
 Having a human soul, *Matt. 26:38; Luke 23:46; Acts 2:31.*  
 Increasing in wisdom and stature, *Luke 2:52.*  
 Feeling hunger, *Matt. 4:2; 21:18.*  
 Feeling thirst, *John 4:7; 19:28.*  
 Feeling weariness, *John 4:6.*  
 Sleeping, *Matt. 8:24; Mark 4:38.*  
 Weeping, *Luke 19:41; John 11:35.*  
 Man of Sorrows, *Is. 53:3, 4; Luke 22:44; John 11:33; 12:27.*  
 Enduring indignities, *Matt. 26:67; Luke 22:64; 23:11.*  
 Scourged, *Matt. 27:26; John 19:1.*  
 Nailed to the cross, *Luke 23:33; John 19:18.*  
 Buried, *Matt. 27:59, 60; Mark 15:46.*  
 Like us in all things, *Acts 3:22; Phil. 2:7, 8; Heb. 2:17; but without sin, John 8:46; 18:38; Heb. 4:15; 7:26, 28; 1 Pet. 2:22; 1 John 3:5.*  
 Asserted by men, *Mark 6:3; John 7:27; 19:5; Acts 2:22.*  
 Denied by antichrist, *1 John 4:3; 2 John 7.*  
 Evidenced by the senses, *John 20:27; 1 John 1:1, 2.*  
 Attested by himself, *Matt. 8:20; 16:13.*  
 Called Son of David, *Matt. 22:42; Mark 10:47; Acts 2:30; 13:23; Rom. 1:3.*  
 The seed of Abraham, *Gal. 3:16; Heb. 2:16.*  
 One Mediator, the man Christ Jesus, *1 Tim. 2:5; Heb. 2:17.*  
**Q. HIS DIFFERENT TITLES.**  
 Adam, the second, *1 Cor. 15:45.*  
 Advocate, *1 John 2:1.*  
 Alpha and Omega, *Rev. 1:8; 22:13.*  
 Amen, *Rev. 3:14.*  
 Apostle of our Profession, *Heb. 3:1.*  
 Author and Finisher of our faith, *Heb. 12:2.*  
 Beginning of the Creation of God, *Rev. 3:14.*  
 Blessed and only Potentate, *1 Tim. 6:15.*  
 Bread of Life, See No. 7731.  
 Captain of Salvation, *Heb. 2:10.*  
 Chief Corner Stone, *Eph. 2:20; 1 Pet. 2:6.*  
 Chief Shepherd, *1 Pet. 5:4.*  
 Dayspring, *Luke 1:78.*  
 Desire of all Nations, *Hag. 2:7.*  
 Emmanuel, *Is. 7:14; 8:8; Matt. 1:23.*  
 Everlasting Father, *Is. 9:6.*  
 Faithful Witness, *Rev. 1:5; 3:14.*  
 First and Last, *Rev. 1:17; 2:8.*  
 Good Shepherd, *John 10:14.*  
 Governor, *Matt. 2:6.*  
 Great High Priest, *Heb. 3:1; 4:14.*  
 Head of the Church, *Eph. 5:23; Col. 1:18.*  
 Heir of all Things, *Heb. 1:2.*  
 Holy One, *Mark 1:24; Acts 2:27.*  
 Horn of Salvation, *Luke 1:69.*  
 I Am, *John 8:58.* (See *Ex. 3:14*.)  
 Just One, *Acts 7:52.*  
 Lamb (of God), *John 1:29, 36; Rev. 5:6, 12; 13:8; 21:22; 22:3.*  
 Lion of Tribe of Judah, *Rev. 5:5.*  
 Lord God Almighty, *Rev. 15:3; 22:6.*  
 Messenger of the Covenant, *Mal. 3:1.*  
 Messiah, *Dan. 9:25; John 1:41.*  
 Morning Star, *Rev. 22:16.*  
 Prince of the Kings of the Earth, *Rev. 1:5.*  
 Prince of Life, *Acts 3:15.*  
 Prince of Peace, *Is. 9:6.*  
 Resurrection and Life, *John 11:25.*  
 Root of David, *Rev. 22:16.*  
 Saviour, *2 Pet. 2:20; 3:18.*  
 Shepherd and Bishop of souls, *1 Pet. 2:25.*  
 Son of the Blessed, *Mark 14:61.*  
 Son of the Highest, *Luke 1:32.*

Son of Righteousness, *Mal. 4:2.*  
 Wonderful, Counselor, Mighty God, *Is. 6:9.*  
 Word of God, *Rev. 19:13.*  
 Work of Life, *1 John 1:1.*  
**R. THE HEAD OF THE CHURCH.**  
 Declared by himself to be head of the corner, *Matt. 21:42.*  
 Declared by St. Paul, *Eph. 4:12, 15; 5:23.*  
 As such, has pre-eminence in all things, *1 Cor. 11:3; Eph. 1:22; Col. 1:18.*  
 Saints complete in, *Col. 2:10.*  
**S. TYPES OF.**  
 Aaron, *Ex. 28:1; Lev. 16:15; Heb. 4:15; 12:24.*  
 Abel, *Gen. 4:8-10; Heb. 12:24.*  
 Adam, *Rom. 5:14; 1 Cor. 15:45.*  
 David, *2 Sam. 8:15; Ps. 89:19; Ezek. 37:24; First. 2:9.*  
 Eliakim, *Is. 22:20-25.* (See *Rev. 3:7*.)  
 Isaac, *Gen. 22:2; Heb. 11:17.*  
 Jacob, *Gen. 22:28; John 11:42; Heb. 7:25.*  
 Jonah, *Jonah 1:17; Matt. 12:40.*  
 Joshua, *Josh. 1:5; 11:23; Acts 20:32; Heb. 4:8.*  
 Melchizedek, *Gen. 14:18, 20; Heb. 7:1.*  
 Moses, *Num. 12:7; Deut. 18:15; Acts 3:22; 7:37; Heb. 3:2.*  
 Noah, *Gen. 5:29; 2 Cor. 1:5.*  
 Solomon, *2 Sam. 7:12; Luke 1:32.*  
 Substitute, See No. 2933F.  
 Zorubabel, *Zech. 3:7, 9; Heb. 12:2, 3.*  
 The ark, *Gen. 7:16; Ex. 25:15; Ps. 40:8; Is. 42:6; 1 Pet. 3:20, 21.*  
 Jacob's ladder, *Gen. 28:12; John 1:51.*  
 Passover, *Ex. 12; 1 Cor. 5:7.*  
 Lamb, *Ex. 12:8; Is. 53:7; John 1:29; Acts 8:32; 1 Pet. 1:19; Rev. 5:6; 6:1; 7:9; 12:11; 13:8; 14:1; 15:3; 17:14; 19:7; 21:9; 22:1.*  
 Manna, *Ex. 16:11; John 6:32; Rev. 2:17.*  
 Rock, *Ex. 17:6; 1 Cor. 10:4.*  
 Firstfruits, *Ex. 22:29; 1 Cor. 15:20.*  
 Brazen altar, *Ex. 27:1, 2; Heb. 13:10.*  
 Laver, *Ex. 30:18; Zech. 13:1; Eph. 5:26.*  
 Peace offering, *Lev. 1:2; Heb. 10:10.*  
 Sin offering, *Lev. 4:2; Heb. 13:11.*  
 Atonement, sacrifices upon day of, *Lev. 16:15; Heb. 9:12.*  
 Scapular, *Lev. 16:20; Is. 53:6; Heb. 9:28.*  
 Brazen serpent, *Num. 21:9; John 3:14.*  
 Cities of refuge, *Num. 35:6; Heb. 6:18.*  
 Tabernacle, *Heb. 9:8, 11.*  
 Temple, *1 Kin. 6:1, 38; John 2:21.*  
 Veil, *Ex. 40:21; Heb. 10:20.*  
 Branch, *Is. 4:2; Jer. 23:5; Zech. 3:8.*  
*Matt. 16:16, thou art the C.*  
*Matt. 23:5, many shall come, saying I am C.*  
*Mark 14:41, because ye belong to C.*  
*Luke 24:46, it behoved C. to suffer.*  
*John 4:26, Messiah, which is called C.*  
*John 6:69, we are sure that thou art that C.*  
*Acts 8:5, preached C. to them.*  
*Rom. 5:8, while yet sinners, C. died for us.*  
*1 Cor. 1:24, C. the power of God.*  
*1 Cor. 3:23, ye are C.'s, and C. is God's.*  
*Gal. 3:13, C. hath redeemed us from.*  
*Eph. 3:17, that C. may dwell in your hearts.*  
*Eph. 3:14, C. shall give thee light.*  
*Phil. 1:21, to me to live is C.*  
*Phil. 3:8, that I may win C.*  
*Heb. 13:8, C. the same, yesterday and today.*  
*1 Pet. 1:11, the spirit of C. did signify.*  
*1 John 2:22, denieth that Jesus is the C.*  
*Rev. 20:4, they reigned with C. a thousand years.*  
**T. CHRIST THE CORNER STONE,** *Eph. 2:19-22.* See No. 989H.  
**U. CHRIST'S KNOWN AND UNKNOWN NAME.** See *Lost Word, No. 1948X.*  
 901. CHRIST'S, false, warnings against, *Matt. 24:4, 5, 24; Mark 13:22.*

902. CHRISTIAN. See Nos. 200F, 394E.

*Acts* 26:28, almost persuaded me to be a C.

1 *Pct.* 4:16, if any suffer as a C.

903. CHRISTIANS, disciples first called, at Antioch, *Acts* 11:26.

904. CHRONICLES, BOOKS OF.

A. NAME. In Hebrew manuscripts the books are regarded as one. The present division into two books is adopted from the LXX and Vulgate. The Hebrew title, "Acts of the days," is a general term indicating the historical character of the work. In the LXX (and similarly in the Vulgate) the books are called Paraleipomena, "things omitted," since the translators viewed the Chronicles as a supplement to the other historical books.

B. AUTHOR. According to Jewish tradition Ezra was the author; but this seems inconsistent with the genealogy in *1 Chr.* 3:19-21 (see below). The work may have been written by a Levite connected with the musical services of the second Temple, as the writer takes a great interest in all that appertains to the Temple and public worship, especially as regards the Levitical singers and the musical part of the service, but is probably of a comparatively late date.

C. OBJECT. The author's object appears to be, not merely to write a supplement to the already existing historical books, but to compose an independent work, from a Levitical and religious standpoint. He omitted much that was not connected with the object in view, such as the period of the Judges, and the history of Saul, and that of the northern kingdom, which is only related in so far as it is connected with that of the southern.

D. CONTENTS. The two books may be divided into four parts: (1) *1 Chr.* 1-10 contains an outline of the history from Adam to David, mainly consisting of genealogical lists; (2) *1 Chr.* 11-31, the reign of David; (3) *2 Chr.* 1-9, the reign of Solomon; (4) *2 Chr.* 10-36, the history of the southern kingdom down to the Babylonian captivity.

905. CHRYSOLITE [Heb. Pitdah; *τοπάζιον*; Topaz of A. V., Topazius], *Ex.* 28:17; *Ezek.* 28:13; *Rev.* 21:20. The chrysolite of the ancients was called topaz and vice versa, and so they are rendered in the A. V. and R. V. Chrysolite, a precious variety of Peridot, furnishes a rather soft gem of various shades of olive green. See Nos. 1733I, 2418.

906. CHRYSOPRASE [*φρυσόπρασος*; Chrysoprasus], *Rev.* 21:20. It may be doubted whether this should be identified with the beautiful lustrous leek-green variety of chalcidonic quartz now called chrysoprase. Pliny classed it with the beryls. It never has, however, the transparency of the beryl, nor does it occur as a crystal. It is sometimes found in large masses. See No. 1733J.

907. CHURCH of God, *Acts* 20:28; *1 Cor.* 1:2; *10:32*; *11:22*; *16:9*; *Gal.* 1:13; *1 Tim.* 3:5.

Foundation of, *Matt.* 16:18; *Col.* 1:18.

Increase of, *Acts* 2:47; *14:23*.

Authority of, *Matt.* 18:17; *1 Cor.* 5:4.

Teaching of, *Acts* 11:26; *1 Cor.* 12:28; *14:4*, 5.

Persecuted, *Acts* 8:3; *12:1*; *Gal.* 1:13; *Phil.* 3:6.

Saluted, *Acts* 18:22; *Rom.* 16:5; *1 Cor.* 16:19.

Loved of Christ, *Eph.* 5:25, 29.

*Matt.* 16:18, on this rock I will build my c.

*Matt.* 18:17, tell it to the c.

*Acts* 2:47, Lord added to c. daily.

*Acts* 7:38, the c. in the wilderness.

*Acts* 14:23, ordained elders in every c.

*Acts* 16:5, c. established in faith.

*Acts* 19:37, robbers of c.

*Acts* 20:28, feed the c. of God.

*Rom.* 16:5; *1 Cor.* 16:19; *Phil.* 2, c. in house.

*Eph.* 1:22, head over all things to c.

*Eph.* 5:25, as Christ loved the c.

*Col.* 1:18, head of the body the c.

*Heb.* 12:23, the c. of the firstborn.

908. CHURCH AND STATE. See *Elements of Consecration*, Nos. 2354W, XI, 3.

909. CHURCHMEN AND SECRECY. See *Secrecy*, No. 2678D.

910. CHURCHES, the seven, in Asia, *Rev.* 1:4, 11, 20; 2:7, 11, 17, 29; 3:6, 13, 22.

911. CIPHERS. See No. 2785G.

912. CIRCLE. See No. 1231.

A. THE CIRCLE is a geometric figure whose every point is equally distant from the center and has neither beginning nor end. It is therefore Masonically a symbol of the universe and eternity.

B. IN AN OLD ENGLISH MASONIC LECTURE it was said: "The circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy."

C. EMERSON said: "It is the highest emblem in the cipher of the world. Our life is an apprenticeship to the truth that around every circle another can be drawn. The life of a man is a self-evolving circle, which from a ring imperceptibly small [point] rushes on all sides outwards to new and larger circles, and that without end. The only sin is limitation. The natural world may be conceived of as a system of concentric circles."

D. THE WORD "circle" is found only once in the Bible. "It is he that sitteth upon the circle of the earth." (*Is.* 40:22.)

E. THE POINT WITHIN A CIRCLE.

1. We are told that the point represents an individual brother, the circle the boundary line of his duty to God and man.

2. Go out alone on some dark but starry night, look up, and you will realize as never before the importance of this Masonic symbol. As you view the starry canopy above you, with no one near to distract your attention, you may well recall the words of the Psalmist (*Psa.* 19:1). "The heavens declare the glory of God; and the firmament sheweth his handiwork."

3. You will indeed find yourself a point within a circle, a soul alone with his God—a God who is everywhere around him. Such an experience should teach that you have duties to your fellow man as well as to your God.

4. There is a universe of which you are the center, but all around you are brethren with whom you are closely associated for mutual assistance as well as companionship.

913. CIRCUIT.

A. IT USED to be a custom in some Masonic lodges at the installation of a Master for the Craft to march around the room before the new Master, saluting him as they passed. (See *Job* 22:14; *1 Sam.* 7:16; *Pa.* 19:6; *Eccles.* 1:6.)

B. THE MODERN MASON is more familiar with the "Rite of Circumambulation."

914. CIRCUMAMBULATION [walking around]. See No. 912B.

A. APPARENTLY in walking around the altar no destination is reached, but there is a real lesson in this rite. Each circuit of the altar, symbolically, brings us to a higher level than we were on before.

B. IT THEREFORE represents progress. The sun in each day's circuit finds the world different than it was the day before, and each circuit of the altar symbolizes progress in Masonry.

C. IN GREECE circumambulation was called "moving from the right to the left," following

the sun in its course from the east to west by way of the south.

**D. MASONRY** started in the east and traveled west.

**E. LEARNING** and civilization "dawned" in the east and has been traveling west. A new dawn is appearing in the east, as the light continues to travel west.

**F. IN MAKING THE CIRCUIT** the altar is always on the right.

(See *Ps. 19:6; 26:6; 133; Amos 7:7, 8; Eccles. 12:1-7; Josh. 6:11, 14, 15.*)

**915. CIRCUMSPECT, Ex. 23:13, in all things, be c.**

*Eph. 5:15*, see that ye walk c.  
**916. CIRCUMSPECTION, Ex. 23:13; Eph. 5:15.** See *Silence and Circumspection, No. 2785.*  
**917. CISTERN, 2 Kin. 18:31; Is. 36:16**, drink every one of his c.

*Eccles. 12:6*, wheel broken at the c.  
*Jer. 2:13*, hewed out c., broken c.

**918. CITIES.**

**A. WHAT TO BE SPARED, Deut. 20:10.**

What to be destroyed, *Deut. 20:16.*

Of refuge, *Num. 35:6; Deut. 19; Josh. 20. Gen. 4:17*, Cain builded a c.

*Num. 35:6*, c. of refuge.

*2 Sam. 19:37*, I may die in mine own c.

*Ps. 46:4*, make glad c. of God.

*Ps. 107:4*, found no c. to dwell in.

*Ps. 127:1*, except Lord keep c.

*Prov. 8:3*, wisdom crieth in c.

*Prov. 16:32*, than he that taketh a c.

*Eccles. 9:14*, a little c., and few men.

*Is. 22:2*, a tumultuous c., a joyous c.

*Is. 26:1*, we have a stong c.

*Is. 33:20*, c. of our solemnities.

*Zech. 8:3*, a c. of truth.

*Matt. 5:14*, c. set on a hill.

*Matt. 21:10*, all the c. was moved.

*Matt. 23:34*, persecute them from c. to c.

*Luke 10:8*, into whatsoever c. ye enter.

*Luke 19:41*, he beheld c. and wept.

*Acts 8:8*, great joy in that c.

*Heb. 11:10*, a c. that hath foundations.

*Heb. 12:22*, the c. of living God.

*Heb. 13:14*, no continuing c.

*Rev. 3:12*, name of the c. of my God.

*Rev. 20:9*, compassed beloved c.

**B. TREASURE.** See *No. 3105.*

**C. AARONITES.** See *No. 2B.*

**919. CITY.**

**A. CITY OF DEPOSIT.** See *The Lost Word, No. 1948T.2A.*

**B. CITY OF THE GREAT KING.** A name for Jerusalem. (See *Ps. 48:2; Matt. 5:34, 35.*) This passage in Matthew must be interpreted in the light of the fact that oaths were taken by both God and Christ. Christ is referring to the ideal society in which yea, nay are as strong as any oath. When more is required it is because of evil in the world.

**C. CITY WITH FOUNDATIONS.** See *Abraham, No. 71B.*

**920. CIVIL HEAD.** See *Oil, No. 2234Y.*

**921. CLAD, 1 Kin. 11:29; Is. 59:17.**

**922. CLAD, NEITHER NAKED NOR.**

**A. IN FREEMASONRY** being neither naked nor clad symbolizes that worldly wealth or honors do not give any distinction in this Order. It is only the internal qualifications of a man that Masonry regards. (See *Matt. 23:27, 28; Eph. 3:16.*)

**B. IN THE BIBLE** nakedness symbolizes sin, destitution, etc.; clothing righteousness, protection, etc. (See *Is. 20:4; Rev. 3:17; Ex. 20:26; Job 29:14.*)

**923. CLASPED HANDS.** See *Hands, No. 1463D.*

**924. CLAY.** See *Chalk, Charcoal, and Clay, No. 873.*

**A. THERE** are several Hebrew words translated "clay" in the Bible.

**B. IN 1 Kin. 7:46; 2 Chr. 4:17**, the clay used by Hiram Abif to make the pillars and vessels for the Temple means "compact" soil.

In *Jer. 43:9*, it is something resembling cement.

In *Job 4:19; 10:9; 13:12; 27:16; 38:14; Is. 29:16; 45:9; 64:8; Jer. 18:4, 6*, it is water and earth.

In *Ps. 40:2; Is. 41:25; Nah. 3:14*, it is miry clay.

In *Hab. 2:6*, it is something pledged or pawned.

In *Dan. 2:33, 34, 35, 41, 42, 43, 45*, it is a clod.  
**C. THE CLAY** used by Hiram is a very fine clay found, according to Rob Morris, only in the clay ground between Succoth and Zeredatha.

**D. THE BIBLE** uses clay figuratively to represent "the flesh" made of the dust of the ground.

**925. CLAY GROUND.** See *No. 2354Y1.* The clay ground between Succoth and Zarthan was very tenacious and fitted for the purpose of making molds for casting brass. (See *1 Kin. 7:46; 2 Chr. 4:17.*)

**926. CLAY, PILLARS CAST IN.** See *No. 2353.*

**927. CLEAN.**

**A. 2 Kin. 5:12**, wash and be c.

*Job 14:4*, c. thing out of an unclean?

*Job 15:15*, heavens not c. in his sight.

*Ps. 19:9*, fear of the LORD is c.

*Ps. 24:4*, he that hath c. hands.

*Ps. 51:10*, create in me c. heart.

*Ps. 77:8*, is his mercy c. gone for ever?

*Prov. 16:2*, ways c. in his own eyes.

*Is. 1:16*, wash you, make you c.

*Is. 52:11*, be c. that bear vessels of the LORD.

*Ezek. 36:25*, then will I sprinkle c. water on you.

*Matt. 8:2; Mark 1:40; Luke 5:12*, thou canst make me c.

*Matt. 23:25; Luke 11:39*, make c. the outside.

*Luke 11:41*, all things c. unto you.

*John 13:11*, ye are not all c.

*John 16:3*, c. through the word.

*Acts 18:6*, I am c.

*Rev. 19:8*, arrayed in fine linen c. and white.

**B. CLEAN HANDS.** Clean hands are a symbol of purity; therefore, the washing of hands is an outward sign of an inner cleansing. It has this meaning in the Masonic degrees in which it is practiced. (See *Job 9:30, 31; 17:9; Ps. 24:3-5; 26:6; Deut. 21:6; Matt. 27:24.*)

**928. CLEANSER, OIL A.** See *Oil, No. 2234L.*

**929. CLEAR, Gen. 44:16**, how shall we c. ourselves?

*Ex. 34:7*, by no means c. the guilty.

*2 Sam. 23:4*, c. shining after rain.

*Job 11:17*, thine age be c. than noonday.

*Ps. 51:4*, c. when thou judgest.

*Song of Sol. 6:10*, c. as the sun.

*Zech. 14:6*, light shall not be c.

*Matt. 7:5; Luke 6:42*, see c. to pull out mote.

*Mark 5:25*, saw every man c.

*Rom. 1:20*, things from creation c. seen.

*2 Cor. 7:11*, approved yourselves to be c.

*Rev. 21:11; 22:1*, c. as crystal.

**930. CLEAVE.** This word is used in two opposite senses in Freemasonry, "to adhere" and "to separate." (See *Ps. 74:15; 137:5, 6; Lev. 1:17.*)

**931. CLEFT OF THE ROCK.** The "Cleft (or Clift) of the Rock" is used in the Bible to designate a hiding place, usually to escape punishment, but sometimes for legitimate protection. (See *Deut. 14:6; Is. 2:21; 57:5; Obad. 3, 4; Jer. 49:16; Song of Sol. 2:14; Mic. 1:4; Ex. 33:22.*)

**932. CLEMANTHA.** See *No. 1626D2.*

933. CLÈM'ÈNT, Epistles to. See No. 448C5b, c.

934. CLODS, Job 21:33, c. of valley be sweet. *Is. 28:24*, ploughman break the c. *Joel 1:17*, seed rotten under c.

935. CLODS OF THE VALLEY. A symbol of death and the grave. The Hebrew word for "valley" means "deep," "hidden from sight." (See *Job 12:22; 21:13, 14, 26, 33; Is. 14:4-11*.) (See also *Job 3:22; 10:19; 17:1; 21:32; Ps. 88:5, 11; 90:9, 10; Eccles. 9:10*; etc.)

936. CLOSE. *Num. 16:33*, earth c. upon them. *Is. 29:10*, Lord hath c. your eyes. *Prov. 18:24*, friend sticketh c. than a brother. *Luke 9:36*, they kept it c.

937. CLOSET. See *Chamber, No. 874*.

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*Ps. 65:13*, pasture c. with flocks. *Ps. 93:1*, LORD is c. with majesty. *Ps. 132:9*, priests be c. with righteousness. *Ps. 132:16*, c. with salvation. *Ps. 132:18*, enemies will I c. with shame. *Prov. 31:21*, household c. with scarlet. *Is. 50:3*, c. heavens with blackness. *Is. 61:10*, c. with garments of salvation. *Matt. 6:30; Luke 12:28*, c. grass of the field. *Matt. 11:8; Luke 7:25*, a man c. in soft raiment? *Matt. 25:36*, 43, naked, and ye c. me. *Mark 1:6*, c. with camel's hair. *Mark 5:15; Luke 8:35*, c., and in right mind. *Mark 15:17*, c. Jesus with purple. *Luke 16:19*, c. in purple and fine linen. *2 Cor. 5:2*, desiring to be c. upon. *1 Pet. 5:5*, be c. with humility. *Rev. 3:18*, that thou mayest be c. *Rev. 7:9*, c. with white robes, and palms. *Rev. 19:13*, c. with a vesture dipped in blood.

939. CLOTHES, *Gen. 44:13; Josh. 7:6; Est. 4:1; Mark 14:63*, rent his c. *Deut. 29:5; Neh. 9:21*, c. not waxen old. *Matt. 24:18*, not return to take c. *Mark 5:28*, if I touch but his c. *Luke 2:7*, in swaddling c. *Luke 19:36*, spread c. in the way. *Luke 24:12; John 20:5*, linen c. laid. *John 11:44*, bound with grave-c. *Acts 7:58*, laid down c. at Saul's feet. *Acts 22:23*, cried out, and cast off c.

940. CLOTHING. See *Apron, No. 476*.

A. THE FIRST CLOTHING. *Gen. 3:7, 21*. Rending, a mark of grief, *Gen. 37:29, 34; Num. 14:6; Judg. 11:35; Acts 14:14*. Laws concerning washing, *Ex. 19:10; Lev. 11:26; Num. 19:7*. *Job 31:19*, perish for want of c. *Ps. 45:13*, c. of wrought gold. *Prov. 31:22*, c. is silk and purple. *Is. 59:17*, garments of vengeance for c. *Matt. 7:15*, in sheep's c. *Matt. 11:8*, wear soft c. are in kings' houses. *Mark 12:38*, love to go in long c. *Acts 10:30*, a man in bright c. *James 2:3*, to him that weareth gay c. *B. Ps. 35:26*, "Let them be clothed with shame." (*Ps. 109:18, 29*.) *Ps. 65:13*, "The pastures are clothed with flocks." *Ps. 132:9*, "Let thy priests be clothed with righteousness." *Is. 61:10*, "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." *1 Pet. 5:5*, "Be clothed with humility." (See also *Is. 59:17; Ezek. 7:27*; etc.)

The apron of Paul healed the sick (*Acts 19:12*).

C. THE FIRST CLOTHING worn by man was an apron (*Gen. 3:7*). It was used to cover his nose, but we also wear it as a protection from the weather, and for adornment.

Because of his sin man was told: *Gen. 3:19*, "In the sweat of thy face shalt thou eat bread."

Therefore, he must labor and he now wears aprons to prevent soiling his garments.

D. THE LAMBSKIN See No. 1842. Adam and Eve made for themselves aprons of fig leaves, but God made for them "coats of skins and clothed them" (*Gen. 3:21*). The speculative Mason wears a lambskin apron because the lamb has in all ages been deemed an emblem of innocence.

E. MASONIC. The operative Mason wears aprons to protect his clothing and the speculative Mason wears it to remind him that he should protect himself from the sin of the world. It is to him both an emblem of innocence and the badge of a Mason. It is his personal property to be worn as long as he lives.

F. SYMBOLIC CLOTHING IN THE BIBLE. *2 Chr. 6:41*, "Let thy priests, O LORD God, be clothed with salvation." *Job 8:22*, "They that hate thee shall be clothed with shame." *Job 29:14*, "I put on righteousness and it clothed me: my judgment was as a robe and a diadem." *Job 39:19*, "Hast thou clothed his neck with thunder?"

941. CLOUD. See *Pillars, No. 2354L, O*. Pillar of children of Israel guided by, *Ex. 13:21; 14:19; Neh. 9:19; Ps. 78:14; 105:39; 1 Cor. 10:1*. Appearance of the Lord in, *Ex. 24:15; 24:16; Lev. 16:2; Num. 11:25; 12:5; 1 Kin. 8:10; Ezek. 10:4; Matt. 17:5; Luke 21:27; Rev. 14:14*. *Gen. 9:13*, I set my bow in the c. *Ex. 13:21; 14:24; Neh. 9:19*, pillar of c. *1 Kin. 18:44*, a little c. *Ps. 36:5*, faithfulness reacheth to c. *Ps. 97:2*, c. and darkness round about him. *Ps. 104:3*, maketh c. his chariot. *Prov. 3:20*, c. drop down dew. *Eccles. 12:2*, nor c. return after rain. *Is. 5:6*, the c. that they rain not. *Is. 44:22*, blotted out as thick c. *Is. 60:8*, fly as a c. *Dan. 7:13; Luke 21:27*, son of man with c. *Hos. 6:4; 13:3*, goodness an morning c. *Matt. 17:5; Mark 9:7; Luke 9:34*, c. over-shadowed. *Matt. 24:30; 26:64; Mark 13:26; 14:62*, in c. with power. *1 Cor. 10:1*, fathers under c. *1 Thess. 4:17*, caught up in c. *2 Pet. 2:17*, c. carried with tempest. *Jude 12*, c. without water. *Rev. 1:7*, he cometh with c.

942. CLOUDY. A. *Ex. 33:9*, c. pillar descended. *Ps. 99:7*, spake in the c. pillar. *Ezek. 90:3*, near a c. day. B. A MASONIC TERM used to report that the ballot is not clear and that the candidate has been rejected. C. MACKKEY claims that the proper term is "foul," but if so, "cloudy" seems to have replaced it in practical use. D. THE WORD is usually used in connection with the cloudy pillar in which God spoke to Moses and the people (*Ex. 33:9, 10; Neh. 9:15; Ps. 99:7*).

E. IN EZEKIEL "cloudy" symbolizes an unfavorable decision: *Ezek. 30:3*, "For the day is near, even the day of the LORD is near, a cloudy day." *Ezek. 34:12*, "As a shepherd seeketh out his flock . . . so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." 943. CLOUDY CANOPY. See Nos. 1009, 1839B.

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945. COBRA. See No. 129B.

946. COCK. Hen. Domestic poultry are not mentioned in the Old Testament, but were well and universally known in our Lord's time. The "fattened fowl" that were daily supplied to King Solomon's table may have been geese, domesticated so as to secure the needed supply. *Matt. 26:34; Mark 14:30; Luke 22:34*, c. crow, deny me. *Mark 13:35*, cometh at c. crowing.

947. COCKATRICE. See No. 129E.

948. COFFIN. A. THE COFFIN in Freemasonry used to be found on old tracing boards and is still a part of Masonic symbolism. B. THERE is only one reference to a coffin in the Bible, but it is very significant. The Book of Genesis is the book of beginnings. It begins with the Creation and ends with a coffin. See No. 1405J. (See *Gen. 1:1-3, 27; 50:26*.) C. HERE we see a parallel between Biblical and Masonic symbolism. Man was created in the image of God; he sinned and was sentenced to death; but he has the promise of a resurrection. D. IN JOSEPH'S final hours, while he and his people were living in the darkness of Egypt, he charged them to take his bones with them when (not if) they returned to their own country. In the meantime "he was put in a coffin in Egypt." See No. 1405J. E. MASONRY brings the candidate from darkness to light, but this light is only partial. He does not find the Word, but he has faith that he will find it and the last symbol he sees in the lodge is a coffin.

949. COLLAR. *Judg. 8:26; Job 30:18*.

950. COLLEGE. A. AN ASSEMBLAGE of the College is the term used for the regular convocation of the subordinate bodies of the Society of Rosierucians. This is a society resembling Masonry in many respects and some branches of it require its members to be Masons. B. IN THE BIBLE the term is applied to an outer wall to Jerusalem. (See *2 Kin. 22:14; 2 Chr. 34:22*.) C. IN ROMAN JURISPRUDENCE a "Collegium" or "College" was a body of persons united together for a common purpose. Some writers think Masonry is an offshoot of the "Roman Colleges of Artificers."

951. COLORS (pretex, semblance). *Acts 27:30*, under c. as though they would. *Gen. 37:3*, coat of many c.

*Prov. 25:31*, giveth his c. in the cup. *Is. 51:11*, stone with fair c.

952. COLORS OF HEAVEN. See No. 747H.

953. COLORS OF MASONRY. See No. 744A1, 76.

A. COLOR, in Freemasonry, always has a symbolic meaning which corresponds with the Biblical meaning. The Masonic colors are blue (*No. 747*), purple (*No. 2478*), red (*No. 2514*), white (*No. 3276*), black (*No. 733*), green (*No. 1458*), yellow (*No. 3298*), and violet (*No. 3187*) (see under each color). B. THERE is not a complete agreement among authorities as to the meaning of colors, but there is a surprising correspondence.

954. COLOSSIANS, EPISTLE TO. A. POSITION. This Epistle, written at Rome during Paul's imprisonment, occupies an intermediate position between Ephesians and Philemon. The letters of the Ephesians and the Colossians were both entrusted to Tychicus, and they have a great deal of common material. Those to the Colossians and to Philemon mention almost exactly the same group of persons. B. DATE. This was probably A.D. 63, shortly before the martyrdom of the Apostle.

C. THE CHURCH OF COLOSSAE. Colossae had been a great city, but it had very much declined and was now the smallest of the three neighbour cities in the valley of the Lycus; for Laodicea and Hierapolis were still prosperous. It was the most insignificant of the churches which have been honored by receiving a letter from Saint Paul, and it is scarcely mentioned in later times. Neither in this Epistle nor in the Acts is there any evidence that the Apostle ever visited the Colossians. He has "heard of their faith" (*1:4, 6, 9*) and implies that they "have not seen His face in the flesh" (*2:1*). D. THEME. "Christ is all, and in all," is the main theme of the Epistle, which is written with less finish than most of Saint Paul's letters, but with all his characteristic force. After the customary Salutation and Thanksgiving (*1:1-9*) he protests his intense interest in the Colossians (*1:9-29*), which leads on to Warning against Errors (*2:1-4*), and Exhortation to Christian duties (*3:5-4:6*). Personal Explanations and Salutations bring the letter to a close (*4:7-18*).

955. COLUMN. A. A COLUMN is a round pillar which supports and adorns a building. The principal officers of a lodge are called columns because they support the lodge structure. As such, they are called Wisdom, Strength, and Beauty, and each has a column at his station to represent him. B. THE WORSHIPFUL MASTER. The Master's column is the Ionic which requires great judgment and skill in its construction and represents the Pillar of Wisdom. C. THE SENIOR WARDEN. The Senior Warden's column is the Doric because of its robust solidity and massive grandeur, combined with harmonious simplicity, and represents the Pillar of Strength. D. THE JUNIOR WARDEN. The Junior Warden's column is the Corinthian, since it is the richest of the Orders of Architecture and represents the Pillar of Beauty. See *Orders of Architecture, No. 511B*. E. READ. *Ex. 28:32, 37; 27:10-12, 14-17; 35:11, 17; 36:36, 38; 38:10-17, 19, 28; 39:35, 40; 40:18; Num. 3:36, 37; 4:31, 32*; referring to the pillars of the Tabernacle. *1 Kin. 7:15-22, 41, 42; 2 Chr. 3:15-17; 4:12, 13*; pillars of the Temple.

956. COLUMN, BROKEN. See No. 796.

957. COMMON IDEA. See No. 1086B2.

958. COMMUNICATION. Communication is the technical term for a lodge meeting. To

933. CLÈM'ÈNT, Epistles to. See No. 448C5b, c.

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B. IN THE BIBLE the term is applied to an outer wall to Jerusalem. (See 2 Kin. 22:14; 2 Chr. 34:22.)

C. IN ROMAN JURISPRUDENCE a "Collegium" or "College" was a body of persons united together for a common purpose. Some writers think Masonry is an offshoot of the "Roman Colleges of Artificers."

951. COLORS (pretax, semblance). Acts 27:30, under c. as though they would. Gen. 37:3, coat of many c.

952. COLORS OF HEAVEN. See No. 747H.

953. COLORS OF MASONRY. See No. 747A1, 76.

A. COLOR, in Freemasonry, always has a symbolic meaning which corresponds with the Biblical meaning. The Masonic colors are blue (No. 747), purple (No. 2478), red (No. 2514), white (No. 3276), black (No. 733), green (No. 1458), yellow (No. 3298), and violet (No. 3187) (see under each color). B. THERE is not a complete agreement among authorities as to the meaning of colors, but there is a surprising correspondence. 954. COLOSSIANS. This Epistle, written at Rome during Paul's imprisonment, occupies an intermediate position between Ephesians and Philimon. The letters of the Ephesians and the Colossians were both entrusted to Tychicus, and they have a great deal of common material. Those to the Colossians and to Philemon mention almost exactly the same group of persons. B. DATE. This was probably A.D. 63, shortly before the martyrdom of the Apostle. C. THE CHURCH OF COLOSSAE. Colossae had been a great city, but it had very much declined and was now the smallest of the three neighbour cities in the valley of the Lycus; for Laodicea and Hierapolis were still prosperous. It was the most insignificant of the churches which have been honored by receiving a letter from Saint Paul, and it is scarcely mentioned in later times. Neither in this Epistle nor in the Acts is there any evidence that the Apostle ever visited the Colossians. He has "heard of their faith" (1:4, 6, 9) and implies that they "have not seen His face in the flesh" (2:1). D. THEME. "Christ is all, and in all," is the main theme of the Epistle, which is written with less finish than most of Saint Paul's letters, but with all his characteristic force. After the customary Salutation and Thankgiving (1:1-9) he protests his intense interest in the Colossians (1:9-29), which leads on to Warning against Errors (2:1-4), and Exhortation to Christian duties (3:5-4:6). Personal Explanations and Salutations bring the letter to a close (4:7-18).

955. COLUMN. A. A COLUMN is a round pillar which supports and adorns a building. The principal officers of a lodge are called columns because they support the lodge structure. As such, they are called Wisdom, Strength, and Beauty, and each has a column at his station to represent him. B. THE WORSHIPFUL MASTER. The Master's column is the Ionic which requires great judgment and skill in its construction and represents the Pillar of Wisdom. C. THE SENIOR WARDEN. The Senior Warden's column is the Doric because of its robust solidity and massive grandeur, combined with harmonious simplicity, and represents the Pillar of Strength. D. THE JUNIOR WARDEN. The Junior Warden's column is the Corinthian, since it is the richest of the Orders of Architecture and represents the Pillar of Beauty. See Orders of Architecture, No. 511B.

E. READ Ex. 26:32, 37; 27:10-12, 14-17; 35:11, 17; 36:36, 38; 38:10-17, 19, 28; 39:33, 40; 40:18; Num. 3:36, 37; 4:31, 32; referring to the pillars of the Tabernacle. 1 Kin. 7:15-22, 41, 42; 2 Chr. 3:15-17; 4:12, 13; pillars of the Temple. 956. COLUMN, BROKEN. See No. 796.

957. COMMON IDEA. See No. 1086B2.

958. COMMUNICATION. Communication is the technical term for a lodge meeting. To



communicate is to share something with another, so that both may partake of it. A communication is the act of so sharing or having something in common. In a similar way the sacrament of the church is called "a communion." (See *Gal. 6:6; Phil. 4:14, 15; 1 Tim. 6:18; Heb. 13:16.*)

959. COMPANION, *Ps. 119:63*, c. of all them that fear.

*Ps. 122:8*, brethren and c. sakes.

*Prov. 13:20*, c. of fools shall be destroyed.

*Is. 1:23*, c. of thieves.

*Acta 19:29*, Paul's c. in travel.

*Phil. 2:25*, c. in labour.

*Heb. 10:33*, ye became c. of them.

*Rev. 1:9*, c. in tribulation.

960. COMPANY, evil, to be avoided, *Ps. 1:1; 26:4; Prov. 1:10; 2:12; 4:14; 12:11; 14:7; 22:14; 24:19; 29:2, 24; Rom. 1:32; 1 Cor. 5:9; 15:33; Eph. 5:7.*

*Gen. 50:9*, very great c.

*1 Sam. 19:20*, c. of prophets.

*Ps. 55:14*, walked to house of God in c.

*Ps. 68:11*, great was the c. of those.

*Luke 9:14*, sit down by c.

*Acta 13:13*, Paul and his c. loosed.

*2 Thess. 3:14*, have no c. with them.

*Heb. 12:22*, innumerable c. of angels.

*Rev. 18:17*, all the c. in ships.

961. COMPASS. See *No. 849.*

A. THE COMPASS is an instrument made use of by operative Masons to describe arcs and circles, but we as free and accepted Masons use it for the more noble and glorious purpose of circumscribing our desires and keeping our passions within due bounds.

B. MANY MASONS use this word in the plural, "compasses," to distinguish it from the mariner's compass, but both our ancient brethren and the Bible use "compass" for both, the plural being used only for a plurality of instruments. In some Grand Lodges the singular is the official form, and since this is a Masonic Bible we follow the practice of the Bible and of our ancient brethren. The plural is never found in the Bible but the reader should comply with the usage in his own Grand Lodge.

C. THE COMPASS is the symbol of the heavenly, the divine. When early man geometrized (measured the earth, its lines and angles) he used the square, but when he tried to astronomize (measure the stars) he had to use the compass, symbol of the divine.

D. THE CIRCLE drawn with the compass represents the Infinite.

E. IN 1619 two books or tracts were published in London. One was entitled "Keep within Compass," the other "Live within Compass."

F. *Ex. 27:5*, "Thou shalt put it under the compass of the altar."

*Ex. 38:4*, "He made for the altar a brazen grate of network under the compass thereof."

*Is. 44:13*, "The carpenter stretcheth out his rule: he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass."

*Prov. 8:27-30*, "When he prepared the heavens, I was there: when he set a compass upon the face of the depth . . . I was by him."

See *Holy Bible, Square, and Compass, Nos. 728, 2877.*

962. CONCEAL, *Ps. 40:10*, not c. thy loving-kindness.

*Prov. 12:23*, prudent c. knowledge.

*Prov. 25:2*, glory of God to c. a thing.

*Jer. 50:2*, publish and c. not.

963. CONFECTOR. See *No. 5511.*

964. CONFIRMATION.

A. THIS TERM is used in Masonry to denote

"approval" and is usually applied to reading and approval of the minutes.

B. AN ENGLISH LAW provides that a Master-elect may not be installed until the minutes regarding his election have been "confirmed."

C. THE BIBLE uses the word to denote "make good," "accomplish," "strengthen," "establish," etc.

*Is. 35:3*, "Strengthen ye the weak hands, and confirm the feeble knees."

*Dan. 11:1*, "Also I in the first year of Darius the Mede, even I stood to confirm and to strengthen him."

*Rom. 15:8*, "Jesus Christ was a minister . . . to confirm the promises made unto the fathers."

(See also *Ruth 4:7; 2 Sam. 7:24; 1 Kin. 1:14; 2 Kin. 14:5; 15:19; 1 Chr. 14:2; 16:17; Est. 9:29, 31, 32; Ps. 68:9; 105:10; Ezek. 13:6; Dan. 9:12, 27; Acta 15:32; 1 Cor. 1:6, 8; 2 Cor. 2:8; Gal. 3:15, 17; Heb. 2:3; 6:17.*)

965. CONFUSION. See *Babel, No. 64684.*

*Dan. 9:7*, to us belongeth c. of faces.

*Acta 19:29*, city was filled with c.

*1 Cor. 14:33*, God not author of c.

966. CONFUSION IN THE CRAFT. See *Acta 19:29, 32; Ezra 9:7; Job 10:15; Ps. 35:4; 70:2; 1 Cor. 14:33*. See also *Job 1:6-12; 2:1-6; Is. 24:10; 30:3; 34:11; 45:16; 61:7.*

967. CONGREGATION.

A. IN THE OLD CHARGES of Masonry the yearly assembly of Masons was called "the congregation." For instance, the Regius MS. of about 1390 says: "Every Master that is a Mason must be at the General Congregation." (Line 107.)

B. IN THE BIBLE the term denotes an assembly of the people as a whole.

*Ex. 12:3*, "Speak ye unto all the congregation of Israel."

*Deut. 23:1*, "He . . . shall not enter into the congregation of the LORD."

There are over 600 similar references.

968. CONSECRATE, *1 Chr. 29:5*, to c. his service to the Lord.

*Mic. 4:13*, I will c. their gain to the LORD.

*Heb. 7:28*, Son, who is c. for evermore.

*Heb. 10:20*, living way, which he hath c.

969. CONSECRATION. See *Nos. 773, 1173.*

A. EMBLEM OF CONSECRATION. See *No. 1189.*

B. CONSECRATION OIL. See *No. 22347.*

970. CONSOLATION, CUP OF. See *No. 1029B5.*

971. CONSONANTS AND VOWELS. See *Masoretic Points, No. 2017A, 1.*

972. CONSPIRACY against Christ, *Matt. 26:3-6; Mark 3:6; 14:1; Luke 22:2; John 11:55-57; 13:18.*

Against Paul, *Acta 23:12.*

*2 Kin. 12:20*, arose and made a c.

*Ezek. 22:25*, c. of her prophets.

973. CONSPIRATORS, *2 Sam. 15:31.*

974. CONSPIRED, *Gen. 37:18; 2 Chr. 24:25; Amos 7:10.*

975. CONSTITUTIONS, BOOK OF. See *No. 400E2.*

976. CONSTRUCTION, PROCESS OF. See *No. 989G.*

977. CONVOCATION. Meetings of chapters of Royal Arch Masons are called "convocations." It refers to the "convoking" of Masons at Jerusalem, after the Captivity, to rebuild the second Temple, which every such chapter represents.

*Ex. 12:16*, "In the first day there shall be an holy convocation."

(See also *Lev. 23:2-4, 7, 8, 21, 24, 27, 35-37; Num. 28:18, 25, 26; 29:1, 7, 12.*)

978. COPPER [Heb. Neeshoseth; *καλπῆς*, Aereus; Brass (bronze)], *Ex. 38:8; 2 Kin. 25:13.*

Where our translators use the term brass, copper should often be understood. At the same time it is to be remembered that the alloy of copper and tin, known as bronze, has been in use since very early times, and in the countries of the west of Europe at least its use preceded that of iron. The brazen serpent, the sacrificial forks, the mirrors of the Hebrew women, etc., were probably made of bronze.

*Ezra* 8:27, two vessels of fine c.

*2 Tim.* 4:14, Alexander the c. smith.

See *Nos.* 553E, 767A.

#### 979. CORD.

*A. Josh.* 2:15, let spies down by a c.

*Ps.* 118:27, bind the sacrifice with c.

*Prov.* 5:22, holden with the c. of sins.

*Eccles.* 12:6, silver c. loosed.

*Is.* 5:18, draw iniquity with c.

*Is.* 54:2, lengthen thy c.

*John* 2:15, scourge of small c.

**B. FOR THE USUAL MASONIC SYMBOL**  
See *Cable Tow*, No. 826, and *Silver Cord*, No. 2789.

**C. IN THE BIBLE** the word has the ordinary meaning of line or rope as well as a symbolic application.

*Ps.* 2:3, "Let us break their bands asunder, and cast away their cords from us."

*Job* 30:11, "Because he hath loosed my cord and afflicted me."

*Job* 36:8, "And if they be bound in fetters, and be holden in cords of affliction."

**D. IN SOME MASONIC DEGREES** a triple cord whose strands are of different colors is a suggestive symbol.

*Eccles.* 4:12, "A threefold cord is not easily broken."

*Hos.* 11:4, "I drew them with cords of a man, with bands of love."

(See also *Is.* 33:20; *Ps.* 129:4; 140:5.)

980. CORD, FOURFOLD. See No. 1348.

981. CORINTH. See No. 511B2.

The capital of Achaia, *1 Cor.* 1:2; *2 Tim.* 4:20.

Paul and Apollos at, *Acts* 18; 19:1.

982. CORINTHIANS, their divisions, etc., censured, *1 Cor.* 1; 5; 11:18; *2 Cor.* 13.

Their gifts and graces, *2 Cor.* 3.

Instructed concerning spiritual gifts, *1 Cor.* 14; and the resurrection, *1 Cor.* 15.

Exhorted to charity, etc., *1 Cor.* 13; 14:1; *2 Cor.* 8; 9.

Their false teachers exposed, *2 Cor.* 11:3, 4, 13.

Paul commends himself to, *2 Cor.* 11; 12.

983. CORINTHIANS, FIRST EPISTLE TO.

**A. PLACE AND DATE.** The Epistle was written at or near Ephesus, before Pentecost (16:8), and probably in A. D. 57. It was written near the end of Saint Paul's second and long visit to Ephesus on his third missionary journey (*Acts* 19:1, 10; 20:31), shortly before his departure for Greece (19:21).

**B. CHURCH OF CORINTH.** Corinth, destroyed by Mummius (146 B. C.), was restored by Julius Caesar (46 B. C.); and in a century it had become the political and commercial capital of Greece. As such it was the abode of the pro-consul Gallio (*Acts* 18:12). With its luxury and its worship of Aphrodite, it became a byword for licentiousness. The Corinthian Christians had been rescued from this (*1 Cor.* 6:10, 11); but the evil influence was always there (5). The planting of the Gospel in this corrupt centre was the work of Saint Paul (3:6, 10; 4:15; 16:15; 1:16). He was probably the first Christian to enter Corinth (c. A. D. 52).

**C. THE OCCASION.** Five years after Paul's departure he was moved by three things to write our First Epistle—the news of the monstrous case of incest, perhaps brought by Stephanas and others (16:17); the news of the fac-

tions and kindred evils, brought by some of the household of Chloe (1:11); and the letter from the Corinthians (7:1).

**D. CONTENTS.** The contents of the Epistle are determined by the evils reported and the questions asked, and these involve a considerable number of disconnected topics. After the usual Salutation and Thanksgiving (1:1-9), he deals with the Factions (1:10-4:20) and Impurity (4:21-6:20). He then answers their questions about Marriage (7), Heathen Feasts (8:1-11:1), Public Worship and Spiritual Gifts (11:2-14:40), and expounds the doctrine of the Resurrection (15). He ends with Charges and Salutations (16). These contents are more varied than those of any other Epistle. They form a series of Tracts for the Times and give us our first and fullest information about the institutions and ideas of the Apostolic age, e.g., Baptism (1:13-17); the Eucharist, which is evidently united with the Agape or Love-Feast (10:15-22; 11:23-34); the Ministry (12:28, 29); Public Worship (14:14-39); a Creed (16:3, 4); Belief in a Future State (15:12-34); the Observance of Sunday (16:2); the Holy Kiss (16:20).

984. CORINTHIANS, SECOND EPISTLE TO.

**A. PLACE AND DATE.** Written in Macedonia in the autumn of A. D. 57, but perhaps not at one time or place. Apparently he was suffering from his chronic malady (1:9; 4:10-12, 16); certainly he was much depressed (1:6; 4:8, 9; 5:2; 7:4). The bearers of the letter were Titus and two others, who are not named, and about whom there have been many futile conjectures.

**B. THE OCCASION.** The motive for writing it was news brought from Corinth by Titus (7:5, 6), especially as to the way in which the First Epistle had been received, and the success of the Judaizing party who had been intriguing in Corinth, as elsewhere, against the authority of Saint Paul.

**C. CONTENTS.** The contents are less varied than those of the First Epistle, but the changes from one subject to another are very abrupt. After the usual Salutation and Thanksgiving (1:1-11), he discusses the News brought by Titus (1:12-7:16), the collection for the Churches in Judea (8:1-9:15), and his own Apostolic Authority (10:1-12:13). He ends with Warning and Blessing (12:14-13:13).

985. CORN. See *Elements of Consecration*, Nos. 679, 773C.

**A. SMALL GRAIN.** In the account of the gleaner, Ruth, the term "ears of corn" refers to barley. The result of her day's gleanings was (*Ruth* 2:17) "about an ephah (eight gallons) of barley."

It was (*Ruth* 1:22) "early harvest" when she gleaned her (*Ruth* 2:2) "ears of corn." (See *Job* 24:24.)

**B. TERM DEFINED.** The original meaning of the word "corn" was "a hard particle as of sand, salt, or small hard grain." This meaning survives in the term "corned beef," so called because salt, originally called "corn," is used in preserving it.

The phrase "a corn of wheat" means "a grain of wheat." (See *John* 12:24.)

**C. PRESENT-DAY MEANING.** At the present time the term "corn" means "any small hard grain" and local usage confines it to the principal grain raised in a particular country. Thus, in the United States the term is applied to maize or Indian corn, in England to wheat, in Scotland and Ireland to oats, etc. In the Bible it usually refers to wheat, but it is also applied to barley, fitches (*Is.* 28:25, 27; *Ezek.* 4:9), lentils, beans, millet, pulse, etc. In other countries rye, oats, rice, etc., are included.

**D. CORN IN MASONRY.** For the reason that

our Masonic symbolism is so closely associated with the Bible, we use wheat as corn in our ceremonies.

**E. SYMBOL OF NOURISHMENT.** As these various small grains, either directly or indirectly, furnish man with the principal element of his food, corn became the symbol of nourishment and is still so used Masonically.

*Zech. 9:17.* "For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful (R 'grow') and new wine the maids."

**F. SYMBOL OF KNOWLEDGE.** Masonry is a progressive science requiring us to advance in knowledge, and the grains of corn symbolize the little facts which, day by day adding to our store of knowledge, when digested and assimilated, become a part of our very life.

**G. SYMBOL OF SACRIFICE.**

1. In order to nourish, corn must be consumed and thus it becomes a symbol of sacrifice. The corn gives up its own life that others may live, but by that very act is transformed into a higher form of life.

2. An Arabic writer of the tenth century alludes to this in a description of the "Festival of Weeping Women," in which the women weep because the corn-spirit has been slain and his bones ground in a mill.

**H. RESULT OF SACRIFICE.**

1. It was believed that, as the dead come back in the sprouting of the corn, so will the souls of the just arise into newness of life after passing through the experience we call death. (See *John 12:24.*)

2. The idea of a voluntary vicarious sacrifice as exemplified by Him who is called the "bread of life" is a more advanced conception of the same idea. (See *Resurrection, No. 2549.*)

**I. CORN AT WEDDINGS.**

1. Since a wedding is the organization of a new home in which new life is to be called into being, corn has ever been used on such occasions as a symbol of fruitfulness and prosperity. During the long ages that corn has been so used there has been a striking similarity in the forms and ceremonies in which this symbolism has been expressed; for instance, the wedding cake, which was distributed among the guests, or the throwing of corn in some form over the bridal couple.

2. It is remarkable that, among the various nations and in the many ages it has been so used, it has never, by any race or nation, signified other than good wishes and hopes of fruitfulness, plenty, and happiness.

*Ps. 147:14.* "He filleth thee with the finest of the wheat."

*Gen. 1:28.* "Be fruitful and multiply."

**J. THROWING RICE.** Statements might be multiplied of instances showing that in many countries and in all recorded times the practice of throwing corn in some form over the bridal pair has prevailed. The present practice in this country of throwing rice is but a continuance of the same custom.

**K. BRIDAL CAKE.** The distribution of the bridal cake is another form of the same ceremony. Among the Hebrews the bride distributed parched corn among the guests as a symbol of the oblation of the (*Lev. 2:14*) "first fruits, green ears of corn dried by the fire." Later this took the form of a wedding cake, pieces of which were distributed among those present at the ceremony.

**L. SYMBOL OF THE RESURRECTION.** The evergreen is a symbol of immortality, corn of the resurrection. When the cold blasts of winter cast the dark pall of death over a great part of the vegetable kingdom, the evergreen undergoes no visible change and thus represents everlasting

life; but as with the grain of corn, so with man in his physical nature, there comes a time when growth ceases, maturity arrives, and then comes death and decay. Yet out of this very death and decay there emerges new life.

**M. THE GERM OF LIFE.** As there was in the grain of corn a germ of life which could come to fruition only through the death of the old grain, so with man there is an "immortal part which survives the grave and bears the nearest affinity to that Supreme Intelligence which pervades all nature and which can never, never, never die."

*1 Cor. 15:35-58.* "That which thou sowest is not quickened, except it die. . . . Thou sowest not the body that shall be, but bare grain. . . . but God giveth it a body as it hath pleased him. . . . So also is the resurrection of the dead. . . . it is sown a natural body; it is raised a spiritual body. . . . As we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (*1s. 25:8.*) (See also *John 12:24.*)

**N. LEGEND OF THE THIRD DEGREE.**

1. Thus corn became the symbol of the resurrection and from its personification in the heroic figures of the olden time has possibly been evolved the Legend of the Third Degree. Whether or not there has been such an evolution as many Masonic writers have tried to show, there is at least an analogy that is very close.

2. In all these ceremonies, both ancient and modern, we see the same significance which Masonry adopts today in its use of corn as an element of consecration.

3. We scatter corn as an emblem of plenty; but this carries with it the thought of nourishment, of growth, of well-being, and, above all, of the germ of life which survives all the destructive forces of nature and emerges into newness of life by means of the very forces which seek its annihilation.

**986. CORN OF HEAVEN.** See *No. 1086GI.*

**987. CORNER,** *Ps. 118:22; Eph. 2:20,* head stone of c.

*Ps. 144:12,* daughters as c. stones.

*Is. 28:16; 1 Pet. 2:6,* a precious c. stone.

*Is. 30:20,* teachers removed into c.

*Matt. 6:5,* pray in c. of the streets.

*Rev. 7:1,* four c. of the earth.

**988. CORNER, NORTHEAST.**

**A. MASONICALLY** the place where the candidate begins to receive his Masonic instruction is called the northeast corner. At the site of the Temple the sun rises in the northeast, and in the northeast corner of his Masonic lodge the candidate begins to learn.

**B. IN THE BIBLE** it is called "the north country" and designates the place from which invaders would come and the exiles return. It was the country in which the Israelites were weaned from idolatry to worship the only true and living God.

**C. A STATEMENT** often heard by a Mason is that in operative Masonry the first stone of a building is usually placed in the northeast corner, and from that fact an impressive lesson is taught, but the reason for placing the first stone in that corner is not given.

**D. THE CORNER STONE.** See *Nos. 412D, 842, 2617C.* When a public building is to be erected, a stone, usually larger and more elaborate than the other stones of the building, is called the corner stone, and it also is usually placed in the northeast corner, although it

should be the most prominent corner regardless of its location.

**E. IMPRESSIVE CEREMONIES.** This stone is laid with impressive ceremonies, and it is customary to request a Masonic Grand Lodge to take charge, but no reference is made to a particular corner, and again the question arises, "Whence came the general impression that this stone should be in the northeast corner?"

**F. LOCATION SYMBOLICAL.** As a matter of fact, it is not always placed in that corner, and yet, symbolically, it is called "the northeast corner" regardless of the actual location. In the lodge room we call the Master's station "the East" regardless of its real position, and there is a reason for so naming it. In a similar way, the location of the corner stone is symbolically in the northeast. Why?

**G. FORM OF A LODGE.** An ancient Masonic ritual states that the form of a lodge is "an oblong square," in length from east to west, in breadth from north to south, and as such it is a symbol of the world.

**H. FORM OF THE WORLD.** A primitive map of the world is also an "oblong square" in which the length is double the breadth. When King Solomon's Temple was built, people generally believed that the world was flat and rectangular. Only a few of the learned priests knew its true shape and they kept their knowledge a profound secret, revealing it only to the initiated.

**I. THE TRADITIONAL BELIEF.** The traditional belief was that civilization arose in the northeast corner of the "oblong square" known as the world, and from this corner people spread over the then known world. Therefore, to them, the northeast corner, as the place where the light of civilization first dawned, was sacred, and the proper place to set the first stone of a temple erected to God.

**J. LAID IN THE MORNING.** *Job 38:4-7.* "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? When the morning stars sang together, and all the sons of God shouted for joy?"

**K. LIGHT REQUIRED.** Building operations require good light to properly lay the stones. Therefore, not having our modern electric lights, the ancients had to make the best use of daylight while it lasted. The corner stone was the first stone laid and must be fitted to its proper place with great exactness. The best light obtainable was required, and the northeast, in the world of that day, was the only place where the early morning sun would shine on both the outer walls of the stone and permit accurate placing by sunlight.

**L. LEGEND OF SOLOMON.** There was a legend among operative Masons that Solomon laid the corner stone at the northeast corner early in the morning, because at that time the sunlight was at the outside of that corner. When that stone was proved square, level, and plumb, true and trusty, and properly laid, he proceeded to the southeast corner where, about the middle of the forenoon, he laid the corner stone at that point. Then at the corresponding time in the afternoon he performed the same task at the southwest corner and ended the day by laying the corner stone of the northwest corner by the light of the setting sun. In each case the stone was laid when the sun shone on both the outer sides of the stone.

True this is only a legend, but even legends have a reason for being, as do allegories, fables, parables, etc.

**M. BIBLE.** *2 Chr. 3:1-2.* "Then Solomon began to build the house of the LORD . . . in the second day of the second month."

This is the month we know as May, when the days are long.

**N. LEGEND EXPLAINED.** A possible explanation of the legend of the four corner stones is that the northeast corner represents the dawn of light into the soul. It is the symbol of a youth emerging from the darkness of ignorance into the light of knowledge. The southeast corner represents the time when the sun becomes strong and symbolizes the youth graduating from school and entering upon the active duties of life. The southwest corner denotes the beginning of the sun's decline and symbolizes that man has passed his prime and his strength is failing. The northwest corner represents the setting sun and symbolizes the setting of man's mortal life.

**O. TEMPLE SYMBOLISM.** The east wall of the temple represents the rising sun, a symbol of dawning knowledge; the south wall is the sun in his full power, a symbol of man in his prime; the west wall faces the setting sun, symbol of man in his declining years; while the north wall represents the darkness left by the departing sun.

**P. THE NORTH WALL.**

1. The north wall is a symbol of two apparently contradicting truths, for from one end the sun has set, but it will rise again from the other end of the same wall. Therefore, it is a symbol of both birth and death.

2. It is true that with the setting of his sun man lays down the working tools of this earthly life, but is it only to enter his eternal home where the sun of his spiritual life forever shines.

**Q. TURNING POINTS.** Each of the corner stones traditionally laid by King Solomon represents a turning point in the life of a man: 1. his emergence from darkness to light; 2. his passing from youth to maturity; 3. from maturity to failing faculties; and 4. finally from this earthly life to his heavenly home.

**R. MASONIC APPLICATION—NORTHEAST CORNER.** The northeast corner represents the dawn; therefore, the Entered Apprentice is placed in that corner to receive his first instruction on which to build his moral and Masonic edifice, but he should not remain there. He should make the best use of the light that he has and go forward with this Masonic work.

**S. MASONIC APPLICATION—SOUTHEAST CORNER.** In some jurisdictions the Fellow Craft is placed in the southeast corner to denote his progress in Masonry, but I know of no jurisdictions where the symbolism of the other two corners is ritualistically developed. As a rule, it is the lesson of the northeast corner only that is explained to the candidate. He must learn the lessons of the other corners for himself, just as in life after his school days a man must learn life's lessons by his own efforts. As a help the Great Architect has given him the Holy Bible in which he will find light to guide him in his work.

**T. SUMMARY.**

1. In all the traditions and legends about the northeast corner we find it represents the source of light, the place of beginning where the sun's rays first strike. It therefore symbolizes the Entered Apprentice beginning his Masonic life.
2. The fact that in the northern hemisphere the sun rises in the northeast is probably the reason that in many lands from time immemorial the northeast has symbolically been considered the place of beginnings.
3. The candidate in the northeast is emerging from darkness to light; he is turning the corner

from the darkness of the north to the dawning light of the east. He is a beginner in Masonry. He has come out of the darkness of ignorance and is facing the east. He has received some light and is seeking more.

4. The north, as the place of darkness Masonically, represents the profane world, while the east, as the source of light, represents the lodge.

5. The corner stone in the northeast corner has one side toward the north and the other toward the east. The candidate in that corner, therefore, represents one who has just emerged from the darkness of the north and is facing the east.

989. CORNER STONE. See Nos. 842, 988D.

**A. DEFINITION.** The Standard Dictionary defines a corner stone as "a stone uniting two walls at a corner of a building; especially one of such stones placed in the most prominent corner of a foundation. For this reason it is called the, not a, corner stone. In a Masonic building it is usually placed in the northeast, but the prominence of the corner is the determining factor. It commonly has a cavity in which documents of historic interest and current coins are deposited."

This dictionary also gives a symbolic definition: "Something regarded as fundamental or of primary importance; as, Magna Charta, the corner stone of English liberty."

**B. PRACTICE OF LAYING.** See No. 418D. Brother James Miller, in his "Architects and Builders of the Middle Ages," says:

"The practice of laying the foundation stone of buildings, with peculiar ceremonies, was a solemn authentication of the work by the head of the Craft."

**C. APPROPRIATENESS.**

1. It is very appropriate that Masons should do this since the ritualistic forms and ceremonies of Masonry are built upon and are symbolical of the builders' art.

2. Away back in the shadowy past operative masons used the plumb, square, and level in their daily vocations; but we as Free and Accepted Masons use them for more noble and glorious purposes.

**D. SPECULATIVE.** At that time the Order was primarily operative in character, but it gradually changed to speculative. However, it retained the symbolism of the corner stone and still proves the stone by the plumb, level, and square.

It is because the laying of a corner stone and its symbolism have always been associated with Masonry that it became customary to request the Order to lay the corner stone of public buildings and those devoted to religious and educational purposes.

**E. THE NORTHEAST CORNER.** In the ceremony of the northeast corner we have an illustration of its application to character building. The initiate is there taught that the ceremony of his ancient operative brethren is but a symbol of the spiritual building—the moral and Masonic edifice he is to erect.

**F. THE SPIRITUAL BUILDING.** The speculative Mason is occupied from this very first admission into the Fraternity until the close of his labors and his life in the construction, the completion and adornment of his spiritual temple.

**G. PROCESS OF CONSTRUCTION.**

1. He lays the foundation in a firm belief and an unshaken confidence in the wisdom, power, and goodness of God.

2. Thus fortified he prepares his materials with the gauge and gavel of Truth, raises the walls by the plumbline of Rectitude, squares his work by the Square of Virtue, and unites the whole with the cement of Brotherly Love, thus skill-

fully erecting the living edifice of thoughts, words, and deeds, in accordance with the designs laid down by the Great Architect of the Universe in the Great Light of Masonry, the Holy Bible.

**H. PREPARATION.** The aspirant for Masonic light must prepare to erect within his own bosom a fit dwelling place for the Divine Spirit and in a larger sense become a living stone in the house not made with hands.

*Is. 28:16.* "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (*1 Pet. 2:6.*)

*1 Pet. 2:5, 7.* "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

*1 Cor. 3:11.* "For other foundation can no man lay than that is laid, which is Jesus Christ."

*Eph. 2:19-22.* "... ye are... of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit."

(See also *Job 38:6; Ps. 118:22; 144:12; Jer. 51:26; Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; 1 Pet. 2:7.*)

990. CORNER STONE AND SALT. See *Salt, No. 2617C.*

991. CORNET. See *No. 2130C.*

992. CORNFLOOR. *Hos. 9:1*, reward upon every e.

993. CORNUCOPIA. See *No. 1585.*

994. CORPSE, *Mark 6:29.*

995. COSAM. See *No. 130.*

996. COUNCIL OF THE JEWS, *Matt. 26:3, 59; Mark 15:1.*

The apostles arraigned before, *Acts 4:5; 27-29.*

Paul's discourse before, *Acts 23.*

*Matt. 5:22*, in danger of c.

*Luke 22:66*, led Jesus unto their c.

*Acts 5:27*, set them before c.

*Acts 6:12*, brought Stephen to c.

997. COUNSEL, advantage of good, *Prov. 12:15; 13:10; 20:18; 27:9.*

Of God, asked by Israel, *Judg. 20:18*; by Saul, *1 Sam. 14:37*; by David, *1 Sam. 23:2, 11; 30:8; 1 Chr. 14:10.*

(See *Ps. 16:7; 33:11; 73:24; Prov. 3:14; Eccles. 8:2; Rev. 3:18.*)

Danger of rejecting, *2 Chr. 25:16; Prov. 1:25, 26; Jer. 23:18-22; Luke 7:30.*

Of the wicked condemned, *Job 5:13; 10:3; 21:16; Ps. 1:1; 5:10; 33:10; 64:2; 81:12; 106:43; Is. 7:5; Hos. 11:6; Mic. 6:16.*

*Neh. 4:15*, brought c. to nought.

*Job 38:2; 42:3*, darkeneth c. by words.

*Ps. 1:1*, c. of the ungodly.

*Ps. 33:11; Prov. 19:21*, c. of Lord standeth.

*Ps. 55:14*, took sweet c. together.

*Ps. 73:24*, guide me with thy c.

*Prov. 1:25*, set at nought all my c.

*Is. 28:29*, wonderful in c.

*Is. 40:14*, with whom took he c.?

*Jer. 32:19*, great in c., mighty in working.

*Mark 3:6; John 11:53*, took c. against Jesus.

*Acts 2:23*, determinate c. of God.

*Acts 5:38*, if this c. be of men.

*Acts 20:27*, declare all the c. of God.

*1 Cor. 4:5*, make manifest c. of the heart.

*Eph. 1:11*, after the c. of his own will.

*Heb. 6:17*, the immutability of his c.

*Rev. 3:18*, I c. thee to buy gold tried in fire.

998. COUNSELLORS, safety in multitude of, *Prov. 11:14; 15:22; 24:6.*

*Ps. 119:24*, thy testimonies my c.

*Prov. 11:14; 15:22; 24:6*, in multitude of c.

Mark 15:43; Luke 23:50, an honourable c.  
 Rom. 11:34, who hath been his c.?

999. COUNTRY, Josh. 7:2, go up and view c.  
 Prov. 25:25, good news from a far c.  
 Matt. 13:57; Mark 6:4; Luke 4:24; John 4:44,  
 in his own c.  
 Matt. 21:33; 25:14; Mark 12:1, went to far c.  
 Luke 4:23, do here in thy c.  
 Acts 12:20, their c. nourished by king's c.  
 Heb. 11:9, sojourned as in strange c.

1000. COUNTRYMEN, 2 Cor. 11:26; 1 Thess.  
 2:14.

1001. COUPLE, join, Ex. 26:6, c. the curtains.  
 Ex. 39:4, two edges was it c.  
 1 Pet. 3:2, conversation c. with fear.  
 a pair, 2 Sam. 13:6, c. of cakes.  
 Is. 21:7, c. of horsemen.

1002. COURAGE, exhortations to, Num. 13:20;  
 Deut. 51:6; Josh. 1:6; 10:25; 2 Sam. 10:12;  
 2 Chr. 19:11; Ezra 10:4; Ps. 27:14; 31:24; Is.  
 41:6; 1 Cor. 16:13; Eph. 6:10.

Through faith: Abraham, Heb. 11:8, 17.  
 Moses, Heb. 11:25. Israelites, Heb. 11:29.  
 Barak, Judg. 4:16. Gideon, Judg. 7:1. Jephthah,  
 Judg. 11:29. Samson, Judg. 16:28. Jonathan,  
 1 Sam. 14:6. Daniel, Dan. 6:10, 23.  
 Deut. 31:6; Josh. 10:25; Ps. 27:14; 31:24,  
 be of good c.  
 Acts 28:15, thanked God, and took c.

1003. COVENANT.

A. A COVENANT is a solemn contract between  
 two or more parties by which each is mutually  
 bound. Such a covenant is entered into when  
 a man is made a Mason, binding both the candi-  
 date, the lodge, and the Order.

B. THE FIRST COVENANT mentioned in  
 the Bible was between God and Abram, told us  
 in Gen. 15:18: "In the same day the LORD made  
 a covenant with Abram." (See also Jer. 34:18-  
 20.)

C. A COVENANT, both in Masonry and in the  
 Bible, is solemnized and sanctioned by certain  
 ceremonies.

D. CEREMONIES OF THE COVENANT.

1. Every Mason is familiar with the ceremonies  
 of the Masonic covenant which are symbols of  
 those described in the Bible. According to  
 Mackey:

2. "The parties entering into a covenant first  
 selected a proper animal, such as a calf or a kid  
 among the Jews, a sheep among the Greeks, or a  
 pig among the Romans.

3. "The throat was then cut across, with a  
 single blow, so as to completely divide the wind-  
 pipe, without touching the bone. This was the  
 first ceremony of the covenant.

4. "The second was to tear open the breast, to  
 take from thence the heart and vitals, and if on  
 inspection the least imperfection was discovered,  
 the body was considered unclean and thrown  
 aside for another.

5. "The third ceremony was to divide the body  
 in twain, and to place the two parts to the north  
 and south, so that the parties to the covenant  
 might pass between them, coming from the  
 east and going to the west."

E. COVENANT BROKEN. See No. 668.

F. COVENANT SEALED. See Nos. 153C, 386,  
 637Z, 1482D, H.

G. COVENANT, SIGNERS OF. See No. 224B7.

H. COVENANT OF GOD:

With Noah, Gen. 6:18; 9:8-17.  
 With Abraham, Gen. 15:7, 18; 17:2 (Luke  
 1:72; Acts 3:25; Gal. 3:15-17).  
 With Isaac, Gen. 17:19; 26:3-28.  
 With Jacob, Gen. 28:13-15 (Ex. 2:24; 6:1;  
 1 Chr. 16:16).  
 With the Israelites, Ex. 6:4; 19:5; 24; 34:27;  
 Lev. 26:9; Deut. 5:2; 9:9; 26:16; 29; Judg. 2:1;  
 Jer. 11; 31:33; Acts 3:25.

With Phineas, Num. 25:13.  
 With David, 2 Sam. 23:5; Ps. 89:3.  
 (See Ps. 25:14.)

I. GOD MINDFUL OF, Deut. 7:9; 1 Kin. 8:23;  
 Ps. 105:8; 111:5; etc.  
 Danger of despising, Deut. 28:15; Jer. 11:2;  
 Heb. 10:29.  
 Signs of, salt, Lev. 2:13; Num. 18:19; 2 Chr.  
 13:5. The Sabbath, Ex. 31:12-17.  
 Book of the, Ex. 24:7; 2 Kin. 23:2; Heb. 9:19.  
 Between Abraham and Abimelech, Gen.  
 21:27.  
 Between Joshua and Israelites, Josh. 24:25.  
 Between David and Jonathan, 1 Sam. 18:3;  
 20:16; 23:18.  
 New, Jer. 31:31; Rom. 11:27; Heb. 8:8.  
 Ratified by Christ (Mal. 3:1), Luke 1:68-80;  
 Gal. 3:17; Heb. 8:6; 9:15; 12:24.  
 Of peace, Is. 54:10; Ezek. 34:25; 37:26.  
 Unchangeable, Ps. 89:34; Is. 54:10; 59:21.  
 Everlasting, Gen. 9:16; 17:13; Lev. 24:8; Is.  
 55:3; 61:8; Ezek. 16:60; 37:26; Heb. 13:20.  
 Gen. 17:11, a token of the c. betwixt.  
 Ex. 31:16, Sabbath for a perpetual c.  
 Num. 18:19; 2 Chr. 13:5, c. of salt.  
 Ps. 105:8; 106:45, he remembereth his c. for  
 ever.  
 Is. 28:18, your c. with death disannulled.  
 Matt. 26:15; Luke 22:5, they c. with him.  
 Acts 3:25, children of the c.  
 Rom. 9:4, to whom pertaineth the c.  
 Eph. 2:12, strangers from c. of promise.  
 Heb. 8:6, mediator of a better c.  
 Heb. 13:20, blood of the everlasting c.

1004. COVENANT, ARK OF. See No. 531C.

1005. COVENANT, BROTHERLY. See No.  
 803.

1006. COVENANT, PILARS A WITNESS  
 TO. See Pillars, The Two, No. 2354K.

1007. COVENTRY, ENGLAND. See No.  
 747J1.

1008. COVER, Ex. 15:5, depths c. them.  
 Ex. 33:22, I will c. thee.  
 1 Sam. 23:14, old man c. with a mantle.  
 Ps. 32:1; Rom. 4:7, blessed whose sin is c.  
 Ps. 73:6, violence c. as garment.  
 Ps. 147:8, c. heaven with clouds.  
 Prov. 23:13, he that c. sins shall not prosper.  
 Is. 26:21, earth no more c. her slain.  
 Is. 30:1, c. with a covering.  
 Matt. 8:24, ship c. with waves.  
 Matt. 10:26; Luke 12:2, there is nothing c.  
 1 Cor. 11:4-7, a man not to c. head.  
 1 Pet. 4:8, charity c. multitude of sins.

1009. COVERING.

A. Ex. 25:20. "The cherubim shall stretch forth  
 their wings on high covering the mercy seat  
 with their wings."  
 Job 22:14. "Thick clouds are a covering to  
 him, that he seeth not, and he walketh in the  
 circuit of heaven."  
 Job 26:6. "Hell is naked before him, and de-  
 struction hath no covering."  
 Ps. 105:39. "He spread a cloud for a cover-  
 ing."  
 Is. 22:8. "He discovered the covering of  
 Judah."  
 Is. 25:7. "He will destroy in this mountain  
 the face of the covering cast over all people, and  
 the veil that is spread over all nations."  
 Is. 30:1. "Woe to the rebellious children,  
 saith the LORD . . . that cover with a covering,  
 but not of my spirit."  
 B. IT IS SAID that our ancient brethren met  
 on high hills or low vales, where their only cover-  
 ing was the arched sky. Therefore, symbolically,  
 the covering of a lodge is a clouded canopy or  
 starry-decked heaven. This would follow also  
 from the fact that a Masonic lodge is a symbol  
 of the world.

C. **THUS** the terrestrial lodge of labor is connected with the celestial lodge of refreshment.  
D. **ALSO**, it denotes that a Masonic lodge is the entire world covered by the arched vault of heaven.

1010. **COWAN**.

A. **THE OXFORD DICTIONARY** defines "cowan" as one who builds stone walls without mortar, and states that its derivation is unknown.

B. **THE OLD MASONIC CHARGES** define it as "one that hath not served his apprenticeship nor is not admitted afterwards, according to the custom of making Masons."

C. 1. In operative Masonry a cowan was one who built dry stones dikes or walls. Thus he symbolized one who did not spread the cement of brotherly love and affection. (See *1 John 2:9-11*.)

2. As thus used by operative Masons the word is found as far back as 1598. The old laws permitted their employment for certain rough work, but not in any capacity which required skill.

D. **IN 1707** Mother Kilwinning Lodge defined the cowan as a Mason without the word.

E. **THE TERM** "cowan" does not appear in the Bible, but regarding the builders of the Tower of Babel we are told: (*Gen. 11:3*) "They had brick for stone and slime for mortar."

F. 1. Symbolically, we may liken the cowan, the builder who does not use mortar, to the Mason who does not spread the cement of brotherly love and affection.

2. As one who has not served his apprenticeship, who has not been "entered," it symbolizes one who has not yet become skilled in Masonry, the art of character building.

1011. **CRAFT**. See *Legend of the Craft, No. 1876B*.

A. **THIS WORD** signifies skill in any art. Those engaged in the same art are often called "the craft."

B. **IN FREEMASONRY** it refers to the entire body of Freemasons. The individual Masons are called "craftsmen."

C. **THESE WORDS** are used in the Bible, as applied to any trade, in a similar sense.

*Acts 18:3*. "Because he was of the same craft he abode with them . . . for they were tent-makers."

*Acts 19:25, 27*. "Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. . . . So that . . . this our craft is in danger."

*Mark 14:1*, take him by c.  
*Rev. 18:22*, no c. be found any more.  
(See also *Deut. 27:15; 2 Kin. 24:14, 16; 1 Chr. 4:14; Neh. 11:35; Hos. 13:2; Acts 19:24, 38*.)

1012. **CRAFTINESS**, *Job 5:13; 1 Cor. 3:19*, wise in their c.

*Luke 20:23*, he perceived their c.  
*2 Cor. 4:2*, not walking in c.  
*Eph. 4:14*, carried by cunning c.

1013. **CRAFTSMAN**, *2 Kin. 24:14*, all the c. and smiths.

*Acts 19:24*, gain unto the c.  
*Rev. 18:22*, no c. of whatsoever.

1014. **CRAFTY**, *Ps. 83:3*, taken c. counsel.  
*2 Cor. 12:16*, being c., I caught.

1015. **CREATE**.  
A. **IN CHIVALRY**, when anyone received the Order of Knighthood, he was said to have been "created a knight." Commanderies of Knights Templar use the word to designate the elevation of a candidate to that Order.

B. **IN THE BOOK OF GENESIS** the word is used three times to denote bringing into being something that previously did not exist. When

previously existing matter was reformed, the word "make" is used.

1. The creation of matter. (See *Gen. 1:1*.)  
2. The creation of life. (See *Gen. 1:21*.)  
3. The creation of the human soul. (See *Gen. 1:27*.)

C. **IN Gen. 1:26**, God made man's animal body, and in verse 27 He created his soul in his own image. (See also *Gen. 2:7*.)

D. *Ps. 51:10*, c. in me a clean heart.  
*Is. 40:26*, who hath c. these things.

*Is. 65:17*, 1 c. new heavens and new earth.  
*Jer. 31:22*, the LORD hath c. a new thing.

*Mal. 2:10*, hath not one God c. us?  
*1 Cor. 11:9*, neither man c. for woman.

*Eph. 2:10*, c. in Christ Jesus.  
*Eph. 4:24*, after God is c. in righteousness.

*Col. 1:16*, by him were all things c.  
*Rev. 4:11*, hast c. all things, for thy pleasure they are and were c.

1016. **CREATION** of the world, *Gen. 1:1*.

(See *Rom. 1:20; 8:22; Rev. 4:11*.)  
The new, *Rev. 21*.

*Mark 10:6*, from c. male and female.  
*Mark 13:19*, as was not from the c.

*Rom. 1:20*, from c. are clearly seen.  
*Rom. 8:22*, whole c. groaneth.

*2 Pet. 3:4*, continue as from the c.  
*Rev. 3:14*, beginning of c. of God.

1017. **CREATOR**, *Eccles. 12:1*, remember c. in youth.

*Is. 40:28*, c. of ends of the earth.  
*Rom. 1:25*, creature more than c.

*1 Pet. 4:19*, as to a faithful c.  
1018. **CREATURE**, a new, *2 Cor. 5:17; Gal. 6:15; Eph. 2:10; 4:24*. (See *Rom. 8:19*.)

*Mark 16:15; Col. 1:23*, preach Gospel to every c.

*Rom. 8:19*, expectation of the c.  
*2 Cor. 5:17; Gal. 6:15*, a new c.

*Col. 1:15*, firstborn of every c.  
*1 Tim. 4:4*, every c. of God is good.

*Heb. 4:13*, any c. not manifest.  
1019. **CREATURES**, the four living, vision of,

*Ezek. 1:5*.

1020. **CREMATION**, *Josh. 7:25; 1 Sam. 31:12; 2 Kin. 23:20; Amos 2:1; 6:10*.

1021. **CRIMSON** [Heb. *tole ah* and *tola atb*]. The Hebrew word meaning crimson worm is translated either (as in *Is. 1:18*) as crimson or, as often elsewhere, by scarlet, the dye obtained from the insect being the color intended.

A deep red color tinged with blue, emblematical of ferocity and zeal. It is the symbolic color of several Masonic degrees.

In the Bible it was a badge of royalty and a symbol of sin.

*2 Chr. 2:7*, cunning to work in c.  
*Is. 1:18*, though your sins be like c.

*Jer. 4:30*, though thou clovest with c.  
1022. **CROSS**. The cross as a symbol is not found in the Craft degrees, but appears frequently in others.

Its symbolism is very prominent in the Bible. Christ dies upon the, *Matt. 27:32; Phil. 2:8; Heb. 12:2*.

The preaching of, *1 Cor. 1:18*.  
To be taken up, self-denial, *Matt. 10:38; 16:24*.

Offense of the, *Gal. 5:11*.  
Persecution for, *Gal. 6:12*.

*Matt. 16:24; Mark 8:34; 10:21; Luke 9:23*, take up c.

*Matt. 27:32; Mark 15:21; Luke 23:26*, compelled to bear c.

*John 19:25*, there stood by c.  
*1 Cor. 1:17; Gal. 6:12; Phil. 3:18*, c. of Christ.

*1 Cor. 1:18*, preaching of the c.  
*Gal. 5:11*, offence of the c.

*Gal. 6:14*, glory save in the c.  
*Eph. 2:16*, reconcile both by the c.

Phil. 2:8, the death of the c.  
Col. 1:20, peace through blood of the c.  
Col. 2:14, nailing it to his c.

Heb. 12:2, for joy endured the c.

1023. **CROSS, JEREMY L.** See No. 796B.

1024. **CROSSBONES, SKULL AND.** See No. 2808.

1025. **CROWN.**

**A. THE HAT** worn by the Master of a lodge represents the crown worn by King Solomon.  
**B. THERE** are many references in the Bible to the king's crown; a few to the crowning of the High Priest, etc.

1. The High Priest, *Ex. 29:6; 39:30; Lcv. 8:9; 21:10, 12.*

2. The Ark, *Ex. 25:11; 37:1, 2.*

3. The Table of Shewbread, *Ex. 25:24, 26; 37:11, 12.*

4. Aaron, the High Priest, *Ex. 29:6; 39:30; Lev. 8:9; 21:12.*

5. The Altar, *Ex. 30:3, 4; 37:26, 27.*

6. The King, *2 Sam. 1:10; 12:30; 2 Kin. 11:12; 1 Chr. 20:2; 2 Chr. 23:11.*

7. The Queen, *Est. 1:11; 6:8.*

8. Mordecai, *Est. 8:15.*

**C. FIGURATIVE APPLICATIONS.** *Lam. 5:16; Job 19:9; 31:36; Ps. 8:5; 103:4; 132:18; Prov. 4:9; 12:4; 14:18, 24; 16:31; 17:6; 27:24; Song of Sol. 3:11; Is. 3:17; 28:1, 3, 5; Jer. 2:16; 13:18; 48:45; Ezek. 16:12; 21:26; 23:42; Zech. 9:16; 1 Cor. 9:25; Phil. 4:1; 1 Thess. 2:19; 2 Tim. 4:8; James 1:12; 1 Pet. 5:4; Rev. 2:10; 3:11; 4:4, 10; 6:2; 9:7; 12:1, 3; 14:14.*

**D. CROWN** of thorns, *Matt. 27:29; Mark 15:17; John 19:2, 5.*

Of righteousness, *2 Tim. 1:8.*

Of life, *James 1:12; Rev. 2:10.*

Of glory, *1 Pet. 5:4.*

Incorruptible, *1 Cor. 9:25.*

(See *Rev. 4:4; 9:7; 12:3; 13:1; 19:12.*)

*Job 19:9*, taken the c. from my head.

*Job 31:36*, bind it as a c. to me.

*Ps. 65:11*, thou c. the year.

*Ps. 103:4*, c. thee with lovingkindness.

*Prov. 4:9*, c. of glory deliver to thee.

*Prov. 12:4*, virtuous woman is a c.

*Prov. 16:31*, hoary head a c. of glory.

*Is. 28:1*, woe to the c. of pride.

*Matt. 27:29; Mark 15:17; John 19:2*, a c. of thorns.

*1 Cor. 9:25*, to obtain a corruptible c.

*Phil. 4:1*, my joy and c.

*1 Thess. 2:19*, c. of rejoicing.

*2 Tim. 4:8*, a c. of righteousness.

*James 1:12; Rev. 2:10*, c. of life.

*1 Pet. 5:4*, a c. of glory.

*Rev. 3:11*, that no man take thy c.

*Rev. 19:12*, on his head were many c.

1026. **CROWNED MARTYRS, FOUR.** See No. 1347.

1027. **CUBE.** See No. 572F2.

**A. SYMBOLICALLY** the Masonic altar is a perfect cube, since by it we worship the Perfect Being. The lodge is likened to a double cube.

**B. THE CUBICAL STONE** (See *Perfect Ashlar*, No. 572F) appears in some Masonic degrees. (See *Nos. 793B, 2908.*)

1028. **CUBIT.** A unit of measurement seldom used in Masonry but very common in the Bible. It was the distance from the elbow to the end of the middle finger. Some authorities say it was equivalent to twenty-one inches; others say eighteen.

*Deut. 3:11*, after the c. of a man.

*Matt. 6:27; Luke 12:25*, one c. to stature.

1029. **CUP.**

**A. IN SOME MASONIC RITES** the "cup of bitterness" is a symbol of the misfortunes and sorrows that meet us in the voyage of life.

**B. IN THE BIBLE** the cup symbolizes both joys and sorrows.

1. Joys, *Ps. 16:5; 23:5.*

2. Sorrows, *Ps. 11:6; Matt. 20:22, 23; 26:39, 42; Mark 10:38, 39; 14:36; Luke 22:42; John 18:11.* (See also *Ps. 73:10; 75:8.*)

3. Cup of salvation, *Ps. 116:13.*

4. Cup of God's wrath, *Is. 51:17, 22; Jer. 25:15, 17, 28; 49:12; Lam. 4:21; Zech. 12:2; Rev. 14:10.*

5. Cup of consolation, *Jer. 51:7.*

6. Cup of Babylon, *Jer. 51:7.*

7. Cup of astonishment and desolation, *Ezek. 23:31-33.*

8. Cup of God's right hand, *Hab. 2:16.*

9. Cup of the New Testament, *Luke 22:20; 1 Cor. 11:25-28.*

10. Cup of blessing, *1 Cor. 10:16.*

11. Cup of devils, *1 Cor. 10:21.*

1030. **CUPBEARERS, 1 Kin. 10:5; 2 Chr. 9:4; Neh. 1:11.**

1031. **CURE.** See No. 1491.

1032. **CURIOUS.**

**A. THE WORD** "curious" as found in Masonry is archaic. It does not mean "odd," "strange" the present ordinary meaning, but "something to which thought has been given." When in Masonry Hiram is described as a curious and cunning workman, the meaning is "careful and skillful."

**B. IN THE BIBLE** "curious" usually means "skillfully made."

*C. Ex. 28:8, 27.* "The curious girdle" means "the skillfully woven girdle." (See also *Ex. 29:5; 35:32; 39:5, 20; Lcv. 8:7.*)

**D. IN Acts 19:19**, the word means "magical."

1033. **CURTAINS** of the tabernacle described, *Ex. 26:1-13; 36:8-17.* See No. 747C.

1034. **CUSTOM.**

**A. AN OLD.** See No. 1173B.

**B. SURVIVAL OF.** See No. 1173L.

**C.** [tariff, toil, legal duty] *Matt. 9:9*, sitting at the receipt of c.

*Matt. 17:25*, of whom do kings take c.?

*Mark 2:14; Luke 5:27*, receipt of c.

*Luke 1:9*, according to c. of priest's office.

*Luke 4:16*, as Jesus' c. was.

*John 18:39*, ye have a c.

*Acts 16:21*, teach c. which are not lawful.

*Rom. 13:7*, c. to whom c.

*1 Cor. 11:16*, we have no such c.

1035. **CYMBAL.** See No. 2130D.

1036. **CYPRUS**, a large island in the Mediterranean, disciples there, *Acts 11:19.*

Paul and Barnabas preach there, *Acts 13:4.*

Barnabas and Mark go there, *Acts 15:39.*

1037. **CY-RÉ-NÉ**, disciples of, *Acts 11:20; 13:1.*

Simon of, *Mark 15:21.*

1038. **CY-RÉ-NI-US**, Greek form of Quirinus,

a Latin name, Governor of Syria, *Luke 2:2.*

1039. **CYRUS.** See *Nos. 217B, 1041A.*

Probably identical with the name of the river Kur, *2 Chr. 36:22, Is. 44:28.*

King of Persia, prophecies concerning, *Is. 44:28; 45:1.*

(See *Dan. 6:28; 10:1.*)

His proclamation for rebuilding the Temple,

*2 Chr. 36:22; Ezra 1.* See No. 2442B.

1040. **DAGGER.** *Judg. 3:16, 21, 22.*

1041. **DĀ-MĀS-CUS.**

**A. ACCORDING TO MASONIC TRADITION**

Damascus was one of the resting places of the

masons who were released by Cyrus to return

to Jerusalem to rebuild the Temple there.

**B. IT EXISTED** in Abraham's time (*Gen.*

*14:16*). Abraham's servant was a native of

Damascus (*Gen. 15:2*). In David's time it was

subject to Israel (*2 Sam. 8:5*), but this did not

last long (*1 Kin. 11:23-25*). See *Nos. 6, 45.*



**C. IN NEW TESTAMENT TIMES** a Christian Church was established there (*Acts 9:2, 3, 8, 10, 19, 22, 27; 22:6, 6, 10, 11; 26:12, 20*).

**D. SUBJUGATED BY DAVID**, *2 Sam. 8:6; 1 Chr. 18:5-7*.

Rezon reigns there, *1 Kin. 11:24*.

Elisha's prophecy there, *2 Kin. 8:7*.

Taken by Tiglath-pileser, king of Assyria, *2 Kin. 16:9*.

Recaptured by Jeroboam, *2 Kin. 11:28*.

King Ahaz copies an altar there, *2 Kin. 16:10*.

Paul's journey to, *Acts 9; 22:6*.

Prophecies concerning, *Is. 7:8; 8:4; 17:1; Jer. 49:23; Ezek. 27:18; Amos. 1:3*.

1042. **DĀN** [judge]. See Nos. 226, 250.

**A. ONE OF THE TRIBES OF ISRAEL** whose blue banner, charged with an eagle, is referred to in the Royal Arch Chapter.

**B. SON OF JACOB**, *Gen. 30:6*.

Tribe of, numbered, *Num. 1:38; 26:42*.

Their inheritance, *Josh. 19:40*.

Blessed by Jacob, *Gen. 49:16*.

Blessed by Moses, *Deut. 33:22*.

Take Laish, *Judg. 18:27-29*.

Set up idolatry, *Judg. 18:30; 1 Kin. 12:29*.

1043. **DANIEL**. See Nos. 67A, 637A.

1044. **DĀN'IEL**, BOOK OF.

**A. THE BOOK**. It purports to narrate the story of Daniel, who (*Ch 1:1-6*) was carried away captive to Babylon by Nebuchadnezzar in the third year of Jehoiakim, 605 B.C. The book is written partly in Hebrew, and partly (*from 2:4b-7*) in Aramaic.

**B. AUTHOR AND DATE**. Orthodox interpreters for long attributed the book to Daniel, who was believed to have lived during the whole of the Babylonian exile, down to the third year of Cyrus (*10:1*). In the light of modern scholarship, however, this is regarded as untenable. The book is now held to have been written by some unknown author during the persecution of the Jews by Antiochus Epiphanes—circa 168 B.C.—to encourage his countrymen in their resistance to the persecutor.

**C. CONTENTS**.

1. The first part of the book, which is mainly historical, consists of *Ch. 1-6*. *Ch. 1* records the captivity of Daniel and his companions in the third year of Jehoiakim, and their subsequent training for civil service at the court of Nebuchadnezzar, king of Babylon. *Ch. 2* contains the account of Nebuchadnezzar's dream of the great image interpreted by Daniel, which fact led to the promotion of Daniel and his three companions in the province of Babylon. The vision of Nebuchadnezzar depicted the four great world-empires which were to come in contact with the people of Israel before the setting up of the Messianic kingdom and up to the time of its final victory. *Ch. 3* gives the account of Nebuchadnezzar's erection of a golden image in the plain of Dura (probably with some reference to his vision), and the deliverance of Daniel's three companions from the fiery furnace, into which they were cast for refusing to worship that image. *Ch. 4* records Nebuchadnezzar's dream of the great tree, and the fulfilment of that vision by his being afflicted with a seven years' madness because of pride. *Ch. 5* records one of the grandest episodes in Israel's captivity—Belshazzar's feast and its tragic close. *Ch. 6* records Daniel's deliverance from the den of lions.

2. The second portion of the book consists of Daniel's own visions. These are contained in the six last chapters (*Ch. 7-12*). The first vision (*Ch. 7*) is that of the four great wild beasts, which represent, though under somewhat different aspects, the four kingdoms portrayed in

Nebuchadnezzar's dream. *Ch. 8* contains the vision of "the ram and the he goat," which describes the contest between the Persian and the Grecian empires, and the overthrow of the latter by Alexander the Great (the notable horns of the he goat), with the division of the Macedonian kingdom into four. "The little horn," on the head of the Grecian he goat, which waxed great in the pleasant land, the land of Palestine, and there mightily oppressed the children of Israel, was the Greek power in the person of Antiochus Epiphanes, whose attempts to stamp out Judaism are described in *1 and 2 Maccabees*. *Ch. 9* describes Daniel's prayer and confession of sin at the end of the seventy years' captivity predicted by Jeremiah, and the answer to that prayer by the promise of Messiah's atoning work at the close of "the seventy weeks." *Ch. 10* describes the vision of the mighty angel to Daniel, introductory to the description of the prophecy "noted in the scripture of truth" (*10:21*). This is given in *Ch. 11 and 12*, in which chapters the wars between Syria (the kingdom of the north) and Egypt (the kingdom of the south) are depicted. The Jews were deeply concerned in those wars. The whole prophecy culminates in the description of Antiochus Epiphanes' attempt to uproot the Jewish religion, the struggle of the Macabees, and their final victory. **D. ADDITIONS TO**. See No. 448B10.

1045. **DA-RĪ'US** [preserver?]. See No. 217A, C. (The Median) takes Babylon, *Dan. 5:31*.

His decree to fear the God of Daniel, *Dan. 6:25*.

(Another) his decree concerning the rebuilding of the Temple, *Ezra 6*.

1046. **DARK**, *Job 12:25*, they grope in the d.

*Job 22:13*, can he judge through d. clouds.

*Job 38:2*, that d. counsel by words.

*Ps. 49:4; Prov. 1:6*, d. sayings.

*Ps. 69:23; Rom. 11:10*, let eyes be d.

*Ps. 88:12*, wonders be known in the d.

*Eccles. 12:2*, stars be not d.

*Eccles. 12:3*, look out of the windows be d.

*Amos 8:9*, will d. the earth.

*Zech. 14:6*, light not clear nor d.

*Matt. 24:29; Mark 13:24*, sun be d.

*Luke 23:45*, sun d., and vet rent.

*John 20:1*, when it was yet d.

*Rom. 1:21*, foolish heart was d.

*1 Cor. 13:12*, see through a glass d.

*Eph. 4:18*, understanding d.

*2 Pet. 1:19*, shineth in a d. place.

*Rev. 9:2*, sun and the air were d.

1047. **DARKNESS**.

**A. THE OPPOSITE** of light. Light represents life, darkness death; light knowledge, darkness ignorance. The east is the source of light; the north the place of darkness. See Nos. 849A, B, 1827B.

**B. IN Amos 8:12** certain people are represented as going from the north (darkness) to the east (light) seeking the Word of the LORD.

**C. Is. 45:7**. "I form the light and create darkness."

**D. A SYMBOL** of punishment, *Matt. 8:12; 22:13; 2 Pet. 2:4, 17; Jude 6*.

**E. DARKNESS** of mind or soul, *Job 37:19; Prov. 2:13; Eccles. 2:14; Is. 9:2; 42:7; Matt. 4:16; 6:23; Luke 1:78, 79; John 1:5; 3:19; 8:12; 12:35; Rom. 13:12; 1 Cor. 4:6; 2 Cor. 4:6; 6:14; Eph. 5:8; 1 Thessa. 5:4; 1 Pet. 2:9; 1 John 1:5; 2:9*. See No. 743.

**F. DIVIDED FROM LIGHT**, *Gen. 1:18*.

Instances of supernatural, *Gen. 15:12; Ex. 10:21; 14:20; Josh. 24:7; Rev. 8:12; 16:10*.

At the crucifixion, *Matt. 27:46; Mark 15:33; Luke 23:44*.

Of the mind, *Job 37:19; Prov. 2:13; Eccles. 2:14; Is. 9:2; 42:7; John 8:12; 12:36; Rom.*

13:12; 1 Cor. 4:5; 2 Cor. 6:14; 1 Thess. 5:4; 1 John 2:9.

Powers of, *Luke 22:53; Col. 1:13.*  
*Gen. 1:2*, d. was upon the deep.  
*Deut. 5:22*, spake out of thick d.  
*Deut. 28:29*, grope as the blind in d.  
*1 Sam. 2:9*, wicked be silent in d.  
*2 Sam. 22:10; Ps. 18:9*, d. under his feet.  
*1 Kin. 8:12; 2 Chr. 6:1*, dwell in thick d. ]  
*Job 3:5*, d. and shadow of death.  
*Job 30:26*, waited for light, there came d.  
*Ps. 91:6*, pestilence that walketh in d.  
*Ps. 97:2*, clouds and d. are round about him.  
*Ps. 112:4*, to upright ariseth light in d.  
*Ps. 139:12*, d. and light alike to thee.  
*Prov. 20:20*, lamp put out in d.  
*Eccles. 2:13*, as far as light excellet d.  
*Is. 58:10*, thy d. as noonyday.  
*Is. 60:2*, d. shall cover the earth, gross d.  
*Joel 2:2*, day of clouds and thick d.  
*Matt. 6:23; Luke 11:34*, body full of d.  
*Matt. 8:12; 25:30*, outer d.  
*Matt. 10:27; Luke 12:3*, what I tell in d., that speak.

*Luke 1:79; Rom. 2:19*, light to them that sit in d.

*John 1:5*, d. comprehended it not.  
*John 3:19*, loved d., rather than light.  
*Acts 26:18*, turn from d. to light.  
*2 Cor. 4:6*, light to shine out of d.  
*2 Cor. 6:14*, what communion hath light with d.?

*Eph. 5:11*, works of d.  
*Eph. 6:12*, rulers of the d. of this world.  
*Col. 1:13*, the power of d.  
*1 Thess. 5:5*, not of the night, nor of d.  
*Heb. 12:18*, ye are not come to d.  
*1 Pet. 2:9*, out of d. into marvelous light.  
*1 John 1:5*, in him is no d. at all.  
*1 John 2:8*, the d. is past.

1048. DARKNESS TO LIGHT. See No. 948E.

A. OPERATIVE. See *Gen. 1:1-4*.

B. SPECULATIVE. See *John 1:1-5*.

1049. DATES, MASONIC. See No. 831.

1050. DA'ATHAN. See Nos. 11, 339.

1051. DA'VID [beloved]. See Nos. 2A, 27E, 28, 52, 53A, 57, 62B, D, F, 100A, 128, 135, 148A, 165B, 200C10, 231, 234A, 749A.

A. DAVID'S PLACE in Masonic history is confined to the fact that he was the father of Solomon and preceded him as King of Israel.

However, David first formed the plan of building the Temple (*2 Sam. 7:2*) but was not permitted to do so (*2 Sam. 7:4-11; 1 Chr. 17:4*). See 224111.

B. KING. SON OF JESSE, *Ruth. 4:22; 1 Chr. 2; Matt. 1*.

Anointed by Samuel, *1 Sam. 16:11-13*.

Plays the harp before Saul, *1 Sam. 16:19*.

His zeal and faith, *1 Sam. 17:26, 34*.

Kills Goliath of Gath, *1 Sam. 17:49*.

At first honoured by Saul, *1 Sam. 18*.

Saul afterwards jealous of, *1 Sam. 18:8, 12*.

Tries to kill him, *1 Sam. 18:10, 11*.

Persecuted by Saul, *1 Sam. 19:20*.

Loved by Jonathan, *1 Sam. 18:1; 19:2; 20:23-16*.

And by Michal, *1 Sam. 18:28; 19:11*.

Overcomes the Philistines, *1 Sam. 18:27; 19:8*.

Flees to Naioth, *1 Sam. 19:18*.

Eats of the shewbread, *1 Sam. 21; Ps. 52; Matt. 12:4*.

Flees to Gath, and feigns madness, *1 Sam. 21:10, 13; Ps. 34:56*.

Dwells in the cave of Adullam, *1 Sam. 22:1; Ps. 63:142*.

Escapes Saul's pursuit, *1 Sam. 23; Ps. 57; 59*.

Twice spares Saul's life, *1 Sam. 24:4; 26:5*.

His wrath against Nabal appeased by Abigail, *1 Sam. 25:23*.

Dwells at Ziklag, *1 Sam. 27*.

Dismissed from the army by Achish, *1 Sam. 29:9*.

Chastises the Amalekites, *1 Sam. 30:16-18*.

Kills messenger who brings news of Saul's death, *2 Sam. 1:15*.

Laments the death of Saul and Jonathan, *2 Sam. 1:17*.

Becomes king of Judah, *2 Sam. 2:4*.

Forms a league with Abner, *2 Sam. 3:13*.

Laments his death, *2 Sam. 3:31*.

Avenges murder of Ish-bosheth, *2 Sam. 4:9*.

Becomes king of all Israel, *2 Sam. 5:3; 1 Chr. 11*.

His victories, *2 Sam. 5; 6; 8; 10; 12:29; 21:15; 1 Chr. 18-20; Ps. 60*.

Brings the ark to Zion, *2 Sam. 6; 1 Chr. 13; 15*.

His psalms of thanksgiving, *2 Sam. 22; 1 Chr. 16:7; Ps. 18; 103; 105*.

Reproves Michal for despising his religious joy, *2 Sam. 6:21*.

Desires to build God a house, *2 Sam. 7:2*.

And is forbidden by Nathan, *2 Sam. 7:4-10; 1 Chr. 17:4-9*.

God's promises to him, *2 Sam. 7:11; 1 Chr. 17:10*.

His prayer and thanksgiving, *2 Sam. 7:18; 1 Chr. 17:16*.

His kindness to Mephibosheth, *2 Sam. 9*.

His sin concerning Bath-sheba and Uriah, *2 Sam. 11; 12*.

His repentance at Nathan's parable, *2 Sam. 12; Ps. 51*.

Troubles in his family, *2 Sam. 13-14*.

Absalom's conspiracy against him, *2 Sam. 15; Ps. 3*.

Ahithophel's treachery against, *2 Sam. 15:31; 16:20; 17:1-23*.

Cursed by Shimel, *2 Sam. 16:5-8; Ps. 7*.

Barzillai's kindness to, *2 Sam. 17:27-29*.

His grief at Absalom's death, *2 Sam. 18:33; 19:1*.

Returns to Jerusalem, *2 Sam. 19:15*.

Pardons Shimel, *2 Sam. 19:16-23*.

Sheba's conspiracy against, *2 Sam. 20*.

Renders justice to the Gibeonites, *2 Sam. 21*.

His mighty men, *2 Sam. 23:8-39; 1 Chr. 11:10*.

His offence in numbering the people, *2 Sam. 24; 1 Chr. 21*.

Regulates the service of the tabernacle, *1 Chr. 23-26*.

Exhorts the people to fear God, *1 Chr. 28*.

Appoints Solomon his successor, *1 Kin. 1; Ps. 72*.

His charge to Solomon, *1 Kin. 2; 1 Chr. 28:9*; to build a house for the sanctuary, *1 Chr. 22:6; 28:10*.

His last words, *2 Sam. 23*.

His death, *1 Kin. 2; 1 Chr. 29:26*.

The progenitor of Christ, *Matt. 1:1; 9:27; 21:9*; comp. *Ps. 110* with *Matt. 22:41-46; Luke 1:32; John 7:42; Acts 2:25; 13:22; 15:15, 16; Rom. 1:3; 2 Tim. 2:8; Rev. 5:5; 22:16*.

Prophecies connected with, *Ps. 39; 132; Is. 9:7; 22:22; 55:3; Jer. 30:9; Hos. 3:5; Amos 9:11*.

Tomb of, in Jerusalem, *Acts 2:29*.

C. BUILT ALTAR. See No. 314Q.

D. BROTHER of. See No. 41D, 49B.

E. MIGHTY MEN of. See Nos. 36C, 224B5, 229B4.

F. OFFICERS of. See No. 159A.

G. OVERSEER of. See No. 139.

H. PRIEST of. See No. 44B.

I. SHIELD of. See No. 2749B.

J. SON of. See No. 153A.

K. FATHER of the treasurer of. See No. 133C.

L. WIFE of. See No. 237B.

**M. ANOINTED THRICE.** See No. 2234Y5.  
**N. PLAN TO BUILD TEMPLE.** See No. 2241L.  
**O. FORBIDDEN.** See No. 3031B.  
**1052. DAWN,** Ps. 119:147, I prevented the d. of the morning.

*Matt. 28:1*, as it began to d.  
*2 Pet. 1:19*, till the day d.  
**1053. DAY,** the last, foretold, *Job 19:25; Joel 2:11; Zeph. 1:14; John 6:39; 11:24; 12:48; Rom. 2:5; 1 Cor. 3:13; Rev. 6:17; 16:14; 20.*  
 Last, mentioned, *Is. 2:2; Mic. 4:1; Acts 2:17; 2 Tim. 3:1; Heb. 1:2; James 5:3; 2 Pet. 3:3.*  
*Gen. 1:5*, God called the light d.  
*Gen. 32:26*, let me go, d. breaketh.  
*Deut. 4:10*, d. thou stoodest before LORD.  
*Deut. 4:32*, ask of d. that are past.  
*2 Kin. 7:9*, this d. is a d. of good tidings.  
*1 Chr. 23:1; 2 Chr. 24:15*, full of d.  
*1 Chr. 29:15; Job 8:9*, our d. as a shadow.  
*Job 19:25*, stand at latter d. upon the earth.  
*Job 21:30*, reserved to d. of destruction.  
*Job 32:7*, I said, d. should speak.  
*Ps. 2:7; Acts 13:33; Heb. 1:5*, this d. have I begotten thee.  
*Ps. 19:2*, d. unto d. uttereth speech.  
*Ps. 84:10*, a d. in thy courts.  
*Prov. 4:18*, more and more to perfect d.  
*Prov. 27:1*, what a d. may bring forth.  
*Eccles. 7:1*, d. of death better than d. of birth.  
*Eccles. 12:1*, while the evil d. come not.  
*Song of Sol. 2:17; 4:6*, till the d. break.  
*Is. 10:3*, in the d. of visitation.  
*Is. 27:3*, LORD will keep it night and d.  
*Is. 65:20*, an infant of d.  
*Ezek. 30:2*, woe worth the d.!  
*Zech. 4:10*, d. of small things.  
*Mal. 3:2*, who may abide d. of his coming?  
*Matt. 7:22*, many will say in that d.  
*Matt. 24:36; Mark 13:32*, that d. knoweth no man.

*Matt. 25:13*, ye know not the d. nor the hour.  
*Luke 18:7*, elect, which cry d. and night.  
*Luke 21:34*, that d. come upon you unawares.  
*Luke 23:43*, to d. shalt thou be with me.  
*John 6:39*, raise it again at last d.  
*John 8:56*, Abraham rejoiced to see my d.  
*John 9:4*, I must work while it is d.  
*Acts 17:31*, he hath appointed a d.  
*Rom. 2:5*, wrath against d. of wrath.  
*Rom. 14:6*, regardeth d. to the Lord.  
*1 Cor. 3:13*, the d. shall declare it.  
*2 Cor. 6:2*, the d. of salvation.  
*Eph. 4:30*, sealed to d. of redemption.  
*Phil. 1:6*, perform it until d. of Christ.  
*1 Thess. 5:2; 2 Pet. 3:10*, d. cometh as a thief.  
*1 Thess. 5:5*, children of the d.  
*Heb. 10:25*, as ye see the d. approaching.  
*Heb. 13:8*, Jesus Christ same to d. and for ever.

*2 Pet. 1:19*, till the d. dawn.  
*2 Pet. 3:8*, one d. as a thousand years.  
*Rev. 6:17*, great d. of his wrath is come.  
**1054. DAYS, ANCIENT OF.** See No. 399.  
**1055. DAYTIME, RAINED NOT IN.** See No. 2497.

**1056. DEACONS.**  
**A. THE WORD "Deacon"** comes from a Greek word meaning "a servant, messenger, or waiting-man." In Masonry also a Deacon is a servant, a proxy, for another officer.  
**B. PROXIES.** The Senior Deacon is the proxy of the Master, the Junior that of the Senior Warden. The Master and Wardens occupy "Stations" and are not supposed to move about the lodge room. Not only their duties but also the dignity of their position as rulers of the Craft require them to remain in their "Stations." Therefore, they need proxies in the active duties of the lodge. The Senior Deacon carries the

orders of the Master, the Junior Deacon the messages of the Senior Warden.

**C. THE RODS.** The ensign of office of a Deacon is a black rod surmounted by the square and compass to remind him of the necessity of the justice and circumspection with which he should discharge his duties.

**D. 1. Jewel of Senior Deacon.** See No. 1116B. The jewel of the Senior Deacon is an image of the sun within the square and compass to indicate that he is the proxy of the Master whose station is in the East, the place of the rising sun. The sun is the emblem of the Master because it shines by its own light, as the Master governs his lodge by virtue of his own power.

**2. Jewel of Junior Deacon.** The jewel of the Junior Deacon is a half moon within the square and compass to represent that he is the messenger of the Senior Warden whose station is in the West and whose duty is to assist the Master in governing the lodge.

**E. SYMBOLISM.** As the moon derives its light from the sun, so the Senior Warden derives his authority from the Master. Therefore, the proper emblem of the Junior Deacon, his messenger or proxy, is the moon.

#### F. IN THE BIBLE.

**1.** The Greek word meaning "Deacon" occurs very frequently in the New Testament, but with two exceptions it is translated "minister" or "servant."

**2.** In *1 Tim. 3:1-7* the qualifications of a Bishop are described, followed in *1 Tim. 3:8-13* by those of a Deacon. Since the Deacon is virtually the proxy of the Bishop, he must have practically the same qualifications as his superior.

**3.** *Acts 6:1-6* gives the account of the selection of the first deacons, though they are not given that title.

**4.** *Phil. 1:1*. "Paul . . . to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

(See *Acts 11:29; 12:25; Rom. 15:25, 31; 2 Cor. 8:4; 9:1, 12, 13.*)

**G. ENGLISH EMBLEMS.** In England the jewel of the Deacons is a dove, in allusion to the dove sent out of the ark by Noah (*Gen. 8:8-12*).

**1057. DEAD.**

**A. ANOINTING the.** See *Elements of Consecration, Nos. 1173, 2234N.*

**B. BOOK of the.** See No. 751C4.

**C. DEAD SEA.** See Nos. 117A, 140.

**D. The dead,** *Job 3:17-19; 14:12; Ps. 6:5; 88:10; 115:17; 146:4; Eccles. 9:5; 12:7; Is. 38:18.*

Resurrection of, *Job, 19:26; Ps. 49:15; Is. 26:19; Dan. 12:2, 13; John 5:25; 1 Cor. 15:12; 1 Thess. 4:13.*

Raised by Elijah, *1 Kin. 17:17-23*; by Elisha,

*2 Kin. 4:32-35; 13:21*; by Christ, *Matt. 9:24; Mark 5:41; Luke 7:12; 8:54; John 11*; by Peter,

*Acts 9:40*; by Paul, *Acts 20:10.*

*Lev. 19:28*, cuttings for the d.

*1 Sam. 24:14; 2 Sam. 9:8; 16:9*, d. dog.

*Ps. 31:12*, forgotten as a d. man.

*Ps. 88:5*, free among the d.

*Ps. 115:17*, the d. praise not the LORD.

*Prov. 21:16*, congregation of the d.

*Eccles. 9:5*, d. know not any thing.

*Eccles. 10:1*, d. flies cause ointment.

*Is. 26:19*, thy d. men shall live.

*Jer. 22:10*, weep not for the d.

*Matt. 8:22*, let the d. bury their d.

*Matt. 9:24; Mark 5:39; Luke 8:52*, maid not d., but.

*Matt. 11:5; Luke 7:22*, deaf hear, d. raised.

*Matt. 22:31; Mark 12:26*, touching resurrection of d.

*Matt. 23:27*, full of d. men's bones.

*Matt. 28:4*, keepers became as d. men.

*Mark 9:10*, rising from the d. should mean,

Luke 15:24, 32, was d., and is alive again.  
 Luke 16:31, though one rose from the d.  
 John 5:25, d. shall hear.  
 John 6:49, did eat manna, and are d.  
 John 11:25, though d., yet shall he live.  
 Acts 10:42; 2 Tim. 4:1, judge of quick and d.  
 Rom. 6:2, 11; 1 Pet. 2:24, d. to sin.  
 Rom. 7:4; Gal. 2:19, d. to the law.  
 Rom. 14:9, Lord both of d. and living.  
 1 Cor. 15:15, if the d. rise not.  
 2 Cor. 5:14, then were all d.  
 Eph. 2:1; Col. 2:13, d. in trespasses and sins.  
 Eph. 5:14, arise from the d.  
 Col. 1:18, firstborn from the d.  
 1 Thess. 4:16, d. in Christ shall rise first.  
 1 Tim. 5:6, d. while she liveth.  
 Heb. 6:1; 9:14, from d. works.  
 Heb. 11:4, being d. yet speaketh.  
 James 2:17, 20, 26, faith d.  
 1 Pet. 4:6, preached to them that are d.  
 Jude 12, twice d.  
 Rev. 1:5, first begotten of the d.  
 Rev. 3:1, a name that thou livest, and art d.  
 Rev. 14:13, blessed are the d.  
 Rev. 20:12, the d. small and great.  
 Rev. 20:13, sea gave up d.

1058. **DEADLY**, Ps. 17:9, from my d. enemies.  
 Mark 16:18, drink any d. thing.  
 James 3:8, tongue full of d. poison.

#### 1059. DEATH.

**A. THE MASONIC CONCEPTION** of death, like the Christian, is that it is a sleep from which we wake into a new life. Among the ancients, sleep and death were regarded as twins.

**B. THE LEGEND OF THE THIRD DEGREE** in Masonry teaches that from death there shall be a raising and that the soul is immortal.

**C. THE BIBLE** teaches the same doctrine, but calls it a resurrection.

Is. 9:2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

John 5:24. "He that heareth my words and believeth on him that sent me... is passed from death unto life." (1 John 3:14).

**D. CONSEQUENCE** of Adam's sin, Gen. 2:17; 3:19; Rom. 5:12; 6:23; 1 Cor. 15:21.  
**E. UNIVERSAL**, Job 1:21; 3:17; 14:1; 21:13; Ps. 49:19; 89:48; Eccles. 5:15; 8:8; 9:5, 10; 11:8; Heb. 9:27.

**F. CHARACTERIZED**, Gen. 3:19; Deut. 31:16 (John 11:11); Job 1:21; 3:13; 10:21; 12:22; 14:2; 16:22; 24:17; Ps. 16:10; 23:4; 104:29; Eccles. 9:10; Hab. 2:5; Luke 12:20; 2 Cor. 5:1, 8; Phil. 1:23; 1 Tim. 6:7; 2 Pet. 1:14.

**G. INFLICTED** as a punishment, Gen. 9:6; Ex. 21:12; 22:18; 31:14; 35:2; Lev. 20:2; 21:9; 1 Kin. 21:10; Matt. 15:4.

**H. VANQUISHED** by Christ, Rom. 6:9; 1 Cor. 15:26 (Hos. 13:14); 2 Tim. 1:10; Heb. 2:15; Rev. 1:18.

**I. PRAYERS** and exhortations concerning, 2 Kin. 20:1; Ps. 39; 90; Eccles. 9:10; John 9:4; 1 Pet. 1:24.

**J. EXCLUDED FROM HEAVEN**, Luke 20:36; Rev. 21:4.

**K. PERSONS EXEMPTED** from, Enoch, Gen. 5:24; Heb. 11:5; Elijah, 2 Kin. 2:11. (See 1 Cor. 15:51; 1 Thess. 4:17.)

**L. SPIRITUAL**, Is. 9:2; Matt. 4:16; 8:22; Luke 1:79; John 6:53; Rom. 5:15; 6:13; 8:6; Eph. 2:1; 4:18; Col. 2:13; 1 Tim. 5:6; Heb. 6:1; 9:14; 1 John 5:14; Rev. 3:1.

**M. DELIVERANCE** from, by Christ, John 5:24; Rom. 6:11; Eph. 2:6; 5:14; 1 John 5:12.

**N. ETERNAL**, Prov. 14:12; Dan. 12:2; Matt. 7:13; 10:28; 23:33; 25:30, 41; Mark 9:44; John 5:29; Rom. 1:32; 2:8; 6:23; 9:22; 2 Thess. 1:8, 9; James 4:12; 2 Pet. 2:17.

(The second death), Rev. 2:11; 19:20; 20:14; 21:8.

**O. SALVATION** from, by Christ, John 3:16; 3:51; James 5:20.

**P. OF CHRIST** foretold, Is. 53; Dan. 9:26; Zech. 13:7. (See Matt. 27:29; Deut. 21:23; Gal. 3:13); Heb. 2:9; 12:2; 1 Pet. 1:11.

**Q. VOLUNTARY**, Luke 12:50; John 10:17, 18; Heb. 10:7.

**R. ITS OBJECT**, Is. 53; Dan. 9:26; Matt. 20:28; 1 Cor. 5:7; 1 Tim. 2:6; Tit. 2:14; Heb. 9:26; 1 Pet. 1:18-25; Rev. 1:5.

**S. OF SAINTS**, Num. 23:10; 2 Kin. 22:20; Ps. 23:4; 48:14; 116:15; Dan. 12:2; Prov. 14:32; Is. 26:19; 57:1; Luke 16:25; John 11:11; 2 Cor. 5:8; Phil. 1:21; 2 Tim. 4:8; Heb. 11:13; Rev. 2:10.

**T. 1.** Of Abraham, Gen. 25:8; 2. Isaac, Gen. 35:29; 3. Jacob, Gen. 49:4. Aaron, Num. 20:23; 5. Moses, Deut. 34:5; 6. Joshua, Josh. 24:29; 7. David, 1 Kin. 2; 8. Elisha, 2 Kin. 13:14; 9. Stephen, Acts 7:54; 10. Dorcas, Acts 9:37.

**U. 1.** of the wicked, Job. 18:11; 21:13; 27:19; Ps. 34:16; 49:14; 73:19; Prov. 10:7; 11:7; 14:32; 29:1; Is. 14:9; Ezek. 3:19; 18:23; Dan. 12:2; Luke 12:20; 16:22; John 8:21; Acts 1:25.

**2.** Of Korah, etc., Num. 16:32.

**3.** Of Hophni and Phinehas, 1 Sam. 4:11.

**4.** Of Absalom, 2 Sam. 18:9; Ahab, 1 Kin. 22:34.

Of Jezebel, 2 Kin. 9:33; Athaliah, 2 Chr. 23:15.

Of Haman, Est. 7:10; Judas, Matt. 27:5; Acts 1:18; Ananias, etc., Acts 5:5; Herod, Acts 12:23.

Num. 23:10, let me die d. of righteous.

Judg. 5:18, jeopardized lives to the d.

Ruth 1:17, if ought but d. part thee and me.

1 Sam. 15:32, the bitterness of d. past.

1 Sam. 20:3, but a step between me and d.

2 Sam. 1:23, in d. not divided.

2 Sam. 22:5; Ps. 13:4; 116:3, waves of d.

compassed.

Job 3:21, long for d., but it cometh not.

Job 7:15, my soul chooseth d.

Ps. 6:5, in d. no remembrance.

Ps. 13:3, lest I sleep the sleep of d.

Ps. 23:4, valley of shadow of d.

Ps. 48:14, our guide even unto d.

Ps. 68:20, unto God belong issues from d.

Ps. 73:4, no bands in their d.

Ps. 89:48, what man shall not see d.?

Ps. 102:20, loose those appointed to d.

Ps. 116:15, precious is d. of his saints.

Prov. 7:27, chambers of d.

Prov. 8:36, they that hate me love d.

Song of Sol. 8:6, love is strong as d.

Is. 9:2; Jer. 2:6, land of the shadow of d.

Is. 25:8; 1 Cor. 15:54, swallow up d. in victory.

Jer. 8:3, d. chosen rather than life.

Ezek. 18:32; 33:11, no pleasure in d.

Hos. 13:14, O d., I will be thy plagues.

Matt. 15:4; Mark 7:10, let him die the d.

Matt. 16:28; Mark 9:1; Luke 9:27, not taste

of d.

Matt. 26:38; Mark 14:34, my soul is sorrowful

to d.

Mark 5:23; John 4:47, at point of d.

Luke 2:26, should not see d. before.

Luke 23:22, found no cause of d.

John 5:24; 1 John 3:14, passed from d. to life.

John 8:51, 52, keep my saying, shall never

see d.

John 11:4, sickness not unto d.

John 12:33; 18:32; 21:19, signifying what d.

Acts 2:24, having loosed the pains of d.

Rom. 5:10; Col. 1:22, reconciled by the d.

Rom. 6:5, planted in likeness of his d.

Rom. 6:23, wages of sin is d.

Rom. 3:2, law of sin and d.

1 Cor. 3:22, life or d., all are yours.

- 1 Cor. 11:26, show the Lord's d. till he come.  
 1 Cor. 15:21, by man came d.  
 1 Cor. 15:55, O d., where is thy sting?  
 2 Cor. 2:16, savour of d. unto d.  
 Phil. 2:8, d., even d. of the cross.  
 Heb. 2:9, taste d. for every man.  
 James 1:15, sin bringeth forth d.  
 Rev. 1:18, keys of hell and of d.  
 Rev. 2:10, be faithful unto d.  
 Rev. 21:4, no more d.

**V. SKELETON** a symbol of death.

1060. DÉ'BÏR. See No. 2B.  
 1061. DEBORAH. See No. 694E3.  
 1062. DECALOGUE. See *Law*, No. 1861.  
 1063. DECLARE, 1 Chr. 16:24; Ps. 96:3, d. glory among heathen.  
 Job 21:31, d. his way to his face.  
 Job 38:4, d. if thou hast understanding.  
 Ps. 2:7, I will d. decree.  
 Ps. 9:11, d. among the people his doings.  
 Ps. 19:1, heavens d. glory of God.  
 Ps. 40:10, I have d. thy faithfulness.  
 Ps. 66:16, I will d. what he hath done.  
 Ps. 118:17, live, and d. the works of the LORD.

- Ps. 145:4, shall d. thy mighty acts.  
 Is. 12:4, d. his doings among people.  
 Is. 41:26; 45:21, who hath d. from beginning?  
 Is. 45:19, I d. things that are right.  
 Is. 53:8; Acts 8:33, who shall d. his generation?  
 Is. 66:19, d. my glory among Gentiles.  
 John 17:26, have d. thy name, and will d. it.  
 Acts 13:32, we d. glad tidings.  
 Acts 20:27, d. the counsel of God.  
 Rom. 1:4, d. to be Son of God with power.  
 1 Cor. 3:13, the day shall d. it.  
 1 John 1:3, have seen, d. we to you.

1064. DECLARATION, Est. 10:2; Job 13:17; Luke 1:1; 2 Cor. 8:19.

1065. DECLARATION OF CANDIDATE. See No. 838A.

1066. DEDICATE, Deut. 20:5, a new house not d. it.

- 1 Kin. 7:51; 1 Chr. 18:11, which David had d.  
 1 Chr. 26:27, of spoil they did d.  
 Ezek. 44:29, every d. thing shall be theirs.

**1067. DEDICATION CEREMONY.**

**A. AMONG THE ANCIENTS** every temple had to be dedicated to some god. It meant renouncing all title to it in favor of the god. Henceforth it was sacred. Thus to God Moses dedicated the tabernacle (Lev. 8:10), Solomon the first temple (1 Kin. 8-9; 2 Chr. 5-7), and the returned exiles from Babylon the second (Ezra 6:15-22).

**B. A MASONIC TEMPLE** is, in imitation of these ancient examples, consecrated to the sacred purpose for which it had been constructed. By this act it is set apart for a holy object, the cultivation of the great tenets of a Mason's profession. See No. 418E.

**C. A MASONIC TEMPLE** is dedicated to Freemasonry, to virtue, and to universal benevolence. Those who take part in the ceremony should realize that it has significance, not only for the present but for all time.

**D. AS THE YEARS** pass they shall, one by one, be cut down by the all-devouring scythe of time and be gathered into the land their fathers have gone before them.

**E. THEIR CHILDREN** will then take their places, and the Masonic temple will symbolize the stream of life and the indebtedness of each generation to those preceding.

**F. AS THEY INHERITED** from their forefathers all that makes their lives rich in Masonry, so are they bound to transmit to those who will follow them, not only what they have inherited, but also what they themselves can add thereto.

**G. IN THE CEREMONY** of dedication we use corn, wine, and oil, to teach some of the lessons of life. We use the corn of nourishment to teach that as our bodies need physical nourishment, so do our souls need the corn of brotherly love; we use the wine of refreshment to teach that as our weary bodies must have periods of rest and refreshment, so must our spiritual life be refreshed by acts of charity; by offering the wine of loving sympathy to those who are weary and heavy laden; and we use the oil of joy to teach that the joy of life comes only to those who "work together in harmony, with loving kindness and generosity toward each other, ever pouring oil upon the troubled waters of strife, that joy may reign supreme wherever the brethren meet together."

**H. THE PRAYER OF SOLOMON** at the dedication of his temple should be ours at the dedication of a Masonic temple. (1 Kin. 8:22-30).

**I. DEDICATION OF TABERNACLE, Ex. 40; Lev. 8; 9; Num. 7.**

Of wall of Jerusalem, *Nch. 12:27.*

**1068. DEDICATION, FEAST OF THE.**

**A. THIS** was an annual feast instituted by Judas Maccabaeus to celebrate the purification of the Temple on the 25th Chislew (about December), 164 B.C., three years after its defilement by Antiochus Epiphanes. See 1291D7. Like the Feast of Tabernacles, it had a duration of eight days. It likewise resembled that feast in the mode of celebration. Branches of trees were carried and songs sung while mourning and sorrow were forbidden.

**B. SINCE** this took place after the canon of the Old Testament was completed, it is mentioned only in the New Testament, *John 10:22.*

1069. DEFENSIVE ARMOUR. See No. 535D.  
 1070. DEFINITION, CORNER STONE. See No. 989A.

1071. DEGREE. See Nos. 554A, 1127C.

- Ps. 62:9, men of low d., of high d.  
 Luke 1:52, exalted them of low d.  
 1 Tim. 3:13, purchase a good d.  
 James 1:9, brother of low d. rejoice.  
 1072. DELICATE [dainty]. "With my delicates," *Jer. 51:34.*

- Prov. 29:21*, he that d. bringeth up his servant.  
*Is. 47:1*, no more called tender and d.  
*Lam. 4:5*, that did feed d. are desolate.  
*Luke 7:25*, that live d. are in king's courts.

1073. DELICATELY [cheerfully]. *1 Sam. 15:32*; Agag came unto him d.

1074. DENIED NEVER. See No. 2180.  
 1075. DEPOSIT OF THE WORD. See *Lost Word*, No. 1948T.

1076. DEPRIVATION, SYMBOL OF. See No. 733A.

1077. DERMOT. See No. 233C.

1078. DESERT, *Ps. 78:40*, oft did they grieve him in d.

- Ps. 102:6*, like an owl of the d.  
*Is. 13:21; 34:14; Jer. 50:39*, wild beasts of d. shall lie there.

- Is. 35:1*, the d. shall rejoice.  
*Is. 35:6*; *43:19*, screams in the d.  
*Is. 40:3*, in d. a highway for our God.  
*Jer. 17:6*, like the heath in the d.  
*Jer. 25:24*, people that dwell in d. shall drink.  
*Matt. 24:26*, say, behold, he is in the d.  
*Luke 9:10*, aside privately into a d. place.  
*John 6:31*, did eat manna in the d.  
*Heb. 11:38*, they wandered in d.

1079. DESIGNS ON THE TRESTLEBOARD. See *Job 17:11*; *Prov. 15:22; 24:30*; *Gen. 12, 8*; *Jer. 4:23*; *2 Chr. 15:3*; *Job 10:22; 12:25*. See also *Pa. 89:39*; *119:126*; *Prov. 7:7*; *10:13*; *11:12*; *12:11*; *17:18*; *Rom. 3:31*.

1080. DESOLATION, ABOMINATION OF. See No. 67.

1081. DESOLATION, CUP OF. See No. 1029B7.

1082. DESTITUTE. See *Divested of All Metals*, No. 1102.

*Ps.* 102:17, will regard prayer of d.  
*Prov.* 15:21, folly is joy to him that is d. of wisdom.

1 *Tim.* 6:5, men d. of the truth.  
*Heb.* 11:37, being d., afflicted, tormented.  
*James* 2:15, if a brother or sister be d.

1083. DETAILS OF TABERNACLE. See No. 2115B2.

1084. DEVILS, CUP OF. See No. 1029B11.

1085. DEW. See No. 35.

A blessing, *Gen.* 27:28; *Deut.* 33:13.  
A sign, *Judg.* 6:37.

Figurative, *Deut.* 32:2; *Ps.* 110:3; 133:3;  
*Prov.* 19:12; *Is.* 26:19, etc.

*Gen.* 27:28, God give thee of the d.  
*Deut.* 32:2, my speech distil as the d.

*Judg.* 6:37, if d. on fleece only.  
2 *Sam.* 1:21, let there be no d.

2 *Sam.* 17:12, light on him as d. falleth.  
1 *Kin.* 17:1, there shall not be d. nor rain.

*Job.* 38:28, who hath begotten the drops of d?  
*Ps.* 110:3, hast the d. of thy youth.

*Prov.* 3:20, clouds drop down d.  
*Is.* 18:4, like d. in heat of harvest.

*Dan.* 4:33, body wet with d.  
*Hos.* 6:4; 13:3, as the early d. it passeth away.

*Hag.* 1:10, heaven is stayed from d.  
*Zech.* 8:12, heavens give their d.

1086. DEW OF HÉR'MÓN. See Nos. 1173F1, 2234.

A. 1. *Ps.* 133. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore."

2. Note the symbolism of dew as expressed in *Psalms* 133. It represents:

2a. The blessings of Brotherly Love.  
2b. The oil of joy and spiritual life.

2c. All-pervading blessings.

B. DEW AND OIL.

1. In our Masonic symbolism oil is associated with corn and wine as an element of consecration and as wages of a Fellow Craft. In the 133rd Psalm oil and dew are associated as symbols of God's blessings, and in some other Biblical passages dew is substituted for oil in connection with corn and wine as symbols of blessing.

*Gen.* 27:28. "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

*Deut.* 33:28. "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew."

2. A Difference. However, there is a difference—dew is the symbol of heavenly blessings; oil, of earthly joy. Oil is the material result of the spiritual dew.

*Hos.* 14:5-6. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

3. The Common Idea. The idea common to both dew and oil is their all-pervading qualities. The oil poured on the head ran down upon the long beard that went down to the skirts of Aaron's garments. The dew spread its blessings from Mount Hermon in the north to Zion in the south; that is, over the entire land.

C. MYSTERIOUS.

1. Dew comes mysteriously, invisibly, and unexpectedly. It is like an army suddenly falling upon an enemy. (See 2 *Sam.* 17:12.)

2. Its source was thought to be unknown and we have Job's question (38:28): "Hath the rain a father? or who hath begotten the drops of dew?"

3. God alone understood the mystery.  
*Prov.* 3:20. "By his knowledge the depths are broken up, and the clouds drop down the dew."

4. God's words are like the distillation of dew.  
*Deut.* 32:2. "My doctrine shall drop as the rain, my speech shall distill as the dew."

D. TRANSITORY.

1. The evaporation of dew in the morning sun is a symbol of our own transitory existence on the earth. (See *Hos.* 6:4; 13:3; *Mic.* 5:7.)

2. So a drop of dew, glistening for a brief moment in the fold of a leaf or shining on a tiny blade of grass, seems but a feeble thing—appropriately a symbol of the brevity of human life and the instability of earthly blessings. In fact, the Bible uses it as a symbol of our own shortcomings and failure to continue in well-doing.

E. ABIDING BLESSINGS. Yet the little drops of dew that appear in the night and disappear with the morning sun are also symbols of great and abiding blessings. (See *Gen.* 27:39; *Deut.* 33:13; *Prov.* 19:12.)

F. SYMBOL OF THE RESURRECTION.

1. As a spiritual gift dew was considered a symbol of the resurrection, possibly based on:

*Is.* 26:19. "Thy dead man shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs."

2. However, the traditional origin is older. According to the Jewish Encyclopedia:

"When God appeared amidst the trembling of the earth on Sinai, life fled from the people of Israel . . . ; and the angel said, 'Dost thou desire to give Thy Law unto the dead or unto the living?' Then God dropped the dew of Resurrection upon all, and they revived."

G. DEW AND MANNA.

1. In the Old Testament the dew as a symbol of spiritual gifts is connected with the gift of manna. The meaning of the word "manna" is "What is it?" The thing itself, like dew, came with mystery and vanished with the morning sun. It was always associated with dew and in fact seems to have crystallized out of the dew. (See *Ex.* 16:12-16.) (See also *Ex.* 16:31; *Num.* 11:7, 9.)

2. Corn of Heaven. *Ps.* 78:24, 25. "And had rained down manna upon them to eat, and had given them the corn of heaven."

After eating the corn of the promised land, manna disappeared (*Josh.* 5:12).

3. Symbol of Spiritual Food. Manna, like dew, was a symbol of spiritual food.

*Deut.* 8:3. "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live."

4. Unsatisfying to Some. To those who were not spiritually minded manna was unsatisfying; material-minded people preferred more material food. (See *Num.* 11:5, 6; 21:5.)

H. DEWS OF PALESTINE.

1. Among the Jews the constant reference to dew as a great blessing can be best understood by a knowledge of the climate of Palestine. Ezekiel calls it "a dry and thirsty ground." (*Ezek.* 19:13.)

From May to September no rains fall at all.

After May the dry, hot season is so unfavorable to vegetation that, were it not for the dew, plant life would wither away.

2. The winds from the sea are full of moisture which the winds from the desert drink up without permitting any of it to fall in rain, but the nights are cool and "the Palestinian dews are consequently heavy, constant and life-giving."

**I. ALL-PERVADING.** *Ps. 133:3.* "As the dew of Hermon and as the dew that descended upon the mountains of Zion."

1. Hermon, situated on the northernmost boundary of Palestine, is the highest mountain in Syria; Zion is a comparatively small hill in Jerusalem.

2. "The dew of Hermon was the mist and vapors drawn upward from the swamps and marshes at the mountain's base, condensed by contact with the icy face of Hermon and precipitated in gentle pervasiveness of refreshment to every thirsty thing, not only on the lower slopes of the beneficent mountain itself, but far and wide to the lower hills and valleys," extending in fact throughout the length and breadth of the entire country—a beautiful symbol of the gentle, far-reaching, all-pervading beneficence of brotherly love—brethren dwelling together in unity.

**J. 1. Ability to Use Blessings.**

1a. Scientists tell us that living plants cool off more quickly than the surrounding atmosphere and that the moisture-laden air touching the plant gives up its moisture as it would if it met a counter-current cool enough to produce rain.

1b. In other words, the plant has properties which enable it to appropriate the life-giving moisture in the atmosphere.

1c. The soul of man also has qualities, stimulated by the exercise of brotherly love, which enable him to appropriate from the spiritual atmosphere of earth and heaven the essence of eternal life.

**2. Brotherly Love Gives the Power.**

2a. The blessings of the dew, though pervading the entire atmosphere, are available only to *live* things which have the power to appropriate them.

2b. So it is in our own lives. The universe of God is filled with blessings for those of us who can use them. The first prayer the candidate hears in the lodge room is for power to display the beauties of Brotherly Love, and the first Scripture he hears read is about the blessedness of brethren dwelling together in unity.

2c. The symbol of the dew is given to him as an illustration of the truth that the greatest blessing he can have is the power to win happiness from the surrounding atmosphere of his life.

2d. Friendship and love are born of the clouds and shadows of life as is the dew of the sea, the winds, and the night.

**3. Symbol of Spiritual Forces.**

3a. The dew is a symbol of spiritual forces, in that behind its gentle ministrations are the great, unseen forces of the Almighty.

3b. There would be no dew were it not for the seas and the wind. Drawn from the great sea, the dew is borne to the grass-blade by winds which are themselves the result of cosmic forces.

**4. Unseen Forces.**

4a. The great sea so far away has ministered to the little flower in the distant mountain, and herein are we taught that the great things of life often reach us in ways that are no less real because unperceived. The dew is a symbol of the many little blessings with which our lives are filled.

4b. We should not underestimate the little

blessings, for like the dew they have their source in the great things of which we have no direct perception. There would be no dew were it not for the great sea which the little blade of grass never sees.

5. Love like Tides. "Love is like the tides of the sea drawn out of the heart of the Eternal, pouring in upon our humanity in vast and mystic ways, which we do not see, but love is made real to us in the faces of those who are dearest to us, in the loving regard of loving eyes, in presences and intimacies that are personal to ourselves."

6. Our capacity. "The shoreless amplitudes of His power are far beyond our ken, and the unrestrained sweep of the tides of His power would overwhelm us, but every dewdrop of mercy, which heals or feeds the soul, is the sea of the Love of God come near to us in such ways as we, also, can bear and grow by. All the winds of destiny which blow across the highlands of life are burdened with a loving goodness which becomes real to us in our capacity to understand or appropriate it."

**1087. DIADEM.** *Job 29:14*, my judgment as a d.

*Is. 28:5*, for a d. of beauty to.

*Is. 62:3*, a royal d. in hand of God.

*Ezek. 21:26*, remove the d.

**1088. DIAMOND** [Heb. Ynhalom; *Adamas*; *Iaspis*], *Ex. 28:18*, and *39:11*; *Ezek. 28:13*. That the *adamas* of Pliny was, in part at least, the true diamond, cannot be doubted; but its extreme rarity, even in his time, and its omission from the list of gems by Theophrastus, justify the conclusion that it was unknown in the Mosaic period. To some form of corundum, as the then hardest known stone, capable of engraving all others, the Hebrew epithet "The Smiter" may have applied, but the LXX and Vulgate (and possibly Josephus, though, if so, it is misplaced in the order of the stones as given by him), identify ynhalom with the jasper.

See *Nos. 124, 1733K, 2918D.*

**1089. DIDACHE.** See *Nos. 391, 448Cse, f.* **1090. DIG.** *Deut. 6:11*; *Neh. 9:25*; wells d., which thou d. not.

*Deut. 8:9*, out of hills mayest d. brass.

*Ps. 7:15*; *57:6*, d. a pit and is fallen.

*Matt. 21:33*, d. a winepress.

*Matt. 25:18*, d. in the earth, and hid his lord's money.

*Luke 13:8*, let it alone, till I d. about it.

*Luke 16:3*, I cannot d., to beg I am ashamed.

*Rom. 11:13*, and d. down thine altars.

**1091. DILIGENCE.**

**A. EXHORTATIONS** to, in the service of God, etc., *Ex. 15:26*; *Deut. 4:9*; *6:7*; *13:14*; *24:8*; *Josh. 1:7*; *Ezra 7:23*; *Ps. 37:10*; *112:1*; *Prov. 2-3*; *7:8*; *Is. 55:2*; *Jer. 12:16*; *Zech. 6:15*; *2 Cor. 8:7*; *1 Tim. 5:10*; *Heb. 6:11*; *11:6*; *12:15*; *1 Pet. 1:5*, *10*; *2 Pet. 3:14*.

**B. IN WORLDLY BUSINESS**, *Prov. 10:4*; *12:24*; *13:4*; *21:5*; *27:23*; *Rom. 12:11*; *2 Thess. 3:11*.

**C. Prov. 4:23**, keep heart with all d.

*Luke 12:58*, art in way, give d.

*Rom. 12:8*, he that ruleth, with d.

*2 Tim. 4:9*, do thy d. to come.

*2 Pet. 1:10*, give d. to make your calling sure. **D. DILIGENT.** *Josh. 22:5*, take d. heed to do the commandments.

*Ps. 64:6*, accomplish a d. search.

*Prov. 10:4*, hand of d. maketh rich.

*Prov. 22:29*, man d. in his business.

*Luke 15:8*, seek d. till she find it.

*Acts 18:25*, taught d. the things of the Lord.

*Heb. 12:15*, looking d. lest any man fail.

**1092. DIONYSIAC MYSTERIES.** See *No. 2139A.*

**1093. DIOTREPHESES.** See *No. 339.*

1094. DIRECT, *Ps. 5:3*, in morning will I d. my prayer.

*Prov. 5:6*, he shall d. thy paths.

*Prov. 11:5; Is. 45:13*, d. all his ways.

*Prov. 16:9*, LORD d. his steps.

*Eccles. 10:10*, wisdom is profitable to d.

*Is. 40:13*, who hath d. the Spirit of the LORD?

*Is. 61:8*, will d. their work in truth.

*Jer. 10:23*, not in man to d. his steps.

*2 Thess. 3:5*, d. your hearts into love of God.

*Num. 21:18; Ezek. 42:12*.

God's directing presence: See *No. 2354T*.

1095. DISAPPEARANCE OF CANDLE-STICK. See *No. 841B*.

1096. DISCALCEATION. See *Plucking the Shoe, No. 2765*.

1097. DISCIPLINE. See *No. 572F9b*.

*Job. 36:10*, he openeth their ear to d.

1098. DISPENSATION.

**A. IN MASONRY** "dispensation" means permission to do something otherwise forbidden. In the Bible it means a system of law laid down by God applicable to a certain time or condition. It is found only in the New Testament. (See *1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25*.)

**B. IN POPULAR USE** we have "The Mosaic Dispensation," "The Christian Dispensation," etc.

1099. DISPERSE, *Ps. 112:9; 2 Cor. 9:9*, he hath d.

*Prov. 15:7*, lips of wise d. knowledge.

1100. DISPERSED, of Israel, *Est. 5:8; Is. 11:12; John 7:35*;

Prophecies concerning, *Jer. 25:34; Ezek. 36:19; Zeph. 3:10*.

1101. DISPERSION.

**A. MASONICALLY** this refers to the dispersion of mankind at the Tower of Babel.

**B. IN THE BIBLE** it generally refers to the exiled Jews, but in the New Testament it stands for the vast number of Jews living outside of Palestine. (See *Is. 11:12; Ezek. 12:15; 20:23; 22:15; 29:12; 30:23, 26; 36:19*.)

1102. DIVESTED OF ALL METALS. See *No. 2073A*.

See *Ex. 20:25; Deut. 27:5, 6; Josh 8:30, 31; 1 Kin. 6:7*.

1103. DIVESTMENT OF CANDIDATE. See *No. 838B*.

1104. DIVINATION, *Lev. 19:26; Deut. 18:10; 1 Sam. 28:7-25; 2 Kin. 17:17; Jer. 27:9; 29:8; Ezek. 21:21*.

*Num. 22:7*, rewards of d. in hand.

*Acts 16:16*, damsel with a spirit of d.

1105. DIVINE, *Gen. 44:15*, wot ye not that I can d.?

*Ezek. 13:9*, prophets that d. lies.

*Mic. 3:11*, prophets d. for money.

*Heb. 9:1*, ordinances of d. service.

*2 Pet. 1:4*, partakers of d. nature.

1106. DIVINE GLORY, SYMBOL OF. See *No. 2735*.

1107. DIVINER, *Deut. 18:14*, nations hearken to d.

*Is. 44:25*, that maketh d. mad.

*Jer. 27:9*, hearken not to your d.

*Jer. 29:8*, let not your d. deceive you.

1108. DIVINITY, Ark a Symbol of. See *Ark, No. 531B*.

1109. DOCTRINE, SECRET. See *No. 2680*.

1110. DOCUMENTS REQUESTED, OLD. See *No. 2241L1*.

1111. DOOR.

**A. IN EVERY MASONIC LODGE** there are two doors, an inner, in charge of the Senior Deacon, and an outer, in charge of the Junior Deacon. These doors are symbols, respectively, of man's character and reputation. This is illustrated in the Middle Chamber journey, where the tokens given at the outer door symbolize

those outward signs by which our associates judge us; those given at the inner door denote the inner secrets of the soul which only the All Father sees.

**B. IN THE BIBLE** also the word has a symbolical meaning.

Door of the Sheep, Christ the, *John 10:9*.

*Gen. 4:7*, sin lieth at the d.

*Ex. 12:7*, strike blood on d. post.

*Num. 12:5; 16:18*, stood in d. of tabernacle.

*Job 38:17*, the d. of the shadow of death.

*Ps. 21:7*, ye everlasting d.

*Ps. 141:3*, keep the d. of my lips.

*Prov. 8:3*, wisdom crieth at the d.

*Prov. 26:14*, as d. turneth on hinges.

*Is. 26:20*, enter, and shut thy d. about thee.

*Hos. 2:15*, for a d. of hope. See *No. 103B*.

*Matt. 6:6*, when thou hast shut thy d.

*Matt. 24:33; Mark 13:29*, near, even at the d.

*Matt. 25:10*, and the d. was shut.

*Matt. 27:60; 28:2; Mark 15:46*, d. of sepulchre.

*Mark 2:2*, no room, not so much as about the d.

*John 10:1*, that entereth not by the d.

*John 18:16*, Peter stood at the d. without.

*Acts 14:27*, opened d. of faith.

*1 Cor. 16:9*, great d. and effectual.

*2 Cor. 2:12*, d. opened to me of the Lord.

*Col. 4:3*, God would open a d. of utterance.

*James 5:9*, judge standeth before the d.

*Rev. 3:8*, I set before thee an open d.

*Rev. 3:20*, I stand at the d. and knock.

1112. DOORKEEPER. See *Tiler, No. 3076*.

*Ps. 84:10*, a d. in the house of my God.

*1 Chr. 15:23, 24*, d. for the ark.

1113. DORIC. See *No. 511B2*.

1114. DOTE. *Jer. 50:36*, and they shall d.

*1 Tim. 6:4*, d. about questions.

1115. DOTAGE, OLD MAN IN.

**A. AN OLD MAN** in dotage cannot be made a Mason because his mental condition is such that he cannot understand the teachings of the Order.

**B. IN THE BIBLE** the term "the old man" is used in the sense of the Masonic "profane," one who is without the Temple, who has not yet received the light (see *Rom. 6:6; Eph. 4:22; Col. 3:9*).

**C. PUTTING** "off the old man" is similar to divesting one's self of the rags of his own righteousness.

1116. DOVE. See *Jonah, No. 1760*.

**A. IN ANCIENT SYMBOLISM** the dove denoted innocence and purity. In the church it represents the Holy Spirit. In Freemasonry it is a messenger, symbol of the dove sent out from the ark by Noah (*Gen. 8:8, 11, 12*).

**B. IN THE GRAND LODGE OF ENGLAND** the Deacons' jewels are doves, since these officers are the messengers of the Master and Senior Warden.

**C. THERE IS A MASONIC DEGREE** called "The Ark and Dove" in which the dove is an important symbol.

**D.** [Heb. yonah]. The Jews distinguished, at least generally, between the pigeon (yonah) and the turtle dove (tor) (*Gen. 15:9*). The dove, or pigeon, was from an early date kept in a state of half domestication; the very poorest were able to have their dove-cots, and they were, with the turtle doves, among the few birds allowed to be offered as a sacrifice under the law of Moses.

**E. SENT OUT** from the ark, *Gen. 8:8*;

Sacrificial, *Gen. 15:9; Lev. 12:6; 14:22*.

Figuratively mentioned, *Ps. 68:13; 74:19; Song of Sol. 1:15; 2:14*.

Holy Spirit in form of, *Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32*.

*Gen. 8:9*, the d. found no rest.

*Ps. 55:6*, that I had wings like a d.



*Ps.* 74:19, the soul of thy turtle d.  
*Song of Sol.* 5:12, his eyes are as eyes of d.  
*Is.* 59:11, we mourn sore like d.  
*Is.* 60:8, flee as d. to thy windows.  
*Matt.* 3:16; *Mark* 1:10; *Luke* 3:22; *John* 1:32,  
 descending like a d.  
*Matt.* 10:16, be harmless as d.  
*Matt.* 21:12; *Mark* 11:15; *John* 2:14, that  
 sold d.

1117. DOWLAND MS. See No. 2241B.  
 1118. DR. AND MR. ILLUSTRATION. See  
*Masoretic Points*, No. 2017B.

1119. DRAWING. See No. 553F.

1120. DRY WALLS. See No. 1010C.

1121. DUE, *Lec.* 10:13, 14, it is thy d., and  
 thy sons' d.

*Lev.* 26:4; *Deut.* 11:14, rain in d. season.  
*Ps.* 104:27; 145:15; *Matt.* 24:45; *Luke* 12:42,  
 meat in d. season.

*Prov.* 15:23, word spoken in d. season.  
*Matt.* 18:34, pay all that was d.  
*Luke* 23:41, the d. reward of our deeds.

*Rom.* 5:8, in d. time Christ died for the  
 ungodly.

*1 Cor.* 15:8, as of one born out of d. time.

*Gal.* 6:9, in d. season we shall reap.

*1 Pet.* 5:6, he may exalt you in d. time.

1122. DUE GUARD. "Due guard" means "to  
 duly guard" the person of the one using it  
 regarding his obligation. Since those who have  
 taken the obligation know what is being  
 guarded, the "due guard" becomes a means  
 by which they recognize each other.

1123. DULCIMER. See No. 2130E.

1124. DUTY OF BRETHREN. See No. 780B.

1125. DWELLING PLACE, GOD'S. See  
 No. 2354C.

1126. DYEING. See No. 553G.

1127. EAGLE.

A. THE EAGLE symbolizes the same things  
 among birds that the lion does among animals.  
 One is "the king of birds," the other "the king  
 of beasts."

B. IN THE BIBLE it is described as 1. bald  
 ("the baldness of the eagle," *Mic.* 1:16), 2.  
 swift ("as swift as the eagle flieth," *Deut.* 28:49;  
*2 Sam.* 1:23), 3. powerful sight ("her eyes be-  
 hold afar off," *Job* 39:27-29), 4. powers of flight  
 ("fly away as an eagle toward heaven," *Prov.*  
 23:5), etc.

(See also *Prov.* 30:19; *Jer.* 48:40; 49:16, 22;  
*Hos.* 8:1; *Hab.* 1:8; *Dan.* 7:4; *Jer.* 4:13; *Lam.*  
 4:19.)

C. IN MASONRY there are several degrees  
 named after the eagle:

1. "Knight of the American Eagle"
2. "Knight of the Black Eagle"
3. "Knight of the Eagle"
4. "Knight of the Eagle and Pelican"
5. "Knight of the Eagle Reversed"
6. "Knight of the Golden Eagle"
7. "Knight of the Prussian Eagle"
8. "Knight of the Red Eagle"
9. "Knight of the Two Crowned Eagles"
10. "Knight of the White Eagle"

D. THE DOUBLE-HEADED EAGLE is an  
 emblem of the Scottish Rite.

E. THE EAGLE OF THE BIBLE was not our  
 eagle, but the Griffon vulture, and the word is  
 so rendered in the R.V. (*Mic.* 1:16, margin).  
 The characteristics of this fine bird are fre-  
 quently referred to in the Bible—its bare neck  
 (*Mic.* 1:15), its swiftness (*Job* 39:28, 29), its  
 building in high cliffs (*Jer.* 49:16), its powerful  
 sight (*Job* 39; *Deut.* 28:49), its great powers of  
 flight (*Prov.* 30:19), and its teaching its young  
 to fly (*Deut.* 32:11). Like all the birds that fed  
 on animal food, it was unclean. It devours living  
 as well as dead prey.

F. UNCLEAN, *Lec.* 11:13.

Described, *Job.* 9:26; 39:27; *Ezek.* 173;  
*Obad.* 4.

One of the four living creatures in the vision  
 of heaven, *Ezek.* 1:10; *Rev.* 4:7.

*Ex.* 19:4, I bare you on e. wings.  
*Deut.* 32:11, as an e. stirreth her nest.

*2 Sam.* 1:23, swifter than e.  
*Ps.* 103:5, youth renewed like e.

*Is.* 40:31, mount up with wings as e.  
*Matt.* 23:28; *Luke* 17:37, e. be gathered.

1128. EAR, the, *2 Sam.* 7:22; *Ps.* 45:10; 78:1;  
 94:9; *Prov.* 15:31; 20:12; 22:17; *Is.* 50:4; 55:3;  
*Matt.* 10:27.

He that hath, to hear, *Matt.* 11:15; 13:16;  
*Mark* 4:9, 23; 7:16.

Have, but hear not, *Ps.* 115:6; *Is.* 42:20;  
*Ezek.* 12:2; *Matt.* 13:14, 15; *Mark* 8:18; *Rom.*  
 11:8.

The Lord's, open to prayer, *2 Sam.* 22:7;  
*Ps.* 18:6; 34:15; *James* 5:4; *1 Pet.* 3:12.

Opened by God, *Job.* 33:16; 36:15; *Ps.* 40:6;  
*Mark* 7:35.

*Ex.* 21:6; *Deut.* 15:17, master shall bore e.  
*2 Kin.* 19:16; *Ps.* 31:2, bow down thine e.

*Neh.* 1:6, 11, let thy e. be attentive.  
*Job* 42:5, heard by hearing of e.

*Ps.* 10:17, cause thine e. to hear.  
*Ps.* 94:9, he that planted the e.

*Prov.* 18:15, e. of wise seek knowledge.  
*Is.* 59:1, e. heavy that it cannot hear.

*Matt.* 10:27, what ye hear in the e.  
*1 Cor.* 2:9, eye hath not seen nor e. heard.

*1 Sam.* 8:12; *Is.* 30:24, e. the ground.  
 1129. EAR, ATTENTIVE. See Nos. 622, 623.

1130. EAR, MOUTH TO.

A. MASONRY teaches that lips and the tongue  
 should be used only in the real service of a  
 brother by giving good counsel for his ear alone.  
 B. IN THE BIBLE we are also taught that the  
 listening ear should be attentive only to words  
 of good counsel.

C. ALSO, many of the Bible prayers ask God  
 to give an attentive ear to the prayer.

1131. EARTH. See No. 1173A, B.

Created, *Gen.* 1:1; made fruitful, *Gen.* 1:11;  
 cursed, *Gen.* 3:17; covered by the flood, *Gen.*  
 7:10; to be consumed by fire, *Mic.* 1:4; *Zeph.*  
 3:8; *2 Pet.* 3:7; *Rev.* 20:9.

A new (and heaven), *2 Pet.* 3:13; *Rev.* 21:1.  
*Gen.* 1:10, God called the dry land e.

*Gen.* 6:11, e. was corrupt before God.  
*Ex.* 9:29; *Deut.* 10:14; *Ps.* 24:1; *1 Cor.* 10:26,

e. is the LORD'S.

*Num.* 14:21, all the e. filled with glory of  
 the LORD.

*Num.* 16:30, if the e. open her mouth.  
*Deut.* 32:1, O e., hear the words of my mouth.

*Josh.* 23:14, going way of all the e.  
*1 Sam.* 2:8, pillars of the e. are LORD'S.

*1 Kin.* 8:27; *2 Chr.* 6:18, will God dwell on  
 the e.?

*Job* 19:25, stand at latter day upon the e.  
*Job* 38:4, when I laid foundations of the e.

*Ps.* 2:8, uttermost parts of the e.  
*Ps.* 33:5, e. is full of the goodness of the

LORD.

*Ps.* 46:2, not fear, though e. be removed.  
*Ps.* 58:11, a God that judgeth in the e.

*Ps.* 65:9, thou visitest the e., and waterest it.  
*Ps.* 72:19, let the whole e. be filled with his  
 glory.

*Ps.* 73:25, none on e. I desire beside thee.  
*Ps.* 93:1, LORD reigneth, let e. be moved.

*Ps.* 102:25; 104:5; *Prov.* 8:29; *Is.* 48:13, laid  
 the foundation of the e.

*Ps.* 148:13, his glory is above the e.  
*Prov.* 3:19, LORD founded the e.

*Prov. 8:23*, from everlasting, or ever e. was.  
*Eccles. 1:4*, the e. abideth for ever.  
*Eccles. 12:7*, dust return to e.  
*Is. 11:9*, e. full of knowledge of the LORD.  
*Is. 40:28*, Creator of ends of e. fainteth not.  
*Is. 45:22*, be saved, all ends of the e.  
*Jer. 23:29*; *Mic. 1:2*, O e., e., e., hear word of the LORD.

*Ezek. 31:27*, the e. shall yield her increase.  
*Hos. 2:22*, the e. shall hear the corn.  
*Zech. 1:10*, eyes of LORD run through e.  
*Matt. 5:5*, meek shall inherit the e.  
*Mark 4:28*, e. bringeth forth fruit of herself.  
*Luke 2:14*, on e. peace.  
*Luke 23:44*, darkness over all the e.  
*John 3:31*, he that is of e. is e., e., and speaketh of the e.

*John 12:32*, Son of man lifted up from the e.  
*Acts 8:33*, his life is taken from the e.  
*1 Cor. 15:47*, first man is of the e., e., e.  
*Col. 3:2*, set your affection not on things on the e.

*Heb. 6:7*, e. drinketh in the rain.  
*Heb. 12:25*, refused him that spake on e.  
*2 Pet. 3:10*, the e. shall be burned up.  
*Rev. 8:10*, we shall reign on the e.  
*Rev. 21:1*, a new e.

1132. EARTH, ALTARS OF. See No. 314M.

1133. EARTHEN, *2 Cor. 4:7*, treasure in e. vessels.

1134. EARTHLY, *1 Cor. 15:49*, have borne the image of the e.

*2 Cor. 5:1*, our e. house of this tabernacle. See No. 796D.

*Phil. 3:19*, who mind e. things.  
*James 3:15*, this wisdom is e.

1135. EARTHLY JOY. See Nos. 1086R1, 1136.

1136. EARTH, NATURE LEFT BEHIND. See No. 1135.

1137. EAST. See Nos. 849A, 1047B, 1139, 2355D.

Men of the, *Job 1:3*.  
 Glory of God proceeding from, etc., *Ezek. 43:2*; *47:8*.

Wise men from, worship Christ, *Matt. 2:1*.  
*Gen. 3:24*, e. of the garden of Eden.  
*Gen. 29:1*, land of the people of the e.  
*Gen. 41:6, 23, 27*, thin ears blasted with e. wind.

*Ex. 10:13*; *14:21*, LORD brought an e. wind.  
*Job 1:3*, greatest of all the men of the e.  
*Job 38:24*, scattereth e. wind on the earth.

*Ps. 48:7*, breaketh ships with e. wind.  
*Ps. 75:6*, promotion cometh not from e.  
*Ps. 103:12*, as far as e. from west.  
*Is. 27:8*, stayeth rough wind in day of e. wind.

*Is. 43:5*; *Zech. 8:7*, bring thy seed from the e.  
*Ezek. 3:16*, faces toward the e.  
*Hos. 12:1*, Ephraim followeth e. wind.  
*Hos. 13:15*, an e. wind shall come.

*Jonah 4:5*, sat on e. side of city.  
*Matt. 2:1*, wise men from the e.  
*Matt. 8:11*; *Luke 13:29*, many come from e.  
*Matt. 24:27*, as lightning out of the e. (See Nos. 849A, 1047B, 1139, 2355B.)

1138. EAST, FACING THE. See No. 1272.

*Hab. 1:9*; *Is. 24:15* ("firs" in "east" in R.V.); *11:2*; *Ezek. 9:16*; *40:6, 22, 32*; *41:14*; *42:10, 12, 15*; *43:1, 4, 17*; *44:1*; *46:1, 12*; *47:1, 2, 14*; *48:10, 17*; *Dan. 8:9*; *Zech. 14:4*.

1139. EAST = LIGHT

A. THE EAST has always been considered a sacred place as a source of light, the place of the rising sun.

B. THE TEMPLE OF SOLOMON was situated due east and west and faced the East. Masonic lodges do so symbolically.

C. THE TABERNACLE was placed due east and west, when it rested, and the camp of Judah was set in the East as a mark of distinction.

*Ezek. 43:1-6*. "He brought me to the gate, even the gate that looketh toward the east: And behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. . . . And the glory of the LORD came into the house by way of the gate whose prospect is toward the east. . . . and the glory of the LORD filled the house."

D. AMOS (*Amos*, Ch. 7-8) tells how the people sinned beyond redemption. They refused to repent—to live by the plumb, so that God said He would not again pass by them any more, their fate was certain. Since they refused to hear the word of the LORD it would be withheld from them. When they ran from the North (the place of darkness) to the East (the place of light) they would not find it:

*Amos 8:11-12*. "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."

(See also *Gen. 3:24*; *Is. 41:2*; *Matt. 2:1*; *24:27*.)

1140. EAST, GRAND. In some jurisdictions the place where the Grand Lodge holds its communications is called "the Grand East." This term is almost exclusively American and even here is not general. (See *East—A Station*, No. 1141.)

1141. EAST = A STATION.

A. SOMETIMES The Grand Master's station in the East is called "the Throne" because it symbolizes the throne of Solomon. However, in America the station of both the Master and the Grand Master is called "the Oriental Chair of King Solomon."

B. IN THE BIBLE God is often represented as sitting on a throne. (See *1 Kin. 22:19*; *Ps. 9:4, 7*; *11:4*.) (See also *Ps. 45:6*; *47:8*; *89:4, 14, 29, 36*; *93:2*; *97:2*; *103:19*; *132:11, 12*; *Prov. 16:12*; *20:8, 28*; *25:5*; *29:14*; *Is. 6:1-4*; *9:7*; *16:5*; *22:23*; *66:1*; etc.)

1142. EAST, STAR FROM THE. See No. 737E3.

1143. EAST TO WEST. See No. 914.

1144. EASTER.

A. THE CHRISTIAN NAME for the festival corresponding to the Jewish Passover.

B. THE WORD "Easter" appears only once in the Bible, *Acts 12:4*. (See also *Ex. 12:27*.)

1145. E'BAL.

A. SON of Seir the Horite, *Gen. 36:23*; *1 Chr. 1:40*.

B. A ROCKY MOUNTAIN in Ephraim, *Deut. 11:29*; *27:4, 13*; *Josh. 8:30, 33*.

C. A SON of Joktan, son of Eber, grandson of Shem, *1 Chr. 1:22*.

1146. EB'EN = BO'HAN. The stone which Bohan set up as a witness stone, and which later became a landmark to mark the boundary between Judah and Benjamin. (See *Josh. 15:6*; *18:17*.)

1147. EB'EN = E'Z'ER [stone of help]. A stone set up by Samuel between Mizpeh and Shen as a memorial of God's help in defeating the Philistines (*1 Sam. 4:1*; *7:12*).

1148. EBONY [Heb. hobnim or hobenim]. See No. 764C. The hard wood known by this name is the inner heart wood of a tree growing in southern India. Ebony is mentioned in

*Ezek.* 27:15, in connection with ivory, as brought to Tyre by merchants trading from the east.

1149. EBONY BOX. See No. 764.

1150. ECCLESIASTES, BOOK OF.

**A. TITLE.** The book of Ecclesiastes, like Proverbs, is one of the class of didactic compositions or *maschils*. It does not, however, like that work, consist of a number of maxims loosely connected with one another, but forms a continuous soliloquy on the vanity of human wishes, put by the author into the mouth of Solomon, the wise king of Israel. The title assigned to the king in the book is *Koheleth*.

In the LXX the book bears the title *Ecclesiastes*, i. e., Preacher, and this name has been adopted in a Latinised form by the Vulgate and has passed over into the English version.

**B. AUTHOR AND DATE.** The common opinion in ancient times was that the author of the book was King Solomon. It would appear, however, from indications in the Targum, Talmud, and other writers, that that opinion was not entirely accepted by Jewish scholars. Others consider that it was written somewhat later, about 200 B.C. The language of Ecclesiastes is unique. In many of its features it bears a strong resemblance to the later books of the Old Testament; in others it approximates to the language of post-Biblical literature.

**C. CONTENTS.** In Ch. 1 and 2 the writer demonstrates the "vanity of all things" by illustrations drawn from the fields of human activity; man's labor, the pursuit of wisdom, or pleasure, or riches, are all of no avail, for the end of the wise and foolish is the same, and riches, amassed with toil and care, bring no satisfaction. The only result he arrives at is that there is "nothing better for a man than that he should eat and drink," and enjoy such pleasures as God provides for him during his short sojourn on earth. In Ch. 3:1-15, he shows that everything has its own proper time and season, but who can be certain that he has discovered this season? Man's efforts to grasp success are thus of no avail, and all he can do is to enjoy the present. In Ch. 3:16-22, he contrasts the lot of man with that of the beasts that perish—the fate of both is alike—and he again draws the same conclusion, to enjoy the present. In Ch. 4:1-3, he depicts the evils of oppression, for which there is no redress (4-6), of rivalry (7-12), of isolation, and (13-16) the vanity of political life. In Ch. 5:1-9 he points out how certain of the vexations of life may be avoided by care and prudence, and in ver. 10-17 moralizes on the vanity of riches, which are often fraught with care and trouble, and (ver. 18-20) can only be regarded as blessings when God grants the opportunity and power to enjoy them. This, however (Ch. 6:1-6), God often denies, and (ver. 7-9), though man toils and labors, he cannot obtain his desire, for (ver. 10-12) he is powerless to contend with "him that is mightier than he." In Ch. 7:1-24 the writer points out how a man may alleviate the troubles of life by avoiding frivolity and practising patience and resignation, and instead of brooding over the ills of life, by seeking after wisdom, which, though difficult to find, is the best guide for man. In ver. 25-29 he emphatically insists on the fact that one of the greatest hindrances to human happiness is the wicked woman "whose heart is snares and nets, and her hands as bands." In Ch. 8:1-9, the writer urges prudence in all matters affecting the king and those in authority. The memory of the righteous (ver. 10-15) speedily passes away, while the wicked are honored and rewarded, so that man's best course is to derive

all the enjoyment he can from life, while God permits him. Ch. 8:16 to 9:6, man's efforts to grasp God's purposes are of no avail, life is naught but evil, and death quickly comes, with no certain hope of immortality (a judgment to come is affirmed in Ch. 12:14), therefore (ver. 7-10) man must get all the pleasure he can out of life. In Ch. 4:11-16 he points out that merit is not always sufficiently rewarded, wisdom is often of more avail than strength, yet wisdom, that has accomplished much, is often forgotten. Ch. 9:17 to 10:15 form a collection of proverbs on wisdom, and the consequences of folly, and (ver. 16-20) the wretched condition of a country under the rule of a feeble king. In Ch. 11:1-8, the writer urges the importance of benevolence, and that life, in spite of its troubles, ought to be enjoyed. Especially (Ch. 11:9 to 12:8) ought the young man to rejoice in the season of his youth before old age overtakes him; yet in his joy he should not be unmindful of God who created him. The book concludes with the epilogue, Ch. 12:8-14, which some maintain to be the work of a different author.

This book should not be confused with the Apocryphal book "Ecclesiasticus." See No. 448B8.

1151. ECCLESIASTES 12:1-7. See No. 2240.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Here we have a picture of bodily decay caused by old age; of the human body compared to a ruined house; desire has failed and nothing pleases. A warning to prepare for the coming tragedy of the Master's death.

1152. E'DÈN [pleasure or delight]. See Nos. 849A1, 1319.

Described, *Gen.* 2:8; Adam driven from, *Gen.* 3:24.

Figuratively mentioned, *Is.* 51:3; *Ezek.* 28:13; *31*:9; *36*:35; *Joel* 2:3.

1153. EDEN, RIVER OF. See No. 849A1.

1154. EDGE, *Prov.* 5:4; *Heb.* 4:12; *Eccles.* 10:10.

1155. EDIFICATION [building]. Edification is but another name for building, but it is applied more to spiritual and moral building than to material construction. See No. 810. (See *Rom.* 14:19; 15:2; *1 Cor.* 8:1; 10:23; 14:5; *2 Cor.* 12:19; 13:10; *Eph.* 4:12, 29; *1 Thess.* 5:11.)

1156. EDIFY, *1 Cor.* 14:19, one may e. another. *Rom.* 15:2, please his neighbor to e.

*1 Cor.* 8:1, charity e.  
*1 Cor.* 10:23, all things lawful, but e. not.  
*1 Cor.* 14:26, let all things be done to e.  
*Eph.* 4:12, the e. of the body of Christ.  
*1 Tim.* 1:4, minister questions rather than e.

## 1157. E'DOM.

A. **EDOM** is the name of one of the three elect in the Eleventh Degree of the Scottish Rite.

**B. IT MEANS** "red" and was a name given to Esau (*Gen. 25:30*).

**C. PROPHECIES** about, *Jer. 25:21; 49:7; Ezek. 25:13; 35* (Mount Seir is Edom); *Amos 1:11; Obad. 1*.

## 1158. E'DOM-ITES. See No. 1222.

The descendants of Esau, *Gen. 36*.  
Deny the Israelites passage through Edom, *Num. 20:18*.  
Their possessions, *Deut. 2:5; Josh. 24:4*.  
Not to be abhorred, *Deut. 23:7*.  
Subdued by David, *2 Sam. 8:14*.  
Revolt, *2 Kin. 8:20; 2 Chr. 21:8*.  
Subdued by Amaziah, *2 Kin. 14:7; 2 Chr. 25:11*.

## 1159. EDWIN, PRINCE. See No. 2241K4.

1160. E'GYPT. See *Nos. 81C, 276, 306B, 2057*.  
A. **ACCORDING** to the Old Masonic Manuscripts it was in Egypt that Abraham and Euclid taught Geometry or Masonry to the Egyptians. Several Masonic degrees have their reputed origin in Egypt.

**B. PILLARS OF.** See *No. 2354I*.  
**C. RIVER OF.** See *Nos. 1233, 1238C*.  
**D. OVERTHROW AND REDEMPTION.** See *No. 2354I*.

**E. A DUAL NAME** properly equal to the two Egypts, i.e., Upper and Lower, *Gen. 10:6*.  
Abram goes down into, *Gen. 12:10*.  
Joseph sold into, *Gen. 37:36*; his advancement, imprisonment, and restoration there, *Gen. 39-41*.

Jacob's sons go to buy corn in, *Gen. 42*.  
Jacob and all his family go there, *Gen. 46:6*.  
The coffin in, *Gen. 50:26*.  
Israelites' bondage there, *Ex. 1:12; 5*; etc. Their departure from, *Ex. 13:17; Ps. 78:12*.  
Army of, pursue and perish in the Red Sea, *Ex. 14*.

Kings of, harass Judah, *1 Kin. 14:25; 2 Kin. 23:29; 2 Chr. 12:2; 35:20; 36:3; Jer. 37:5*.  
The "remnant of Judah" taken there, *Jer. 43:7*.

Jesus taken to, *Matt. 2:13*.  
Prophecies concerning, *Gen. 15:13; Is. 11:11; 19:20; 27:12; 30:1-7; Jer. 9:26; 25:19; 43:8-13; 44:28; 46; Ezek. 29:1-20; Dan. 11:8; Hos. 9:3; 11; Joel 3:19; Zech. 10:10; 14:18*.

1161. E-GYP'TIAN, slain by Moses, *Ex. 2:12*.  
To know the LORD, *Ex. 14:18*.  
Slain by Benaiah, *2 Sam. 23:21*.

## 1162. EGYPTIAN, MOURNING OF. See No. 22.

## 1163. E'HI. See No. 214.

1164. ERUD. See No. 228.

1165. ELDER, *Gen. 25:23; Rom. 9:12*, e. serve younger. See *No. 731*.  
*Job 15:10*, aged men, much e. than thy father.  
*Ps. 107:32*, praise in assembly of e.  
*Matt. 15:2; Mark 7:3*, tradition of the e.  
*Tit. 1:5*, ordain e. in every city.

*Heb. 11:2*, by faith the e. obtained a good report.

*James 5:14*, call for e. of church.  
*1 Pet. 5:1*, the e. I exhort, who am an e.

1166. ELDERS. The title given in some of the Old Masonic Constitutions to those who administered the obligation to candidates.

"The Elders of Israel" (*Ex. 3:16*) were a Senate of the people in Moses' time, which continued through all the vicissitudes of the Hebrew history (*Ezra 5:5; Jer. 29:1*). "The elders" are often mentioned in the New Testament as acting co-ordinately with (1) the chief priests (*Matt. 21:23*); (2) the chief priests and scribes (*Matt. 16:21*); (3) all the Council

(*Matt. 26:59*). In the New Testament Church "the elders" are the presbyters or ministers (*Acts 20:17*).

Seventy, *Er. 24:1; Num. 11:16*.  
Officers so called, *Gen. 50:7; Lev. 4:15; Deut. 21:19; 1 Sam. 16:4; Ezra 5:5; Ps. 107:32; Ezek. 8:1*.

Of the church, *Acts 14:23; 15:4, 23; 16:4; 20:17; Tit. 1:5; James 5:14; 1 Pet. 5:1*.

Paul's charge to, *Acts 20:17*.  
Peter's charge to, *1 Pet. 5*.

Twenty-four, in heaven, *Rev. 4:4; 7:11; 14:3*. (See also *Ec. 3:18; 4:29; 12:21; 17:5, 6; 18:12; 19:7; 24:9, 14; Lev. 9:1; Num. 11:24, 25, 30; 16:25; 1 Tim. 5:17; Heb. 11:2; Rev. 4:10; 5:5, 6, 8, 11, 14; 7:13; 11:16; 19:4*.)

1167. ELEAZER. See *Nos. 1E, L, O9, 2C, 637A*.

## 1168. ELECT.

A. **THERE** are several Masonic degrees named "Elect".

- "Elect Brother," the seventh of the "Rite of Zinnendorf"
- "Order of Elect Cohens"
- "Elect Commander"
- "Depository Elect"
- "Grand Elect"
- "Grand Prince of the Three Elect"
- "Irish Elect"
- "Little English, Elect"
- "Elect Master"
- "Elect of Fifteen"
- "Elect of London"
- "Elect of Nine"
- "Elect of Nine and Fifteen"
- "Elect of Perignan"
- "Elect of the New Jerusalem"
- "Elect of the Twelve Tribes"
- "Elect of Truth, Rite of"
- "Elect of Twelve"
- "Perfect Elect"
- "Elect, Perfect and Sublime Mason"
- "Elect Philosopher"
- "Elect Secret, Severe Inspector"
- "Sovereign Elect"
- "Sublime Elect"
- "Supreme Elect"
- "Symbolica Elect"

**B. IN THE BIBLE** it means "a favorite," "chosen one." In a peculiar sense Christ is God's elect, but the term is not confined to Him.

Christ so called, *1 Pet. 2:6; Is. 42:1*.  
God's chosen, *Is. 45:4; 65:9*.

Under the Gospel, *Matt. 24:22; Mark 13:20; Luke 18:7; Rom. 8:33; 11:5; Col. 3:12; 2 Tim. 2:10; Tit. 1:1; 1 Pet. 1:2; 2 John 1, 13*.

*Is. 42:1*, mine e., in whom my soul delighteth.

*Is. 65:9*, mine e. shall inherit it.

*Matt. 24:22; Mark 13:20*, for e. sake those days shortened.

*Matt. 24:31; Mark 15:27*, gather together his e.

*Luke 18:7*, God avenge his own e.

*Rom. 8:33*, lay anything to charge of God's e.

*Col. 3:12*, put on as the e. of God.

*1 Tim. 5:21*, charge thee before e. angels.

*1 Pet. 1:2*, e. according to the fore-knowledge.

*1 Pet. 2:6*, corner stone, e., precious.

(See also *Matt. 24:24; Mark 13:22; Rom. 9:11; 11:7, 28; 1 Thess. 1:4; 2 Pet. 1:10*.)

1169. ELECTION of God, *1 Thess. 1:4*.  
Its privileges and duties, *Mark 13:20; Luke 18:7; Rom. 8:29; 1 Cor. 1:27; 2 Pet. 1:10*.

*Rom. 9:11*, purpose of God according to e.  
*1 Thess. 1:4*, knowing your e. of God.

*2 Pet. 1:10*, your calling and e. sure.

1170. ELECT LADY, Epistle to, *2 John*.

1170.5 ELECTRUM. See *No. 338*.

1171. ÊL = E-LÔ'HE = ÎS'RA-EL [God, the God of Israel, *Gen. 35:20*].

1172. ELEMENTS. See *No. 33*.

**A. THE ANCIENTS** believed there were four elementary forms of matter, fire, air, earth, and water, which they called "elements." In the Degree "Scottish Knight of St. Andrew" there are four angels of the four elements: the angel of fire, of air, of water, and of earth.

**B. THE BIBLE** uses the word but does not name them. (See *Gal. 4:3, 9; 2 Pet. 3:10, 12.*)

**1173. ELEMENTS OF CONSECRATION.** See Nos. 985, 2234, 2617, 3246.

**A. IN CERTAIN CEREMONIES** of Masonry, as for instance the laying of a corner stone, the dedication of a Masonic temple, the constituting of a new lodge, etc., certain elements are used to symbolize the fact that something has been offered, given, dedicated, and consecrated to the service of God.

**B. AN OLD CUSTOM.** This is a very old custom. History, both ancient and modern, tells us that altars, temples, or places for religious worship have been consecrated or dedicated by people of all ages and countries by elaborate ceremonies.

**C. ILLUSTRATIONS.** 1. Thus Moses consecrated the Tabernacle (*Lev. 8:10, 11*); 2. Solomon the first temple (*1 Kin. 8: 9; 2 Chr. 5-7*); 3. the exiles returned from Babylon the second (*Ezra 6:15-22*); etc.

**D. MASONIC TEMPLES.** A Masonic temple is also consecrated with solemn ceremonies to the sacred purpose for which it was constructed. By this act it is set apart for a holy object, the cultivation of the great tenets of a Mason's profession, Brotherly Love, Relief, and Truth.

It therefore becomes invested with a peculiar reverence as a place where the Mason, as he passes over the threshold, should feel as Moses did when at the burning bush he was told: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (*Ex. 3:5*).

**E. ELEMENTS USED.** The elements used in consecrating an object to holy purposes are corn, wine, oil, and sometimes salt. Each has a peculiar significance of its own though they are very often used in combination.

**F. SYMBOLISM.**

1. Corn symbolizes nourishment; wine refreshment; oil joy; and salt wisdom, strength, and beauty.

2. Wages and Salary. According to Masonic legend, Fellow Crafts were formerly paid their wages in corn, wine, and oil. Anciently, wages were often paid with salt, and from this fact we get the word "salary" from the Latin word meaning "salt."

3. Salt—Invisible. Salt is still used as an element of consecration in some jurisdictions, but in many it has been discontinued; but, though unseen, its symbolism pervades the entire ceremony, permeating and seasoning our entire ritual. It is the same in the Bible (See *Salt, No. 2617.*)

This is eminently fitting and proper, for salt performs its best service in our food when it is not visibly present but permeates the entire mass with its seasoning qualities.

**G. BIBLICAL REFERENCES.**

1. In the Great Light of Masonry we find many references to these four elements used together in the temple services:

2. *Ezra 6:9.* Darius commanded: "That which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the priests, wheat (corn), salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail." (See also *Ezra 7:21, 22.*)

3. According to Josephus (*Ant. XII 3:3*)

Antiochus gave the Jews corn, salt, wine, and oil for the temple service.

4. In *1 Esdras 7:30, 31* we are told that Cyrus, King of Persia, ordered that Zerubbabel be given corn, salt, wine, and oil for the same purpose.

**H. TO DENOTE PROSPERITY.** In many other Biblical passages these products are used together to denote prosperity, health, and happiness. Sometimes bread is used for corn, and dew for oil, but in each case the symbolism is the same. (See *Ps. 104:15.*)

*Deut. 33:28.* Palestine is here described as "a land of corn and wine; also his heavens shall drop down dew." (See *The Dew of Hermon, No. 1086.*)

**I. OTHER ILLUSTRATIONS.** For other illustrations of the use of corn, wine, and oil to denote "well being" see the following Biblical references, remembering that in the symbolism sometimes dew is used for oil, and wheat, flour, etc., for corn:

*Gen. 27:28; Ex. 29:39, 40; Deut. 7:13; 11:14; 12:17; 14:23; 18:4; 28:51; 2 Kin. 18:33; 2 Chr. 31:5; 32:28; Neh. 5:11; 10:39; 13:5; Ps. 4:7; Hos. 2:8, 22; Joel 1:10; 2:19; Hag. 1:11.*

**J. THE MIDDLE CHAMBER.** In the lesson of the Middle Chamber we are told that at the building of King Solomon's Temple Fellow Crafts were paid in wages consisting of corn, wine, and oil, emblematic of nourishment, refreshment, and joy. From ancient traditions we learn that corn symbolized plenty, wine health, and oil peace, which is but another way of expressing the same thought.

**K. WAGES EXPLAINED.** As wages, corn represents growth in character, strength of will, and power to attain; wine symbolizes inspiration, beauty, spirituality; and oil denotes well-being, pleasure, happiness; all of which are the promised rewards of a well-spent life, of duty faithfully performed.

**L. SURVIVAL OF OLD CUSTOMS.** The customs of using oil to anoint one who has been set apart for a sacred purpose, as the anointing of a king or priest; of breaking a bottle of wine at the launching of a ship; or of throwing rice over a bride, are all survivals of the symbolic use of corn, wine, and oil to denote plenty, prosperity, and happiness.

**1174. ELEMENTS USED.** See Nos. 985, 2234, 2617, 3246.

**1175. ELEUSINIAN MYSTERIES.** See Nos. 2137, 2139A.

**1176. EL-HA'NAN** [God is gracious], one of David's warriors, *2 Sam. 21:19; 23:24; 1 Chr. 11:26; 20:5.*

**1177. ELI.** See No. 2C.

**1178. ELIAB.** See No. 41D.

**1179. ELIJAH, ALTAR.** See No. 314O.

**1180. ELIJAH, PROPHECY.** See No. 220A3.

**1181. EL-I-O-Ë'NÄ-I, SON OF.** See No. 270A.

**1182. ELISHA.** See No. 2I.

**1183. ELISHEBA.** See No. 1E.

**1184. EL-I-HO'REPH.** One of Solomon's secretaries, *1 Kin. 4:3.*

**1185. ELOHIM.** See No. 150. The Hebrew word for "God." It is the plural form, and it has no singular. There is but one God, but He is all in all. Or it may be that He was always regarded as a Trinity, three in one. However, it is more likely from the custom of always using the plural form to denote sovereignty. The Rabbis say, "Every word indicative of dominion, though singular in meaning, is plural in form."

**1186. È'LUL.** The month of September, *Neh. 6:15.* See No. 2101G.

1187. EMBLEM. See Nos. 1059V, 1188-1190.

1188. EMBLEM OF BROKEN COLUMN. See No. 796B.

1189. EMBLEM OF CONSECRATION. See No. 2234T.

1190. EMBLEM OF IMMORTALITY. See No. 747I.

1191. EMBROIDERY. See No. 553H.

1192. EMERALD. See Nos. 1733L, 2918D. Carhuncle of A. V. [Heb. Bneqeth and Bareqath; *Σμαραγδος*; Smaragdus], *Ex.* 28:17; *Rev.* 4:3. The word translated carhuncle in A. V. should have been emerald. Smaragdus, as understood by the ancients, was a generic term for a number of green stones which probably included the emerald. A possible source of the true emerald existed in certain mines at Zabara, on the borders of Egypt. Whether emeralds were ever found in the far east is doubtful. *Ex.* 28:18; 39:11; *Rev.* 4:3; 21:19.

1193. EM-MAN'U-EL [Immanuel, God with us], *Is.* 7:14; 8:8; *Matt.* 1:23.

1194. ENCAMP, *Ps.* 27:3, though an host e. against me.

*Ps.* 34:7, angel of LORD e. round.

*Ps.* 53:5, bones of him that e. against thee.

1195. ENEAS. See No. 177.

1196. ENGLISH EMBLEMS, DEACONS'. See No. 1056G.

1197. ENGLISH MASONIC LECTURES. See No. 295C.

1198. ENGRAVING. See No. 553I.

1199. ENLIGHTEN. *Ps.* 18:28, LORD will e. my darkness.

*Ps.* 19:8, command of LORD is pure, e. the eyes.

*Ps.* 97:4, his lightnings e. world.

*Eph.* 1:18, eyes of understanding e.

*Heb.* 6:4, impossible for those once e.

1200. ENLIGHTENMENT, SHOCK OF. A. THIS CEREMONY represents the illumination of a dark night by a flash of lightning accompanied by a clap of thunder.

B. IT SYMBOLIZES the intellectual and spiritual light breaking into a darkened soul.

C. LIGHT sometimes comes gradually like the dawn, and sometimes it breaks suddenly upon the mind and soul like a flash of lightning. In the latter case it comes with a shock, whose symbol in Masonry is called "the shock of enlightenment" (*Gen.* 1:3).

1201. E'NÖCH.

A. CAIN'S. See Nos. 1220B, 1948F2, 2354A3. Dedicated. *Gen.* 4:17.

His godliness and translation, *Gen.* 5:24.

His faith, *Heb.* 11:5; his prophecy, *Jude* 14.

Arch of. See No. 499B.

Book of. See No. 448B16b.

Legend of. See No. 1876B.

Pillars of. See No. 2354A3.

The two. See No. 1948F.

B. SETH'S. See No. 1948F3.

Very little is said about Enoch in the Bible, but he is very prominent in the traditions of Masonry. (See *The Lost Word*, No. 1948.)

The Masonic "Rite of Enoch" is named after him.

1202. ENON. See No. 177.

1203. ENOS. See Nos. 829A, 1948E6c.

1204. ENSIGN. See No. 670.

*Ps.* 74:4, set up their e. for signs.

*Is.* 5:26, he will lift up an e.

*Is.* 11:12, set up an e. for the nations.

*Is.* 30:17, till ye be left as e. on hill.

1205. ENTER. *Job* 22:4, will he e. into judgment?

*Ps.* 100:4, e. his gates with thanksgiving.

*Ps.* 118:20, gate into which righteous e.

*Is.* 2:10, e. into the rock.

*Is.* 26:2, righteous nation may e. in.

*Is.* 26:20, e. thou into thy chambers.

*Matt.* 5:20, in no case e. into kingdom of heaven.

*Matt.* 6:6, when thou prayest, e. into thy closet.

*Matt.* 7:13; *Luke* 13:24, e. in at straight gate.

*Matt.* 18:8; *Mark* 9:43, better to e. into life hall.

*Matt.* 19:17, if thou wilt e. into life, keep commandments.

*Matt.* 25:21, e. into joy of Lord.

*Mark* 11:38; *Luke* 22:46, watch and pray, lest ye e. into temptation.

*Luke* 13:24, many will seek to e., but not able.

*John* 3:5, he cannot e. into kingdom of God.

*John* 10:9, by me if any man e. in.

*Acts* 14:22, through much tribulation e. kingdom of God.

*Rom.* 5:12, sin e. into the world.

*1 Cor.* 2:9, neither have e. into heart of man.

*Heb.* 4:6, e. not in because of unbelief.

*Heb.* 6:20, forerunner is for us e.

*Heb.* 10:19, e. into holiest by blood of Jesus.

*Rev.* 21:27, e. into it, anything that defileth.

1206. ENTERED. When an Apprentice was made a Mason he was said to be "Entered." It is similar to "admitted," "he entered college," etc.

The Bible uses the word in the sense of "go in."

*Ps.* 100:4, "Enter his gates with thanksgiving," etc.

1207. ENTRANCE. *2 Chr.* 12:10, kept the e. of the king's house.

*Ps.* 119:130, e. of thy word giveth light.

*2 Pet.* 1:11, e. shall be ministered unto you.

1208. ENTRANCE, PERFECT POINTS OF. See No. 2322.

1209. ENTRANCE, SHOCK OF. This is an old ceremony, now obsolete, but the lesson of it is still taught in the new life on which the candidate is entering as he comes into the lodge. He is received with a shock, which symbolizes the agonies of death and the pain of the new birth.

*Is.* 13:6-8, "The day of the LORD is at hand. . . . And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth."

1210. ENVY. The Old Charges require that "None shall discover envy at the prosperity of a brother."

*Ps.* 37:1, "Neither be thou envious against the workers of iniquity."

*Prov.* 3:31, "Envy thou not the oppressor, and choose none of his ways."

*Rom.* 13:13, "Let us walk honestly, as in the day, . . . not in strife and envying," etc.

Described, *Prov.* 14:30; 27:4; *Eccles.* 4:4; *Acts* 7:9; *Rom.* 1:29; *1 Cor.* 3:3; *2 Cor.* 12:20; *Gal.* 5:21; *1 Tim.* 6:4; *Tit.* 3:3; *James* 4:5.

Forbidden, *Ps.* 37:1; *Prov.* 3:31; 24:1, 19; *Rom.* 13:13; *1 Pet.* 2:1.

Its evil consequences, *Job* 5:2; *Ps.* 106:16; *Is.* 26:11; *James* 3:16.

Joseph sold for, *Acts* 7:9; *Gen.* 37:11-28.

*Job* 5:2, e. slayeth the silly one.

*Prov.* 14:30, e. is the rottenness of the bones.

*Prov.* 27:4, who is able to stand before e.?

*Eccles.* 9:6, their e. is perished.

*Is.* 26:11, ashamed for their e.

*Matt.* 27:18; *Mark* 15:10, for e. they delivered him.

*Acts* 7:9, patriarchs moved with e.

*Acts* 13:45, Jews filled with e.

*Rom.* 1:29, full of e.

*1 Cor.* 3:3, among you e. and strife.

- 1 Cor. 13:4, charity e. not.  
 2 Cor. 12:20, I fear lest there be e.  
 Gal. 5:21, works of flesh are e., murders.  
 Phil. 1:15, preach Christ even of e.  
 Tit. 3:3, living in malice and e.  
 James 4:5, spirit in us lusteth to e.

#### 1211. E-PHÉISIANS, EPISTLE TO.

A. DATE. This Epistle belongs to the group which is called "the Epistles of the Imprisonment" or "of the Captivity," i.e., his Roman imprisonment, during which Saint Paul wrote Philippians, Philemon, Colossians, and Ephesians. The letter was probably written and sent near to the close of the imprisonment, about the year A.D. 63.

B. OCCASION. The fact that Tychicus was going from Rome to Colossae (Col. 4:7) was an opportunity of sending a letter not only to that city, but to other Christians in Asia (Eph. 6:21). There is little doubt that this magnificent Epistle was originally a circular one, and that Ephesus was only one of the cities in the Roman province of Asia to which it was addressed.

C. CHARACTER. As we might expect from the fact of their being written almost at the same time, there is great resemblance between the letters to the Colossians and to the Ephesians. Out of the hundred and fifty-five verses in Ephesians, seventy-eight contain expressions identical with those in Colossians. But the two Epistles, although similar, are not the same. In Colossians the glory of Christ as Head of the Universe and of the Church is magnified. In Ephesians it is the catholicity of the Church itself that is set forth as the outcome of the doctrine of adoption in Christ. In Colossians it is the glory of Christ that is emphasized; in Ephesians the work of the Spirit, for it is through the Spirit that the presence and energy of Christ is continued in the Church (1:13; 2:22; 4:3, 30; 5:18; 6:17, 18).

D. CONTENTS. The Epistle expounds the conception of the ideal Church and draws practical conclusions from it. The Church is the Body of Christ, and the fulness of Him, that filleth all in all (1:23; 4:12-16); the holy Temple of God (2:20-22); and the spotless Spouse of Christ (5:25-28). As the fulness of the Godhead resides in Christ, so the fulness of Christ resides in His Church. This ideal Church is in process of being realized. The actual Church has many defects and blemishes. But the "measure of the stature of the fulness of Christ" will be reached at last (4:13); and it is the duty of each individual member to work towards this end, especially through the Christian family, which is a symbol and likeness of the Church.

The usual Salutation (1:1, 2) and Thanksgiving (1:3-14) are followed by a corresponding Intercession (1:15-2:10) and a Contrast between unconverted and converted Gentiles (2:11-22). The Apostle's special interest in the Conversion of the Gentiles (3:1-21) leads up to exhortations respecting the Unity of the Catholic Church and the Duties of its Members (4:1-6:20); after which comes a Personal Explanation, and the concluding Benediction (6:21-24).

1212. EPHOD. The sacred vestment of the High Priest worn over the tunic and outer garments. It was without sleeves and divided below the armpits into two parts. It was a distinctive mark of the priesthood. See No. 747F.

(See Ex. 25:7; 28:4, 6, 8, 12, 15, 25-28, 31; 29:5; 39:2, 5, 7, 8, 18, 19-22, Lev. 8:7; Judg. 8:27; 17:5; 18:14, 17, 18, 20; 1 Sam. 2:18, 28; 14:3; 21:9; 22:18; 23:6, 9; 30:7; 2 Sam. 6:14; 1 Chr. 15:27; Hos. 3:4.) 1213. E'PRHĀ-ĪM [double fruitfulness]. See No. 637R.

Younger son of Joseph, Gen. 41:52.  
 Jacob blesses Ephraim and Manasseh, Gen. 48:14.  
 His descendants numbered, Num. 1:10, 32; 2:18; 26:35; 1 Chr. 7:20.  
 Their possessions, Josh. 16:5; 17:14-18; Judg. 1:29.

Chastise the Midianites, Judg. 7:24.  
 Their quarrel with Gideon, Judg. 8:1; and Jephthah, Judg. 12.

Revolt from the house of David, 1 Kin. 12:25.  
 Chastise Ahaz and Judah, 2 Chr. 28:6, 7.  
 Release their prisoners, 2 Chr. 28:12.  
 Carried into captivity, 2 Kin. 17:6; Ps. 78:9, 67; Jer. 7:15.

Repenting, called God's son, Jer. 31:20.  
 Prophecies concerning, Is. 7; 9:9; 11:13; 28:1; Hos. 5-14; Zech. 9:10; 10:7.

Allotment of, Josh. 16:5.  
 A mountain, Josh. 17:15; Judg. 2:9; 7:24.  
 A city eight miles from Jerusalem, John 11:54.

1214. EPHRAIMITES. See Nos. 363, 1333, 1709, 2748C.

1215. EPISTLES. See No. 448C5.

1216. EPISTLE OF LENTULUS. See No. 448C2c, 1.

1217. EQUAL. Ps. 17:2, eyes behold things that are e.

Ps. 55:13, a man mine e.  
 Prov. 26:7, legs of lame not e.  
 Is. 40:25; 46:5, to whom shall I be e.?  
 Ezek. 18:25, way of the LORD is not e.  
 Ezek. 33:17, their way is not e.  
 Matt. 20:12, hast made them e. to us.  
 Luke 20:36, e. to the angels.  
 John 5:18; Phil. 2:6, e. with God.

Col. 4:1, give servants what is e.  
 1218. EQUITY. See Level, No. 1889. The scales, evenly balanced, is a symbol of equity, and is so used in some Masonic degrees. It is usually associated with justice.

Ps. 98:9, "He cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

Ps. 99:4, "Thou dost establish equity, thou executest judgment and righteousness."  
 (See also Ps. 17:2; 45:6; 67:4; 96:10; Prov. 17:26; Mic. 3:9.)

Prov. 1:3, receive instruction of e.  
 Prov. 2:9, understand judgment and e.  
 Eccles. 2:21, a man whose labor is in e.  
 Is. 11:4, reprove with e.  
 Is. 59:14, truth is fallen, and e. cannot enter.  
 Mal. 2:6, he walked with me in e.

1219. E'RĒCH. See No. 824A.

1220. ERECTED, Gen. 33:20.

1221. ESH-TE-MO'A. See No. 2B.

1222. E'SAU [hairy]. See No. 119B, 1157.  
 A. SON OF ISAAC, Gen. 25:25 (Mal. 1:2; Rom. 9:10).

Sells his birthright, Gen. 25:29 (Heb. 12:16).  
 Deprived of the blessing, Gen. 27:30-37.  
 His anger against Jacob, Gen. 27:41; and reconciliation, Gen. 33.

His descendants, Gen. 36; 1 Chr. 1:35.  
 B. ESAU AND JACOB. See The Lost Word, No. 1948.

1223. ESDRAELON. See No. 533.

1224. ESDRAS, BOOK OF. See No. 448B2, 3.

1225. ESEK [Isaac]. See The Lost Word, No. 1948.

1226. ESSENES. The sect of the Essenes was a tiny cult of monastic Pharisees whose headquarters seem to have been in the wild region in southeastern Judaea, near the Dead Sea. They carried the separatist idea of the Pharisees to its ultimate extreme, and are interesting, not for any marked resemblance, much less relation, to Masonry, but because they were apparently

the only cult of the kind among the Jews. Da Costa, in his *Sketch of the Dionysian Artificers*, was the first to try to associate them with the order of the builders, his theory, as we recall it, being that they were a Hebrew branch of the Dionysian fraternity. Masonic writers of the imaginative school, of which Dr. Oliver may be said to stand as a leader, taking their cue from such hints and theories, straightway bridged all gulfs and hailed the Essenes as the ancestors of Freemasons. Recent researches do not justify such claims. Some Jewish writers, to be sure, have claimed that the Essenes, or a division of them, bore the name of Bannaim, which is explained to signify Builders, but this is held to be doubtful. It probably only meant that each of the brotherhood built his own house, but that their mission was to build up, to edify, mankind—as the word is used by Saint Paul. They are mentioned by Josephus, Philo, and others, but not in the Bible.

1227. **ESTABLISH.** Gen. 17:19, I will e. my covenant.

Ps. 102, e. my goings.

Ps. 89:2, faithfulness shalt e. in heavens.

Ps. 90:17, e. work of our hands.

Prov. 3:19, LORD hath e. the heavens.

Prov. 16:12, throne is e. by righteousness.

Prov. 20:18, every purpose is e. by counsel.

Is. 16:5, in mercy shall throne be e.

Jer. 10:12; 51:15, he e. world by wisdom.

Matt. 18:16, two witnesses, every word e.

Rom. 3:31, yea, we e. the law.

Rom. 10:3, going about to e. their own righteousness.

Heb. 8:6, e. upon better promises.

Heb. 13:9, the heart be e. with grace.

1 Pet. 5:10, God of all grace e. you.

1228. **ÊS'THĒR** [star]. See Nos. 41E, 217C. A Persian name (Hadassah), made queen in place of Vashti, Est. 2:17.

Intercedes for her people, Est. 7:3, 4, etc.

1228.5 **ÊS'HER, BOOK OF.** See No. 448B6. **A. TITLE AND DATE.** The book takes its name from Esther, the principal character in it, one of the heroines of the Jewish race. The date is hard to fix, but from the tone of the book with its intense nationalism, and the occurrence of late linguistic forms it can probably be assigned as late in the history of the "Chosen People." Most scholars now place it as one of the products of the Maccabean struggle—135 B.C. or later—with the character of Haman modelled on that of Antiochus Epiphanes.

**B. OBJECT.** The object of the book is to explain the origin of the Feast of Purim or Lots, the real beginning of which is shrouded in mystery. Here it is traced to the triumph of the Jews over their enemies.

**C. CONTENTS.** The narrative relates how Esther, a Jewish maiden, dwelling in Susa, the Persian capital, became queen of Ahasuerus or Xerxes (485-465 B.C.) and was instrumental in rescuing her compatriots from the destruction prepared for them by Haman, the king's favorite.

The name of God occurs nowhere in the book. The omission is perhaps intentional, in order to avoid irreverence, for the book was designed to be read in the Jewish houses during the festive banquets customary at the celebration of Purim (9:27).

In later times the book attained a great popularity among the Jews, who considered it superior to the writings of the prophets, and the other parts of the Hagiographa.

1229. **ETERNAL.** Deut. 33:27, the e. God is thy refuge.

Is. 60:15, make thee an e. excellency.

Matt. 19:16; Mark 10:17; Luke 10:25; 18:18, do that I may have e. life.

Matt. 25:46, righteous unto life e.

Mark 3:29, in danger of e. damnation.

Mark 10:30, receive in world to come e. life.

John 3:15, believeth in him have e. life.

John 4:36, gathereth fruit unto life e.

John 5:39, Scriptures, in them e. life.

John 6:54, drinketh my blood hath e. life.

John 6:68, thou hast words of e. life.

John 10:28, I give unto my sheep e. life.

John 12:25, hateth life, shall keep it to life e.

John 17:2, give e. life to as many.

Acts 13:48, as many as were ordained to e. life.

Rom. 2:7, who seek for glory, e. life.

Rom. 5:21, grace reign to e. life.

Rom. 6:23, gift of God is e. life.

2 Cor. 4:17, an e. weight of glory.

2 Cor. 4:18, things not seen are e.

2 Cor. 5:1, an house e. in the heavens.

Eph. 3:11, according to e. purpose.

1 Tim. 1:17, to king e. be honor.

1 Tim. 6:12, 19, lay hold on e. life.

Tit. 1:2; 3:7, in hope of e. life.

Heb. 5:9, author of e. salvation.

Heb. 6:2, doctrine of e. judgment.

Heb. 9:12, obtained e. redemption for us.

1 Pet. 5:10, called to e. glory by Christ.

1 John 1:2, e. life which was with the Father.

1 John 2:15, this is the promise, even e. life.

1 John 5:11, record that God hath given e. life.

1 John 5:20, this is true God, and e. life.

Jude 7, vengeance of e. fire.

1230. **ETERNAL LIFE.** See Nos. 699G, 2744.

**A. THE DOCTRINE** of eternal life is taught both in the Bible and in Masonry.

**B. Gen. 5:24.** "Enoch walked with God; and he was not; for God took him." (See also 2 Kin. 2:11.)

**C. Ps. 16:10, 11.** "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

**D.** (See also Job 4:17-21; 14:13-15; Ps. 21:4; 22:26; 23:6; 31:5; 36:9; 37:18, 27; 49:7, 8, 14, 15; 73:26; 86:12; 102:24-28; 121:8; 133:3; 145:1, 2; 146:3; Eccles. 3:21; 12:7; Is. 14:9; 25:8; 26:19; 38:18, 19; Ezek. 32:31; Dan. 12:2, 3; Matt. 10:28; 16:26; Mark 10:30; 12:26, 27; Luke 9:25; 20:36-38; John 3:14-16, 36; 5:39, 40; 6:39-58; 10:28; 11:25, 26; 14:19; 17:2, 3.)

**E. Matt. 19:16.** "Good Master, what good thing shall I do, that I may have eternal life?"

(See also Mark 10:17; Luke 10:25; 18:18;

Matt. 25:46; John 3:15; 4:36; 5:39; 6:54, 68;

10:28; 12:25; 17:2; Acts 13:48; Rom. 2:7; 5:21;

6:23; 1 Tim. 6:12, 19; Tit. 1:2; 3:7; 1 John 1:2;

2:25; 5:11, 20.)

1231. **ETERNITY.**

**A. THE CIRCLE** is a symbol of eternity since it has neither beginning nor end.

**B. THE WORD** "eternity" is found only once in the Bible, but "eternal" is very frequent.

Is. 57:15. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy."

1232. **ÊTH'A-NÏM.** See No. 2101H.

1233. **Ê-THÏ-Ô'PI-A.** See No. 1233.

Is. 18:1. "Woe to the land . . . which is beyond the rivers of Ethiopia."

Is. 20:3, 5. "A sign and wonder upon Egypt and upon Ethiopia . . . and they shall be afraid and ashamed of Ethiopia their expectation."

Zeph. 3:10. "Beyond the rivers of Ethiopia my suppliants."

(See also Gen. 2:13; 2 Kin. 19:9; Est. 1:1; 3:9; Job 28:19; Ps. 68:31; 87:4; Is. 37:9; 43:3;



15:14; Ezek. 29:10; 30:4, 5; 38:5; Nah. 3:9; Acts 8:27; etc.

1234. **È-THI-O'PĪ-ANS.** Invading Judah, subdued by Asa, 2 Chr. 14:9.

(See Num. 12:1; 2 Kin. 19:9; Est. 1:1; Job 28:19.)

Prophecies concerning, Ps. 68:31; 87:4; Is. 18: 20; 43:3; 45:14; Jer. 46:9; Ezek. 30:4; 38:5; Nah. 3:9; Zeph. 3:10.

Eunuch baptized, Acts 8:27.

1235. **EUCLID.** See Nos. 1878, 2241G1, 2.

1236. **EUCLID, LEGEND OF.** See No. 1878.

1237. **EUNUCH.**

**A. IN MANY JURISDICTIONS** a eunuch is ineligible for Masonry, but the Ancient Constitutions do not mention them by name. Those who disqualify them do so on the ground that they are not perfect physically, but they do not explain how the physical imperfection prevents them from working as Masons.

**B. THE BIBLE** does not consider their condition a disqualification.

Is. 56:3-5. "Neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off."

Promise to those who please God, Is. 56:3-5. Christ's declaration concerning, Matt. 19:12.

Ashpenaz, master of the king's eunuchs, Dan.

13.

Ethiopian, baptized by Philip, Acts 8:27.

(See also Acts 8:34, 36, 38, 39.)

1238. **EU-PHRA'TES.**

**A. ONE** of the largest and most celebrated rivers in Asia. It is mentioned in several Masonic degrees, especially in connection with the return of the captive Jews to Jerusalem to rebuild the Temple.

**B. IT WAS ONE** of the four rivers which flowed from Eden (Gen. 2:14). It was called "The river, the great river" (Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; Rev. 9:14; 16:12.)

**C. ASSOCIATED** with "the river of Egypt," 2 Kin. 23:29; 24:7.

(See also 2 Sam. 8:3; 1 Chr. 5:9; 18:3; 2 Chr. 35:20; Jer. 13: 4-7; 46:2, 6, 10; 51:63.)

1239. **EURESIS.**

**A. FROM THE GREEK** meaning "a discovery." Masonically it refers to the discovery of the body.

**B. THE NEAREST PARALLEL IN SCRIPTURE** is the search of the women for the body of Jesus which they did not find (Luke 24:3, 23), but in both cases there was a raising and the doctrine of the resurrection and immortality is taught.

1240. **EVANGELIST, ST. JOHN.** See No. 1750.

1241. **ÈVE** [life, or living]. See No. 1948E3.

Created, Gen. 1:27; 2:18.

Her fall and fate, Gen. 3.

1242. **EVENT.** See No. 1948C3.

Eccles. 2:14; 9:3, one e. to them all.

Eccles. 9:2, one e. to righteous and wicked.

1243. **EVERGREEN.** An evergreen is a symbol of immortality. Among Masons the acacia is the plant used for this purpose. (See *Acacia*, Nos. 81E, 796C.)

1244. **EVERLASTING.** See No. 1948M.

Gen. 21:33; Is. 40:28; Rom. 16:26, the e. God.

Ez. 40:15; Num. 25:13, an e. priesthood.

Deut. 33:27, underneath are e. arms.

Ps. 24:7, be ye lift up, ye e. doors.

Ps. 90:2, from e. to e. thou art God.

Ps. 103:17, mercy of LORD from e. to e.

Ps. 119:142, thy righteousness is e.

Ps. 139:24, lead me in the way e.

Prov. 8:23, I was set up from e.

Prov. 10:25, righteous is an e. foundation.

Is. 9:6, called the e. Father.

Is. 26:4, in Jehovah is e. strength.

Is. 35:10; 51:11; 61:7, e. joy.

Is. 45:17, with e. salvation.

Is. 54:8, with e. kindness.

Is. 55:13, for an e. sign.

Is. 56:5; 63:12, an e. name.

Is. 60:19, 20, LORD shall be an e. light.

Jer. 31:3, loved thee with an e. love.

Dan. 4:34; 7:14, an e. dominion.

Mic. 5:2, goings forth of old from e.

Hab. 3:6, the e. mountains.

Matt. 18:8; 25:41, into e. fire.

Matt. 19:29, shall inherit e. life.

Matt. 25:46, go into e. punishment.

Luke 16:9, into e. habitations.

John 3:16, 36, believeth shall have e. life.

John 4:14, water springing up into e. life.

John 12:50, his commandment is life e.

Rom. 6:22, ye have the end e. life.

Gal. 6:8, of the spirit reap life e.

2 Thess. 1:9, punished with e. destruction.

2 Thess. 2:16, give us e. consolation.

Jude 6, angels reserved in e. chains.

Rev. 14:6, having the e. Gospel.

1245. **EVERMORE,** Ps. 16:11, pleasures for e.

Ps. 37:27, do good, and dwell for e.

Ps. 86:12, will glorify thy name for e.

Ps. 113:2, blessed be name of LORD for e.

Ps. 121:8, LORD preserve thy going out e.

Ps. 133:3, the blessing, life for e.

John 6:34, Lord, e. give us this bread.

1 Thess. 5:16, rejoice e.

Heb. 7:28, Son, who is consecrated for e.

Rev. 1:18, I am alive for e.

1246. **EVIL.** See Nos. 651, 733A, 1423C.

Gen. 6:5; 8:21, thoughts of heart only e.

Gen. 37:20, 33, an e. beast hath devoured him.

Gen. 47:9, few and e. days of life been.

Deut. 29:21, LORD shall separate him unto e.

Deut. 30:15, set before thee death and e.

Deut. 31:29, e. befall you in latter days.

Job 2:10, receive good and not e.

Job 30:26, looked for good, then e. came.

Ps. 23:4, I will fear no e.

Ps. 34:21, e. shall slay the wicked.

Ps. 91:10, no e. shall befall thee.

Ps. 97:10, ye that love the LORD, hate e.

Prov. 12:21, no e. shall happen to the just.

Prov. 15:3, beholding the e. and good.

Is. 5:20, call e. good and good e.

Is. 7:15, refuse the e. and choose the good.

Is. 57:1, righteous taken from the e. to come.

Jer. 17:17, art my hope in the day of e.

Jer. 44:11, set my face against you for e.

Ezek. 7:5, an e., an only e. is come.

Jonah 3:10; 4:2, God repented of the e.

Hab. 1:13, purer eyes than to behold e.

Matt. 5:11, all manner of e. against you.

Matt. 6:34, sufficient unto day is e. thereof.

Matt. 7:11; Luke 11:13, if ye, being e.

Matt. 27:23; Mark 15:14; Luke 23:22, what e.

hath he done?

Mark 9:39, lightly speak e. of me.

Luke 6:35, kind to the unthankful and a.

John 3:20, doeth e. hateth light.

John 18:23, if I have spoken e.

Acts 23:5, not speak e. of ruler.

Rom. 7:19, the e. I would not, that I do.

Rom. 12:17, recompense to no man e. for e.

Rom. 12:21, overcome e. with good.

1 Cor. 13:5, charity thinketh no e.

Eph. 5:16, because the days are e.

1 Thess. 5:16; 1 Pet. 3:9, let no man render e.

for e.

1 Thess. 5:22, abstain from all appearance of e.

1 Tim. 6:10, love of money root of all e.  
 Tit. 3:2, speak e. of no man.  
 James 3:8, tongue an unruly e.  
 5 John 11, follow not e. but good.  
**1247. EXALT.** See No. 1605.  
 Ex. 15:2, my father's God, I will e. him.  
 1 Sam. 2:10, shall e. horn of anointed.  
 1 Chr. 29:11, thou art e. as head above all.  
 Ps. 34:3, let us e. his name together.  
 Ps. 89:16, in righteousness shall they be e.  
 Ps. 92:10, my horn shalt thou e.  
 Ps. 97:9, art e. far above all gods.  
 Ps. 108:5, be thou e. above the heavens.  
 Prov. 4:8, e. her, and she shall promote thee.  
 Prov. 11:11, by blessing of upright the city is e.  
 Prov. 14:34, righteousness e. a nation.  
 Is. 2:2; Mic. 4:1, mountain of LORD's house be e. above the hills.  
 Is. 40:4, every valley shall be e.  
 Is. 53:13, my servant shall be e.  
 Ezek. 21:26, e. him that is low.  
 Matt. 11:23; Luke 10:15, e. to heaven.  
 Matt. 23:12; Luke 14:11; 18:14, e. himself shall be abased.  
 Acts 5:31, him hath God e.  
 2 Cor. 12:7, be e. above measure.  
 Phil. 2:9, God hath highly e. him.  
 2 Thess. 2:4, e. himself above all called God.  
 1 Pet. 5:6, may e. you in due time.  
**1248. EXALTED.**  
 A. A TERM applied, in a technical sense, to one who has received the Royal Arch Degree in Freemasonry. It means "elevated" or "lifted up."  
 B. THE FATHERS of the Christian Church applied the term to the resurrection of Christ.  
 Acts 2:32, 33. "This Jesus hath God raised up. . . . Therefore being by the right hand of God exalted."  
 Acts 5:30, 31. "The God of our fathers raised up Jesus. . . . Him hath God exalted."  
 Phil. 2:9. "Wherefore God also hath highly exalted him, and given him a name which is above every name."  
**1249. EXAMINE,** Ezra 10:16, sat down to e. matter.  
 Ps. 26:2, e. me, O LORD, prove me.  
 Acts 4:9, if we this day be e.  
 Acts 22:24, be e. by scourging.  
 1 Cor. 11:28, let a man e. himself.  
 2 Cor. 13:5, e. yourselves, prove.  
**1250. EXAMINATION.**  
 A. MASONICALLY the term applied to the requirement that a candidate must prove himself proficient in the work he has taken before he can be advanced.  
 Ps. 26:2. "Examine me O LORD, and prove me; try my reins and my heart."  
 B. MASONICALLY it is also applied to the "examination" of visitors that they may prove themselves to be Masons, and to the "examination" of the ballot box to obtain the result of the ballot.  
**1251. EXCESS** forbidden, Eph. 5:18; 1 Pet. 4:3.  
 Matt. 23:25, within are full of e.  
 Eph. 5:18, wine wherein is e.  
 1 Pet. 4:4, that ye run not to the same e.  
**1252. EXCLUDE,** Rom. 3:27, where is boasting? it is e.  
 Gal. 4:17, they would e. you, that.  
**1253. EXCUSE.** The Old Charges made it a duty for a Mason to attend lodge and to be excused if unavoidably absent. This practice has been dropped in the United States, but the duty to attend if possible remains. (See Luke 14:18, 19.)  
 Rom. 1:20, they are without e.  
 Rom. 2:15, thoughts accusing of o.

2 Cor. 12:19, think we e. ourselves.  
**1254. EXILES RETURNED.** See No. 154.  
**1255. EXODUS, BOOK OF.**  
 A. TITLE. The name ("departure," in reference to the great event in the book; cf. Heb. 11:22) is derived from the Greek title in the LXX, through the Latin Version. The Hebrew title is Shemoth (names) or Elch Shemoth (these are the names), from the beginning of ver. 1.  
 B. CONTENTS. The book continues the history of Israel, from the death of Joseph down to the giving of the law at Sinai, and the erection of the Tabernacle. It may be divided into two parts: (1) Ch. 1-18 describe the oppression of the Israelites in Egypt, the history of Moses and his dealings with Pharaoh, the plagues, the exodus, and overthrow of the Egyptians, and the arrival at Sinai. (2) Ch. 19-40 contain an account of the sojourn at Sinai, the giving of the law, the directions respecting the Tabernacle, and its services, the story of the sin of the golden calf, and its subsequent punishment, the giving of the new tables, and the erection and dedication of the Tabernacle.  
**1256. EXPERT,** 1 Chr. 12:33; Jer. 50:9; Acts 2:3.  
**1257. EXPOSITIONS.**  
 A. A TERM used Masonically to describe a pretended revelation of the secrets of Freemasonry.  
 B. IN THE BIBLE it is used in the sense of "reveal" or "explain."  
 Judg. 14:14, 19. "They could not in three days expound the riddle. . . . gave unto them which expounded the riddle."  
 Mark 4:34. "When they were alone he expounded all things to his disciples."  
 (See also Luke 24:27; Acts 11:4; 18:26; 28:23.)  
**1258. EXTEND.** Ps. 16:2, my goodness e. not to thee.  
 Ps. 109:12, none to e. mercy.  
 Is. 66:12, I will e. peace like river.  
**1259. EXTENDED.** The "extended wings of the cherubim" is a Masonic expression to denote the protecting power of God which covers the entire mercy seat. (See Ex. 25:20.)  
**1260. EYE,** Gen. 3:7, e. of both were opened.  
 Gen. 27:1, his e. were dim.  
 Ex. 21:24; Lev. 24:20; Deut. 19:21; Matt. 5:38, e. for e.  
 Num. 10:31, be to us instead of e.  
 Deut. 4:19, lest thou lift up e. to heaven.  
 Deut. 16:19, gift doth blind e. of wise.  
 Deut. 32:10, kept him as apple of his e. See No. 469.  
 Deut. 34:7, his e. was not dim.  
 1 Kin. 1:20, e. of all Israel upon thee.  
 1 Kin. 8:29, 52; 2 Chr. 6:20, 40, e. open towards this house.  
 2 Kin. 6:17, LORD opened e. of young man.  
 2 Chr. 16:9; Zech. 4:10, e. of LORD run to and fro.  
 Job 10:18, and no e. had seen me.  
 Job 19:27, mine e. shall behold, and not another.  
 Job 29:11, when the e. saw me.  
 Job 29:15, I was e. to the blind.  
 Ps. 11:4, his e. try children of men.  
 Ps. 19:8, commandment enlightening the e.  
 Ps. 33:18, e. of LORD on them that fear him.  
 Ps. 34:15; 1 Pet. 3:12, e. of Lord on the righteous.  
 Ps. 36:1, no fear of God before his e.  
 Ps. 94:9, formed e. shall he not see?  
 Ps. 119:18, open mine e.  
 Ps. 121:1, lift up mine e. to hills.  
 Ps. 132:4, not give sleep to mine e.  
 Ps. 141:8, mine e. are unto thee, O God.  
 Ps. 145:16, e. of all wait upon thee.

*Prov. 10:26*, as smoke to the e.  
*Prov. 20:12*, the seeing e. Lord hath made.  
*Prov. 22:9*, bountiful e. shall be blessed.  
*Prov. 23:29*, who hath redness of e.?  
*Prov. 27:20*, e. of man are never satisfied.  
*Eccles. 1:8*, e. not satisfied with seeing.  
*Eccles. 2:14*, wise man's e. are in his head.  
*Eccles. 11:7*, pleasant for the e. to behold the sun.  
*Is. 1:15*, I will hide mine e. from you.  
*Is. 32:3*, e. of them that see not be dim.  
*Is. 33:17*, thine e. shall see the king in his beauty.  
*Is. 42:7*, to open the blind e. to bring.  
*Is. 52:8*, they shall see e. to e.  
*Is. 64:4*; *1 Cor. 2:9*, neither hath e. seen.  
*Jer. 5:21*; *Ezek. 12:2*, have e. and see not.  
*Jer. 9:1*, mine e. a fountain of tears.  
*Jer. 13:17*, mine e. shall weep sore.  
*Jer. 14:17*, mine e. run down with tears.  
*Jer. 16:17*, mine e. are on their ways.  
*Jer. 24:6*, I will set mine e. upon them for good.  
*Ezek. 24:16, 25*, the desire of thine e.  
*Hab. 1:13*, of purer e. than to behold evil.  
*Matt. 6:22*; *Luke 11:34*, light of the body is the e.  
*Matt. 13:16*, blessed are your e.  
*Matt. 18:9*, if e. offend thee, pluck it out.  
*Mark 8:18*, having e., see ye not?  
*Luke 4:20*, e. were fastened on him.  
*Luke 24:16*, their e. were holden.  
*John 9:6*, anointed e. of blind man.  
*John 11:37*, could not this man, which opened e.?  
*Gal. 3:1*, before whose e. Christ has been set.  
*Eph. 1:18*, e. of your understanding enlightened.  
*Heb. 4:13*, all things are opened unto e. of him.  
*1 John 2:16*, the lust of the e.  
**1261. EYESERVICE** forbidden, *Eph. 6:6*; *Col. 3:22*.  
**1262. EYES OF THE LORD**, *Deut. 11:12*; *2 Chr. 16:9*; *Prov. 15:3*; upon the righteous, *Ezra 5:5*; *Ps. 32:8*; *33:18*; *34:15*; *1 Pet. 3:12*. (See also *John 10:21*.)  
**1263. E-ZE'KI-EL** [Latin form of Hebrew Ye-hez-kal, the strength of God]. See *No. 338*. Masonically Ezekiel is best known for the dream of an ideal Temple, which he had in Babylon in the twenty-fifth year of the Captivity. This Temple resembled Solomon's but was much larger and more magnificent. There is a much stronger resemblance between Ezekiel's Temple and the symbolic City of the New Jerusalem described by John in Revelation. See *Nos. 314U, 849A, 2354S*.  
 Sent to house of Israel, *Ezek. 2:3*; *33:7*.  
 Intercedes for his people, *Ezek. 9:8*; *11:13*.  
 His dumbness, *Ezek. 3:26*; *24:26*; *33:22*.  
 His parables, *Ezek. 15-17*; *19*; *23*; *24*.  
 Exhorts Israel against idols, *Ezek. 14:1-11*; *20:1-7*.  
 Rehearses Israel's rebellions, *Ezek. 20*; and the sins of the rulers and people of Jerusalem, *Ezek. 22-24*.  
**1264. EZEKIEL, CHERUBIM OF.** See *No. 891*.  
**1265. EZEKIEL, PILLARS OF.** See *No. 2354S*.  
**1266. EZEKIEL, BOOK OF.**  
**A. AUTHOR AND DATE.** Ezekiel was one of those who were carried captive to Babylonia with King Jehoiachin, 597 B.C., and lived there at Tel-abib on the banks of the canal or river of Chebar, a name which is distinct from Habor, a river mentioned in *2 Kin. 17:6*; *18:11*. He was a priest, the son of Buzi (*1:3*) and as such belonged to the aristocracy of Jerusalem. He received the prophetic call in the fifth year of the Captivity (*1:2*), and prophesied for at least

twenty-two years among his fellow-exiles (*cf. 29:17*; his last dated prophecy was in the twenty-seventh year of the Captivity). His prophetic ministry was possibly of longer duration. As to his subsequent fate nothing is known. An uncertain tradition states that he died a martyr's death at the hands of his fellow-exiles, who resented the tone of his prophecies. He was a younger contemporary of Jeremiah and like him prophesied both before and after the destruction of Jerusalem by the Chaldeans. His prophecies, however, were all composed in Babylonia.

**B. CONTENTS.** The book may be divided into three parts, each dealing with a different subject: (1) *Ch. 1-24*, the impending downfall of Jerusalem. (a) The opening chapters (*1-3:21*) contain an account of the prophet's call, and the wonderful vision of the four living creatures (cherubim), with the four faces, and four wings encircling the four-wheeled chariot. (b) *Ch. 3:22-7* is a symbolic description of the fate of Jerusalem. (c) *Ch. 8-11*, a vision of the destruction of Jerusalem. (d) *Ch. 12-19*, the certainty of the impending ruin is further demonstrated by the prophet. Its ground is the nation's sinfulness. (e) *Ch. 20-24*, the further development of the same theme. The song in *Ch. 21*, the allegory in *Ch. 23*, and the parable in *Ch. 24:1-14* are all characteristic of the prophet. (2) *Ch. 25-32*, the prophecies against the foreign nations who rejoice at the fall of Jerusalem and regard it as a sign that Jehovah cannot defend His city. Jehovah will bring a similar misfortune upon them. (a) *Ch. 25:1-7*, against Ammon; (b) 8-11, against Moab; (c) 12-14, concerning Edom; (d) 15-17, on the Philistines; (e) *Ch. 26-28:19*, against Tyre; (f) 28:20-26, against Sidon; (g) *Ch. 29-32*, prophecies against Egypt. (3) *Ch. 33-47*, Israel's Restoration. (a) *Ch. 33* (which was probably delivered shortly before the news of the capture of Jerusalem) describes the duties of the prophet towards the people. (b) *Ch. 34*, the bad shepherd and the good shepherd; the advent of the Messiah (God's servant David). (c) *Ch. 35-36:15*, Edom, on account of its hostility to Israel, will become an utter desolation, but the land of Israel shall again be peopled with those of the house of David, and its ruins rebuilt. (d) *Ch. 36:16-38*, the reason why Israel is to be restored. (e) *Ch. 37:1-14*, the vision of the dry bones in the valley; the resurrection of all Israel to a new life, and (*ver. 15-28*) the reunion of Ephraim and Judah, who will be united together under the rule of the Messianic king. (f) *Ch. 38, 39*, Jehovah's final triumph over the world is set forth in the allegory of Gog and Magog. (g) *Ch. 40-43* describe the buildings and dedication of a new Temple. (h) *Ch. 44-46* give the order of Divine service, the position of strangers, Levites, and priests in the Sanctuary; ordinances with reference to the sacrifices. (i) *Ch. 47:1-12*, the stream of living water that flows from the Sanctuary. (j) *Ch. 47:13-48*, the boundaries and divisions of the Holy Land. These chapters (*40-48*) are not intended to be interpreted literally, but are an allegorical description of the new theocracy and the new Temple, which will be built, not in the old Jerusalem but in an ideal city whose name is Jehovah Shammah, Jehovah is there.

**1267. E'ZEL** [walk, side]. A significant word in the honorary degree of "Mason's Wife and Daughter." (See *1 Sam. 20:18-23*.)

**1268. E'Z'RA** [help] *1 Chr. 4:17*. See *Nos. 134A2, 218, 270E, 637Y*.

Scibe, goes up from Babylon to Jerusalem, *Ezra 7:1*; *8:1*.

The commission from Artaxerxes, *Ezra 7:11*.

Fast ordered by, *Ezra* 8:21.

His prayer, *Ezra* 9:5.

Reproves the people, *Ezra* 10:9-11.

Reforms various corruptions, *Ezra* 10, *Neh.* 12.  
1269. EZRA AND NEHEMIAH, BOOKS OF.  
A. POSITION IN CANON. These books were regarded in ancient times as one. In the LXX (2nd *Ezra* and *Nehemiah*) and Vulgate (1st and 2nd *Ezra*), and in later editions of the Hebrew Bible, they are divided into two books.

B. SOURCES AND LANGUAGE. The books may perhaps contain portions of original works left by *Ezra* and *Nehemiah* (cf. how *Ezra* speaks in the first person in *Ezra* 7:27-9:15, and *Nehemiah* in *Neh.* 1:1-7:5; 12:31-42; 13:4-31), but in their present form were edited and revised by a later hand (cf. *Neh.* 12:10, 11, 22, where *Jaddua* is mentioned, who was high priest in the time of Alexander the Great). *Ezra* 4:8-6:18 and 7:11-26 are written in Aramaic (Chaldee) but the rest in Hebrew.

C. CONTENTS. The books may be divided into four parts: (1) *Ezra* 1-6 describe the first return of the Jews under *Sheshbazzar* or *Zerubbabel* and *Joshua*, the high priest, in the first year of *Cyrus* (536 B.C.), and the beginning of the rebuilding of the temple. Under this period are included the prophetic ministries of *Haggai* and *Zechariah*. (2) *Ezra* 7-10 narrate the migration from *Babylon*, under *Ezra*, in the seventh year of *Artaxerxes II.* (398-397 B.C.), and includes *Ezra's* prayer and confession (Ch. 9) and the expulsion of the foreign wives. (3) *Neh.* 1-7 relate how *Nehemiah* came to *Jerusalem* in the twentieth year of *Artaxerxes I.* Longimanus (445-444 B.C.) and rebuilt the walls of the city despite the hostility of *Sanballat*, *Tobiah*, and *Geshem*, the Arabian, who desired to lord it over the people of *Israel*. (4) *Neh.* 8-13 describe the efforts of *Ezra* to effect the restoration of religion, including the solemn reading of the Law, the celebration of the Feast of *Tabernacles*, the confession of the *Levites*, the sealing of the *Covenant* by the people, a list of the inhabitants of *Jerusalem* and of other cities, the dedication of the walls, and the removal of certain abuses.

1270. FACE [often explainable by the word "before" from the literal "to the face of" of the Hebrew idiom].

Of God set against them that do evil, *Ps.* 51:16; *Is.* 59:2; *Ezek.* 59:23.

To be sought, 2 *Chr.* 7:14; *Ps.* 51:16; 80:2; *Dan.* 9:17.

Seen by *Jacob*, *Gen.* 32:30.

*Gen.* 3:19, in sweat of f. eat bread.

*Gen.* 16:8, I flee from f. of my mistress.

*Gen.* 32:30, I have seen God f. to f.

*Ex.* 3:6, *Moses* hid his f.

*Ex.* 33:11, *Lord* spake to *Moses* f. to f.

*Ex.* 34:29, skin of his f. shone.

*Ex.* 34:33; 2 *Cor.* 3:13, put a veil on his f.

*Lev.* 19:32, honor the f. of old man.

*Num.* 6:25, *Lord* make his f. shine on thee.

*Deut.* 1:17, not be afraid of f. of man.

1 *Sam.* 5:3, *Dagon* was fallen on his f.

1 *Kin.* 19:13, wrapped his f. in his mantle.

2 *Kin.* 4:29, lay staff on f. of child.

2 *Chr.* 6:42; *Ps.* 132:10, turn not away the f. of thine anointed.

*Ezra* 9:7; *Dan.* 9:8, confusion of f.

*Job* 1:11; 2:5, curse thee to thy f.

*Job* 15:24; *Ps.* 44:24; 58:14, wherefore hidest thou thy f.?

*Ps.* 17:15, I will behold thy f. in righteousness.

*Ps.* 27:9; 69:17; 102:2; 143:7, hide not thy f.

*Ps.* 31:16; 119:135, make thy f. to shine.

*Ps.* 34:5, their f. were not ashamed.

*Ps.* 34:9, look upon f. of thine anointed.

*Ps.* 89:14, mercy and truth go before f.

*Prov.* 27:19, in water f. answereth to f.

*Eccles.* 8:1, wisdom maketh f. to shine.

*Is.* 25:8, wipe tears from off all f.

*Is.* 53:3, hid as it were our f. from him.

*Jer.* 2:27, turned their back, and not f.

*Jer.* 16:17, ways not hid from my f.

*Jer.* 50:5, to *Zion* with f. thitherward.

*Dan.* 10:6, his f. as appearance of lightning.

*Hos.* 5:5, testifyeth to his f.

*Matt.* 6:17, anoint head, and wash f.

*Matt.* 11:10; *Mark* 1:2; *Luke* 7:27, messenger before f.

*Matt.* 16:3; *Luke* 12:56, discern f. of sky.

*Matt.* 17:2, his f. did shine as sun.

*Matt.* 18:10, angels behold f. of my father.

*Luke* 2:31, prepared before f. of all people.

*Luke* 22:64, struck him on f.

*Acts* 2:25, I foresaw *Lord* before my f.

1 *Cor.* 13:12, then see f. to f.

2 *Cor.* 5:18, we all with open f. beholding.

*Gal.* 2:11, I withstood him to the f.

*James* 1:23, beholding natural f. in a glass.

1271. FACES OF ASHLARS. See *Nos.* 572F7a.  
1272. FACING THE EAST. See *Nos.* 1138  
2355B.

1273. FAITH. See *Nos.* 3055, 3198D.

A. DESCRIBED, *Heb.* 11.

Justification by, *Rom.* 3:28; 5:1, 16; *Gal.* 2:16.

Purification by, *Acts* 15:9.

Sanctification by, *Acts* 26:18.

B. OBJECT OF, Father, Son, and Holy Ghost.

*Mark* 11:22; *John* 6:29; 14:1; 20:31; *Acts* 20:21;

2 *Cor.* 13:14.

The gift of God, *Rom.* 12:3; 1 *Cor.* 2:5; 12:9;

*Eph.* 2:8.

In Christ, *Acts* 8:12; 2 *Tim.* 3:15.

Unity of, *Eph.* 3:5, 13; *Jude* 3.

C. LEADS TO SALVATION, etc., *Mark* 16:16;

*John* 1:12; 3:16, 36; 6:40, 47; *Acts* 16:31; *Gal.*

3:11; *Eph.* 2:8; *Heb.* 11:6; 1 *Pet.* 1:9; 1 *John*

5:10.

D. WORKS BY LOVE, 1 *Cor.* 13; *Gal.* 5:6; *Col.*

1:4; 1 *Thess.* 1:3; 1 *Tim.* 1:5; *Philem.* 5; *Heb.*

10:23; 1 *Pet.* 1:21; 1 *John* 3:14, 23.

Without works is dead, *James* 2:17, 20.

E. PRODUCES peace, joy, hope, etc., *Rom.*

5:1; 15:13; 2 *Cor.* 1:13; 1 *Pet.* 1:8.

Excludes boasting, etc., *Rom.* 3:27; 4:2; 1 *Cor.*

1:29; *Eph.* 2:9.

F. BLESSINGS RECEIVED through, *Mark*

16:16; *John* 6:40; 12:36; 20:31; *Acts* 10:43;

16:31; 26:18; *Rom.* 1:17 (*Hab.* 2:4); *Rom.* 3:21,

22; 4:16; 5:1; 2 *Cor.* 5:7; *Gal.* 2:16; 3:14, 26; *Eph.*

1:13; 3:12, 17-19; 1 *Tim.* 1:4; *Heb.* 4:3; 6:12;

10:38; 1 *Pet.* 1:5; *Jude* 20.

G. MIRACLES performed through, *Matt.* 9:22;

*Luke* 8:48, 50; *Acts* 3:16.

Power of, *Matt.* 17:20; *Mark* 9:23; 11:23;

*Luke* 17:6.

Trial of, 2 *Thess.* 1:4; *Heb.* 11:17; *James*

1:3-6; 1 *Pet.* 1:7.

Overcometh the world, 1 *John* 5:4.

Shield of the Christian, *Eph.* 6:16; 1 *Thess.*

5:8.

Exhortations to continue in, 1 *Cor.* 16:13; 2

*Cor.* 13:5; *Eph.* 6:16; *Phil.* 1:27; *Col.* 1:23;

2:7; 1 *Thess.* 5:8; 1 *Tim.* 1:19; 4:12; 6:11; 2

*Tim.* 2:22; *Tit.* 1:13; *Heb.* 10:22; *Jude* 3.

H. EXAMPLES OF:

*Caleb*, *Num.* 13:30.

*Shadrach*, *Mesach*, and *Abednego*, *Dan.*

3:17.

*Daniel*, *Dan.* 6:10.

*Ninevites*, *Jonah* 3:5.

*Peter*, *Matt.* 16:16.

*Nathaniel*, *John* 1:49.

*Martha*, *John* 11:27.

*Stephen*, *Acts* 6:5.

*Ethiopian eunuch*, *Acts* 8:37.

*Barnabas*, *Acts* 11:24.

## I. MISCELLANEOUS.

Deut. 32:20, children in whom is no f.  
 Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38,  
 just shall live by f.  
 Matt. 6:30; 8:26; 14:31; 16:8; Luke 12:28, O  
 ye of little f.  
 Matt. 8:10; Luke 7:9; so great f.  
 Matt. 9:2; Mark 2:5; Luke 5:20, Jesus seeing  
 their f.  
 Matt. 9:22; Mark 5:34; 10:52; Luke 8:48;  
 17:19, thy f. hath made thee whole.  
 Matt. 15:28, great is thy f.  
 Matt. 17:20, f. as a grain of mustard seed.  
 Matt. 21:21, if ye have f., and doubt not.  
 Matt. 23:23, judgment, mercy, and f.  
 Mark 4:40, how is it ye have no f.?  
 Mark 11:22, have f. in God.  
 Luke 7:50, thy f. hath saved thee.  
 Luke 8:25, where is your f.?  
 Luke 17:5, Lord, increase our f.  
 Luke 18:8, shall Son of man find f. on earth?  
 Luke 22:32, that thy f. fail not.  
 Acts 3:16, the f. which is by him.  
 Acts 6:5; 11:24, a man full of f.  
 Acts 14:9, perceiving he had f. to be healed.  
 Acts 14:22, exhorting to continue in the f.  
 Acts 14:27, opened the door of f.  
 Acts 15:3, purifying their hearts by f.  
 Acts 16:5, established in the f.  
 Acts 20:21, f. toward our Lord Jesus Christ.  
 Acts 26:18, sanctified by f.  
 Rom. 1:5, grace for obedience to f.  
 Rom. 1:17, righteousness of God revealed from  
 f. to f.  
 Rom. 3:3, make f. of God without effect.  
 Rom. 3:28; 5:1; Gal. 2:16; 3:24, justified by f.  
 Rom. 4:5, f. counted for righteousness.  
 Rom. 5:2, we have access by f.  
 Rom. 10:3, the word of f., which we preach.  
 Rom. 10:17, f. cometh by hearing.  
 Rom. 12:3, the measure of f.  
 Rom. 12:6, prophesy according to proportion  
 of f.  
 Rom. 14:1, weak in f. receive ye.  
 Rom. 14:23, what is not of f. is sin.  
 1 Cor. 2:5, your f. not stand in wisdom.  
 1 Cor. 13:2, though I have all f.  
 1 Cor. 13:13, now abideth f.  
 1 Cor. 15:14, your f. is also vain.  
 1 Cor. 16:13, stand fast in the f.  
 2 Cor. 4:13, having the same spirit of f.  
 2 Cor. 5:7, we walk by f. not by sight.  
 2 Cor. 13:5, examine whether ye be in the f.  
 Gal. 1:23, preach the f. which once destroyed.  
 Gal. 2:20, I live by the f. of Son of God.  
 Gal. 3:2, by the hearing of f.  
 Gal. 3:12, the law is not of f.  
 Gal. 3:23, before f. came, we were under.  
 Gal. 5:6, f. which worketh by love.  
 Gal. 5:22, fruit of the spirit is f.  
 Gal. 6:10, the household of f.  
 Eph. 3:12, access by f.  
 Eph. 4:5, one Lord, one f.  
 Eph. 4:13, in the unity of the f.  
 Eph. 6:16, taking shield of f.  
 Phil. 1:27, striving for the f. of the Gospel.  
 Col. 2:5, the steadfastness of your f.  
 1 Thess. 1:3; 2 Thess. 1:11, your work of f.  
 1 Thess. 5:8, the breastplate of f.  
 2 Thess. 1:11, fulfill work of f. with power.  
 2 Thess. 3:2, all men have not f.  
 1 Tim. 1:5; 2 Tim. 1:5, f. unfeigned.  
 1 Tim. 1:19, holding f. and a good conscience.  
 1 Tim. 2:15, if they continue in f.  
 1 Tim. 3:13, great boldness in the f.  
 1 Tim. 4:1, some shall depart from the f.  
 1 Tim. 5:8, he hath denied the f.  
 1 Tim. 6:10, 21, erred from the f.  
 1 Tim. 6:12, fight the good fight of f.

2 Tim. 2:18, overthrow f. of some.  
 2 Tim. 3:8, reprobate concerning the f.  
 2 Tim. 4:7, I have kept the f.  
 Tit. 1:1, the f. of God's elect.  
 Heb. 4:2, word, not being mixed with f.  
 Heb. 6:1, not laying again the foundation of f.  
 Heb. 10:22, draw near in full assurance of f.  
 Heb. 10:23, hold fast the profession of our f.  
 Heb. 11:1, f. is substance of things hoped for.  
 Heb. 11:6, without f. it is impossible to please  
 God.  
 Heb. 11:39, a good report through f.  
 Heb. 12:2, author and finisher of our f.  
 Heb. 13:7, whose f. follow.  
 James 1:3; 1 Pet. 1:7, the trying of your f.  
 James 1:6, let him ask in f.  
 James 2:1, have not f. with respect of persons.  
 James 2:14, man say he hath f., can f. save  
 him?  
 James 2:17, f. without works is dead.  
 James 2:22, f. wrought with his works.  
 James 5:15, the prayer of f. shall save.  
 1 Pet. 1:9, the end of your f.  
 1 Pet. 5:9, resist steadfast in the f.  
 2 Pet. 1:1, like precious f. with us.  
 2 Pet. 1:5, add to your f. virtue.  
 1 John 5:4, overcome the world, even our f.  
 Jude 3, earnestly contend for the f.  
 Jude 20, your most holy f.  
 Rev. 2:13, hast not denied my f.  
 Rev. 2:19, I know thy works, and f.  
 Rev. 13:10, patience and f. of the saints.  
 Rev. 14:12, that keep the f. of Jesus.

1274. FAITHFUL. Num. 12:7; Heb. 3:2, 5,  
 Moses f. in house.  
 2 Sam. 20:19, one of them that are f. in Israel.  
 Neh. 7:2, a f. man, and feared God.  
 Neh. 9:8, found his heart f. before thee.  
 Ps. 12:1, the f. fail among men.  
 Ps. 89:37, a f. witness in heaven.  
 Ps. 101:6, the f. of the land.  
 Ps. 119:86, thy commandments are f.  
 Ps. 119:138, thy testimonies are very f.  
 Prov. 11:13, a f. spirit concealeth.  
 Prov. 13:17, a f. ambassador is health.  
 Prov. 14:5; Jer. 42:5, a f. witness.  
 Prov. 20:6, a f. man, who can find?  
 Prov. 27:6, f. are the wounds of a friend.  
 Prov. 28:20, f. man shall abound with blessings.  
 Isa. 1:21, 26, f. city.  
 Matt. 24:45; Luke 12:42, who is a f. and wise  
 servant?  
 Matt. 25:21, well done, good and f. servant.  
 Matt. 25:23; Luke 19:17, f. in a few things.  
 Luke 16:10, f. in least is f. also in much.  
 Acts 16:15, if ye have judged me f.  
 1 Cor. 1:9; 10:13, God is f.  
 1 Cor. 4:2, required in stewards that a man  
 be f.  
 Eph. 6:21; Col. 1:7; 4:7, a f. minister.  
 1 Thess. 5:24, f. is he that calleth you.  
 2 Thess. 3:3, Lord is f., who shall establish you.  
 1 Tim. 1:15; 4:9; 2 Tim. 2:11; Tit. 3:8, a f.  
 saying.  
 2 Tim. 2:13, he abideth f.  
 Heb. 2:17, a f. high priest.  
 Heb. 3:2, f. to him that appointed him.  
 Heb. 10:23; 11:11, he is f. that promised.  
 1 Pet. 4:19, as unto a f. creator.  
 1 John 1:9, he is f. and just to forgive.  
 Rev. 2:10, be thou f. unto death.  
 Rev. 17:14, called, and chosen, and f.  
 Rev. 21:5; 22:6, these words are true and f.

1275. FAITHFUL BREAD. See No. 775C.

1276. FAITHFULLY. 2 Kin. 12:15; 22:7,  
 they dealt f.  
 2 Chr. 34:12, men did the work f.  
 Jer. 23:28, let him speak my word f.  
 5 John 5, thou doest f. whatsoever thou doest.

## 1277. FAITHFULNESS. See No. 775B.

Commended in the service of God, 2 *Kin.* 12:15; 2 *Chr.* 31:12; *Matt.* 24:45; *Heb.* 2:17; 4:2; 3 *John* 5.

Towards men, *Deut.* 1:16; *Psa.* 141:5; *Prov.* 11:13; 15:17; 14:5; 20:6; 25:13; 27:6; 28:20; *Luke* 16:10; 1 *Cor.* 4:2; 1 *Tim.* 3:11; 6:2; *Tit.* 2:10.

Of Abraham, *Gen.* 22; *Gal.* 3:9.  
Of Joseph, *Gen.* 39:4, 22.  
Of Moses, *Num.* 12:7; *Heb.* 5:3.  
Of David, 1 *Sam.* 22:14.  
Of Daniel, *Dan.* 6:4.  
Of Paul, *Acts* 20:20.  
Of Timothy, 1 *Cor.* 4:17.  
Of God, *Psa.* 36:5; 40:10; 88:11; 89:1; 92:2; 119:76; *Is.* 25:1; *Lam.* 3:23.

1 *Sam.* 26:23, Lord render to man his f.  
*Psa.* 5:9, no f. in their mouth.  
*Psa.* 36:5, thy f. reacheth unto the clouds.  
*Psa.* 40:10, I have declared thy f.  
*Psa.* 89:8, or to thy f. round about thee?  
*Psa.* 92:2, good to shew forth thy f. every night.  
*Psa.* 119:90, thy f. is unto all generations.  
*Psa.* 145:1, in thy f. answer me.  
*Is.* 11:5, f. shall be the girdle of his reins.  
*Is.* 25:1, thy counsels of old are f.  
*Lam.* 3:23, great is thy f.

1278. FAITHLESS. *Matt.* 17:17; *Mark* 9:19;

*Luke* 9:41, O f. generation.

*John* 20:27, be not f. but believing.

1279. FALLACY [secrecy]. See No. 2678E.

1280. FALSE GODS. See No. 2354H.

1281. FALSE PROPHET. See No. 213B.

1282. FAME. *Num.* 14:15, have heard of thee.

*Josh* 9:9, we heard the f. of God.  
1 *Kin.* 10:1; 2 *Chr.* 9:1, f. of Solomon.  
*Job* 28:22, we have heard f. with ears.  
*Is.* 66:19, isles that have not heard f.  
*Zeph.* 3:19, get them f. in every land.  
*Matt.* 4:24; *Mark* 1:28; *Luke* 4:14; 37:5, 15, f. of Jesus.

*Matt.* 9:26, the f. thereof went abroad.

*Matt.* 14:1, Herod heard of the f. of Jesus.

1283. FAMOUS MEN—Men of Name. See No. 1948D2.

1284. FAST proclaimed, *Lev.* 23:27, 29; 2 *Chr.* 20:3; *Ezra* 8:21; *Neh.* 9; *Est.* 4:16; *Joel* 2:15; *Jonah* 3:5.

The true and the false, *Is.* 58; *Zech.* 7; *Matt.* 6:16.

2 *Sam.* 12:23, child is dead, wherefore should I f.?

*Psa.* 33:9, he commanded, and it stood f.

*Psa.* 65:6, strength setteth f. the mountains.

*Is.* 58:4, ye f. for strife.

*Is.* 58:6, is not this the f. that I have chosen?

*Zech.* 7:5, did ye at all f. unto me?

*Matt.* 6:16, when ye f. be not as hypocrites.

*Mark* 2:19, can children of bridechamber f.?

*Luke* 18:12, I f. twice in the week.

1285. FAST DAYS. See No. 616.

A. IN THE EARLY DAYS of some lodges the

records show that the regular meeting of the lodge was cancelled if it fell on "a day of fasting, humiliation, and prayer."

B. UNDER THE MOSAIC DISPENSATION

there were regular fast days which the law required the people to observe.

*Lev.* 23:27, 29. "On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you, and ye shall afflict your souls, and an offering made by fire unto the LORD."

1 *Cor.* 7:5. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourself to fasting and prayer."

1286. FASTING turned into gladness, *Zech.* 8:19.

Christ defends his disciples for not, *Matt.* 9:14; *Mark* 2:18; *Luke* 5:33.

Of Moses (twice) for forty days. *Ex.* 24:18; 34:28; *Deut.* 9:9, 18.

Of David, 2 *Sam.* 12:16.

Of Elijah, 1 *Kin.* 19:8.

Of Christ, *Matt.* 4:2, etc.

Of Barnabas and Paul, *Acts* 14:23.

Recommended, 1 *Cor.* 7:5.

*Neh.* 9:1, were assembled with f.

*Psa.* 35:13, I humbled my soul with f.

*Psa.* 69:10, chastened my soul with f.

*Psa.* 109:24, my knees weak through f.

*Matt.* 17:21; *Mark* 9:29, this kind goeth not out but by f.

*Mark* 8:3, send them away f.

1 *Cor.* 7:5, give yourselves to f. and prayer.

2 *Cor.* 11:27, in f. often.

## 1287. FATHERHOOD OF GOD. See No. 797B.

## 1288. FEAR.

A. WHAT CAUSES FEAR, the source of fear. There is the feeling of fear, and the cause of fear. Both occur in: "Then were they in great fear, where no fear was." (*Psa.* 53:5)

B. OF GOD, described, *Job* 28:28; *Psa.* 19:9; *Prov.* 1:7; 8:13; 9:10; 14:27; 15:33.

C. ENJOINED, *Deut.* 10:12; *Josh.* 4:24; *Job* 13:11; *Psa.* 2:11; 76:7; 130:4; *Jer.* 10:7; *Matt.* 10:28; *Luke* 12:5; *Heb.* 12:28; *Rev.* 14:7; 15:4.

D. BLESSINGS resulting from, *Psa.* 15:4; 25:14; 31:19; 33:18; 60:4; 61:5; 85:9; 103:11; 111:5; 112:1; 145:19; 147:11; *Prov.* 10:27; 14:26; 15:33; 19:23; 22:4; *Eccles.* 8:12; *Mal.* 3:16; 4:2; *Luke* 1:50; 2 *Cor.* 7:1; *Rev.* 11:18.

E. EXHORTATIONS to, *Lev.* 19:14; *Deut.* 4:10; 6:2; 28:68; *Josh.* 24:14; 1 *Sam.* 12:14; 2 *Kin.* 17:38; 1 *Chr.* 16:30; *Psa.* 2:11; 33:8; *Prov.* 3:7; 23:17; 24:21; *Eccles.* 5:7; 8:12; 12:13; *Is.* 8:13; *Rom.* 11:20; *Eph.* 6:5; *Phil.* 2:12; *Col.* 3:22; *Heb.* 4:1; 1 *Pet.* 2:17.

F. (OF PUNISHMENT), causing torment, *Gen.* 3:8; 4:14; *Prov.* 23:1; *Is.* 33:14; *Luke* 19:21; *Acts* 24:25; *Rom.* 8:15; *Heb.* 10:27; 1 *John* 4:18; *Rev.* 6:16; 21:8.

*Is.* 2:19. "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD."

G. Gen. 9:2, the f. of you on every beast.

*Gen.* 20:11, the f. of God not in this place.

*Ex.* 15:16, f. shall fall upon them.

*Deut.* 2:25; 1 *Chr.* 14:17, f. of thee on nations.

*Psa.* 2:11, serve the Lord with f.

*Psa.* 5:7, in thy f. will I worship.

*Psa.* 19:9, f. of the Lord is clean.

*Psa.* 34:11, I will teach you the f. of the Lord.

*Psa.* 36:1; *Rom.* 3:18, no f. of God before his eyes.

*Psa.* 53:5, in f., where no f. was.

*Psa.* 90:11, to thy f. so is thy wrath.

*Psa.* 111:10; *Prov.* 9:10, f. of Lord beginning of wisdom.

*Prov.* 1:7, f. of Lord beginning of knowledge.

*Prov.* 1:26, mock when f. cometh.

*Prov.* 3:25, not afraid of sudden f.

*Prov.* 14:26, in f. of Lord is strong confidence.

*Prov.* 19:23, f. of the Lord tendeth to life.

*Prov.* 29:25, f. of man bringeth a snare.

*Is.* 8:12, neither f. ye their f.

*Is.* 14:3, Lord shall give thee rest from f.

*Is.* 24:17; f. and the pit are upon thee.

*Is.* 29:13, their f. toward me is taught by men.

*Jer.* 30:5, a voice of f., not of peace.

*Jer.* 32:40, I will put my f. in their hearts.

*Mal.* 1:6, if master, where is my f.?

*Matt.* 14:26, disciples cried out for f.

*Matt.* 23:4, for f. of him keepers did shake.

*Luke* 21:26, hearts failing them for f.

*Rom.* 13:7, f. to whom f. is due.

1 *Cor.* 2:3, with you in weakness and f.

2 Cor. 7:11, what f., what desire.  
 Eph. 6:5; Phil. 2:12, with f. and trembling.  
 Heb. 2:15, through f. of death.  
 Heb. 12:28, with reverence and godly f.  
 1 Pet. 1:17, pass time of sojourning in f.  
 1 John 4:18, no f. in love, cast out f.  
 Jude 23, others save with f.

#### H. FEAR.

Gen. 42:18, this do, and live, for I f. God.  
 Ex. 14:13, f. not, stand still, and see.  
 Deut. 4:10, that they may learn to f. me.  
 Deut. 28:58, f. this glorious name.  
 2 Kin. 17:39, the Lord your God ye shall f.  
 1 Chr. 16:30; Ps. 96:9, f. before him, all the earth.

Job. 1:9, doth Job f. God for nought?  
 Ps. 23:4, I will f. no evil, for thou.  
 Ps. 27:1, whom shall I f.?  
 Ps. 31:19, goodness for them that f. thee.  
 Ps. 34:9, f. the Lord, ye his saints.  
 Ps. 52:6, righteous also shall see and f.  
 Ps. 72:5, f. thee as long as sun endureth.  
 Ps. 86:11, unite my heart to f. thy name.  
 Ps. 103:11, great is his mercy to them that f. him.

Ps. 115:11, yet that f. the Lord, trust in the Lord.

Ps. 118:4, f. Lord say, his mercy endureth.  
 Ps. 130:4, forgiveness that thou mayest be f.  
 Ps. 145:19, fulfill desire of them that f. him.  
 Prov. 3:7, f. the Lord, depart from evil.  
 Prov. 28:14, happy is the man that f. always.  
 Eccles. 3:14, that men should f. before him.  
 Eccles. 5:7, but f. thou God.  
 Eccles. 12:13, f. God, and keep his commandments.

Is. 35:4, say to them of fearful heart, f. not.  
 Is. 41:10; 43:5, f. not, I am with thee.  
 Jer. 5:24, nor say they, let us f. the Lord.  
 Jer. 10:7, who would not f. thee?  
 Jer. 23:4, and they shall f. no more.  
 Dan. 6:26, that men f. before God of Daniel.  
 Mal. 4:2, to you that f. my name shall sun of righteousness arise.

Matt. 10:28; Luke 12:5, f. him who is able.  
 Matt. 21:26; Mark 11:32; Luke 20:19, we f. the people.

Mark 4:41, they f. exceedingly.  
 Mark 5:33, woman f. and trembling came.  
 Mark 6:20, Herod f. John.  
 Luke 1:50, his mercy on them that f. him.  
 Luke 9:34, f. as they entered cloud.  
 Luke 12:32, f. not, little flock.  
 Luke 18:2, a judge who f. not God.  
 Luke 19:21, I f. thee, because thou art an austere man.

Luke 23:40, dost not thou f. God?  
 John 9:22, because they f. the Jews.  
 John 12:15, f. not, daughter of Zion.  
 Acts 10:22, one that f. God.

Acts 13:16, that f. God, give audience.  
 Acts 13:26, whosoever among you f. God.  
 Rom. 8:15, spirit of bondage again to f.  
 Rom. 11:20, be not highminded, but f.  
 2 Cor. 12:20, I f. lest I shall not find you such as.

1 Tim. 5:20, rebuke, that others may f.  
 Heb. 4:1, let us f., lest a promise being made.  
 Heb. 5:7, was heard, in that he f.  
 Heb. 13:6, not f. what man can do.  
 1 John 4:18, that f. is not perfect in love.  
 Rev. 2:10, f. none of those things.

1289. FEARFUL. Ex. 15:11, like thee, f. in praises.

Ps. 139:14, f. and wonderfully made.  
 Is. 35:4, say to them of f. heart.  
 Matt. 8:26; Mark 4:40, why are ye f.?  
 Luke 21:11, f. sights in divers places.  
 Heb. 10:27, f. looking for of judgment.

Heb. 10:31, f. thing to fall into hands of God.  
 1290. FEARFULNESS. Ps. 55:5, f. and trembling are come.

Is. 21:4, f. affrighted me.  
 Is. 33:14, f. surprised the hypocrites.  
 1291. FEAST. See No. 671.

A. The three annual, Ex. 23:14; 34:22, 23; Lev. 23; Num. 29; Deut. 16.

Of Ahasuerus, Est. 1.  
 Of Job's children, Job 1:4.  
 Of Belshazzar, Dan. 5.  
 Of Herod, Mark 6:21, etc.  
 Given by Levi, Matt. 9:10; Luke 5:29.  
 Of charity, 1 Cor. 11:22; 2 Pet. 2:13; Jude 12.  
 Num. 29:12, ye shall keep a f. to Lord.

Job 1:4, his sons f. in their houses.  
 Ps. 35:16, hypocritical mockers in f.  
 Prov. 15:15, merry heart continual f.  
 Eccles. 7:2; Jer. 16:8, the house of f.  
 Eccles. 10:19, a f. is made for laughter.  
 Is. 1:14, your appointed f. my soul hateth.  
 Is. 25:6, Lord make to all people a f.  
 Amos 8:10, turn your f. into mourning.  
 Matt. 23:6; Mark 12:39; Luke 20:46, uppermost rooms at f.

Matt. 26:5; Mark 14:2, not on the f. day.  
 Luke 2:42, after the custom of the f.  
 Luke 11:13, when thou makest a f.  
 Luke 23:17, release one at the f.  
 John 6:4, the passover, a f. of the Jews.  
 John 7:8, go ye up to this f.  
 John 7:37, that great day of the f.  
 John 13:29, buy what we need against the f.  
 Acts 18:21, I must keep this f.  
 1 Cor. 5:8, let us keep the f. not with old leaven.

1 Cor. 10:27, that believe not bid to f.  
 Jude 12, spots in your f. of charity.

B. THE ANNUAL FEAST DAY OF MASONRY is that of St. John the Evangelist. When this started we do not know. The words "the Assembly" and "Feast" occur frequently in the Ancient Constitutions. The annual Feast Day was December 27, in honor of the Evangelist, but June 24 was also celebrated in honor of St. John the Baptist.

C. AMONG THE JEWS there were three annual feast days:

1. Ex. 23:14. "Three times thou shalt keep a feast unto me in the year." (See also Ex. 23:17.)
2. Ex. 23:15. "Thou shalt keep the feast of unleavened bread," and
3. Ex. 23:16. "The feast of harvest, the first fruits of thy labors," and
4. Ex. 23:16. "the feast of ingathering, which is in the end of the year when thou hast gathered in thy labors out of the fields."

See Nos. 1068, 2137B.

D. OTHER FEASTS. There were also seven feasts added after the exile:

1. The term "Festival of the Basket" was given to the offering of first fruits (Deut. 26:1-11) on the 16th of Nisan.
2. The "Festival of Aera" instituted by Simon Maccabaeus, on the 23rd of Zif, in commemoration of the capture and purging of the citadel [Aera or Acropolis] and expelling the Syrians from Jerusalem.
3. The "Festival of Wood-Carrying" on the 15th of Ab (Neh. 10:34).
4. The "Festival of Wood-Drawing" on the last day of the Feast of Tabernacles, the 22nd of Tishri.
5. The "Festival of Nicanor" on the 13th of Adar, to commemorate the defeat of the Greeks by Judas Maccabaeus and the cutting off of Nicanor's head and right hand "which he stretched out so proudly."
6. The "Festival of Purim" or of Lots began on the 13th of Adar and lasted three days, the first

being a fast and the last two feasts. It commemorated the failure of Haman's plot to exterminate the Jews and gets its name from the lots which were cast before Haman.

7a. The "Feast of Dedication" is the one of most significance to Masons because of its relation to the Temple and its furniture. It was instituted by Judas Maccabaeus at the time of the purifying of the Temple and rebuilding of the altar after they had been polluted by Antiochus Epiphanes, and it was held annually on the 25th of Chislew. It was also called the "Feast of Lights" because of the lighting effects which were part of the ceremonies.

7b. *1 Mac. 4:52-59.* "And they rose up early in the morning on the twenty-fifth day of the month Chislew, in the one hundred and forty-eighth year, and offered sacrifice, according to the Law, upon the new altar of burnt offerings which they had made. At the corresponding time of the month and on the corresponding day on which the Gentiles had profaned it, on that day was it dedicated afresh with songs and harps and lutes, and with cymbals. And all the people fell upon their faces, and worshipped, and gave praise, looking up unto heaven, to him who had prospered them. And they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness, and sacrificed a sacrifice of deliverance and praise. And they decked the forefront of the temple with crowns of gold and small shields, and dedicated afresh the gates and chambers of the priests, and furnished them with doors. And there was exceeding great gladness among the people and the reproach of the Gentiles was turned away. And Judas and his brethren and the whole congregation of Israel ordained, that the days of dedication of the altar should be kept in their seasons year by year for eight days, from the twenty-fifth day of the month Chislew, with gladness and joy."

7c. According to the Talmud, the eight days' celebration arose from the legend that one small cruise of oil which had been hidden away remained unpolluted. This lasted eight days until new oil could be prepared for the lamps of the holy candlestick.

7d. A similar legend is given in *2 Mac. 1:18-2:15*, in which the oil was hidden prior to the Captivity and discovered by Nehemiah. 1292. FEEL.

*A. Gen. 27:21*, that I may f. thee.

*Acts 17:27*, if haply they might f. after.

**B. FEELING.** One of the five human senses, especially esteemed by Masons as the one most important to man, since without "feeling" the other senses are useless. (See *Eph. 4:19; Heb. 4:15*.) See No. 1478A.

(See also *Gen. 27:12, 21; Judg. 16:26; Job 20:20; Ps. 58:9; Eccles. 8:5; Acts 17:27*.) 1293. FEET.

*A. Gen. 29:10*, lawgiver from between thy f.

*Ex. 3:5; Acts 7:33*, shoes off thy f.

*Deut. 2:28*, I will pass through on my f.

*Josh. 3:15*, f. of priests dipped in Jordan.

*1 Sam. 2:9*, keep f. of his saints.

*2 Sam. 22:34; Ps. 18:33; Hab. 3:19*, he maketh my f. like hinds' f.

*2 Sam. 22:37; Ps. 18:36*, my f. did not slip.

*2 Ktn. 13:21*, dead man stood on his f.

*Neh. 9:21*, their f. swelled not.

*Job 29:15*, f. was I to the lame.

*Ps. 8:6; 1 Cor. 15:27; Eph. 1:22*, all things under his f.

*Ps. 22:16*, pierced my hands and f.

*Ps. 25:15*, pluck my f. out of the net.

*Ps. 40:2*, set my f. on a rock.

*Ps. 56:13; 116:8*, deliver my f. from falling.

*Ps. 73:2*, my f. were almost gone.

*Ps. 115:7*, f. have they, but walk not.

*Ps. 119:105*, thy word is a lamp to my f.

*Ps. 122:2*, our f. shall stand within thy gates.

*Prov. 1:16; 6:18; Is. 59:7*, f. run to evil.

*Prov. 4:26*, ponder the path of thy f.

*Prov. 19:2*, he that hasteth with his f.

*Song of Sol. 7:1*, how beautiful are f.

*Is. 53:7; Nah. 1:15*, the f. of him that bringeth good tidings.

*Is. 60:13*, place of my f. glorious.

*Ezek. 21:17*, put shoes upon thy f.

*Dan. 10:6; Rev. 1:15; 2:18*, f. like brass.

*Nah. 1:3*, clouds are the dust of his f.

*Matt. 7:6*, trample them under f.

*Matt. 10:14; Mark 6:11; Luke 9:5; Acts 13:51*, dust of f.

*Matt. 18:8*, rather than having two f.

*Luke 1:79*, guide our f. into way of peace.

*Luke 7:38*, she kissed his f., and anointed them.

*Luke 10:39*, Mary sat at Jesus' f.

*Luke 24:39*, behold my hands and my f.

*John 11:2; 12:3*, wiped f. with her hair.

*John 13:5*, wash disciples' f.

*Acts 3:7*, his f. received strength.

*Acts 5:9*, f. of them that buried thy husband.

*Acts 14:8*, a man impotent in his f.

*Acts 22:3*, at f. of Gamaliel.

*Rom. 3:15*, f. swift to shed blood.

*Rom. 10:15*, the f. of them that preach Gospel.

*Rom. 16:20*, bruise Satan under your f.

*1 Cor. 12:21*, nor head to the f., I have no need.

*Eph. 6:15*, your f. shod with preparation.

*Heb. 12:13*, straight paths for your f.

*Rev. 1:17*, I fell at his f. as dead.

*Rev. 22:8*, I fell at his f. to worship.

**B. FEET OF GAMALIEL.** Paul was "brought up at the feet of Gamaliel" (*Acts 22:3*) for the Rabbis sat on elevated seats and their pupils sat at their feet. Jewish boys preparing to become Rabbis entered Rabbinical schools at the age of thirteen. Gamaliel was the grandson of the great Hillel and so much renowned for learning that he was called "the glory of the law." He was the first of the seven Rabbis to whom the higher title of Rabbani was given. 1294. FELLOW.

**A. IN THE OLD CHARGES** there are three classes of Masons: Entered Apprentices, Fellows, and Masters. The Apprentice did not become a Mason until he had been "entered" and usually he soon became a "Fellow." The Masters were overseers or managers.

The Fellows (or Fellows of the Craft) were skilled Masons, but had no governing position. They composed the greater number of the Craft.

**B. IN THE BIBLE** there are four Hebrew words translated "fellow":

*1 Sam. 29:4.* "Make this fellow (man) return." (Used only once.)

*Eccles. 4:10.* "If they fall, the one will lift up his fellow (companion)." (Once)

(See also *Is. 44:11; Ezek. 37:19; Dan. 2:13, 18; 7:20; Judg. 7:13, 14, 22; 1 Sam. 14:20; Jonah 1:7*.)

*Gen. 19:9*, this fellow came in to sojourn.

*Ex. 2:13*, why smitest thou thy f.?

*1 Sam. 21:15*, this f. to play the madman.

*2 Sam. 6:20*, as one of the vain f.

*1 Kin. 22:27; 2 Chr. 18:26*, put this f. in prison.

*Ps. 45:7; Heb. 1:9*, oil of gladness above thy f.

*Zech. 13:7*, the man that is my f.

*Matt. 11:16*, like children calling to their f.

*Matt. 24:49*, begin to smite his f. servants.

*Matt. 26:61*, this f. said, I am able to destroy.

*Matt. 26:71; Luke 22:59*, this f. was also with Jesus.



*Luke 23:2*, found this f. perverting nation.  
*John 9:29*, as for this f.  
*Acts 17:5*, lewd f. of the baser sort.  
*Acts 22:22*, away with such a f.  
*Acts 24:5*, found this man a pestilent f.  
*Eph. 2:19*, f. citizens with the saints.  
*Phil. 4:3*, f. labourers.  
*3 John 8*, f. helpers to the truth.  
*Rev. 19:10; 22:9*, thy f. servant.

## 1295. FELLOW CRAFT.

A. JEWELS OF. See Nos. 1732A3, 3094A.

B. WAGES OF. See No. 2748O.

## 1296. FELLOWSHIP.

A. THE MASONIC POINTS OF FELLOWSHIP remind a Mason that he is a member of a society of friends and brothers who have mutual duties toward each other.

B. IN THE BIBLE the same relationship is supposed to exist among all children of God.

Fellowship of the saints, *Acts 2:42; 2 Cor. 8:4; Gal. 2:9; Phil. 1:5; 1 John 1:3*. (See *Eph. 2:19*.)Of Christ, *1 Cor. 1:9; 12:27; 2 Cor. 4:11; Phil. 3:10*. (See *1 Cor. 10:16*.)Of the Spirit, *Phil. 2:1*.With evil, forbidden, *1 Cor. 10:20; 2 Cor. 6:14; Eph. 5:11*.*Acts 2:42*, in doctrine and f.*1 Cor. 1:9*, called to the f. of his son.*1 Cor. 10:20*, not have f. with devils.*2 Cor. 6:14*, what f. hath righteousness!*2 Cor. 8:4*, f. of ministering to saints.*Gal. 2:9*, gave the right hand of f.*Eph. 3:9*, what is f. of the mystery.*Eph. 6:11*, have no f. with works of darkness.*Phil. 1:5*, your f. in the Gospel.*Phil. 2:1*, if there be any f. of the spirit.*Phil. 3:10*, the f. of his sufferings.*1 John 1:3*, our f. is with the Father.*1 John 1:7*, we have f. one with another.

See Nos. 650, 775, 1326, 1478, 1821, 2126.

## 1297. FERMENTED OR UNFERMENTED WINE. See No. 3246C, D.

1298. FERVENCY. This is a Masonic virtue symbolized by charcoal. (See *Col. 4:12; 2 Pet. 3:10, 12*.) See Nos. 873B, 2514.1299. FERVENT. *3 Cor. 7:7*, your f. mind toward me.*James 5:16*, f. prayer of righteous availeth.*1 Pet. 1:22*, with a pure heart f.*1 Pet. 4:8*, have f. charity among yourselves.*2 Pet. 3:10*, melt with f. heat.

## 1300. FESSLER, RITE OF. See No 1803.

## 1301. FESTIVALS. See Nos. 671, 1291. Of

these there are three chief ones in the course of

the Hebrew year (*Ex. 23:14*). These were:(1) the Feast of Unleavened Bread (*Ex. 23:15*)

in the month of Abib or Nisan (March-April),

with which the Passover became associated

(*Ex. 34:25*). (2) Seven weeks later followed the

Feast of Harvest or Weeks, concluding with

Pentecost in the month of Sivan (May-June).

(3) Succoth or Booths, the Feast of the Autumnal

Ingathering (*Ex. 23:16*) came in the month

Tishri (September-October).

Subsidiary to these were the lesser festivals,

also three in number: (1) Feast of Trumpets

at the beginning of the civil year in the month

Tishri; (2) Day of Atonement, a great and

solemn feast, ten days later; (3) Tabernacles,

five days thereafter.

After the return from the Exile further feasts

were added, such as Purim to celebrate the

deliverance of the Jews from Haman, Dedic-

ation instituted by Judas Maccabaeus in com-

memoration of the re-dedication of the purified

temple, and other minor festivals.

## 1302. FEVER. See No. 210.

## 1303. FIAT LUX ET LUX FIT. A Latin phrase

often found in Masonic documents. It refers to

*Gen. 1:3*, "Let there be light and there was light."1304. FIDELITY. See *Blue, No. 747*.Shewing good, *Tit. 2:10*.

## 1305. FIDELITY, SEAT OF. Our ancient brethren considered the right hand the seat of fidelity.

*Tit. 2:10*. "Not purloining, but shewing all good fidelity."*Ps. 16:11*. "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore."*Ps. 137:5*. "If I forget thee, O Jerusalem, let my right hand forget his cunning."*Prov. 11:21; 16:5*. "Though he join hand in hand he shall not go unpunished."*Mark 16:19*. "He was received up into heaven, and sat on the right hand of God."

See No. 747 O, R.

## 1306. FIELD OF BLOOD. See No. 93.

## 1307. FIGURATIVE.

A. BRASS. See No. 767D.

B. BREAD. See No. 773H.

C. CROWN. See No. 1025C.

1308. FINES. Fines for non-attendance at lodge used to be imposed on absent members, but the custom no longer prevails.

## 1309. FIR [Heb. berosh]. Referred to very

frequently in the Old Testament, as a wood used

for floors, rafters, ceilings, and decks of ships.

The word may also be used in a general sense

for any cone-bearing tree, and thus the musical

instruments may have been made of the wood

of some cypress (*2 Sam. 6:5*). The pine men-tioned in *Is. 41:19* is by some thought to bea conifer; by others an elm. (*Is. 41:19; 55:13;**60:13; Hos. 14:8*.)

## 1310. FIRE. See Nos. 314P1a, 1172A, 2354U.

Pillar of, *Ex. 13:21; Neh. 9:12*.God appears by, *Ex. 3:2; 13:21; 19:18; Deut.**4:12; 2 Sam. 22:13; Is. 6:4; Ezek. 1:4; Dan. 7:10;**Mal. 3:2; Matt. 3:11; Rev. 1:14; 4:5*.Sacrifices consumed by, *Gen. 15:17; Lev. 9:24;**Judg. 13:20; 1 Kin. 18:38; 2 Chr. 7:1*.Not to be kindled on the Sabbath, *Ex. 35:3*.Emblem of God's word, *Jer. 23:29*.(See *Acts 2:3*.)Instrument of judgment, *Gen. 19:24; Ex.**9:23; Lev. 10; Num. 11:1; 16:35; 2 Kin. 1:10;**Amos 7:4; 2 Thess. 1:8; Rev. 8:8*.Everlasting, *Deut. 32:22; Is. 33:14; 66:24;**Mark 9:44; Jude 7; Rev. 20:10*.God is a consuming, *Heb. 12:29*.*Gen. 22:7*, behold the f. and the wood.*Ex. 3:2*, the bush burned with f.*Lev. 10:2*, f. from the Lord, and devoured.*Lev. 18:21; Deut. 18:10; 2 Kin. 17:17; 23:10*,

pass through f.

*Num. 16:46*, take censor, and put f. therein.*Deut. 4:11*, mountain burned with f.*Deut. 5:5*, ye were afraid by reason of the f.*Judg. 6:21*, rose up f. out of rock.*1 Kin. 18:24*, God that answereth by f.*1 Kin. 19:12*, the Lord was not in the f.*1 Chr. 21:26*, Lord answered by f.*Ps. 39:3*, I was musing, the f. burned.*Ps. 46:9*, he burneth chariot in the f.*Ps. 74:7*, they have cast f. into thy sanctuary.*Prov. 6:27*, can man take f. in hoasm?*Prov. 26:20*, where no wood is, the f. goeth out.*Is. 9:19*, as the fuel of the f.*Is. 43:2*, walketh through f. not be burned.*Is. 64:2*, when melting f. burneth.*Is. 66:15*, the Lord will come with f.*Is. 66:24; Mark 9:24*, neither their f. be

quenched.

*Jer. 20:9*, word as a f. in my bones.*Ezek. 36:5; 38:19*, in the f. of my jealousy.*Dan. 3:27*, upon bodies, f. had no power.*Hos. 7:6*, it burneth as a flaming f.

*Nah.* 1:6, fury poured out like f.  
*Zech.* 2:5, a wall of f. round about.  
*Zech.* 3:2, a brand plucked out of the f.  
*Mal.* 3:2, like a refiner's f.  
*Matt.* 3:10; 7:19; *Luke* 3:9; *John* 15:6, every tree that bringeth not good fruit, cast into f.  
*Matt.* 3:11, *Luke* 3:16, baptize with f.  
*Matt.* 13:42, cast them into furnace of f.  
*Matt.* 17:15; *Mark* 9:22, oft he falleth into f.  
*Matt.* 18:8; 25:41; *Mark* 9:43, everlasting f.  
*Luke* 9:54, wilt thou that we command f.?  
*Luke* 12:49, come to send f. on earth.  
*Luke* 17:29, same day it rained f. and brimstone.  
*Acts* 2:3, cloven tongues like as of f.  
 1 *Cor.* 3:13, revealed by f., and the f. shall try.  
 1 *Cor.* 3:15, saved, yet so as by f.  
 2 *Thess.* 1:8, in flaming f. taking vengeance.  
*Heb.* 1:7, his ministers a flame of f.  
*Heb.* 11:34, through faith, quenched violence of f.  
*James* 3:5, matter, little f. kindleth.  
 1 *Pet.* 1:7, gold tried with f.  
 2 *Pet.* 3:7, reserved unto f.  
 2 *Pet.* 3:12, heavens being on f.  
*Jude* 7, vengeance of eternal f.  
*Jude* 23, pulling them out of the f.  
*Rev.* 3:18, by gold tried in the f.  
*Rev.* 15:2, a sea of glass mingled with f.  
*Rev.* 20:9, f. came down from God.  
*Rev.* 20:14, death and hell cast into lake of f.

1311. FIRE, PILLAR OF. See *The Two Pillars*, No. 2354L.

1312. FIRMNESS See No. 652.

1313. FIRST FRUITS. See No. 94E.

1314. FIRST RECORD OF MONTH. See No. 2101A.

1315. FIVE POINTS OF FELLOWSHIP. See No. 1296.

1316. FITLY. *Prov.* 25:11, a word f. spoken, apples of gold.  
*Eph.* 2:21, all the building f. framed.  
*Eph.* 4:16, whole body f. joined.

1317. FIXED.  
 A. LIGHTS. In the old Masonic lodges there were supposed to be windows in the east, south, and west, called "Fixed Lights" "to light men to, at, and from their work."  
 B. STARS. See No. 2268C3.

1318. FLAME. *Gen.* 3:24, at Garden of Eden a f. sword.  
*Ex.* 3:2; *Acts* 7:30, angel in f. of fire.  
*Judg.* 13:20, angel ascended in f.  
*Job* 41:21, a f. goeth out of his mouth.  
*Ps.* 29:7, voice of Lord divideth f. of fire.  
*Is.* 5:24, as the f. consumeth chaff.  
*Is.* 29:6, the f. of devouring fire.  
*Is.* 43:2, neither shall f. kindle.  
*Is.* 66:15, rebuke with f. of fire.  
*Ezek.* 20:47, the f. shall not be quenched.  
*Joel* 2:3, behind them a f. burneth.  
*Luke* 16:24, tormented in this f.  
*Heb.* 1:7, who maketh ministers a f. of fire.  
*Rev.* 1:14; 2:18; 19:12, eyes as f. of fire.

1319. FLAMING SWORD. See *Tiler's Sword*, No. 3076A. This is the sword of the Masonic Tiler in imitation of the sword placed at the entrance of the Garden of Eden to prevent Adam and Eve from returning after they had been driven out (see *Gen.* 3:24). See Nos. 849A11, 2954B, 3076B.

1320. FLOATS, 1 *Kin.* 5:9; 2 *Chr.* 2:16.

1321. FLOOR. The Temple was built over the threshing floor of Ornan the Jebusite (1 *Chr.* 21:15-28). The floor of a Masonic lodge represents this floor.  
*2<sup>d</sup> Sam.* 24:21, to buy the threshing-f. of thee.  
 1 *Kin.* 6:30, overlaid f. of house with gold.  
*Hos.* 9:1, loved a reward on every corn-f.  
*Mic.* 4:12, gather as sheaves into the f.

*Matt.* 3:12; *Luke* 3:17, purge his f.  
 1322. FLUTE. See No. 2130F.

1323. FOLK = LORE, SHOE IN. See *Plucking the Shoe*, No. 2765.

1324. FOOD, MANNA. See Nos. 773D, 1086G2.  
 For all creatures, *Gen.* 1:29; 9:3; *Ps.* 104:14; 145:16; 147:8.  
*Gen.* 3:6, tree good for f.  
*Deut.* 10:18, in giving stranger f.  
*Job* 23:12, esteemed his words more than f.  
*Job* 38:41, who provideth for raven f.?  
*Ps.* 78:26, man did eat angels' f.  
*Ps.* 103:14, bring forth f. out of the earth.  
*Ps.* 136:25, giveth f. to all flesh.  
*Prov.* 30:8, feed me with f. convenient.  
*Ezek.* 48:18, increase thereof be for f.  
*Acts* 14:17, filling our hearts with f.  
 2 *Cor.* 9:10, minister bread for your f.  
 1 *Tim.* 6:8, having f. and raiment.  
*James* 2:15, destitute of daily f.

1325. FOOT. *Gen.* 41:44, without thee no man lift f.  
*Deut.* 8:4, nor did thy f. swell.  
*Deut.* 29:5, shoe is not waxen old on f.  
*Ps.* 26:12, my f. standeth in an even place.  
*Ps.* 38:16, when my f. slippeth.  
*Ps.* 66:6, went through the flood on f.  
*Ps.* 91:12; *Matt.* 4:6; *Luke* 4:11, dash f. against a stone.  
*Ps.* 121:3, not suffer f. to be moved.  
*Prov.* 3:23, thy f. shall not stumble.  
*Prov.* 4:27, remove thy f. from evil.  
*Prov.* 25:17, withdraw f. from neighbour's house.  
*Eccles.* 5:1, keep thy f. when thou goest.  
*Is.* 1:6, from sole of f. to head no soundness.  
*Matt.* 5:13, salt trodden under f.  
*Matt.* 14:13, people followed on f.  
*Matt.* 18:8; *Mark* 9:45, if thy f. offend thee.  
*John* 11:44, dead, bound hand and f.  
 1 *Cor.* 12:15, if the f. say, because I am not.  
*Heb.* 10:29, trodden under f. the Son of God.

1326. FOOT TO FOOT, *Luke* 10:30-37; 20:40:17; 22:12, 13; 82:3, 4; 113:7; *Pro.* 31:9, 20.

1327. FOOT, PAVEMENT UNDER. See No. 2268B6c.

1328. FOOTSTEPS. *Ps.* 17:5, that my f. slip not.  
*Ps.* 77:19, thy f. are not known.  
*Ps.* 39:51 f. of thine anointed.

1329. FOOTSTOOL of God: the temple so called, 1 *Chr.* 28:2; *Ps.* 99:5; 132:7.  
 The church called, *Is.* 66:1; *Matt.* 5:35; *Acts* 7:49.  
 God's enemies made, *Ps.* 110:1; *Matt.* 22:44; *Heb.* 10:13.

1330. FORCES, SPIRITUAL. See No. 1086J3.

1331. FORCES, UNSEEN. See No. 1086J4.

1332. FORCES, UPLIFTING. See No. 2354W.

1333. FORDS OF THE JORDAN. The location of the fords of the Jordan where the Ephraimites were slain (*Judg.* 12:1-6) is uncertain as there are several places where it might have taken place. See No. 1765.

1334. FOREIGN COUNTRIES, TRAVELING. See No. 2241J.

1335. FORM.  
 A. OF THE GAVEL. See No. 1395D.  
 B. SECRET. See No. 2678N.  
 C. OF THE WORLD. See No. 958H.  
 D. *Gen.* 1:2, the earth was without f.  
 1 *Sam.* 28:14, what f. is he of?  
*Job* 4:16, I could not discern the f.  
*Is.* 52:14, his f. more than sons of men.  
*Is.* 53:2, he hath no f. nor comeliness.  
*Ezek.* 10:8, the f. of a man's hand.  
*Ezek.* 43:11, shew them f. of the house.  
*Dan.* 3:19, f. of visage changed.  
*Dan.* 3:25, f. of fourth like Son of God.

*Mark 16:12*, he appeared in another f.  
*Rom. 2:20*, hast f. of knowledge.  
*Rom. 6:17*, obeyed that f. of doctrine.  
*Phil. 2:6*, being in f. of God.  
*2 Tim. 1:13*, f. of sound words.  
*2 Tim. 3:5*, having a f. of godliness.

1336. FORMED. *Gen. 2:7*, God f. man of the dust.  
*Deut. 32:18*, forgotten God that f. thee.  
*2 Kin. 19:25; Is. 37:26*, that I have f. it.  
*Job 26:13*, his hand f. crooked serpent.  
*Job 33:6*, I also am f. of clay.  
*Ps. 90:2*, or ever thou hadst f. the earth.  
*Ps. 94:9*, he that f. the eye.  
*Ps. 95:5*, his hands f. the dry land.  
*Prov. 26:10*, great God that f. all things.  
*Is. 43:1*, he that f. thee, O Israel.  
*Is. 43:7; 44:21*, I have f. him.  
*Is. 43:10*, before me was no god f.  
*Is. 43:21*, this people that I f. for myself.  
*Is. 44:2*, f. thee from the womb.  
*Is. 45:18*, God that f. the earth.  
*Is. 54:17*, no weapon f. against thee.  
*Rom. 9:20*, shall thing f. say to him that f. it.  
*Gal. 4:19*, till Christ be f. in you.

1337. FORMER. *1 Sam. 17:30*, answered after f. manner.

*Job. 8:8*, inquire of the f. age.  
*Ps. 79:8*, remember not f. iniquities.  
*Ps. 89:49*, where are thy f. lovingkindnesses?  
*Eccles. 1:11*, no remembrance of f. things.  
*Eccles. 7:10*, f. days better than these.  
*Is. 42:9*, f. things are come to pass.  
*Is. 43:18*, remember not the f. things.  
*Is. 46:9*, remember the f. things of old.  
*Is. 48:3*, declared f. things from beginning.  
*Is. 65:16*, f. troubles are forgotten.  
*Jer. 5:24; Hos. 6:3; Joel 2:23*, f. and latter rain.

*Jer. 10:16; 51:19*, the f. of all things.  
*Hag. 2:9*, greater than glory of f. house.  
*Mal. 3:4*, pleasant as in f. years.  
*Eph. 4:22*, concerning the f. conversation.  
*Rev. 21:4*, the f. things are passed away.

1338. FORMS AND CEREMONIES. See Nos. 867, 2678N.

1339. FORM OF THE LODGE.

A. THE LODGE is a symbol of the world in which we live, and symbolically the form of the lodge is that of the earth. When King Solomon's Temple was built the earth was supposed to be flat and oblong in form. See No. 988G.

B. AN OLD MASONIC LECTURE says the form of the lodge is an oblong square and we still call it "oblong."

1340. FORTITUDE. See No. 850B.

1341. FORTY.

A. FORTY was considered a sacred number since it is the product of two important numbers four and ten. Much has been written about these two numbers, which is of significance to us only because of the influence they have had on the human mind.

B. THE ANCIENT PHILOSOPHERS considered these two numbers as being highly significant. The number one represented the one God the creator; two was the passive principle, matter on which God, the active principle, acted; three represented the effect of the union of one and two; and four represented the arts and sciences. The addition of the first four numbers gives ten, which was the perfection of all things.

C. WHETHER THIS THEORY of the philosophers influenced the Jews we do not know, but it is certain that the number forty appears frequently in the Bible and ancient literature.

D. THE LEGENDARY TIME of Adam and Eve in Eden was forty days; the flood lasted forty days and forty nights. (*Gen. 7:4*); Isaac

(*Gen. 25:20*) and Esau (*Gen. 26:34*) were each forty years old when they married; the time for embalming was forty days (*Gen. 50:3*); Israel ate manna forty years (*Ex. 16:35*); Moses was in the mountains forty days and forty nights (*Ex. 24:18; Josh. 5:6; Deut. 9:9; 11, 18, 25; 10:10*); forty sockets of silver (*Ex. 26:19, 21; 36:24, 26*) under the boards for the Tabernacle; Moses was with the LORD forty days and forty nights, writing the ten commandments; forty days searching the land (*Num. 13:25; 14:34*); forty years in the wilderness (*Num. 14:33; 32:13; Deut. 29:5*); iniquities borne forty years (*Num. 14:34*); the LORD with them forty years (*Deut. 2:7*); the LORD led them forty years (*Deut. 8:2*); foot did not swell forty years (*Deut. 8:4*); no more than forty stripes might be given as a punishment (*Deut. 25:3*); Joshua was forty years old when he was sent to spy out the land (*Josh. 14:7*); the land had rest forty years, under Othniel (*Judg. 3:11*), under Deborah (*Judg. 5:31*), under Gideon (*Judg. 8:28*); the Philistines ruled Israel forty years (*Judg. 13:1*); Eli judged Israel forty years (*1 Sam. 4:18*); Goliath presented himself forty days (*1 Sam. 17:16*); Saul's son was forty years old when he began to reign (*2 Sam. 2:10*); David reigned forty years (*2 Sam. 5:4; 1 Chr. 29:27; 1 Kin. 2:11*); Absalom plotted "after forty years" (*2 Sam. 15:7*); the Temple was forty cubits long (*1 Kin. 6:17; Ezek. 41:2*); one laver contained forty baths (*1 Kin. 7:38*); Solomon reigned forty years (*1 Kin. 11:42; 2 Chr. 9:30*); one meal lasted Elijah forty days and forty nights (*1 Kin. 19:8*); a present of forty camels' burden (*2 Kin. 8:9*); Jehoash reigned forty years (*2 Kin. 12:1; 2 Chr. 24:1*); the LORD grieved forty years (*Ps. 95:10*); Jerusalem besieged forty days (*Ezek. 4:6*); Egypt to be desolate forty years (*Ezek. 29:11-13*); courts were forty cubits long (*Ezek. 46:22*); Nineveh given forty days for repentance (*Jonah 3:4*); Jesus fasted forty days and forty nights (*Matt. 4:2*); tempted forty years (*Mark 1:13; Luke 4:2*); Jesus on earth forty days after His resurrection (*Acts 1:3*); man forty years old healed (*Acts 4:22*); Moses forty years in Egypt (*Acts 7:23*); forty years in the wilderness (*Acts 7:30*); forty years in the desert (*Ex. 16:35; Acts 13:18*); Saul reigned forty years (*Acts 13:21*); forty conspirators (*Acts 23:13, 21*); Israelites saw God's works forty years (*Heb. 9:9*); grieved forty years (*Heb. 3:17*).

This constant reference to "forty" may account for the forty days of mourning fixed by some Maonic bodies.

1342. FOUND. See *The Lost Word, No. 1948*.

*Gen. 6:8*, Noah f. grace in eyes of the Lord.  
*Gen. 8:9*, the dove f. no rest.  
*Gen. 27:20*, how hast thou f. it so quickly?  
*Gen. 44:16*, God hath f. out the iniquity.  
*Num. 15:32*, f. a man gathering sticks.  
*1 Kin. 21:20*, hast thou f. me, mine enemy?  
*2 Kin. 22:8*, I f. book of the law.  
*2 Chr. 19:3*, good things f. in thee.  
*Job 33:24*, I have f. a ransom.  
*Ps. 32:6*, when thou mayest be f.  
*Ps. 69:20*, comforters, but f. none.  
*Ps. 84:3*, sparrow hath f. an house.  
*Ps. 107:4*, f. no city to dwell in.  
*Eccles. 7:28*, one man among a thousand have I f.

*Song of Sol. 3:4*, I f. him whom my soul loveth.  
*Is. 65:1; Rom. 10:20*, f. of them that sought me not.

*Ezek. 22:30*, I sought for a man, but f. none.  
*Dan. 5:27*, weighed, and f. wanting.  
*Matt. 8:10; Luke 7:9*, not f. so great faith.  
*Matt. 13:46*, f. one pearl of great price.  
*Matt. 20:6*, f. others standing idle.

*Matt. 21:19; Mark 11:13; Luke 13:6, f. nothing thereon.*

*Matt. 26:43; Mark 14:40; Luke 22:45, he f. them asleep.*

*Mark 7:2, they f. fault.*

*Luke 2:46, they f. him in the temple.*

*Luke 7:10, they f. the servant whole.*

*Luke 15:6, I have f. the sheep.*

*Luke 15:9, I have f. the piece of money.*

*Luke 15:32, was lost, and is f.*

*Luke 23:11, I have f. no fault.*

*Luke 24:2, f. the stone rolled away.*

*John 1:41, 45, we have f. the Messias.*

*Acts 7:11, our fathers f. no sustenance.*

*Acts 9:2, if he f. any of this way.*

*Acts 17:23, I f. an altar with inscription.*

*Acts 24:5, f. this man a pestilent fellow.*

*Rom. 7:10, to life I f. to be unto death.*

*1 Cor. 15:15, we are f. false witnesses.*

*Phil. 2:8, f. in fashion as a man.*

*Heb. 11:5, Enoch was not f.*

*Heb. 12:17, he f. no place of repentance.*

*Rev. 3:2, not f. thy works perfect.*

### 1343. FOUNDATION. See No. 797G.

*A. CHRIST the one, Is. 28:16, I lay in Zion for a f. a stone; Ps. 118:22; Matt. 31:42; Acts 4:11; Rom. 9:33; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6.*

*Of the world, Matt. 13:35, kept secret from f. of the world.*

*John 17:24, lovedst me before f. of the world.*

*Heb. 4:3, works finished from f. of world.*

*Rev. 13:8, Lamb slain from f. of world. (Matt. 25:34; Luke 11:50; Eph. 1:4; Heb. 9:26; 1 Pet. 1:20; Rev. 17:8)*

*Stones of New Jerusalem, jasper, sapphire, chaledony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethyst (Rev. 21:19, f.). See Precious Stones, No. 2418.*

*Josh. 6:26; 1 Kin. 16:34, lay the f. in firstborn.*

*2 Sam. 22:16; Ps. 18:7, 15, f. were discovered.*

*Job 4:19, whose f. is in the dust.*

*Job 38:4, when I laid f. of earth?*

*Ps. 11:3, if f. be destroyed.*

*Ps. 82:5, all the f. out of course.*

*Ps. 102:25, of old laid f. of earth.*

*Ps. 157:7, raise it even to the f.*

*Prov. 10:25, righteous an everlasting f.*

*Prov. 48:13, my hand laid f. of the earth.*

*Is. 58:12, the f. of many generations.*

*Luke 6:48, laid the f. on a rock (cf. 49).*

*Luke 14:29, lest haply, after he hath laid the f.*

*Rom. 15:20, build on another man's f.*

*1 Cor. 5:10, wise masterbuilder, laid f.*

*1 Cor. 5:11, other f. can no man lay (cf. 12).*

*Eph. 2:20, on the f. of the apostles and prophets.*

*1 Tim. 6:19, laying up a good f.*

*2 Tim. 2:19, the f. of God standeth sure.*

*Heb. 1:10, hast laid the f. of the earth.*

*Heb. 6:1, not laying f. of repentance.*

*Rev. 21:14, walls of the city had twelve f.*

### B. FOUNDATION, THE CITY WITH. See No. 71B.

1344. FOUNDATION STONES. See Nos. 2910, 2918I.

### 1345. FOUNTAIN.

*A. IN SOME MASONIC DEGREES a fountain is part of the lodge furniture. It is a symbol of refreshment since its waters are flowing continually. Albert Pike says it represents "a slender stream flowing from the Past into the Present, which, even in the thickest darkness of barbarism, keeps alive some memory of the Old Truth in the human heart."*

### B. BIBLE SYMBOLISM.

*The fountain of life, Ps. 36:9; Prov. 13:14; 14:27.*

*Fountain of living waters, Jer. 2:13; 17:13; Ps. 36:9; Joel 3:18; Zech. 13:1; 14:8; Rev.*

*7:17; 21:6; Is. 12:3; 41:18; 44:3; 51:10; John 4:10.*

*Gen. 7:11; 8:2, f. of deep.*

*Gen. 16:7, found Hagar by a f.*

*Deut. 8:7, a land of f.*

*Ps. 114:8, flint into a f. of waters.*

*Prov. 5:18, let thy f. be blessed.*

*Prov. 8:24, no f. abounding with water.*

*Prov. 25:26, as a troubled f.*

*Eccles. 12:6, pitcher broken at the f.*

*Song of Sol. 4:12, a f. sealed.*

*Song of Sol. 4:15, a f. of gardens.*

*Jer. 9:1, mine eyes a f. of tears.*

*Zech. 13:1, in that day shall be a f. opened.*

*Mark 5:29, f. of her blood dried up.*

*James 3:11, doth a f. send forth?*

*Rev. 7:17, lead them to living f.*

*Rev. 21:6, of the f. of the water of life freely (cf. Is. 12:3; 44:3; 51:1; John 4:10; Rev. 7:17). 1346. FOUR.*

*A. A SACRED NUMBER among the ancients. The unknown name of God, the Lost Word of a Master Mason, consists of four letters (See The Lost Word, No. 1948).*

*B. IT IS ALSO A SACRED NUMBER in some Masonic degrees (See Forty, No. 1341).*

*C. IN THE BIBLE "four" is the symbol of completeness, possibly in reference to the four points of the compass called "the four corners of the earth" (Is. 11:12; Ezek. 7:2; Rev. 7:1). See No. 988N.*

*D. EACH CORNER corresponds to a wind (Jer. 49:36) and therefore there are four winds of heaven (Ezek. 37:9; Rev. 7:1).*

*E. THERE WERE four great rivers in Eden (Gen. 2:10).*

*F. FOUR is the basis of the architectural plans of the Temple.*

*G. THERE WERE four world kingdoms (Dan. 7:3, 6, 17), each represented by a beast, one of which had four heads and four wings of a fowl.*

*H. FOUR HORNS scattered the Israelites (Zech. 1:18-21); four chariots representing the four spirits of the heavens (Zech. 6:1, 5); four living creatures (Rev. 4:6); and four angels (Rev. 9:14, 15).*

*I. FOUR LIVING CREATURES, vision of, Ezek. 1:5-14; 10:10-14; Rev. 4:6-8; 5:14; 6:1-7. Kingdoms, Daniel's vision of, Dan. 7:3-28; 8:22. See Daniel, Book of, No. 1044.*

*Nebuchadnezzar's vision of, Dan. 2:36-45. Winds, Dan. 7:2, f. winds strove on the sea.*

*(Ezek. 37:9; Dan. 11:4; Matt. 24:31; Mark 13:27.)*

1347. FOUR CROWNED MARTYRS. In the third century A.D. four Masons suffered martyrdom because they were Christians and became the patron saints of operative Masonry, as are the Saints John of the speculatives. (See Acts 7: 22-20; Rev. 2:13; 17:6.) See No. 2486.

1348. FOURFOLD CORD. A symbol in one of the Masonic degrees. "A twofold cord is strong, a threefold cord is stronger, but a fourfold cord is not easily broken." (See Eccles. 4:12.)

Fourfold in the Bible is only used in reference to compensation (Ex. 22:1; 2 Sam. 12:6; Luke 19:8).

1349. FOURFOOTED beasts, Acts 10:12; 11:6; Rom. 1:23.

1350. FOURSORE, Ex. 7:7; 2 Sam. 19:32; Ps. 90:10; Jer. 41:5; Luke 16:7.

1351. FOURSQUARE, Ex. 28:16; Ezek. 48:20; Rev. 21:16. See Perfect Square, No. 2879D.

1352. FOUR THOUSAND, Matt. 15:38; 16:10; Mark 8:9; 8:20; Acts 21:38.

1353. FOWLS OF THE AIR. See No. 265A.

1354. FRANCE, MASONRY IN. See No. 2241J.

1355. FRANCE, GRAND ORIENT OF. See No. 400E.

1356. **FRATERNAL ASSISTANCE, BOX OF.** See No. 764AA.

1357. **FRATERNITY.** See Nos. 780, 797. The Ancient Constitutions require Masons "to salute one another in a courteous manner, as you will be instructed, calling each other Brother."

1358. **FRATERNITY OF STONE MASONS.** See No. 761A.

1359. **FREE.** *Ex.* 21:2; *Deut.* 15:12, in seventh year go out f.

*Deut.* 24:5, shall be f. at home one year.

*2 Chr.* 29:31, as were of f. heart offered.

*Ps.* 51:12, uphold me with thy f. Spirit.

*Ps.* 83:5, f. among the dead.

*Is.* 53:6, to let the oppressed go f.

*Matt.* 17:26, then are the children f.

*Mark* 7:11, say it is Corban, he shall be f.

*John* 8:32, truth shall make you f.

*John* 8:36, if Son make you f., ye shall be f.

*Acts* 22:28, I was f. born.

*Rom.* 5:15, not as offence, so is f. gift.

*Rom.* 6:18, being made f. from sin.

*Rom.* 8:2, f. from the law of sin and death.

*1 Cor.* 9:1, am I not f.?

*1 Cor.* 12:13; *Eph.* 6:8, whether bond or f.

*Gal.* 3:28; *Col.* 3:11, there is neither bond nor f.

*Gal.* 5:1, liberty wherewith Christ made us f.

*2 Thess.* 3:1, word have f. course.

*1 Pet.* 2:16, as f., and not using liberty.

*Rev.* 19:18, both bond and f.

1360. **FREELY.** *Gen.* 2:16, of every tree f. eat.

*Hos.* 14:4, I will love them f.

*Matt.* 10:8, f. ye have received, f. give.

*Rom.* 3:24, justified f. by his grace.

*Rom.* 8:32, with him f. give us all things.

*2 Cor.* 11:7, preached the gospel of God f.

*Rev.* 21:6, of the fountain of the water of life f.

*Rev.* 22:17, water of life f.

1361. **FREE=BORN.**

**A. IN THE OLD CHARGES** the Master was forbidden to take an Apprentice unless he was "free-born," but some jurisdictions have changed this to "free." This is the position of the Bible. The Israelites themselves were once in bondage and were freed by God. The Bible often refers to this bondage and says they were brought out of the house of bondage. (See *Ex.* 13:3, 14; *Lev.* 25:39; *Deut.* 15:12; *Gal.* 4:23.) (See also *Ex.* 20:2; *Deut.* 5:6; 6:12; 8:14; 13:5, 10; *Josh.* 24:17; *Judg.* 6:8; *Jer.* 34:13.)

*Deut.* 7:8, "Because the LORD loved you . . . (he hath), redeemed you out of the house of bondmen."

**B. IN THE NEW TESTAMENT** this is a symbol of man's bondage to sin. (See *Rom.* 6:6; 8:21.) (See also *Acts* 7:6, 7; *Gal.* 5:1.) See Nos. 756B, 1665.

1362. **FREEDOM.** *Lev.* 19:20; *Acts* 22:28. See No. 718A.

1363. **FREEMAN.** *1 Cor.* 7:22, the Lord's f. *Rev.* 6:15, bond and f. hid themselves.

1364. **FREEMASONRY AND THE BIBLE.** See No. 728.

1365. **FREE WILL.**

**A. EVERYONE** who enters Masonry must do so of his own free will and accord.

**B. FREEWILL OFFERINGS.** *Lev.* 22:18, 21, 23; 23:38; *Num.* 16:3; 29:39; *Deut.* 12:6, 17; 16:10; 23:23; *2 Chr.* 31:14; *Ezra* 1:4; 3:5; 7:13, 16; 8:28; *Ps.* 119:108.

1366. **FREEWOMAN** and bondwoman, allegory of, *Gal.* 4:22-31.

1367. **FRIEND.**

**A. MASONS** call each other "brother" rather than friend, but the Order calls itself "a society of friends and brothers."

**B. IN 1737** there was a mutual benefit society

called "The Friendly Society of Free and Accepted Masons."

**C. ABRAHAM,** Friend of God, *2 Chr.* 20:7; *Is.* 41:8; *James* 2:23.

1368. **FRIENDS,** advantages of, *Prov.* 18:24; 27:6, 9, 17; *John* 15:13.

Danger arising from evil, *Deut.* 19:6; *Prov.* 22:24; 25:19; *Mic.* 7:5; *Zech.* 13:6.

The disciples so called, *Luke* 12:4; *John* 15:14; *3 John* 14.

*Ex.* 33:11, as a man to his f.

*Deut.* 13:6, if thy f. entice thee.

*2 Sam.* 19:6, lovest thine enemies, and hatest f.

*Job* 6:14, pity be shewed from his f.

*Job* 19:14, my f. have forgotten me.

*Job* 42:10, when he prayed for his f.

*Ps.* 35:14, as though he had been my f.

*Ps.* 41:9, my familiar f. hath lifted heel.

*Ps.* 88:18, lover and f. hast put far from me.

*Prov.* 6:1, if thou be surety for thy f.

*Prov.* 14:20, the rich hath many f.

*Prov.* 17:17, a f. loveth at all times.

*Prov.* 18:24, a f. that sticketh closer than a brother.

*Prov.* 19:4, wealth maketh many f.

*Prov.* 27:6, faithful are wounds of a f.

*Prov.* 27:17, man sharpeneth countenance of his f.

*Song of Sol.* 5:16, beloved, this is my f.

*Is.* 41:8, seed of Abraham my f.

*Lam.* 1:2, her f. have dealt treacherously.

*Mic.* 7:5, trust not in a f.

*Matt.* 11:19; *Luke* 7:34, a f. of publicans.

*Matt.* 20:13, f., I do thee no wrong.

*Matt.* 22:12, f., how camest thou hither?

*Matt.* 26:50, f., wherfore art thou come?

*Mark* 3:21, when his f. heard of it.

*Mark* 5:19, Jesus saith, go home to thy f.

*Luke* 11:5, which of you shall have a f.

*Luke* 14:10, f., go up higher.

*Luke* 14:12, a dinner, call not thy f.

*Luke* 16:9, f. of the mammon.

*John* 3:29, f. of bridegroom rejoiceth.

*John* 11:11, our f. Lazarus sleepech.

*John* 15:13, lay down his life for his f.

*John* 19:12, thou art not Caesar's f.

*James* 2:23, Abraham was called the f. of God.

*James* 4:4, a f. of the world is the enemy of God.

Friends of Jesus, *Matt.* 10:2-4; 17:1 f.; 21:17;

26:14-17, 37-46, 50; 27:55-61; *Mark* 5:37;

13:3 f.; *Luke* 8:1-3; 10:38-42; 12:4; *John* 1:

35-51; 11; 12:1-7; 13:1-5, 23; 15:13-15; 19:27.

1369. **FRIENDSHIP.** See Nos. 747M, O, 780E.

**A. PLEDGE OF.** See No. 2000B.

**B. FRIENDSHIP** of Jonathan and David, *1*

*Sam.* 18:1; 19; 20; *2 Sam.* 1:26.

With the world, forbidden, *Rom.* 12:2; *2 Cor.*

6:17; *James* 4:4; *1 John* 2:15.

1370. **FRINGES.** See No. 2115B2.

How worn, *Num.* 15:37 ff.; *Deut.* 22:12;

*Matt.* 23:5 (cf. *Matt.* 9:20; 14:36; *Mark* 6:56;

*Luke* 8:44).

1371. **FRINGES, BLUE.** See No. 747A3.

1372. **FRONTLETS** or Phylacteries, *Ex.* 13:16;

*Deut.* 6:8; 11:18; *Matt.* 23:5. They were ribands

of parchment on which, in ink only used for

that purpose, were written four passages of the

law (*Ex.* 13:2-10, 11-17; *Deut.* 6:4-9; 11:13-22).

The strips were then rolled up in cylinders of

black calf-skin and enclosed in a case of similar

material. This was attached to a small piece of

leather about one and a half inches square.

The case was closed by folding back the lower

half of the stiff piece of leather from which it

projected. At the fold room was left for the

passage of a long strap, blackened on the upper

side, which bound the phylactery in position

on the forehead. This strap was knotted at the

back of the head to form the Hebrew letter "daleth." For the arm there was also a phylactery, but unlike the other its case consisted of a single compartment containing only one parchment with the four passages thereon. It was fastened by means of a strap to the bend of the left arm, the loop forming the letter "yod." These two letters together with the "shin" which was written on two sides of the case were supposed to form the sacred name "Shaddai," "Almighty" (sh, dd, y).

At the age of three a Jewish boy put on the fringed clothing (*Num.* 15:38); at five he was taught the law, the creed (*Deut.* 6:4), the Hallel (*Ps.* 114-118, 136); on his thirteenth birthday he became a member of the Jewish Church, was brought to the Synagogue on "the Sabbath of Phylacteries," and presented with the Phylacteries, which he henceforth wore at his daily prayer.

When Jesus said, "They make broad their phylacteries" (*Matt.* 23:5), the reference was not to the phylactery itself, which was of a prescribed breadth, but to the case containing the parchment. To impress people with their devotion (cf. *Mark* 7:3, 4; *Luke* 5:33, etc.), the Pharisees made the cases as large as possible and wore them always. The common people reserved them for times of prayer.

1373. FULLER. See No. 553J.

1374. FURNITURE, *Gen.* 31:34; *Ex.* 31:7, 8, 9; 39:33; *Nah.* 2:9.

1375. FURNITURE OF THE ALTAR. See No. 314D, P2a.

1376. FURNITURE OF THE LODGE. The furniture of the lodge is symbolically the Holy Bible, square, and compass. See No. 728J.

1377. FURNITURE AND TABERNACLE, OIL. See No. 2234V. The furniture of the Tabernacle, *Ex.* 31:7, 8, 9; 35:14; 39:33.

1378. FURNITURE, SACRED. See No. 81D.

1379. GÁ'BRI-EL (hero of God).

A. THE NAME of one of the archangels and referred to in some Masonic degrees. The word means "hero of God." See No. 403E, F.

B. HE APPEARED to Daniel, *Dan.* 8:16; 9:21.

C. TO ZACHARIAS, *Luke* 1:19.

D. TO MARY, *Luke* 1:26.

1379.5. GAD. See Nos. 41C, 223A.

1380. GÁ-LÁ'TIANS, Paul visits, *Acts* 16:6.

Reproved, *Gal.* 1:6; 3; and exhorted, *Gal.* 5:6. Their love to Paul, *Gal.* 4:15.

1381. GALATIANS, EPISTLE TO THE.

A. TIME OF WRITING is still debatable. Perhaps the best date to assign to it is A.D. 57 (cf. *Gal.* 2:1 and *Acts* 15; *Gal.* 2:3; 5:11, and *Acts* 16:3; 1 *Cor.* 16:8; *Rom.* 15:25). Later than 1 *Cor.*, it is probably earlier than Romans. This date leaves open the question as to the position of the Galatian churches.

B. THE GALATIAN CHURCHES. We are uncertain whether it is the Churches in the Roman province of Galatia, which includes part of Phrygia, Pisidia, and Lyconia, or only those in Galatia proper (in the north), which are addressed by the Apostle. The latter, even allowing for the fact that Paul's custom was to think in terms of Roman provinces, is the more probable alternative. In the Acts St. Luke seems to mean Galatia proper, and not the Roman province, when he mentions the country. Its inhabitants were a mixed people, with a strong Celtic element from its Gallic conquerors; and in the want of stability, for which St. Paul rebukes them, some have seen an example of Celtic fickleness.

C. THE OCCASION OF THE EPISTLE. We gather from 4:13 that St. Paul was detained among the Galatians by illness, and this led to

their conversion. They received his preaching with enthusiasm and became personally devoted to him (4:15, 19). But after he left them some Judaizing teachers arrived who had the prestige of coming from the mother Church of Jerusalem and the advantage of being able to say that Paul was a mere convert and not one of the Twelve in whose name they claimed to speak. They affirmed that, in order to be loyal Christians, the Galatians must become loyal Jews and keep the Mosaic law; and to this persistent dogmatism the Galatians succumbed. It was probably after he had written Corinthians that St. Paul received news of the apostasy of the Galatians. He visited them a second time (1:9; 5:3), found that someone in a high position had been perverting their faith (5:10), and this burning appeal is the result.

D. CONTENTS. (a) 1:1-10, Introduction. (b) 1:11-2:21, Personal—the challenge to his apostleship; his gospel independent of man and given by God; his early relations with Peter and the rest of the apostles. (c) 3-5:11, Dogmatic—the challenge to his doctrine; the Law and the Spirit; the Law merely provisional (Abraham and his faith); the Law superseded (Hagar); freedom and finality in Christianity. (d) 5:12-6:10, Ethical and Hortatory—the application of his principles to conduct; the freedom of Christians; Paul's is a gospel of liberty but not license; fruit and ethics of Spirit. (e) 6:11-18, Epilogue, stressing ver. 12-14 in "large letters" (ver. 11) as the crux of the matter.

1382. GARDEN of Eden, *Gen.* 2:8.

Of Gethsemane, *John* 18:1.

*Gen.* 5:23, sent him forth from her.

*Gen.* 13:10, as the g. of the Lord.

*Deut.* 11:10; 1 *Kin.* 21:2, as a g. of herbs.

*Song of Sol.* 4:12, a g. enclosed.

*Song of Sol.* 5:1, I am come into my g.

*Song of Sol.* 6:2, gone down into his g.

*Is.* 1:8, as a lodge in a g.

*Is.* 1:30, as a g. that hath no water.

*Is.* 58:11; *Jer.* 31:12, like a watered g.

*Is.* 61:11, as the g. causeth things sown to spring forth.

*Jer.* 29:5, plant g., and eat the fruit.

*Ezek.* 28:13, in Eden the g. of God.

*Ezek.* 36:35, desolate land like g. of Eden.

*Joel* 2:3, land as g. of Eden before them.

*John* 18:1, over brook Cedron, where was a g.

*John* 18:26, did not I see thee in the g.?

*John* 19:41, a g. and in g. a new sepulchre.

1383. GARDENER. See No. 515J.

1384. GARMENTS of the priests, *Ex.* 28; 39.

Manner of purifying, *Lev.* 15:47 (*Eccles.* 9:8; *Zech.* 3:3; *Jude* 23).

Not to be made of diverse materials, *Lev.* 19:19; *Deut.* 22:11.

Of the sexes not to be exchanged, *Deut.* 22:5.

Of Christ, lots cast for (*Ps.* 22:18), *Matt.* 27:35; *John* 19:23.

*Gen.* 39:16, laid up his g.

*Josh.* 7:21, a goodly Babylonish g.

2 *Kin.* 5:26, in a time to receive g.

2 *Kin.* 7:15, all the way was full of g.

*Ps.* 22:18, they part my g. among them.

*Ps.* 102:26; *Is.* 50:9; 51:6; *Heb.* 1:11, wax

old as a g.

*Ps.* 104:2, cover with light, as with a g.

*Ps.* 109:18, clothed with cursing as with his g.

*Prov.* 20:16; 27:13, his g. that is surety.

*Prov.* 30:4, who hath bound the waters in a g.?

*Is.* 52:1, put on thy beautiful g.

*Is.* 61:3, g. of praise for spirit of heaviness.

*Joel* 2:13, rend your heart and not your g.

*Matt.* 9:16; *Mark* 2:21; *Luke* 5:36, new cloth

to old g.

*Matt.* 9:20; *Mark* 5:27; *Luke* 8:44, hem of a g.

*Matt. 21:8; Mark 11:8*, spread g. in way.

*Matt. 23:5*, enlarge borders of g.

*Matt. 27:35; Mark 15:24*, parted g., casting lots.

*Mark 11:7; Luke 19:35*, cast g. on colt.

*Mark 13:16*, not turn back again to take g.

*Luke 24:4*, in shining g.

*Acts 9:39*, showing the coats and g.

*James 5:2*, your g. are moth eaten.

*Jude 23*, the g. spotted by the flesh.

*Rev. 3:4*, not defiled thy g.

**1385. GARMENTS, AARON'S.** See *No. 1N. 1386. GATE(S). The ancients held their meetings for council, business, and amusement at the gates of their cities. They were to them what law-courts, town-halls, and news-rooms are in the present day.*

Of heaven, *Gen. 28:17; Ps. 24:7; Is. 26:2.*

Of death and hell, *Ps. 9:13; Matt. 16:18.*

Of the grave, *Is. 38:10.*

The strait and wide, *Matt. 7:13; Luke 13:24.*

*Gen. 34:20, 24*, unto the g. of the city.

*Ps. 118:19*, open the g. of righteousness.

*Ps. 118:20*, this g. of the Lord.

*Is. 60:11*, thy g. shall be open continually.

*Is. 60:18*, thy walls salvation, and g. praise.

*Ezek. 38:11*, neither bars nor g.

*Nah. 2:6*, g. of the rivers shall be opened.

*Acts 3:10*, at the beautiful g.

*Acts 12:14*, Peter stood before the g.

*Heb. 13:12*, Jesus suffered without the g.

*Rev. 21:25*, g. not shut at all by day.

*Rev. 22:14*, enter in through the g.

**1387. GATE, BEAUTIFUL.** See *No. 698.*

**1388. GATE OF THE CITY.** See *No. 314N.*

**1389. GATE OF GOD.** See *No. 646A, B4.*

**1390. GATES OF THE TEMPLE.**

**A. MASONRY** pictures the Temple as having three gates, one each on the east, west, and south sides, but none on the north.

**B. THIS** was not true of King Solomon's Temple, which had but one entrance, the door of the porch on the east end. However, there were gates on every side of the surrounding courts.

**C. THE MASONIC DESCRIPTION** of the Temple is wholly symbolic, as are its gates. To the Mason the Temple is a symbol of life, and its three gates represent the rising, meridian, and setting sun, symbols of birth, life, and death.

**D. IN EZEKIEL'S IDEAL TEMPLE** also there were gates on each side. The north, which Masonically is a place of darkness, is in Ezekiel's Temple a place of evil or moral darkness (*Ezek. 8:3, 5, 9, 10*).

**E. A NORTH GATE**, *Ezek. 8:5; 40:20, 35, 40, 44; 44:4; 46:9.*

**F. AN EAST GATE**, *Ezek. 10:19; 11:1; 40:6, 44; 43:1.*

**G. A SOUTH GATE**, *Ezek. 40:24, 28; 46:9.*

**H. THERE WERE TWELVE GATES** to the city: three north (*Ezek. 48:31*), three east (*Ezek. 48:32*), three south (*Ezek. 48:33*), and three west (*Ezek. 48:34*).

**1391. GATES OF THE TABERNACLE**, *1 Chr. 9:23, 24.*

**1392. GATES, SYMBOLICAL.**

**A. GATES** are also used symbolically, *Rev. 21:25; 22:14.*

**B. GATES OF HEAVEN**, *Gen. 28:17; Ps. 24:7; Is. 26:2.*

**C. GATES OF DEATH** and "hell," *Ps. 9:13; Matt. 16:18.*

**D. GATES OF THE GRAVE**, *Is. 38:10.*

**E. GATES OF RIGHTEOUSNESS**, *Ps. 118:19.*

**F. GATES OF THE LORD**, *Ps. 118:20; Is. 60:11, 18.*

**G. GATES OF THE RIVERS**, *Nah. 2:6.*

**1393. GATH, KING OF.** See *Nos. 48E, 100.*

**1394. GAUGE.** See *Gavel, No. 1395.*

**A. THE GAUGE** for measurement and the gavel for knocking off the rough corners and edges are most used at the beginning of the work and are therefore appropriated for the Entered Apprentice.

**B. ALBERT PIKE** said the gauge and gavel are emblems of force and control—the gavel of force, the gauge of control.

**C. FORCE**, unregulated, is anarchy, but when the power of the gavel is governed by the wisdom of the gauge, harmony results.

**D. THE TWENTY-FOUR INCH GAUGE** and common gavel taken together are symbols of a well-regulated life. The free mind becomes such by the use of method.

(See *Ps. 90:12; Jer. 31:39; Ezek. 40:5; Zech. 2:1.*)

**1395. GAVEL.** See *Nos. 572F9b, 1394.*

**A. TO SPECULATIVE MASONS** the gavel is the symbol of the severe and painful means which must often be used to divest our minds and consciences of the vices and superfluities of life, in order that we may become fitted as living stones for the spiritual building eternal in the heavens (*2 Cor. 5:1; Heb. 9:11, 24; 1 Pet. 2:4, 5*).

**B. TO MAINTAIN ORDER.** It is very appropriately used to maintain order in the lodge because the lodge symbolizes the temple of the living God for which each Mason is to fit himself as a living stone and the gavel represents the means by which he fits himself for his place in that temple. In knocking off the rough edges of his selfish passions he must learn to observe order and decorum.

**C. A HIRAM.** When used by the Master to maintain order it is called "a Hiram" because the workmen on King Solomon's Temple were controlled by Hiram, the builder, so the Master in the lodge preserves order by use of the gavel.

**D. FORM OF THE GAVEL.** Many lodges do not use the correct form for their gavels. It should be like the gavel (or gavel) end of a house. It is not a setting maul nor should it resemble one. It should be like the stonemason's hammer by which the rough edges of the stone are knocked off. One face is hammer-shaped for pounding, and the other has a gabel edge for cutting. It is one of the oldest working tools used by man and one of the first given to the speculative Mason.

**E. USES.** Its uses are manifold. It is the first instrument applied to the rough ashlar in fitting it for its intended use in the building.

Each of the other working tools has but one use, but the gavel is needed during the entire time the building is under construction, and for all kinds of tasks, from the setting of the rough stones for the foundation to the delicate carving of the ornamentation on the superstructure.

**F. OTHER TOOLS.** The gauge is used to measure, the square to square the work, the level to lay horizontals, the plumb to raise perpendiculars, and the trowel to spread cement.

But the gavel is used to break, cut, shape, drive, and set stones, and without it the chisel could not carve.

**G. SYMBOLISM.** Its symbolism also is varied. If we compare it with the three departments of a constitutional government, the gavel represents the executive. The other tools represent the legislative and judicial functions. They prescribe methods or lay down principles, but do not act. The gavel is only executive—the instrument which strikes the blow. The chisel is simply its servant, the medium through which the blow is directed to a particular point.

**1396. GÉBAL.** See *No. 2B.*

**1397. GÉBAL** [hill country]. A Phoenician city on the Mediterranean and near Mount Lebanon. The inhabitants, called Giblemites in

Masonry, were distinguished by their skill in stone carving.

*1 Kin. 5:18.* "And Solomon's builders and Hiram's builders did hew them; and the stone-squarers (R Gebalites)."

It is now a small town, Jebel. Also a place south of the Dead Sea, now known as Jebal, *Ps. 83:7.* (See also *Josh. 13:5.*)

#### 1398. GĒD-A-L'AH.

**A. A CHARACTER** in one of the council degrees. His name means "great is Jah." He was governor of the remnant of Judah (*2 Kin. 25:22; Jer. 40:5.*) He was slain by Ishmael (*2 Kin. 25:25; Jer. 41.*)

**B. A LEVITE**, one of the six sons of Jedutham, *1 Chr. 25:3, 9.*

**C. A PRIEST** who had married a foreign woman in the Exile, *Ezra 10:18.*

**D. A PRINCE** who caused Jeremiah's imprisonment, *Jer. 38:1.*

1399. GĒ'DER. A royal city of the Canaanites taken by Joshua (*Josh. 12:13.*) 1399 is not 1400A but may be 1400E.

#### 1400. GĒ'DOR.

**A. A CITY** in the mountainous part of Judah between Bethlehem and Hebron, *Josh. 15:58.*

**B. THE TOWN** of Jeroham, whose sons were of the mighty men of Benjamin who joined David at Ziklag, *1 Chr. 12:7.*

**C. THE SON** of Jehiel, father of Gibeon, and an ancestor of Saul, *1 Chr. 8:31; 9:37.*

**D. A NAME** found twice in the genealogies of Judah, *1 Chr. 4:4, 18.* In the first he is called the son of "Penuel"; in the second, of "Jered." In the Targums these and other names are given to Moses.

**E. A PLACE** in Simeon, in the extreme south of Judah, *1 Chr. 4:39.*

1401. GENEALOGY, TRACING OUR. See No. 128.

1402. GENERAL ASSEMBLY. See No. 2241H, L.

1403. GENERAL CHARGES TO MASONS AND FELLOWS. See No. 2241M2.

1404. GENERAL EPISTLES, THE. St. James, with the six writings which follow it, constitutes the group known as "the Catholic Epistles." This name is of Eastern origin. They are called "catholic" or "general," not so much because they are the work of the apostles generally as distinct from Paul, nor yet because they contain "catholic," as against "orthodox" teaching; they were so called neither because they gave "general" as opposed to "particular" instruction nor because they were "generally" accepted, but because they are not addressed to any particular Church but to a wide circle of readers. True *2 John* and *3 John* are addressed to a particular church and individual respectively, but for convenience they would be associated with *1 John* and thus make up the sacred number seven. St. Paul had written to seven churches: Thessalonica, Corinth, Galatia, Rome, Philippi, Colossae, Ephesus. And here we have seven Epistles without address to any particular Church; therefore they may be called "general" or "catholic." This group was anciently placed immediately after the Acts, a place which suits their character very well; and in the group itself the Epistle of St. James has almost always stood first.

#### 1405. GENESIS.

**A. TITLE.** The word "Genesis," signifying generation or origin, is the title the book bears in the LXX. version, evidently with an allusion to its contents. Its Hebrew name is Bereshith, "in the beginning."

**B. AUTHORSHIP AND DATE.** Though many

still defend the Mosaic authorship, consensus of opinion sees in Genesis a composite work. Broadly speaking, three main documents form the basis of the book. These are known to scholars as J (which uses Jahweh for the name of deity), E (which uses Elohim), and P (whose interests are ritualistic and priestly). These documents are much earlier than the book in its final form, which was only begun to be written about the eighth century, B.C.

**C. CONTENTS.** The book, though not free from repetitions, exhibits clearly throughout a definite plan and purpose. It narrates the history of Israel from the creation until the death of Joseph. It may be divided into two parts: (1) Introductory (*1-11*)—the History of Primeval Mankind: creation of world; origin of evil; beginnings of civilization; the Flood; the dispersion of peoples. (2) The History of the Patriarchs (*12-50*)—(a) *11:27-25:18*, Life of Abraham; (b) *25:19-36*, Adventures of Isaac and Jacob; (c) *37-50*, Jacob and Joseph.

**D. STYLE AND RELIGIOUS VALUE.** The value of the book is, of course, religious rather than scientific; and if we bear that in mind we shall find what a marvellously high moral level is reached. Religion touched with humility (*32:10*), marked not by mere external works but by true inwardness of implicit trust (*15:6*); it is yet practical enough to satisfy national and individual life, for it can inveigh against human sacrifice which is so costly to the state (*22*), and it can give a lonely young man strength to overcome temptation (*39:9*).

**E. THE SYMBOLISM** of the Masonic Ritual and the Book of Genesis have much in common.

**F. IN THE BEGINNING** the world was created without form and void, then light came. Man was created in the image of God and placed in Eden. He sinned, lost Paradise and death became his earthly portion. He then entered upon life's struggles and a hope of recovering the lost.

**G. IN THE QUEST FOR THE LOST** he was hindered by his own selfishness and harsh treatment of his brother man, but through it all there were some whose sublime faith kept the light burning and Joseph's death gives the final example of that faith. The word "coffin" which occurs only once in the entire Bible is here found combined with Egypt (darkness). The last words of Genesis are "a coffin in Egypt."

**H. WHEN THE CANDIDATE ENTERS** the lodge room for the first time he is in darkness and Masonically without form and void. He is seeking light and to some extent it is given him.

**I. THE WORD** he is seeking became lost, as did Paradise in Genesis, but he is given a substitute and told that future ages will reveal the True Word.

**J. THE LAST EMBLEM** he sees in the lodge room is a coffin, but it is accompanied by a symbol of immortality, as Joseph's "coffin in Egypt" must be construed in connection with his sublime faith that his bones would not remain there.

1406. GENEVA BIBLE. See No. 233C.

GEO-CENTRIC. See No. 604.

GEOLOGICAL FACT. See No. 2918F.

1407. GEOLOGY. Limestone is the principal constituent of the mountains of Palestine, including Mt. Moriah on which the Temple was built. Therefore, the stones for the building were near at hand. The making of lime from limestone was known to the Israelites (*Is. 33:12*). It was used for plaster (*Deut. 27:2, 4*).

1408. GEOMETRY. See Nos. 111A, 1160, 2241B4f, i, j, G2.

**A. GEOMETRY**, as a science and art, originated in Egypt where the floods of the Nile River washed out boundary lines of lands and neces-



sitated a resurvey each year. Hence the name, Geometry, which means earth measurements. **B. HOWEVER**, a finer degree of measurement was required in the drawing of plans for buildings, and Geometry became synonymous with masonry.

*Job 11:7, 9.* "Canst thou by searching find out God? . . . The measure thereof is longer than the earth, and broader than the sea."

*Is. 40:12.* "Who hath measure the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" [Geo (earth) + ometry (measurements) = Geometry.]

**C. AS ONE WRITER** puts it: "The scientific basis of Medieval Architecture rests upon Geometry."

*1 Chr. 29:15, 16.* "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own."

1409. **GEOMETRY, EUCLID AND.** See No. 2241G1.

1410. **GÉ'RAR, KING OF.** See No. 48A.

1411. **GERM OF LIFE** [corn]. See No. 985M.

1412. **GERSHOM.** See No. 120B.

1413. **GÊTH-SÊM'A-NE** [oil-press]. Garden of, our Lord's agony there, *Matt. 26:36; Mark 14:32; Luke 22:39; John 18:1.*

1414. **GÎB'E-AH.**

**A. THIS WORD** means "a hill," a name given to several towns in Palestine. Only one of them is significant to Masons, namely, Gibeah of Benjamin, the home of Saul. Masonically in some degrees it refers to the Master who must be pure in heart that "the High and Holy One" may dwell therein.

**B. IN THE TIME OF THE JUDGES** it was a wicked city (*Judg. 19:14, 22; 20*).

**C. IT WAS THE CITY** of Saul (*1 Sam. 10:26; 11:4; 14:2; 15:34; 2 Sam. 21:6; Is. 10:29*).

1415. **GÎB'E-ON** [hill]. See No. 2B.

A city north of Jerusalem; modern, El Jib; craft of its inhabitants, *Josh. 9*.

Delivered by Joshua, *Josh. 10*.

Saul persecutes them, *2 Sam. 21:1*; and David makes atonement, *2 Sam. 21:3-9*.

Solomon's dream at, *1 Kin. 3:5*.

Tabernacle of the Lord kept at, *1 Chr. 16:39; 21:29; (Is. 28:21)*.

1416. **GÎB'E-ON-ÎTES**, *2 Sam. 21:1-4, 9*.

1417. **GIB'LITES**, inhabitants of Gebal, *Josh. 13:5*.

1418. **GÎD'E-ON** [tree feller]. See No. 2748E.

**A. BUILT ALTAR.** See No. 314Q.

**B. SON OF.** See No. 48C.

**C. ANGEL** of the Lord appears to, *Judg. 6:11*. Destroys the altar and grove of Baal, *Judg. 6:25, 27*.

God gives him two signs, *Judg. 6:36-40*.

His army reduced, etc., *Judg. 7:2-7*.

His stratagem, *Judg. 7:16*.

Subdues the Midianites, *Judg. 7:19; 8*.

Makes an ephod of the spoil, *Judg. 8:24-27*. His death, *Judg. 8:32*.

(See *Heb. 11:32*.)

1419. **GÎL'E-ÂD** [hard, rough country].

**A. A MOUNTAINOUS DISTRICT** east of the Jordan (*Gen. 37:26*) occupied by Reuben, Gad, and Manasseh (*Josh. 12:1-6*). It was afterward called "Peraca."

**B. THE NAME** of a mountain west of Jordan near Jezreel ("Gilboa"), *Judg. 7:3*.

**C. SON OF MACHIR**, grandson of Manasseh, *Num. 26:29, 30; 27:1; 36:1; Josh. 17:1, 3; 1 Chr. 2:21*.

**D. FATHER** of Jephthah, judge of Israel, *Judg. 11:1, 2*.

**E. A CHIEF** of a family of Gad, *1 Chr. 5:14*.

1420. **GÎL'E-ÂD-ÎTES**, *Num. 26:29; Judg. 12:4, 5*.

1421. **GÎL'GÂL** [wheel, whirlwind]. Site of first Israelite encampment (Joshua) after crossing the Jordan. Joshua encamps there, *Josh. 4:19; 9:6*.

Saul made king there, *1 Sam. 10:8; 11:14*.

Sacrifices at, *1 Sam. 13:8; 15:12*.

See Nos. 167, 750.

1422. **GILLITH.** See No. 2130G.

1423. **GIRDLE.** See Nos. 476C, D, 1032C.

**A. THE GIRDLE** among the Jews was an emblem of purity as the white apron is among Masons.

**B. THE HIGH PRIEST** wore a girdle, *Ex. 28:4*.

**C. THE SOILED GIRDLE** a symbol of evil, *Jer. 13:1-11*.

**D. GIRDLE OF RIGHTEOUSNESS.** *Is. 11:5; Rev. 1:13*.

**E. JOHN** had a leathern girdle, *Matt. 3:4; Mark 1:6*.

1424. **GLOBE.** See *Pommel, No. 2381*.

**A. THE TERRESTRIAL AND CELESTIAL GLOBES** Masonically adorn respectively the pillars Boaz and Jachin. Jachin was of the priestly line (*1 Chr. 9:10; Nch. 11:10*), while Boaz was the ancestor of the kingly line of David (*Ruth 4:21, 22*).

**B. THERE IS A LEGEND** to the effect that the priests were consecrated to their office near the pillar Jachin and the kings crowned near the one called Boaz. Therefore, the pillars symbolize the Church and State. The Biblical basis for the legend is the account of the consecration of Aaron to the priesthood "at the door of the Tabernacle" (*Ex. 29:4, 9; Lev. 8-9*). Also in *2 Kin. 11:14* and *2 Chr. 23:13* there is a reference to the king's pillar.

1425. **GLOBES, BLUE.** See No. 747R.

1426. **GLORY AND BEAUTY.** See Nos. 126, 2066, 2101M5.

*Is. 28:5.* "In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty."

*Ex. 28:2.* "Thou shalt make holy garments for Aaron thy brother for glory and for beauty." (See also *Ex. 28:40; Job 40:10*.)

1427. **GLORY IN THE CENTER.** See No. 737C.

1428. **GLORY OF ISRAEL.** See No. 165A5.

1429. **GLORY, SHEKINAH.** See No. 2735.

1430. **GLOVES.** See Nos. 476D, 938.

1431. **GOAT.** See *Azazel, No. 639*. This well-known animal (*Capra hircus*) ranked with the cattle, camels, and sheep as the chief wealth of the Israelites in their pastoral days. Its flesh,

with the exception of the fat, was eaten. A kid of the goat's was, in a warm country, a quickly prepared article of food (*Gen. 27:9*). Goats' milk was largely consumed in the household

(*Prov. 27:27*); its hair was manufactured into a durable texture used for raiment and curtains.

Goat skins were used as coverings, and, when sewed up, as "bottles" for water and wine.

The goats are said to be "the price of the field" (*Prov. 27:26*). It was killed for sacrifice, and on the day of atonement one of a pair was sent alive into the wilderness (*Lev. 16:10*).

1432. **GOAT, WILD.** This goat is possibly an ibex (probably the fine *Capra bedon*), a goat with large horns, those of the male being sometimes three feet long. It loves the desolate and

rocky parts, where the "high hills are a refuge for the wild goats" (Ps. 104:18).

*Matt.* 25:32, divideth sheep from g.

*Heb.* 9:12, by the blood of g.

*Heb.* 11:37, in sheepskins and g.-skins.

1433. **GOD.** See Also *Architect*, No. 481A.

**A. ALTAR OF.** See No. 314P1d.

**B. ARK AND.** See No. 531CA.

**C. ASPECTS OF.** See No. 301D.

**D. BUILDING OF.** 2 Cor. 5:1. See No. 2874C.

**E. DIRECTING PRESENCE OF.** See No. 2354T.

**F. DWELLING PLACE OF.** See No. 2354C.

**G. FALSE.** See No. 2354H.

**H. HAND OF.** See No. 1478C1.

**I. IMMORTALITY OF.** See No. 1626B.

**J. LANDMARK.** See Nos. 400, 510D, 2536E.

**K. NAME OF.** See No. 1948H, N.

**L. ON OATH.** See No. 2225L.

**M. PRESENCE OF.** See No. 2354R, T.

**N. WITH US.** See No. 1625A.

**O. WORD.** See No. 1948B.

**P. BIBLICAL REFERENCES.** The existence of God is never questioned in the Bible. When seemingly it is (Ps. 11:1; 53:1) the words probably imply that God does not concern Himself with man (cf. Ps. 104:4).

The Lord God Almighty, *Gen.* 17:1; *Ex.* 6:3; *Num.* 24:4; *Ruth* 1:20; *Job* 5:17; *Ps.* 68:14; 91:1; *Is.* 18:6; *Ezek.* 1:24; *Joel* 1:15; 2 Cor. 6:18; *Rev.* 1:8.

The Creator, *Gen.* 1:2; *Deut.* 4:19; *Neh.* 9:6; *Job* 33:4; 38; *Ps.* 8; 19:1; 33:6; 89:11; 91:9; 104:156; 146:6; 148; *Prov.* 3:19; 8:22; *Eccles.* 12:1; *Is.* 37:16; 40:28; 43:7; 44:8; *Jer.* 10:12; 32:17; *Zech.* 12:1; *John* 1:3; *Acts* 17:24; *Rom.* 1:25; 11:36; *Col.* 1:16; *Heb.* 1:10; 3:4; 11:3; 1 Pet. 4:19; *Rev.* 4:11.

**His Dealings with:**

Our first parents, *Gen.* 3.

Noah and the sinful world, *Gen.* 6-9.

Abraham and Lot, *Gen.* 12-24.

Isaac, Jacob, and Esau, *Gen.* 22; 25; 26; 28.

Joseph, *Gen.* 39.

Moses and Aaron, *Ex.* 3-7.

Pharaoh and Egypt, *Ex.* 7; 8.

Causes the plagues of blood, *Ex.* 7:19; frogs, lice, and flies, *Ex.* 8; murrain, boils, and hail, *Ex.* 9; locusts and darkness, *Ex.* 10; death of the firstborn in Egypt, *Ex.* 12:29.

Institutes the passover, *Ex.* 12; 13.

Preserves the Israelites in their passage through the Red Sea, *Ex.* 14.

The children of Israel during their forty years wandering in the wilderness:

Sends manna, *Ex.* 16:15.

Gives the ten commandments, *Ex.* 20.

Reveals his glory to Moses, Aaron, and the elders, *Ex.* 24.

Makes a covenant with Israel, *Ex.* 34.

Commands the Tabernacle to be made, *Ex.* 35; to be reared and anointed, *Ex.* 40.

Delivers the law concerning sacrificial offerings, *Lev.* 1; *Num.* 28.

Sanctifies Aaron, *Lev.* 8; 9.

Institutes blessings and curses, *Lev.* 26; *Deut.* 27.

Punishes the revolt of Korah, Dathan, and Abiram, *Num.* 16.

Causes Aaron's rod to blossom, *Num.* 17.

Excludes Moses and Aaron from the promised land for unbelief, *Num.* 20:12.

Sends fiery serpents, and heals with brazen serpent, *Num.* 21.

Balaam and Balak, *Num.* 22-24.

Joshua at Jericho and Ai, *Josh.* 1; 3; 4; 6-8.

Kings of Canaan, *Josh.* 10-12.

Gideon, *Judg.* 6.

Jephthah, *Judg.* 11.

*Samson*, *Judg.* 13.

Naomi and Ruth, *Ruth* 1-4.

Hannah, Eli, and Samuel, *1 Sam.* 1-3.

Saul, *1 Sam.* 9-31; *1 Chr.* 10.

David, *1 Sam.* 16-31; 2 *Sam.* 1-24; 1 *Kin.* 1-2:11; *1 Chr.* 11-23; 23; 29.

Solomon, *1 Kin.* 1-11; 2 *Chr.* 1-9.

Rehoboam, Jeroboam, *1 Kin.* 12-15; 2 *Chr.* 10-12.

Ahab, *1 Kin.* 16-22; 2 *Chr.* 18.

Elijah, *1 Kin.* 17-22; 2 *Kin.* 2.

Elisha, *2 Kin.* 2-9.

Hezekiah, *2 Kin.* 18-20; 2 *Chr.* 29-32; *Is.* 36-39.

Josiah, *2 Kin.* 22; 23; 2 *Chr.* 34; 35.

The captive Jews in Persia, *Esl.* 1-10.

The liberated Jews, *Ezra* 1-10; *Neh.* 1-13.

Job and his friends, *Job* 1-42.

Isaiah, *2 Kin.* 19; 20; 2 *Chr.* 26; 32.

Jeremiah, *2 Chr.* 35; 36; *Jer.* 26:34-43.

Daniel at Babylon, *Dan.* 1-10.

Nebuchadnezzar, *Dan.* 4.

Shadrach, Meshach, and Abed-nego, *Dan.* 3.

Jonah, *Jonah* 1-4.

**His Revelations to:**

Isaiah, warning Judah and Israel, *Is.* 1-12.

Warning surrounding nations, *Is.* 13-23.

Of impending judgment, *Is.* 21-39.

Comforting his people, *Is.* 40-44, etc.

Jeremiah, respecting Judah's overthrow on account of sin, *Jer.* 1-25; 27-33; 44.

Ezekiel, concerning

Judah's captivity, *Ezek.* 3-7.

The defiled temple, *Ezek.* 8-11.

Warnings to Judah, *Ezek.* 12-19.

Impending judgments, *Ezek.* 20-23.

Jerusalem's overthrow, *Ezek.* 24.

Judgments on other nations, *Ezek.* 25-32.

Exhortations and promises, *Ezek.* 32-39.

The New Jerusalem, *Ezek.* 40-48.

**His Goodness:**

*Ex.* 34:6; *Ps.* 25:8; 33:5; 52:1; 65:4; 104:24; 145:9; *Jer.* 31:12, 14; *Nah.* 1:7; *Zech.* 9:17; *Matt.* 5:45; 19:17; *Rom.* 2:4.

How manifested, *Ps.* 31:19; 68:10; 86:5; 119:68; *Lam.* 3:25; *Acts* 14:17.

**His Gifts:**

*Num.* 14:8; *Rom.* 8:32; *James* 1:17; 2 *Pet.* 1:3.

Dispensed according to his will, *Eccles.* 2:26; *Dan.* 2:21; *Rom.* 12:6; 1 Cor. 7:7.

**His Spiritual Gifts:**

*Ps.* 21:2; 29:11; 68:35; *Ezek.* 11:19; *Rom.* 11:29.

Are through Christ, *Ps.* 68:18, with Eph. 4:7, 8.

Christ the chief of, *Is.* 42:6; 55:4; *John* 3:16; 4:10; 6:32, 33.

To be prayed for, *Matt.* 7:7, 11; *John* 16:23, 24.

The Holy Ghost, *Luke* 11:13; *Acts* 8:20.

Rest, *Matt.* 11:28; 2 *Thess.* 1:7.

Grace, *Ps.* 84:11; *James* 4:6.

Wisdom, *Prov.* 2:6; *James* 1:5.

Glory, *Ps.* 84:11; *John* 17:22.

Repentance, *Acts* 11:18.

Righteousness, *Rom.* 5:16, 17.

Eternal life, *John* 5:27; *2 Cor.* 6:23.

Faith, *Eph.* 2:8; *Phil.* 1:29.

To be used for mutual profit, *1 Pet.* 4:10.

**His Temporal Gifts:**

Rain and fruitful seasons, *Gen.* 27:28; *Lev.* 26:4, 5; *Is.* 30:23; *Acts* 14:17.

Should make us remember God, *Deut.* 8:18.

All good things, *Ps.* 34:10; 1 *Tim.* 6:17.

All creatures partake of, *Ps.* 136:25; 145:15, 16.

To be used and enjoyed, *Eccles.* 3:13; 5:19, 20; 1 *Tim.* 4:4, 5.

Food and raiment, etc., *Matt.* 6:25-33.

To be prayed for, *Zech. 10:1; Matt. 6:11.*  
 His Joy over His People:  
*1 Chr. 29:17; Ps. 147:11; 149:4; Prov. 11:20; 15:8; Zeph. 3:17; Luke 15:7, 10; Heb. 11:5, 6.*  
 Leads him to do them good, etc., *Num. 14:8; Deut. 28:63; 30:9; 2 Sam. 22:20; Is. 65:19; Jer. 52:41; 1 Pet. 1:4.*

#### His Glory:

Exhibited in his power, *Ex. 15:1, 6; Rom. 6:4; holiness, Ex. 15:11; name, Deut. 28:58; Neh. 9:5; majesty, Job 37:22; Ps. 93:1; 104:1; 145:5, 12; Is. 2:10; works, Ps. 19:1; 111:3.*  
 Described as exalted, *Ps. 8:1; 113:4; eternal, Ps. 104:31; great, Ps. 138:5; rich, Eph. 3:16.*  
 Exhibited to Moses, *Ex. 34:5-7, with Ex. 33:18-23; his Church, Deut. 5:24; Ps. 102:16; Is. 60:1, 2; Rev. 21:11, 23; Stephen, Acts 7:55.*  
 Exhibited in Christ, *John 1:14; 2 Cor. 4:6; Heb. 1:3.*

(See *Num. 14:21; 1 Chr. 16:24; Ps. 57:5; 63:2; 79:9; 90:16; 145:5, 11; Is. 6:3; 42:8; 59:19; Hab. 2:14.*)

#### His Law:

Given to Adam, *Gen. 2:16, 17, with Rom. 5:12-14.*

To Noah, *Gen. 9:6.*  
 To the Israelites, *Ex. 20:2 ff.; Ps. 78:5.*  
 Through Moses, *Ex. 31:18; John 7:19.*  
 Through the ministrations of angels, *Acts 7:53; Gal. 3:9; Heb. 2:2.*

Described as perfect, *Ps. 19:7; Rom. 12:2; pure, Ps. 19:8; exceeding broad, Ps. 119:96; truth, Ps. 119:142; holy, just, and good, Rom. 7:12; spiritual, Rom. 7:14; not grievous, 1 John 5:3.*

Requires perfect obedience, *Deut. 27:26; Gal. 3:10; James 2:10.*

Requires obedience of the heart, *Ps. 51:6; Matt. 22:37.*

Man cannot render perfect obedience to, *1 Kin. 8:46; Eccles. 7:20; Rom. 3:10.*

Man cannot be justified by, *Acts 13:39; Rom. 3:20, 28; Gal. 2:16; 3:11.*

All men have transgressed, *Rom. 3:9, 19.*  
 Gives the knowledge of sin, *Rom. 3:20; 7:7.*

Love is the fulfilling of, *Rom. 13:8, 10; Gal. 5:14; James 2:8.*

Designed to lead to Christ, *Gal. 3:24.*  
 Blessedness of keeping, *Ps. 119:1; Matt. 5:19; 1 John 5:22, 24; Rev. 22:14.*

Christ came to fulfill, *Matt. 5:17 (Is. 42:21).*

Explained by Christ, *Matt. 7:12; 22:37-40.*

The wicked forsake, etc., *2 Chr. 12:1; Ps. 78:10; Is. 5:24; 50:9; Jer. 9:13; Hos. 4:6.*

Saints should observe, etc., *Ex. 13:9; Ps. 119:55, 77, 97, 113; Jer. 31:33; Mal. 4:4; Heb. 8:10.*

Punishment for disobeying, *Neh. 9:26, 27; Is. 65:11-13; Jer. 9:13-16.*

#### His Attributes:

Eternal, *Gen. 21:33; Ex. 3:14; Deut. 32:40; 33:27; Job 10:5; 36:26; Ps. 9:7; 90:2; 92:8; 93:2; 102:12; 104:31; 135:13; 145:13; Eccles. 3:14; Is. 9:6; 40:28; 41:4; 43:13; 48:12; 57:15; 63:16; Jer. 10:10; Lam. 5:19; Dan. 4:3, 34; 6:26; Mic. 5:2; Hab. 1:12; Rom. 1:20; 16:26; Eph. 3:9; 1 Tim. 1:17; 6:16; 2 Pet. 3:8; Rev. 1:8; 4:9; 22:13.*

Immutable, *Num. 23:19; 1 Sam. 15:29; Ps. 33:11; 119:89; Mal. 3:6; Acts 4:28; Eph. 1:4; Hab. 1:12; 6:17; 13:5; James 1:17.*

Invisible, *Ex. 33:20; Job 23:8; John 1:18; 4:24; 5:37; Rom. 1:20; Col. 1:15; 1 Tim. 1:17; 6:16; Heb. 11:27; 1 John 4:12.*

Incomprehensible, *Job 5:9; 9:10; 11:7; 26:14; 36:26; 37:5; Ps. 36:6; 40:5; 106:2; 139:6; Eccles. 3:11; 1 Tim. 1:7; 15:5; Is. 40:12; 45:15; Mic. 4:12; 5:11; 6:16.*

Unsearchable, *Job 11:7; 26:14; 37:15; Ps. 145:13; Eccles. 8:17; Rom. 11:33.*

Omniscient, *Job 26:6; 34:21; Ps. 139; Prov. 15:3; Is. 44:7; Ezek. 11:5; Matt. 12:25; John 2:24; Rom. 1:20.*

Omnipresent, *Job 23:9; 26; 28; Acts 17:27.*  
 Holiness, *Gen. 35:2; Ex. 3:5; 28:36; 34:5 ff.; 39:30; Lev. 11:44; 21:8; Josh. 5:15; 1 Sam. 2:2; 1 Chr. 16:10; Ps. 22:3; 30:4; 60:6; Is. 6:3; 43:15; 49:7; 57:15; Jer. 23:9; Luke 1:49; Acts 3:14; Rom. 7:12; 1 John 2:20; Rev. 4:8; 19:1.*

Justice, *Gen. 2:16; 3:8 ff.; 4:9; 6:7; 9:4 ff.; 18:17; Ex. 32:33; Lev. 4:7; 20:14; 24:21; Num. 11:1; 12; 16; 17; 20; 25; 26:64; 27:12; 35; Deut. 1:31 ff.; 4:24; 5; 6; 9:4; 10:17; 25:15 ff.; 28:15; 31:16; 32:35, 41; Josh. 7:11; Judg. 1:7; 2:14; 9:56; 1 Sam. 2:30; 3:11; 6:19; 15:17; 2 Sam. 6:7; 12:1; 22; 24:11; 1 Kin. 8:20; 2 Chr. 6:17; 19:7; Neh. 9:33; Ezra 8:22; Job. 4:17; 8; 10:3; 11:11; 12:6; 13:15; 14:15; 34:10; 35:13; 37:13; 40:8; Prov. 11:21; 15:8; 28:9; 30:5; Eccles. 5:8; 8:12; 9:2; Is. 45:21; Jer. 5:3; 9:24; 28:20; 32:19; 50:7; 51:9; Lam. 1:18; Ezek. 7:27; 16:35; 18:10; 33:17; Dan. 4:37; 9:14; Hos. 4: 5; Nah. 1:3; Hab. 1:13; Zeph. 3:5; Mal. 2:17; 4:1; Matt. 10:15; 20:13; 23:14; Luke 12:47; 13:27; John 7:18; Acts 10:34; 17:31; Rom. 2:2; Gal. 6:7; Eph. 6:8; Col. 3:25; James 1:13; 1 John 1:9; Rev. 15:3; 16:7.*

Knowledge, wisdom, and power, *Gen. 1:3; 6-9; 41:16; Ex. 4:1, 11; 7:10; 12:29; 14; 15; 33:18 ff.; 34:5; 35:30 ff.; 36; Num. 11:23; 12; 22:9; 23:4 ff.; 24:16; Deut. 3; 4:32; 5:24; 6:22; 7; 10; 26; 28:58; 29:29; 32:4; Jos. 3; 6; 7:10; 13:9; 24; Judg. 2; 1 Sam. 2; 4; 5; 12:18; 14:6; 16:7; 17:37; 46; 18:10; 23; 2 Sam. 7:22; 1 Kin. 8:27; 22:22; 1 Chr. 16:24; 17:4; 22:18; 28:9; 29:11; 2 Chr. 6:18; 14:11; 20:6; Neh. 9:5; Job 4:9; 5:9; 9; 10:4; 11; 12; 19:6; 21:17; 42:23; 26:6; 33; 34:22; 35-41; Prov. 8:19; 5:21; 8:22; 15:3; 16:9; 19:21; 21:30; Eccles. 3:11; 7:13; Is. 2:10; 6:3; 12:5; 14:24; 28:29; 29:16; 30:18; 33:13; 40:29; 41:20; 42:8; 43:13; 44:26; 45:1; 46:1; 46:5; 47:4; 48:3; 52:10; 55:11; 59:1; 60:1; 62:1; Jer. 5:14; 5:22; 10:6; 14:22; 23:3; 32:17; Lam. 3:37; Ezek. 8:12; 11:5; 22:14; Dan. 2:20; 3:17; Hab. 2:4; 4:34; 6:26; Joel 2:11; Amos 5:12; 8:7; Hab. 2:14; Mal. 3:16; Matt. 5:48; 6:30; 9:38; 10:29; 12:25; 19:26; 22:29; Mark 5:13; 12:15; Luke 1:49; 12:5; 18:27; John 1:14; 2:24; 5:26; 6:64; 11:25; 16:19; 18:4; 19:28; 20:17; Acts 1:24; 2:17; 7:55; 15:18; Rom. 1:20; 4:17; 8:29; 11:34; 15:19; 16:27; 1 Cor. 2:9; 2 Cor. 4:6; 12:9; 13:4; Gal. 2:8; Eph. 1:19; 3:7; 6:10; Phil. 1:6; 3:21; Col. 3:4; 1 Tim. 1:12, 17; Heb. 1:3; 2:10; 4:12; James 4:6; 1 Pet. 1:2, 20; 1 John 1:5; 3:20; Jude 24; Rev. 1:8; 4:11; 5:13; 11:17; 19:6; 21:3.*

Faithfulness and truth, *Num. 23:19; Deut. 7:8; Josh. 21:45; 2 Sam. 7:28; 1 Kin. 8:56; Ps. 19:9; 89:34; 106:8; 111:7; 117; 119:89, 160; 146:6; Is. 25:1; 31:2; 46:11; 65:16; Jer. 1:28; Lam. 2:17; Ezek. 12:25; Matt. 24:35; John 7:28; Rom. 3:4; 1 Cor. 1:9; 15:58; 2 Cor. 1:18; 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13; Tit. 1:2; Heb. 6:18; 10:23; 11:11; 13:6; 2 Pet. 3:9; Rev. 1:5; 3:7; 15:3; 16:7.*

Goodness, mercy, and love, *Gen. 1:28; 4:4; 8; 9; 15:4; 16:7; 17; 18:16; 19:12; 21:2; 22:15; 24:12; 26:24; 28:10 ff.; 29:31; 32:9, 24; 39:2; 46; Ex. 1:20; 2:23; 3:7; 6; 16; 17; 20:6; 22:27; 23:20; 29:45; 32:14; 33:12; 34:6; Lev. 4:35; 26:3; 40; Num. 14:18; 21:7; Deut. 4:29; 7:7; 8; 10:15; 18:15; 20:4; 23:5; 28:1; 30; 32:7, 43; 33; Job. 20; Judg. 2:16; 6:36; 10:15; 15; 15:18; 1 Sam. 2:9; 7; 25:32; 2 Sam. 12:13; 1 Kin. 8:56; 2 Chr. 16:9; 30:9; Ezra 8:18; Neh. 2:18; 9:17; Job 5:17; 7:17; 11:6; 33:14; 36:11; 37:23; Ps. 34:8; 36:5; 69:16; Prov. 8:30; 11:20; 13:10; 28:13; Eccles. 2:26; 8:12; Is. 25:4; 27:3; 30:18; 38:17; 40:29; 43:1; 48:9; 17; 49:15; 54:7; 55:3; 63:7; Jer. 3:12; 9:24; 16:14; 17:7; 31:3, 12; 32:39; 33:11; 46:28; Lam. 5:22, 31; Ezek. 20:17; 33:11;*

Dan. 9:9; Hos. 2:19; 11:4; 13:14; 14:3; Joel 2:13; Mic. 7:18; Nah. 1:7; Hab. 3:18; Zeph. 3:17; Mal. 3:6, 16; 4; Matt. 5:45; 19:17; 23:37; Luke 1:50, 78; 5:21; 6:35; 12:6; John 1:4, 9; 3:16; 4:10, 14; 15:9; 16:7; 17; Acts 14:17; Rom. 2:4; 4:5; 5:5; 8:32; 9:22; 11; 2 Cor. 1:3; 12:9; 13:11; Gal. 1:4; Eph. 2:4, 19; 4:6; 1 Tim. 2:4; 6:17; 2 Tim. 1:8; Tit. 3:4; Heb. 12:6; James 1:5; 17; 5:11; 1 Pet. 1:3; 3:20; 2 Pet. 3:9, 15; 1 John 1; Jude 21; Rev. 2:7.

Jealousy, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; 29:20; 32:16; Josh. 24:19; Ps. 78:58; 79:5; Ezek. 16:23; Hos. 1:2; Joel 2:18; Zeph. 1:18; Zech. 1:14; 1 Cor. 10:22; Rev. 2:4.

His Characters:  
The Supreme Governor, Gen. 6-9; 11:8; 12; 14:20; 18:14; 22:25; 23; 26; Ex. 9:16; Deut. 7:7; 1 Sam. 2:6; 9:15; 13:14; 15:17; 16; 2 Sam. 7:8; 22:1; Ps. 10:16; 22:28; 24; 33; 74:12; 75; Is. 6:5; 40:13; 43-45; 64:8; Jer. 3:9; 10:10; 13; 19; Dan. 4; 5; Zech. 14:9; Luke 10:21; Rom. 9; Eph. 1; 1 Tim. 1:17; 6:15; James 4:12.

Judge of All, Gen. 18:25; Deut. 32:36; Judg. 11:27; Ps. 7:11; 9:7; 50; 58:11; 68:5; 75:7; 94:2; Eccles. 3:17; 11:9; 12:14; Is. 2:4; 3:13; Jer. 11:20; Acts 10:42; Rom. 2:16; 2 Tim. 4:8; Heb. 12:23; Jude 6; Rev. 11:18; 18:8; 19:11.

Searcher of Hearts, 1 Chr. 28:9; Ps. 7:9; 44:21; 139:23; Prov. 17:3; 24:12; Jer. 17:10; Acts 1:24; Rom. 8:27; Rev. 2:23.

Refuge and Sanctuary, Deut. 33:27; 2 Sam. 22:3; Ps. 9:9; 46:1; 57:1; 59:16; 62; 71:7; 91; 94:22; 142:5; Is. 8:14; Ezek. 11:16; Heb. 6:18.

The Saviour, Ps. 106:21; Is. 43:3, 11; 45:15; 49:26; 60:16; 63:8; Jer. 14:8; Hos. 13:4; Luke 1:47.

His Names:  
Jehovah, Ex. 6:3; Ps. 83:18; Is. 12:2; 26:4. 1 Am. Ex. 3:14.

Living God, Deut. 5:26; Josh. 3:10.  
God of Heaven, Ezra 5:11; Neh. 1:4; 2:4.  
God of Hosts, Ps. 80:7, 14, 19.

Holy One, Job 6:10; Ps. 16:10; Is. 10:17; Hos. 11:9; Hab. 1:12.

Holy One of Israel, 2 Kin. 19:22; Ps. 71:22; Is. 1:4; Jer. 51:5; Ezek. 39:7.

Lord of Hosts, 1 Sam. 1:11; Is. 1:24.  
Lord of Lords, Deut. 10:17; 1 Tim. 6:15; Rev. 17:14.

Mighty God, Ps. 50:1; Is. 9:6; 10:21; Jer. 32:18.

Most High, Num. 24:16; Deut. 32:8; 2 Sam. 22:14; Ps. 7:17.

Most High God, Gen. 14:18; Ps. 57:2; Dan. 3:26.  
Father of Lights, James 1:17.

Lord of Sabaoth, Rom. 9:29; James 5:4.  
King of Kings, 1 Tim. 6:15; Rev. 17:14.

The Father, Matt. 11:25; 28:19; Mark 14:36; Luke 10:21; 22:42; John 1:14; Acts 1:4; 2:33; Rom. 6:4; 8:15; 1 Cor. 8:6; 15:24; 2 Cor. 1:3; 6:18; Gal. 1:1, 3, 4; Eph. 1:17; Col. 1:19; 2:2; 1 Thess. 1:1; James 1:27; 3:9; 2 Pet. 1:17; 1 John 1:2; Jude 1.

The Son, Matt. 11:27; Luke 1:32; John 1:18; Acts 8:37; 9:20; Rom. 1:4; 2 Cor. 1:19; Gal. 2:21; Eph. 4:13; Heb. 4:14; 1 John 2:22; Rev. 2:18. See Christ, No. 900.

Holy Ghost:  
As a Spirit:

"The Holy Ghost," John 4:24; 2 Cor. 3:17.  
Eternal, Heb. 9:14.

Omnipresent, Ps. 139:7.  
Omniscient, 1 Cor. 2:10.

Omnipotent, Luke 1:35; Rom. 15:19.  
Author of the new birth, John 3:5, 6; 1 John 5:4.

The source of wisdom, Is. 11:2; John 14:26; 16:13; 1 Cor. 12:8.

The source of miraculous power, Matt. 12:28; Luke 11:20; Acts 19:11; Rom. 15:19.

Inspiring Scripture, 2 Tim. 3:16; 2 Pet. 1:21.

Appointing ministers, Acts 13:2, 4; 20:28.  
Directing where to preach the Gospel, Acts 16:6, 7.

Dwelling in saints, John 14:17; 1 Cor. 6:19.  
Sanctifying the Church, Rom. 15:16 (Ezek. 37:28).

The witness, Heb. 10:15; 1 John 5:8.  
Convincing of sin, or righteousness, and of judgment, John 16:8-11.

Personality of:  
He strives with sinners, Gen. 6:3.

He creates and gives life, Job 33:4.  
He commissions his servants, etc., Is. 48:16; Acts 8:29; 10:19, 20; 1 Cor. 2:13.

He teaches, etc., John 14:26; 15:26; 16:8, 13, 14; 1 Cor. 12:13.

Helps our infirmities, Rom. 8:26.  
Searches all things, Rom. 11:33, 34; 1 Cor. 2:10, 11.

Works according to his own will, 1 Cor. 12:11.

He spoke in, and by, the prophets, Acts 1:16; 1 Pet. 1:11, 12; 2 Pet. 1:21.

(See Acts 7:51; 9:31; Rom. 15:16.)  
The Comforter:

Given by Christ, Luke 4:18; John 14:26; 15:26; 16:7.

Edifies the Church, Acts 9:31.  
Imparts the love of God, Rom. 5:5.

Communicates joy, Rom. 14:17; Gal. 5:22; 1 Thess. 1:6.

Imparts hope, Rom. 15:13; Gal. 5:5.  
The Teacher:

As the Spirit of wisdom, Is. 11:2; 40:13, 14.  
Given to saints, Neh. 9:20; 1 Cor. 2:12, 13; Eph. 1:16, 17.

(See Ezek. 36:27; Mark 13:11; Luke 2:26; 12:12; John 16:13, 14; Acts 5:28; 1 Cor. 12:8.)

Emblems of:  
Water, John 3:5; 7:38; Eph. 5:26; Heb. 10:22; Rev. 22:17 (Is. 55:1).

Fire, Ex. 13:21; Ps. 78:14; Is. 4:4; Mal. 3:2, 3; Matt. 3:11; Heb. 12:29.

Wind, 1 Kin. 19:11; John 3:8; Acts 2:2.  
Oil, Is. 61:1, 3; Heb. 1:9; 1 John 2:20, 27.

Rain and dew, Ps. 68:9; 72:6; Hos. 6:3; 12:12; 14:5.

A dove, Matt. 3:16.  
A voice, Is. 6:8; 30:21; John 16:13; Heb. 3:7.

Seal, 2 Cor. 1:22; Eph. 1:13, 14; 4:30; Rev. 7:2.

Cloven Tongues, Acts 2:3, 6-11.  
The Gift of the Holy Ghost, Ps. 68:18; Is. 32:15; 59:21; Ezek. 39:29; Hag. 2:5; Luke 11:13; John 3:34; 20:22; Acts 2:38; 5:32; 10:44, 45; 15:8; 2 Cor. 5:5; Gal. 3:14; 1 John 5:24; 4:13.

Gen. 5:22; 6:9, walked with G.  
Gen. 16:13, thou G. seest me.

Gen. 32:28, power with G.  
Gen. 48:21, G. shall be with you.

Num. 23:19, G. is not a man, that he should lie.  
Deut. 32:27, the eternal G. is thy refuge.

1 Sam. 17:46, may know there is a G. in Israel.

2 Sam. 16:16, save the king.  
2 Sam. 22:32; Ps. 18:31, who is G. save the Lord?

1 Kin. 18:21, if the Lord be G., follow him.  
1 Kin. 18:39, the Lord, he is the G.

2 Kin. 19:15, thou art G., even thou.  
Job 22:13; Ps. 73:11, how doth G. know?

Ps. 14:1; 53:1, fool said, there is no G.  
Ps. 22:1; Matt. 27:46, my G., my G., why hast thou forsaken me?

Ps. 86:10; Is. 37:16, thou art G. alone.

*Eccles.* 5:2, G. is in heaven.  
*Is.* 44:8, is there a G. beside me?  
*Is.* 45:22, I am G., there is none else.  
*Jer.* 31:33; 32:38, I will be their G.  
*Hos.* 11:9, I am G., and not man.  
*Jonah* 1:6, arise, call upon thy G.  
*Mic.* 6:8, walk humbly with thy G.  
*Matt.* 1:23, G. with us.  
*Matt.* 6:24; *Luke* 16:13, ye cannot serve G. and mammon.  
*Matt.* 19:17; *Mark* 10:18; *Luke* 18:19, there is none good but one, that is G.  
*Matt.* 22:32, G. is not G. of the dead.  
*Mark* 12:32, there is one G., and none other.  
*John* 1:1, the Word was G.  
*John* 3:2, do miracles, except G. be with him.  
*John* 4:24, G. is a Spirit.  
*John* 17:3, life eternal, to know thee, the only true G.  
*Acts* 10:34, G. is no respecter of persons.  
*Rom.* 8:31, if G. be for us, who against us?  
*1 Cor.* 8:6, but one G., the Father.  
*1 Cor.* 15:28, that G. may be all in all.  
*2 Cor.* 13:11, G. of love and peace shall be with you.  
*2 Thess.* 2:4, above all that is called G.  
*1 Tim.* 3:16, G. was manifest in the flesh.  
*Heb.* 3:4, he that built all things is G.  
*Heb.* 8:10, I will be to them a G.  
*Heb.* 11:16, not ashamed to be called their G.  
*1 John* 1:5, G. is light.  
*1 John* 4:8, 16, G. is love.  
*Rev.* 21:4, G. shall wipe away all tears.

1434. GOLD [Heb. Zahab; χρυσον; aurum],  
*1 Kin.* 9:28. There are six different names for gold besides various qualifying terms, prefixed to zahab, used in the Bible. These names refer to the characteristics or various attributes of gold and testify to the high position of esteem which it occupied. As a medium of exchange, by weight, it was used in the time of Abraham, but does not appear to have been actually coined till the time of Ezra. There is no indication of its having been obtained in Palestine, but some may have come from Egypt or even Midian. The Jews were mainly dependent, however, on supplies from Arabia (Sheha), Africa, and Ophir on the west coast of India. Possibly some may have come too through Tarshish (Tartessus) in Spain.  
*Gen.* 2:11; *Job* 22:24; *Ps.* 19:10; 21:3; *Zech.* 4:2.  
 Mentioned figuratively, *Rev.* 3:18; 21:18.  
*Ex.* 20:23, neither shall ye make unto you gods of g.  
*Deut.* 8:18, when thy g. is multiplied.  
*1 Kin.* 20:3, silver and g. is mine.  
*Job* 28:1, a vein for silver, a place for g.  
*Job* 31:24, if I made g. my hope.  
*Ps.* 19:10, more to be desired than g.  
*Prov.* 16:16, better to get wisdom than g.  
*Prov.* 25:11, like apples of g.  
*Is.* 60:17, for brass I will bring g.  
*Lam.* 4:1, how is g. become dim?  
*Hag.* 2:8, the silver is mine, and the g. is mine.  
*Zech.* 13:9, I will try them as g. is tried.  
*Matt.* 23:16, swear by g. of the temple.  
*Acts* 3:6, silver and g. have I none.  
*1 Cor.* 3:12, build on this foundation, g.  
*2 Tim.* 2:20, vessels of g. and silver.  
*Heb.* 9:4, ark overlaid with g.  
*James* 2:2, man with a g. ring.  
*James* 6:3, your g. is cankered.  
*1 Pet.* 1:7, trial of your faith more precious than of g.  
*Rev.* 3:18, to buy of me g. tried.  
*Rev.* 21:18, city was pure g.

1435. GOLD BOOK OF. See *No.* 761C5.  
 1436. GOLDEN.  
 A. ALTAR. See *No.* 314P2a.

B. BOWL. See *No.* 763B.  
 C. CALF. See *No.* 1H.  
 D. CANDLESTICK, *Ex.* 25:31; *Rev.* 1:12, 20; 2:1.  
 1437. GOLDSMITH. See *No.* 551K.  
 1438. GÖL'GO-THA. "The place of a skull," the place of Christ's crucifixion. It is a significant word in Templar Masonry. (See *Matt.* 27:33; *Mark* 15:22; *Luke* 23:33; *John* 19:17.)  
 1439. GÖ'MER [complete?], wife of Hosea, *Hos.* 1:3.  
 1440. GOOD [noun], *Gen.* 27:46, what g. shall my life do me?  
*Gen.* 32:12, I will surely do thee g.  
*Gen.* 50:20, God meant it unto g.  
*Neh.* 5:19; 13:31, think upon me for g.  
*Job* 2:10, shall we receive g.?  
*Job* 22:21, thereby g. shall come to thee.  
*Ps.* 4:6, who will show us any g.?  
*Ps.* 14:1; 53:1; *Rom.* 3:12, none doeth g.  
*Ps.* 34:12, loveth days that he may see g.  
*Ps.* 86:17, show me a token for g.  
*Prov.* 3:27, withhold not g. from them.  
*Prov.* 11:17, doeth g. to his own soul.  
*Eccles.* 7:20, that doeth g., and sinneth not.  
*Eccles.* 9:18, one sinner destroyeth much g.  
*Acts* 10:38, who went about doing g.  
*Acts* 14:17, he did g. and gave us rain.  
*Rom.* 8:28, all things work together for g.  
*Rom.* 13:4, minister of God for g.  
*1 John* 3:17, this world's g.  
 (adj.) *Gen.* 1:4, 12, 31, God saw it was g.  
*Gen.* 2:18, not g. that man should be alone.  
*Gen.* 26:29, we have done nothing but g.  
*Deut.* 2:4; *Josh.* 23:11, take g. heed.  
*1 Sam.* 2:24, it is no g. report I hear.  
*1 Sam.* 12:23, I will teach you the g. way.  
*1 Sam.* 25:15, men were very g. to us.  
*1 Kin.* 8:56, no word of g. promise failed.  
*2 Kin.* 20:19; *Is.* 39:8, g. is word of the Lord.  
*Ezra* 8:18, g. hand of our God upon us.  
*Neh.* 9:20, thy g. spirit to instruct.  
*Ps.* 25:8, g. and upright is the Lord.  
*Ps.* 34:8, taste and see that the Lord is g.  
*Ps.* 37:23, steps of g. man ordered by Lord.  
*Ps.* 45:1, my heart is inditing a g. matter.  
*Ps.* 112:5, a g. man showeth favour.  
*Ps.* 145:9, the Lord is g. to all.  
*Prov.* 12:25, a g. word maketh the heart glad.  
*Prov.* 15:23, word in season, how g. is it?  
*Prov.* 22:1, a g. name rather to be chosen than riches.  
*Eccles.* 9:2, one event to the g. and clean.  
*Is.* 55:2, eat ye that which is g.  
*Jer.* 6:16, the g. way, and walk therein.  
*Jer.* 29:10, I will perform my g. work.  
*Lam.* 3:27, it is g. that a man bear yoke.  
*Zech.* 1:13, Lord answereth with g. words.  
*Matt.* 7:11; *Luke* 11:13, how to give g. gifts.  
*Matt.* 9:22; *Luke* 8:48, be of g. comfort.  
*Matt.* 19:17; *Luke* 18:19, none g., save one.  
*Matt.* 25:21, well done, thou g. servant.  
*Matt.* 26:24, been g. for that man.  
*Mark* 9:50; *Luke* 14:34, salt is g., but.  
*Luke* 2:14, peace on earth, g.-will to men.  
*Luke* 6:38, g. measure pressed down.  
*Luke* 10:42, Mary hath chosen that g. part.  
*Luke* 12:32, your Father's g. pleasure to give.  
*Luke* 23:50, Joseph was a g. man, and a just.  
*John* 1:46, can any g. thing come out of Nazareth?  
*John* 2:10, kept g. wine until now.  
*John* 10:11, I am the g. shepherd.  
*John* 10:33, for a g. work we stone thee not.  
*Rom.* 7:12, the commandment holy, just, and g.  
*Rom.* 12:2, that g. and perfect will of God.  
*1 Cor.* 15:33, evil communications corrupt g. manners.  
*2 Cor.* 9:8, abound to every g. work.

Gal. 6:6, communicate in all g. things.  
 Col. 1:10, fruitful in every g. work.  
 1 Thess. 5:21, hold fast that which is g.  
 1 Tim. 1:8, the law is g.  
 1 Tim. 4:4, every creature of God is g.  
 Tit. 2:14, zealous of g. works.  
 Heb. 16:5, tasted the g. word of God.  
 James 1:17, every g. gift.

1441. GOOD AND EVIL. See No. 2268B6a.  
 1442. GOOD REPORT, TONGUE OF. See No. 3093.  
 1443. GOSPEL.  
 A. OF CHRIST, CHARACTERIZED. *Matt.* 4:23; 24:14; *Mark* 1:14; *Luke* 2:10; 20:21; *Acts* 13:26; 14:3; 20:21; *Rom.* 1:2, 9, 16; 2:16; 10:8; 16:25; 1 Cor. 1:18; 2:13; 15:1; 1 Cor. 4:4; 5:19; 6:7; *Eph.* 1:13; 3:2; 6:18; *Phil.* 2:16; *Col.* 1:5; 3:16; 1 Thess. 1:5; 2:8; 3:2; 1 Tim. 1:11; 6:3; *Heb.* 4:2; 1 Pet. 1:12, 25; 4:17.  
 B. PREACHED TO ABRAHAM. *Gal.* 3:8.  
 C. PREACHED TO THE POOR and others, *Matt.* 11:5; *Mark* 1:14 f.; 13:10; 16:15; *Luke* 4:18; 22:47; *Acts* 13:46; 14; 1 Cor. 1:17; 9:16; *Gal.* 2:2; *Rev.* 14:6.  
 D. ITS EFFECTS. *Mark* 1:14 f.; 8:35; *Luke* 2:10, 14; 19:8; *Acts* 4:32; *Rom.* 1:16; 12; 13; 15:29; 16:26; 2 Cor. 8; 9; *Gal.* 1:16; 2:14; *Eph.* 4:6; *Phil.* 1:5, 17, 27; *Col.* 1:23; 3; 4; 1 Thess. 1; 2; *Tit.* 2; 3; *James* 1; 1 and 2 Pct.; 1 John 3; *Jude* 3.  
 E. FROM WHOM HID, 1 Cor. 1:23; 2:8; 2 Cor. 4:3.  
 F. REJECTED BY THE JEWS, *Acts* 13:46; 28:25; *Rom.* 9; 10; 11; 1 Thess. 2:16.  
 G. A COR. 1:15, repent, and believe the g.  
 Mark 8:35, lose life for my sake and g.  
 Mark 13:10, the g. must be published.  
 Acts 20:24, the g. of the grace of God.  
 Rom. 1:16, I am not ashamed of g. of Christ.  
 Rom. 15:29, the blessing of the g. of Christ.  
 2 Cor. 4:3, if our g. be hid.  
 Gal. 1:7, pervert g. of Christ.  
 Gal. 2:7, the g. of uncircumcision, g. of circumcision.  
 Eph. 6:15, preparation of the g. of peace.  
 Col. 1:23, be not moved from the hope of the g.  
 1 Tim. 1:11, g. of the blessed God.  
 2 Tim. 1:10, immortality to light through g.  
 Rev. 14:6, having everlasting g. to preach.

1444. GOSPELS, APOCRYPHAL. See No. 448C2.  
 1445. GOSPELS, THE FOUR.  
 A. THE NAME Gospel (lit. "God's story") was given to the accounts of the "good tidings" of the salvation of the world through the coming of Jesus Christ as Saviour (*Is.* 52:7; *Matt.* 1:21-23; 4:23). From the Greek word given to our Lord's mission, "euangelion," those who reported or preached the "good message" were called "euangelistai" or "evangelists" (*Eph.* 4:11; 2 Tim. 4:5; *Acts* 21:8).

While there are various accounts given of the life and mission of Jesus, the Western Church has accepted four as historical, viz.: those attributed to Matthew, Mark, Luke, and John.

Matthew writes for Jews, his theme being "the kingdom of heaven" (in Mark and Luke, "the kingdom of God") as opposed to the earthly kingdom which the Jews were then expecting. Mark's Gospel has a Roman aspect; his theme is Christ's practical service as the servant of God for man. His very name is Roman. The Gospel of Luke, whose name is Greek, has a Greek aspect; his theme is Christ "the Son of Man" in his sympathizing humanity and as Saviour of sinners (7:36; 15:18). John writes for the spiritual of every race; his theme is the Son of God manifested as our Light and Life. His Gospel is the complement of the three Synoptists (i.e., the first three Gospels). Christ

appears as (1) the Son of David in Matthew; (2) the servant of God in Mark; (3) the Son of Man in Luke; (4) the Son of God in John.

B. DATE. The first three Gospels were composed during the latter part of the first century and probably between the years A. D. 63 and 85. John is rather later, perhaps between A. D. 90 and 110. (See articles on separate Gospels.) By the end of the second century they were accepted as authentic.

C. ORIGIN. Without being too dogmatic we may say that the Gospels as we know them arose as follows: (1) In Paul's time there were collections of sayings ("logia") which were repeated concerning the earthly life of Jesus. One collection, known as Q (German *quelle*, "source"), is important for us. (2) Mark, working upon a diary of Peter or upon some of his sermons preached at Rome, wrote his version of the Gospel. Under the influence of Paul as he was, he is considered by many to be unfair to the Twelve. (3) Matthew and Luke, with Mark and Q before them, wrote their versions, picking out what would be of interest to their readers or what suited them best. Luke used Mark as a framework to bear a mass of material. Matthew, it is believed, had more right to expand Q since these "logia" were his own notes. (4) A disciple of an eye-witness (probably of John) used the Gospels as his sources and gave us the Fourth Gospel.

1446. GRAIN. See No. 985B.  
 Of mustard seed, *Matt.* 13:31; 17:20; *Mark* 4:31; *Luke* 13:19; 17:6.  
*Amos* 9:9; 1 Cor. 15:37.  
 1446.5. GRAMMAR. See No. 2241B4b.  
 1447. GRAND OFFERINGS. See No. 1566D2.  
 1448. GRANITE, BIBLE A BLOCK OF. See No. 728O2.  
 1449. GRASP OF HAND. See No. 1463C.  
 1450. GRAVE.  
 A. 1. The grave, Masonically, teaches the doctrine of death and resurrection. The grave is the gate through which we pass to the better world.  
 2. *Hos.* 13:14. "I will ransom them from the power of the grave. I will redeem them from death, O death, I will be thy plagues; O grave, I will be thy destruction."  
 1 Cor. 15:55. "O death, where is thy sting? O grave, where is thy victory?"  
 Law of grave, *Num.* 19:16.  
 Triumphed over, *Hos.* 13:14; *John* 5:28; 1 Cor. 15:55; *Rev.* 20:13.  
 (noun) *Gen.* 37:35, will go down to g. to my son.  
*Gen.* 42:38; 44:31, with sorrow to the g.  
*Ex.* 14:11, no g. in Egypt.  
*Job* 5:26, come to g. in full age.  
*Job* 7:9, goeth down to the g. shall come up no more.  
*Job* 14:13, hide me in the g.  
*Job* 17:1, the g. are ready for me.  
*Job* 33:22, his soul draweth near to the g.  
*Ps.* 6:5, in g. who shall give thanks?  
*Ps.* 30:3, brought my soul from the g.  
*Ps.* 49:15; *Hos.* 13:14, the power of the g.  
*Eccles.* 9:10, no wisdom in the g.  
*Is.* 38:18, the g. cannot praise thee.  
*Is.* 53:9, he made his g. with the wicked.  
*Matt.* 27:52, the g. were opened.  
*Luke* 11:44, as g. which appear not.  
*John* 5:28, all in the g. shall hear his voice.

B. SEPULCHERS among the Jews were outside cities, at least fifty yards from the city walls (*Luke* 7:12; *John* 11:30-38). Kings (1 Kin. 2:10; 16:6, 28) and prophets (1 Sam. 25:1; 28:3) only might be buried within the walls. Graves were usually pits or grottos (*Gen.* 23:17; 35:8; 1 Sam. 31:13; *John* 19:41). Some were natural, others dug for the purpose, and

still others hewn in rocks (2 Chr. 16:14; Matt. 27:60; John 11:38).

Vaults were hereditary private burying places for monarchs and the nobility (2 Kin. 9:28; 2 Chr. 32:33; 35:24) and those able to purchase them (Gen. 23:20; Judg. 8:32).

It was considered a disgrace for the aristocracy to be buried with the common people (Jer. 26:23).

**C. GRAVE OF AARON.** See No. 1K.

**D. PRAYER AT GRAVE.** See *When the Strength and Wisdom of Man Fail*, No. 2929D, E.

**E. GRAVE-CLOTHES,** John 11:44.

1451. GREAT.

A. Gen. 12:2; 18:18; 46:3, make a g. nation.

Gen. 48:19, he also shall be g.

Deut. 10:17; 2 Chr. 2:5, the Lord your God is a g. God.

Deut. 29:24, the heat of this g. anger.

2 Sam. 22:36; Ps. 18:35, thy gentleness hath made me g.

2 Kin. 5:13, bid thee do some g. thing.

2 Chr. 2:5, the house is g., for g. is our God.

Job 32:9, g. men are not always wise.

Job 36:18, a g. ransom.

Ps. 14:5; 53:5, there were they in g. fear.

Ps. 31:19, how g. is thy goodness!

Ps. 92:6, how g. are thy works!

Ps. 139:17, how g. is the sum of them!

Is. 53:12, divide him a portion with the g.

Jer. 32:19, g. in counsel.

Matt. 5:12; Luke 6:23, g. is your reward.

Matt. 20:26; whosoever will be g. among you.

Matt. 22:38, the first and g. commandment.

Luke 10:2, the harvest is g.

Luke 16:26, a g. gulf is fixed.

Acts 8:9, giving out that he was some g. one.

Acts 19:28, 34, g. is Diana of Ephesians.

1 Tim. 3:16, g. is mystery of godliness.

Heb. 2:3, so g. salvation.

Heb. 12:1, so g. a cloud of witnesses.

James 3:5, how g. a matter a little fire kindleth!

**B. GREAT ARCHITECT.** See No. 2268C2.

**C. GREAT KING, CITY OF THE.** See No. 919B.

**D. GREAT LIGHT OF MASONRY.** See No. 728A.

1452. GREATER.

A. Gen. 4:13, punishment g. than I can bear.

Ex. 18:11, Lord is g. than all gods.

Deut. 1:28, people g. and taller than we.

Job 33:12, that God is g. than man.

Hag. 2:9, glory of latter house g. than former.

Matt. 11:11; Luke 7:28, not risen a g. than John.

Matt. 12:6, one g. than the temple.

Matt. 12:42; Luke 11:31, a g. than Solomon is here.

John 1:50, thou shalt see g. things.

John 4:12; 8:53, art thou g. than our father?

John 5:20; 14:12, g. works than these.

John 10:29; 14:28, my Father is g. than all.

John 13:16; 15:20, servant not g. than lord.

John 15:13, g. love hath no man than this.

John 19:11, he that delivereth me hath g. sin.

Heb. 6:13, he could swear by no g.

Heb. 9:11, g. and more perfect tabernacle.

Heb. 11:26, the reproach of Christ g. riches.

1 John 3:20, God is g. than our heart.

1 John 4:4, g. is he in you than he in the world.

1 John 5:9, witness of God is g.

3 John 4, no g. joy than to hear that.

**B. GREATER LIGHTS.** See No. 1910.

1453. GREATEST. Jer. 31:34; Heb. 8:11, all know me from least to the g.

Matt. 13:32, it is the g. among herba.

Matt. 18:1, who is g. in kingdom of heaven?

Mark 9:34; Luke 9:46, who should be g.

1 Cor. 13:13, the g. of these is charity.

1454. GREATLY. Gen. 3:16, I will g. multiply thy sorrow.

Ex. 19:18, whole mount quaked g.

1 Sam. 12:18, the people g. feared the Lord.

2 Sam. 24:10; 1 Chr. 21:8, I have sinned, g.

1 Chr. 16:25; Ps. 48:1; 96:4; 145:3, the Lord is g. to be praised.

Ps. 21:1, in thy salvation g. rejoice.

Ps. 28:7, my heart g. rejoiceth.

Ps. 47:9, God is g. exalted.

Ps. 89:7, God is g. to be feared in the assembly of saints.

Dan. 9:23; 10:11, thou art g. beloved.

Mark 5:38, wept and wailed g.

Mark 12:27, ye do g. err.

1455. GREATNESS. Ex. 15:7, g. of thine excellency.

Deut. 32:3, ascribe ye g. unto our God.

1 Chr. 29:11, thine is the g. power, and glory.

Ps. 79:11, according to g. of thy power.

Ps. 145:3, his g. is unsearchable.

Prov. 5:23, in g. of folly go astray.

Is. 40:26, by g. of his might.

Is. 63:1, travelling in g. of strength.

Dan. 4:22, thy g. reacheth unto heaven.

Eph. 1:19, the exceeding g. of his power.

1456. GRECIAN MYSTERIES. See No. 2785F3.

1457. GREEK DRAMA. See No. 1626D2.

1458. GREEN.

A. **GREEN** is a symbol of immortality. It is the color of live vegetation. In Masonry it is a symbol of resurrection. It teaches the candidate that if he is dead to vice he will become alive in virtue. It also symbolizes the unchangeableness of truth and teaches that though truth be placed on the scaffold it will survive and sway the future.

**B. AMONG THE ANCIENTS** the fact that the divine and true are unchanging and immortal was symbolized by the color green.

**C. THE SPRIG OF ACACIA** was an evergreen and therefore, to Masons, a symbol of immortality.

**D. Ps. 23:2.** "He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul."

(See Gen. 1:30; Lev. 2:14; Job 8:16; Jer. 11:16; Hos. 14:8; Mark 6:39; Rev. 8:7.)

1459. GREENISH, Lev. 13:49; 14:37.

1460. GREENNESS, Job 8:12.

1461. GRET, 1 Sam. 25:5; Rom. 16:3, 5, 6, 8, 11; 1 Thess. 5:26; 3 John 14.

1462. GREETING. A salutation which used to head Masonic documents under the form "Thrice Greeting." It sometimes is used in the form "S. S. S." from the Latin "Salutern."

Greetings in the markets, Matt. 23:7; Luke 11:43; 20:46.

Send g. Acts 15:23; 23:26.

2 Tim. 4:21; James 1:1.

1463. GRIP.

**A. THE DICTIONARY** defines "grip" as "the act of grasping firmly, or the state of being so grasped." A special definition given is "a particular mode of grasping hands as practiced by members of a secret society for mutual recognition."

**B. THE PROPER ENGLISH WORD** used to be "gripe." Webster alone in his day gave "grip" and he marked it "obsolete, vulgar."

**C. HOWEVER,** "grip" became the technical word of Masonry, and from Masonry it passed into the language of the people to denote a grasp of the hand, and present-day dictionaries so define it.

**D. FOR BIBLICAL ILLUSTRATIONS** of clasping hands: in token of a contract, see *Erd*

10:19; *Prov.* 6:1; 17:18; *Lam.* 5:6; *Ezek.* 17:18; of friendship, *2 Kin.* 10:15; *Job* 17:3.

1464. **GROUND.**

A. *Gen.* 2:5, not a man to till g.

*Ex.* 3:5; *Acts* 7:33, holy g.

*Job* 5:6, nor trouble spring out of g.

*Ps.* 107:33, turneth springs into dry g.

*Is.* 35:7, parched g, shall become a pool.

*Jer.* 4:3; *Hos.* 10:12, break your fallow g.

*Zech.* 8:12, g, shall give her increase.

*Matt.* 13:8; *Luke* 8:8, fell into good g.

*Mark* 4:26, cast seed into g.

*Luke* 13:7, why cumbereth it the g.?

*Luke* 14:18, I have bought a piece of g.

*Luke* 19:44, lay thee, even with the g.

*John* 8:6, he wrote on the g.

*John* 12:24, a corn of wheat fall into g.

B. **GROUND, CLAY.** See *No.* 925B.

C. **GROUND, HOLY.** See *No.* 1566.

D. **GROUND FLOOR.** See *No.* 2108D.

1465. **GROUNDING.** *Is.* 30:32, where g. staff shall pass.

*Eph.* 3:17, being rooted and g. in love.

*Col.* 1:23, in the faith, g. and settled.

1466. **GUARD.** Ordinarily the "guard" was a body of men whose duties required them to protect the person of the king. Some were runners before his chariot (*2 Sam.* 15:1; *1 Kin.* 1:5); carrying dispatches (*2 Chr.* 30:6). They had a special room in the king's palace for their use, in which their weapons and equipment were always kept ready for use (*1 Kin.* 14:28; *2 Chr.* 12:11). In other passages watchmen are referred to (*Neh.* 4:22; *Ezek.* 38:7). (See also *Gen.* 37:36; 39:1; 40:3, 4; 41:10, 12; *2 Sam.* 23:23; *2 Kin.* 11:11; *Dan.* 2:14; *Acts* 26:16.)

1467. **GUARD, CAPTAIN OF THE.** See *No.* 844.

1468. **GUARD, DUE.** See *No.* 1122.

1469. "H," THE ASPIRATE. See *No.* 2748N.

1470. **HĀ-BĀK'KUK.**

A. A **SIGNIFICANT WORD** in one of the Masonic degrees. The word means "a favorite." It was the name of the eighth of the minor prophets. Nothing is known about him except the few mentions of him in the Book bearing his name (*Hab.* 1:1; 3:1).

B. **HABAKKUK, BOOK OF.**

1. Author. Nothing is known about the prophet outside the book itself. He belonged to the kingdom of Judah, and may have been either a priest or a member of the Levitical Choir (cf. the use of musical terms in 3:1, 3, 13-19).

2. Date. While Duhm's view that the book refers to the invasion of Alexander the Great (fourth century) can be substantiated, it is best to assert with most critics that our author was a contemporary of Jeremiah (c. 600 B.C.). The book was written some time during the reigns of Josiah (639-608) and Jehoiakim (608-597).

3. Contents. Ch. 1:1, Title. Ch. 1:2-4, Prevalent injustice. Ch. 1:5-11, Agent of retribution (Chaldeans), sent by God. Ch. 1:12-17, Knowledge of such agent's work causes him to doubt God's part in it. Ch. 2:1-4, Religious solution, faithfulness, gained on the watch-tower. Ch. 2:5-20, A series of woes amplifying 2:4a. Ch. 3, A psalm on Jehovah's coming, amplifying 2:4b. 1471. **HĀ'GAR** [emigrant, fugitive]. See *Nos.* 198, 295B.

Mother of Ishmael, *Gen.* 16.

Fleeing from Sarah, is comforted by an angel, *Gen.* 16:10, 11.

Dismissed with her son, *Gen.* 21:14; allegory of, *Gal.* 4:24.

1472. **HĀG'GA-Ī** [feast of Jehovah].

A. **JEWISH TRADITION** places Haggai's birth in Babylon during the Captivity and states that he was a young man when, in company

with Jeshua and Zerubbabel, he went to Jerusalem to aid in rebuilding the Temple. See *Nos.* 531A1, C, 2437. (See *Ezra* 5:1; 6:14; *Hag.* 1:1, 2, 3, 12, 13; 2:1, 13, 14, 20.)

B. **HAGGAI, BOOK OF.**

1. Author. The prophet Haggai was a contemporary of Zerubbabel, "the governor of Judah," with whom he returned to Jerusalem. Together with Zechariah the prophet (cf. *Ezra* 4:24; 5:1-2) he came forward in the second year of Darius (520 B.C.) to urge the people to undertake again the building of the Temple, already commenced in the second year of Cyrus (535 B.C.), but abandoned owing to the opposition met with (cf. *Ezra* 4 and 5). The exhortations of the two prophets were not without effect, and that work was completed at the expiration of four years (cf. *Ezra* 6:14, 15).

2. Contents. The book consists of four addresses delivered between September and December, 520 B.C., and their results: (1) Ch. 1:1-11, Drought a penalty for neglect to build Temple; Ch. 1:12-15, Effect was to cause people to begin building on twenty-fourth day of sixth month of second year of Darius (Sept. 24). (2) Ch. 2:1-9, Jehovah will make new Temple grander than the old, despite scanty resources at their disposal. (3) Ch. 2:10-19, Loyal devotion will ensure success and blessing. (4) Ch. 2:20-23, Zerubbabel is promised a unique place in the Messianic kingdom. The Messianic prophecy is referred to in *Hcb.* 12:26-28. In 2:7, "desire of all nations" is not a title of the Messiah, however, but implies that "the desirable things" of all the world shall beautify the second Temple.

1473. **HAIL, plague of.** *Ex.* 9:23; *Josh.* 10:11; *Ps.* 18:12; 78:47; *Is.* 28:2; *Ezek.* 13:11; *Hag.* 2:17; *Rev.* 8:7; 11:19; 16:21.

To salute, *Matt.* 26:49; 27:29; *Mark* 15:18; *Luke* 1:28; *John* 19:3.

*Job* 38:22, hast thou seen the treasures of the h.?

*Ps.* 105:32, he gave them h. for rain.

*Ps.* 148:8, fire and h., snow and vapours.

*Is.* 28:17, the h. shall sweep away the refuge of lies.

*Ezek.* 38:22, great h., fire and brimstone.

1474. **HĀL-LE-LU'JAH.** Meaning "Praise Jehovah," an expression of applause in some Masonic degrees. (See *Ps.* 104-106; 111-113; 115-117; 135; 146-150; *Rev.* 19:1-6.)

1475. **HAM.** See *Nos.* 531A1, 1696A.

1476. **HAMAN.** See *No.* 121, 196.

1477. **HAMMER.** *Judg.* 4:21; *1 Kin.* 6:7; *Ps.* 73:6; *Is.* 44:12; *Jer.* 10:4; 23:29; 50:23. See *Nos.* 2376C, 2874C.

1478. **HAND.**

A. **AN IMPORTANT SYMBOL** in Freemasonry since it is an important seat of "feeling," one of the five senses.

B. **AMONG THE EGYPTIANS** the hand was the symbol of the builder.

C. **THE HAND** also has symbolic meanings in the Bible:

1. The hand of God, *Num.* 11:23; *Deut.* 33:2-3; *2 Chr.* 30:12; *1 Sam.* 5:6; *2 Sam.* 24:14; *1 Chr.* 21:13; *Ezra* 7:9; 8:18; *Neh.* 2:8.

2. Washing hands denoting innocence, *Deut.* 21:6; *Ps.* 26:6; *Matt.* 27:24.

3. Lifted in prayer, *Ex.* 17:11; *Ps.* 28:2; 63:4; 141:2; 143:6; *1 Tim.* 2:8.

4. For chastisement, *Deut.* 2:15; *Ruth* 1:13; *Job* 2:10; 19:21; *1 Pet.* 5:6.

5. Laying on of, *Num.* 8:10; 27:18; *Acts* 6:6; 13:3; *1 Tim.* 4:14; *2 Tim.* 1:6.

6. *Gen.* 3:22, put forth his h. and take of the tree.

*Gen.* 16:12, his h. against every man.

*Gen.* 24:2; 47:29, put thy h. under my thigh.



Er. 14:8; Num. 33:3, Israel went out with an high h.  
 Ex. 21:24; Deut. 19:21, h. for h.  
 Ex. 33:22, cover with my h. while I pass.  
 Num. 11:23, is Lord's h. waxed short?  
 Num. 22:29, would there were a sword in mine h.  
 Deut. 8:17, my h. hath gotten this wealth.  
 Deut. 33:3, all his saints are in thy h.  
 Judg. 7:2, saying, my own h. hath saved me.  
 1 Sam. 5:6, h. of Lord heavy on them.  
 1 Sam. 12:3, of whose h. have I received any bribe?  
 1 Sam. 26:18, what evil is in mine h.?  
 1 Sam. 28:21, I have put my life in my h.  
 2 Sam. 24:14; 1 Chr. 21:13, let us fall into h. of Lord.  
 1 Kin. 18:44, cloud like a man's h.  
 Ezra 7:9; 8:18; Neh. 2:8, good h. of God.  
 Neh. 2:18, strengthened their h. for work.  
 Job 12:10, in whose h. is soul of every living thing.  
 Job 17:9, hath clean h. shall be stronger.  
 Job 40:14, that thine own h. can save.  
 Ps. 16:11, at right h. pleasures for evermore.  
 Ps. 24:4, clean h. and pure heart.  
 Ps. 31:5, into thy h. I commit my spirit.  
 Ps. 32:4, day and night thy h. heavy.  
 Ps. 80:17, thy h. on man of thy right h.  
 Ps. 90:17, establish thou the work of our h.  
 Ps. 119:73, thy h. made and fashioned me.  
 Ps. 137:5, let my right h. forget her cunning.  
 Ps. 139:10, there shall thy h. lead me.  
 Prov. 3:16, in left h. riches and honour.  
 Prov. 10:4, h. of diligent maketh rich.  
 Prov. 11:21; 16:5, though h. join in h.  
 Prov. 12:24, h. of diligent shall bear rule.  
 Prov. 19:24; 26:15, slothful man hideth his h.  
 Prov. 22:26, be not of them that strike h.  
 Eccles. 2:24, this was from h. of God.  
 Eccles. 9:10, whatsoever thy h. findeth to do.  
 Eccles. 11:6, in evening withhold not thine h.  
 Is. 1:12, who hath required this at your h.?  
 Is. 5:25; 9:12; 10:4; 14:27, his h. is stretched out still.  
 Is. 40:12, measured waters in hollow of h.  
 Is. 53:10, pleasure of Lord shall prosper in his h.  
 Is. 56:2, keepeth his h. from doing evil.  
 Jer. 18:6, as clay in the potter's h.  
 Ezek. 7:17; 21:7, all h. shall be feeble.  
 Dan. 4:35, none can stay his h.  
 Joel 2:1, day of Lord is night at h.  
 Mic. 7:3, do evil with both h. earnestly.  
 Matt. 3:2; 4:17; 10:7, kingdom of heaven at h.  
 Matt. 3:12; Luke 3:17, whose fan is in his h.  
 Matt. 18:8; Mark 9:43, if thy h. offend.  
 Matt. 26:18, my time is at h.  
 Mark 14:41, Son of man is betrayed unto h. of sinners.  
 Mark 16:19, sat on right h. of God.  
 Luke 9:44, delivered into h. of men.  
 Luke 22:21, h. that betrayeth is with me.  
 John 10:29, to pluck out of my Father's h.  
 John 20:27, reach hither thy h.  
 1 Cor. 12:15, because I am not the h.  
 2 Cor. 5:1, house not made with h.  
 Phil. 4:5, the Lord is at h.  
 Col. 2:11, circumcision without h.  
 1 Thess. 4:11, work with your own h.  
 2 Thess. 2:2, the day of Christ is at h.  
 1 Tim. 2:8, lifting up holy h.  
 Heb. 9:24, not entered places made with h.  
 Heb. 10:31, fall into h. of living God.  
 James 4:8, cleanse your h.  
 1 Pet. 4:7, end of all things is at h.  
 1 John 1:1, our h. have handled of Word of life.

D. HAND TO BACK. See No. 1315.

E. HANDS, CLASPED. See No. 923.

F. HANDS, CLEAN. See No. 927B.  
 1479. HAND=BASKET. See No. 690.  
 1480. HANDBREADTH, Ex. 25:25; 37:12;  
 2 Chr. 4:5; Ps. 39:5.  
 1481. HANDFUL. Gen. 41:47, earth brought forth by h.

Er. 9:8, h. of ashes.  
 Ruth 2:16, let fall also some of the h.  
 1 Kin. 17:12, h. of meal in a barrel.  
 Ps. 72:16, be an h. of corn.  
 Eccles. 4:6, better is an h. with quietness.  
 Jer. 9:22, as the h. after the harvestman.

1482. HANDS, RIGHT AND LEFT.

A. THE LEFT HAND was a symbol of equity and justice. In a procession in honor of the Egyptian goddess Isis we are told that one of the priests bore the symbol of equity, a left hand fashioned with the palm extended, which seems to be more adapted to administering equity than the right, from its natural inertness and its being endowed with no craft and no subtlety. (See Lev. 14:15; Judg. 7:20; Eccles. 10:2; Song of Sol. 2:6; Matt. 6:3.)

B. THE LEFT HAND symbolizes the passive and the right the active things. See No. 1873.

C. IN DETERMINING DIRECTIONS the observer faced the east (not the north as with us). Therefore, in the Bible the right hand is south, the left hand north.

D. THE RIGHT HAND was used to confirm an oath. (Gen. 34:2, 3; 47:29). See No. 1305.

E. THE RIGHT HAND was given in token of brotherly love and friendship. Such joining of hands, however, would not protect the wicked (Prov. 11:21; 16:5).

F. IN GENERAL, the hand is a symbol of power, the right hand of power skillfully directed; clasped hands of co-operation (powers joined).

G. THE SYMBOLISM of the hand is seen in such expressions as "open-handedness," "narrow-fistedness," "high-handedness," "taking one's life in one's hands."

H. SHAKING HANDS shows sympathy, clinches a bargain, seals the marriage covenant. The ceremony is both a pledge and a symbol of union.

1483. HANDICRAFT, Acts 18:3; 19:25, 27; Rev. 18:22. See Craft, No. 1011.

In later Judaism fathers were considered in duty bound to teach their sons a trade. "Craftsman" (2 Kin. 24:14) and "artificer" (1 Chr. 29:5) translate the general term which is derived from a word meaning "to cut." Since this is frequently qualified by the name of the material, we suggest the following division.

(1) Clay-workers. (a) Brickmaking, Ex. 1:14; 5:7. (b) Plastering, Lev. 14:42; Dan. 5:5. These were too simple to be called "crafts." (c) Pottery, Jer. 18:2-6, was the oldest craft.

(2) Leather-workers. (a) Tanning, Acts 9:13. Owing to its unpleasant circumstances tanning was forbidden within the city (cf. Acts 10:32).

(3) Metal-workers or Smiths. (a) Copper-smith, 2 Tim. 4:14; Gen. 4:22; 1 Kin. 7:14. "Brass" in O. T. (except in Deut. 8:9, where the pure metal is meant) probably always stands for "bronze," or copper alloyed with tin. The copper-smith was the chief metal-worker of the earlier period. (b) Ironsmith, 1 Sam. 13:19; 2 Chr. 24:12, later supplanted the copper-smith. (c) Goldsmith, Neh. 3:8, 31, 32; Is. 40:19; 41:7; 46:6, produced beaten work (Ex. 25:18), plating (Ex. 30:3), and wire or thread for embroidery (Ex. 39:3). (d) Silversmith, Acts 19:24.

(4) Stone-workers, 1 Chr. 22:15. (a) Mason, 2 Sam. 5:11; 1 Chr. 14:1, was the general term for stone-squarer (1 Kin. 5:18) or dresser of stones. The Phoenicians were clever masons.

(b) Builder, *Ps. 118:22*, worked from a prepared plan (*1 Chr. 28:11*).

(5) Woodworkers, *1 Chr. 22:15*. (a) Carpenter, *Gen. 6:14*; *Ex. 37*; *Is. 44:13*; *Matt. 13:55*; *Mark 6:3*, was also cabinetmaker, ploughwright, woodcarver, etc.

(6) Miscellaneous Crafts. (a) Apothecaries or Perfumers formed a guild, *Neh. 3:8* (cf. *Ex. 30:25, 35*; *2 Chr. 16:14*; *Eccles. 7:1*; *10:1*). (b) Bakers had a street named from their trade, *Jer. 37:21* (cf. *Hos. 7:4*). (c) Barber, *Num. 6:5, 19*; *Ezek. 5:1*. (d) Butcher, *1 Cor. 10:25*. (e) Dyer, *Ex. 26:14*. (f) Embroiderer, *Ex. 28:39*. (g) Fuller, *Is. 7:3*; *Mal. 3:2*; *Mark 9:3*. (h) Shipbuilder, *1 Kin. 9:26 f.*; *22:48*; *2 Chr. 20:36 f.* (i) Tentmaker, *Acts 18:3*. (j) Weavers were women in olden times, *Ex. 35:25 f.*; *Lev. 19:19*; *Deut. 22:11*; *1 Sam. 17:7*; *2 Kin. 23:7*; *Ezek. 16:16*; *Prov. 31:13, 24*.

The well-known valley of Tyropoeon probably derived its name from the cheese-making that obtained there.

1484. HAN'NAH [grace]. Her vow and prayer, *1 Sam. 1:11*; answered, *1 Sam. 1:19*.

Song, *1 Sam. 2*.

1485. HARBOR. See No. 394C.

1486. HA'ROD [fear, terror]. The well of Harod was a fountain by which Gideon and his army encamped before the rout of the Midianites (*Judg. 7:1*). It was in Manasseh, west of the Jordan, in the plain of Jezreel at Gilboa.

1487. HA'ROD-ITE. An inhabitant of Harod, *2 Sam. 23:25*.

1488. HA'RUM. See No. 215.

1489. HARVEST, FEAST OF. See No. 1291B3.

1490. HAT, CROWN. See No. 1025A.

1491. HEAL.

A. THIS IS A TECHNICAL TERM in Masonry meaning to legalize an irregular initiation. "Heal" and "legalize" are similar in meaning, but "heal" is more restricted in its application.

B. THE BIBLICAL USE of heal corresponds to the general meaning "cure," but it is also used figuratively as "waters were healed" (*2 Kin. 2:22*), "I will heal their backsliding" (*Hos. 14:4*), "Heal the broken hearted" (*Luke 4:18*).

*Ex. 15:26*, I am the Lord that h. thee.

*Deut. 32:39*, I wound and I h.

*2 Kin. 2:22*, waters were h.

*Ps. 6:2*, O Lord, h. me.

*Ps. 41:4*, h. my soul, for I have sinned.

*Ps. 103:3*, who h. all thy diseases.

*Ps. 107:20*, sent his word, and h. them.

*Is. 6:10*, lest they convert, and be h.

*Is. 53:5*, with his stripes we are h.

*Jer. 6:14*; *8:11*, they have h. the hurt slightly.

*Jer. 17:14*, h. me, and I shall be h.

*Lam. 2:13*, who can h. thee?

*Hos. 6:1*, he hath torn, and he will h. us.

*Hos. 14:4*, I will h. their backsliding.

*Matt. 8:7*, I will come and h. him.

*Matt. 10:8*; *Luke 9:2*; *10:9*, h. the sick.

*Matt. 12:10*; *Luke 14:3*, is it lawful to h. on Sabbath?

*Matt. 13:15*; *John 12:40*; *Acts 28:27*, be converted, and I should h. them.

*Mark 3:2*; *Luke 6:7*, whether he would h. on Sabbath day.

*Luke 4:18*, to h. the broken hearted.

*Luke 5:17*, power of the Lord present to h.

*John 4:47*, come and h. his son.

*John 6:13*, he that was h. wist not who it was.

*Acts 4:30*, stretched forth thine hand to h.

*Acts 14:9*, that he had faith to be h.

*Heb. 12:13*, let it rather be h.

*James 5:16*, pray that ye may be h.

*1 Pet. 2:24*, by whose stripes ye were h.

1492. HEAR. *Deut. 4:10*, I will make them h. my words.

*Deut. 31:12*, h. and fear the Lord.

*1 Sam. 2:23*, I h. your evil dealings.

*1 Sam. 15:14*, lowing of oxen which I h.

*1 Kin. 8:42*, they shall h. of thy great name.

*1 Kin. 18:26*, saying, O Baal, h. us.

*2 Kin. 7:6*, h. a noise of chariots.

*2 Kin. 18:28*; *Is. 36:13*, h. words of the great king.

*1 Chr. 14:15*, when thou h. a sound of going.

*Neh. 8:2*, all that could h. with understanding.

*Job 5:27*, h. it, and know thou it.

*Job 34:2*, h. my words, ye wise men.

*Job 42:4*, h. I beseech thee.

*Ps. 4:1*; *39:12*; *54:2*; *84:8*; *102:1*; *143:1*, h. my prayer.

*Ps. 20:1*, Lord, h. thee in day of trouble.

*Ps. 27:7*, h., O Lord, when I cry.

*Ps. 51:8*, make me h. joy and gladness.

*Ps. 59:7*, who, say they, doth h.?

*Ps. 66:16*, come and h., all ye that fear God.

*Ps. 85:8*, I will h. what God the Lord will speak.

*Ps. 102:20*, h. groaning of the prisoner.

*Ps. 143:8*, to thy lovingkindness.

*Prov. 8:33*, h. instruction and be wise.

*Prov. 22:17*, h. the words of the wise.

*Eccles. 5:1*, more ready to h. than give.

*Eccles. 7:5*, better to h. rebuke of wise.

*Eccles. 12:13*, h. conclusion of the whole matter.

*Is. 1:2*, h. O heavens, and give ear.

*Is. 6:9*; *Mark 4:12*, h., but understand not.

*Is. 33:13*, h., ye that are afar off.

*Is. 34:1*, let the earth h.

*Is. 42:18*, h. ye deaf.

*Is. 55:3*; *John 5:25*, h., and your soul shall live.

*Ezek. 3:27*, he that h., let him h.

*Dan. 9:17*, h. prayer of thy servant.

*Matt. 11:5*; *Mark 7:37*; *Luke 7:22*, the deaf h.

*Matt. 13:17*; *Luke 10:24*, h. those things which ye h.

*Matt. 17:5*; *Mark 9:7*, my beloved Son, h. him.

*Mark 4:24*; *Luke 8:18*, take heed what ye h.

*Luke 5:1*, pressed on him to h. word.

*Luke 6:17*, came to h. him and be healed.

*Luke 9:9*, who is this of whom I h.?

*Luke 10:16*, he that h. you h. me.

*Luke 16:2*, how is it I h. this of thee?

*Luke 19:48*, people very attentive to h.

*John 5:25*, deed shall h. voice of Son of God.

*John 5:30*, as I h., I judge.

*John 6:60*, an hard saying, who can h. it?

*John 8:47*, he that is of God, h. God's words.

*John 9:31*, God h. not sinners.

*John 12:47*, if any man h. my words.

*John 14:24*, the word ye h. is not mine.

*Acts 2:8*, how h. we every man in our own tongue.

*Acts 13:44*, whole city together to h. word.

*Acts 4:24*, to tell or h. some new thing.

*Rom. 10:14*, how shall they h. without a preacher?

*1 Cor. 11:13*, I h. there be divisions.

*2 Thess. 3:11*, we h. that some walk disorderly.

*1 Tim. 4:16*, save thyself, and them that h. thee.

*James 1:19*, swift to h.

*1 John 5:15*, we know that he h. us.

*3 John 4*, than to h. that children walk in truth.

*Rev. 3:20*, if any man h. my voice.

*Rev. 9:20*, neither see, nor h., nor walk.

1493. HEARD. *Gen. 3:8*, they h. voice of the LORD.

*Gen. 16:11*, Lord h. thy affliction.

*Gen. 21:26*, neither yet h. I of it.

*Ex. 2:24*, God h. their groaning.

*Ex. 3:7*, I have h. their cry.

Num. 11:1; 12:2, the Lord h. it.  
 Deut. 4:12, only ye h. a voice.  
 1 Kin. 6:7, nor any tool of iron h.  
 2 Kin. 19:25; Is. 37:26, hast thou not h. long ago?  
 Ezra 5:13; Neh. 12:43, noise was h. afar off.  
 Job 15:8, hast thou h. the secret of God?  
 Job 19:7, cry out of wrong, but I am not h.  
 Job 29:11, when the ear h. me, it blessed me.  
 Ps. 6:9, Lord hath h. my supplication.  
 Ps. 10:17, hast h. the desire of the humble.  
 Ps. 34:4, I sought the Lord, and he h.  
 Ps. 38:13, I as a deaf man h. not.  
 Ps. 61:5, thou hast h. my vows.  
 Ps. 97:8, Zion h. and was glad.  
 Ps. 116:1, I love the Lord, because he hath h.  
 Song of Sol. 2:12, voice of turtle is h.  
 Is. 40:21, have ye not h.?  
 Is. 52:15, that had not h., shall they consider.  
 Is. 60:18, violence no more be h. in land.  
 Is. 64:4, not h. what he hath prepared.  
 Is. 65:19, weeping no more be h.  
 Is. 66:8, who hath h. such a thing?  
 Jer. 7:13, rising early, but ye h. not.  
 Jer. 51:46, rumour shall be h. in land.  
 Ezek. 26:13, harps shall no more be h.  
 Dan. 12:8, I h., but understood not.  
 Jonah 2:2, I cried unto Lord, and he h.  
 Mal. 3:16, the Lord hearkened, and h. it.  
 Matt. 6:7, be h. for much speaking.  
 Matt. 26:65; Mark 14:64, ye have h. the blasphemy.  
 Luke 12:3, shall be h. in the light.  
 John 4:42, we have h. him ourselves.  
 John 8:6, as though he h. not.  
 John 11:41, I thank thee thou hast h. me.  
 John 18:21, ask them which h. me.  
 Acts 2:37, when they h. this, they were pricked.  
 Acts 4:4, many which h. believed.  
 Acts 4:20, cannot but speak things we have h.  
 Acts 22:15, witness of what thou hast seen and h.  
 Rom. 10:14, of whom they have not h.  
 1 Cor. 2:9, eye hath not seen, nor ear h.  
 2 Cor. 12:4, h. unspeakable words.  
 Eph. 4:21, if so be ye have h. him.  
 Heb. 2:3, confirmed by them that h.  
 Heb. 4:2, not mixed with faith in them that h.  
 Heb. 5:7, was h. in that he feared.  
 James 5:11, ye have h. of patience of Job.  
 1 John 1:1, that which we have h. and seen.  
 Rev. 3:3, remember how thou hast h.  
 Rev. 10:4; 14:2; 18:4, h. a voice from heaven.  
 1494. HEARER. Rom. 2:13, not the h. of law are just.  
 Eph. 4:29, minister grace unto the h.  
 2 Tim. 2:14, to subverting of the h.  
 James 1:22, be ye doers of the Word, not h.  
 1495. HEARING. One of the five senses and an important symbol in Freemasonry. By hearing we hear the Word—that is, symbolically we bear the voice of duty. (See Deut. 4:10; Ps. 51:8; 85:8; 143:8; Is. 1:2; 34:1; Amos 3:1, 13.)  
 Deut. 31:11, read this law in their h.  
 2 Kin. 4:31, was neither voice nor h.  
 Job 4:5, by the h. of the ear.  
 Prov. 20:12, the h. ear, the Lord hath made.  
 Eccles. 1:8, nor ear filled with h.  
 Is. 33:15, stoppeth ears from h. blood.  
 Amos 8:11, a famine of h. the words of the Lord.  
 Matt. 13:13, h., they bear not.  
 Mark 6:2, many h. were astonished.  
 Luke 2:46, h. them and asking questions.  
 Acts 9:7, h. a voice, but seeing no man.  
 Rom. 10:17, faith cometh by h.  
 1 Cor. 12:17, where were the h.?  
 Gal. 3:2, or by the h. of faith?  
 Heb. 6:11, seeing ye are dull of h.

1496. HEARKEN. Deut. 18:15, a prophet, to him ye shall h.  
 Deut. 23:13; 1 Kin. 11:38, if thou h. to commandments.  
 Josh. 1:17, so will we h. unto thee.  
 1 Sam. 15:22, to h. better than the fat of rams.  
 Ps. 103:20, angels h. to voice of his word.  
 Is. 55:2, h. diligently unto me.  
 Dan. 9:19, O Lord, h. and do.  
 Mic. 1:2, h., O earth, and all therein.  
 Mark 7:14, h. to me, every one of you.  
 Acts 7:2, men, brethren, and fathers, h.  
 1497. HEART. See *Sword Pointing to a Naked Heart*, No. 2955. The heart is an important symbol both in Masonry and in the Bible. The thought that a Mason must first be prepared in his heart is in the oldest Masonic lectures. (See Ps. 51:10; 1 Sam. 16:7.)  
 The Bible often speaks of the heart as though it were a person: Gen. 6:5, "the thoughts of his heart." Gen. 8:21, "The LORD said in his heart." Jer. 17:9, "The heart is deceitful above all things, and desperately wicked." Matt. 12:34, "Out of the abundance of the heart the mouth speaketh."  
 A man may have a good or an evil heart, Luke 6:45.  
 A hard and impenitent heart, Rom. 2:5.  
 God searches and tries the heart, 1 Chr. 28:9; 29:17; Ps. 44:21; 139:23; Prov. 21:2; 24:12; Jer. 12:3; 17:10; 20:12; Rev. 2:23.  
 God enlightens the heart, Ps. 27:14; Prov. 16:1; 2 Cor. 4:6; 1 Thess. 3:13; 2 Pet. 1:19.  
 An understanding heart, 1 Kin. 3:9; Jer. 24:7; Job 38:36.  
 God's law written on the heart, Jer. 31:33.  
 Heart of man, Gen. 6:5; 8:21; Eccles. 8:11; 9:3; Jer. 17:9; Matt. 12:34; 15:19; Luke 6:45; Rom. 2:5.  
 Searched and tried by God, 1 Chr. 28:9; 29:17; Ps. 44:21; 139:23; Prov. 21:2; 24:12; Jer. 12:3; 17:10; 20:12; Rev. 2:23.  
 Enlightened, etc., by him, Ps. 27:14; Prov. 16:1; 2 Cor. 4:6; 1 Thess. 3:13; 2 Pet. 1:19.  
 A new, promised, Jer. 24:7; 31:33; 32:39; Ezek. 11:19; 36:26.  
 Gen. 45:26, Jacob's h. fainted.  
 Ez. 23:9, ye know the h. of a stranger.  
 Ez. 35:35, hath he filled with wisdom of h.  
 Deut. 11:13; Josh. 22:5; 1 Sam. 12:20, Serve him with all your h.  
 Deut. 13:3; 30:6; Matt. 22:37; Mark 12:30; Luke 10:27, love the Lord with all your h.  
 Judg. 5:16, great searchings of h.  
 1 Sam. 10:9, God gave him another h.  
 1 Sam. 16:7, the Lord looketh on the h.  
 1 Kin. 3:9, give an understanding h.  
 1 Kin. 8:17; 2 Chr. 6:7, it was in the h. of David.  
 1 Kin. 11:4, not perfect as was h. of David.  
 1 Kin. 14:8, followed me with all his h.  
 1 Chr. 12:33, not of double h.  
 1 Chr. 16:10; Ps. 105:3, let the h. of them rejoice that seek the Lord.  
 1 Chr. 29:17; Jer. 11:20, thou triest the h.  
 2 Chr. 15:12, seek God of fathers with all h.  
 2 Chr. 31:21, he did it with all his h.  
 2 Chr. 32:25, his h. was lifted up.  
 Neh. 2:2, nothing else but sorrow of h.  
 Job 9:4, wise in h. and mighty.  
 Job 29:13, I caused the widow's h. to sing.  
 Job 38:36, given understanding to the h.  
 Ps. 19:8, statutes rejoicing to the h.  
 Ps. 27:3, my h. shall not fear.  
 Ps. 34:18, Lord is nigh them of broken h.  
 Ps. 44:21, he knoweth secrets of the h.  
 Ps. 64:6, the h. is deep.  
 Ps. 73:7, more than h. could wish.  
 Ps. 78:37, their h. was not right.  
 Ps. 97:11, gladness sown for upright in h.

*Ps. 139:23*, search me, and know my h.  
*Prov. 4:23*, keep thy h. with all diligence.  
*Prov. 14:10*, the h. knoweth his own bitterness.

*Prov. 23:7*, as he thinketh in his h.  
*Prov. 31:11*, h. of her husband doth trust.  
*Eccles. 8:5*, a wise man's h. discerneth.  
*Is. 30:29*, ye shall have gladness of h.  
*Is. 35:4*, say to them of fearful h.  
*Is. 57:1*; *Jer. 12:11*, no man layeth it to h.  
*Is. 57:15*, revive h. of contrite.  
*Is. 65:14*, sing for joy of h.  
*Jer. 11:20*, triest reins and h.  
*Jer. 17:9*, h. is deceitful above all things.  
*Jer. 24:7*, give them a h. to know me.  
*Lam. 3:65*, give sorrow of h.  
*Ezek. 11:19*, stony h. out of flesh.  
*Ezek. 18:31*, make you a new h.  
*Ezek. 36:26*, give you a h. of flesh.  
*Ezek. 44:7*; *Acts 7:51*, uncircumcised in h.  
*Joel 2:13*, end your h.  
*Mal. 4:6*, turn h. of fathers to children.  
*Matt. 5:8*, blessed are the pure in h.  
*Matt. 6:21*; *Luke 12:34*, there will your h. be also.  
*Matt. 11:29*, meek and lowly in h.  
*Matt. 12:34*; *Luke 6:45*, out of abundance of the h.  
*Matt. 15:19*; *Mark 7:21*, out of h. proceed evil thoughts.  
*Mark 2:8*, why reason ye in your h.  
*Mark 10:5*; *16:14*, harness of h.  
*Luke 21:14*, settle it in your h.  
*Luke 24:25*, slow of h. to believe.  
*John 14:1*, 27, let not your h. be troubled.  
*Acts 2:46*, with singleness of h.  
*Acts 7:54*, were cut to the h.  
*Acts 11:23*, with purpose of h.  
*Rom. 10:10*, with the h. man believeth.  
*1 Cor. 2:9*, neither entered into h. of man.  
*2 Cor. 3:3*, in fleshy tables of the h.  
*2 Cor. 5:12*, glory in appearance, not in h.  
*Eph. 3:17*, that Christ may dwell in your h. by faith.

*Col. 3:22*, in singleness of h.  
*Heb. 4:12*, discerner of intents of the h.  
*Heb. 10:22*, draw near with true h.  
*James 4:8*, purify your h.  
*1 Pet. 3:4*, the hidden man of the h.  
*1 Pet. 3:15*, sanctify the Lord in your h.  
**1498. HEAVE OFFERING**, *Ex. 29:27*; *Num. 15:19*, 20; *18:8*, 30, 32.

**1499. HEAVEN**. See *No. 265A*. The Hebrews thought of the heavens as concave above the flat earth, supported by a foundation of pillars set at the extreme horizon (*2 Sam. 22:8*; *Prov. 8:27-29*). Seven in number, they were inhabited by varying grades of superhumans, the highest or aravoth being reserved for God. It was to Paradise or the third heaven to which Paul says he had been caught up (*2 Cor. 12:2*).

The firmament, created, *Gen. 1:1*, 8; *Ps. 8*; *19*; *Is. 40:22*; *Rev. 10:6*.

God's dwelling-place, *1 Kin. 8:30*; *Ps. 2:4*; *115:3*; *123:1*; *Is. 6:1*; *66:1*; *Ezek. 1*; *Matt. 6:9*; *Acts 7:49*; *Heb. 8:1*; *Rev. 4*.  
 Its happiness, *Ps. 16:11*; *Is. 49:10*; *Dan. 12:3*; *Matt. 5:12*; *13:43*; *John 12:26*; *14:1*, 2; *Heb. 6:24*; *1 Cor. 2:9*; *13:12*; *1 Pet. 1:4*; *Rev. 7:16*; *14:13*; *21:4*; *22:3*.

Who enter, *Matt. 5:3*; *25:34*; *Heb. 12:23*; *1 Pet. 1:4*; *Rev. 7:9*, 14.

Who excluded from, *Matt. 7:21*; *25:41*; *Luke 13:27*; *Rom. 8:17*; *1 Cor. 6:9*; *Gal. 5:21*; *Rev. 21:8*; *22:15*.

The new, *Rev. 21:1*.  
*Gen. 28:17*, the gate of h.  
*Ex. 20:22*, talked with you from h.  
*Deut. 10:14*; *1 Kin. 8:27*; *Ps. 115:16*, the h. and h. of h.

*Deut. 33:13*, the precious things of h.  
*2 Kin. 7:2*, if the Lord would make windows in h.?

*Job. 15:15*, the h. are not clean in his sight.  
*Job 22:14*, he walketh in the circuit of h.  
*Ps. 8:3*, when I consider thy h.  
*Ps. 73:25*, whom have I in h.?  
*Ps. 89:6*, who in h. can be compared unto the Lord?

*Ps. 103:11*, as the h. is high above the earth.  
*Prov. 8:27*, when he prepared the h., I was there.

*Prov. 25:3*, the h. for height.  
*Eccles. 5:2*, for God is in h.  
*Is. 40:12*, who hath meted out h.?  
*Is. 65:17*; *Rev. 21:1*, new h., and new earth.  
*Is. 66:1*; *Acts 7:49*, h. is my throne.  
*Jer. 7:18*, make cakes to queen of h.  
*Jer. 23:24*, do not I fill h. and earth?  
*Jer. 31:37*, if h. can be measured.  
*Jer. 51:15*, hath stretched out the h.  
*Ezek. 32:7*, I will cover the h.  
*Dan. 4:35*, doeth according to his will in army of h.

*Dan. 7:13*, with clouds of h.  
*Hag. 1:10*, the h. over you is stayed from dew.

*Mal. 3:10*, if I will not open windows of h.  
*Matt. 5:18*, till h. and earth pass.  
*Matt. 5:34*; *James 5:12*, nor swear by h.  
*Matt. 24:30*; *26:64*; *Mark 14:62*, Son of man coming in clouds of h.

*Mark 13:27*, elect to uttermost part of h.  
*Luke 3:21*, the h. was opened.  
*Luke 15:18*, I have sinned against h.  
*John 1:51*, ye shall see h. open.  
*John 6:31*, bread from h.  
*Acts 3:21*, whom the h. must receive.  
*Acts 4:12*, none other name under h.  
*Rom. 1:13*, wrath of God revealed from h.  
*1 Cor. 8:5*, whether in h. or in earth.  
*2 Cor. 5:1*, house eternal in the h.

*Gal. 1:8*, though an angel from h. preach.  
*Eph. 1:10*, gather in one all things in h.  
*Eph. 3:15*, whole family in h. is named.  
*Eph. 6:9*; *Col. 4:1*, your master is in h.  
*Phil. 3:20*, our conversation is in h.  
*Col. 1:16*, by him all things created in h.  
*Heb. 10:34*, have in h. a better substance.  
*Heb. 12:23*, written in h.

*1 John 5:7*, three that bear record in h.  
*Rev. 4:1*, a door opened in h.  
*Rev. 8:1*, silence in h.  
*Rev. 11:19*, temple of God in h.  
*Rev. 12:1*, a great wonder in h.

**HEAVEN, ARCH OF**. See *No. 500*.  
**HEAVEN, COLOR OF**. See *No. 747H*.  
**HEAVEN, CORN OF**. See *No. 1086G2*.  
**HEAVEN, MUSIC IN**. See *No. 2129H8*.  
**HEAVEN, SYMBOL OF**. See *No. 747L*.

**1500. HEAVENLY**. *Matt. 6:26*, your h. Father feedeth them.

*Luke 2:13*, multitude of the h. host.  
*John 3:12*, if I tell you of h. things.  
*Acts 2:6:19*, not disobedient to h. vision.  
*1 Cor. 15:48*, as is the h., such are they.  
*Eph. 1:3*; *2:6*; *3:10*, in h. places.  
*Heb. 3:1*, partakers of the h. calling.  
*Heb. 6:24*, have tasted of the h. gift.  
*Heb. 8:5*, shadow of h. things.  
*Heb. 11:16*, an h. country.

**A. HEAVENLY BLESSINGS**. See *No. 1086B2*.

**B. HEAVENLY FATHER**, *Matt. 6:14* f.; *13:35*; *Luke 11:13*.

**1501. HEAVY ARMED SOLDIERS**. See *No. 535C*.

**1502. HÉBÈR** [association, society]. The Kenite, *Judg. 4:11*, 17. A name Heber, differently spelled, meaning a "passer over" (the Euphrates), is used in *Gen. 10:21*; *11:15*; *Num.*

24:24. It is spelled in A. V. "Eber," but is connected with the word "Hebrew."  
1503. HEBREW CAPTIVE ABEDNEGO. See No. 17.

1504. HÉ'BREW-ESS, *Jer.* 34:9.

1505. HÉ'BREWS [descendants of Heber, or dwellers on the other side (of the Euphrates), or passers over], *Phil.* 3:5.

Abraham and his descendants so called, *Gen.* 14:13; 40:15; 43:32; *Ex.* 2:6; 2 *Cor.* 11:22; *Phil.* 3:5.

1506. HEBREWS. EPISTLE TO THE.

**A. DESTINATION OF THE EPISTLE.** The Epistle cannot have been addressed to Christians in Palestine (Jerusalem or Syria). The principles mentioned in 6:1 f.; 13:4, 12, point to the first steps of Pagan, not Jewish, converts, and 13:12 fears a lapse, not into Judaism but away to idols and pagan faith. Less likely is Alexandria to be accepted as its destination. Most probably the Church of Rome, where the Epistle was first found in free use, is the church addressed. *Heb.* 13:24, "they of Italy salute you" means "Italian residents abroad" (cf. *Matt.* 15:1; *Acts* 21:27; 24:18). The title, which has the authority of very early usage, and the frequent allusions to Judaism, would imply that the letter is addressed to a smaller group of Hebrews within the larger Church at Rome.

**B. DATE AND AUTHORSHIP.** Writer and readers belong to the second generation of Christians (2:3), a considerable time having passed since their conversion (5:12; 10:32; 13:7). They are tempted to abandon membership as though the Church were an effete philosophic school (10:25). After A.D. 70, moreover, Christianity was suspected by the political authorities and hated by the Jews who claimed to be the ancient and sufficient faith and challenged the historic rights and claims of the new Church. Hence the frequent allusions to Judaism which therefore do not necessitate a date before A.D. 70 (the Fall of Jerusalem). Clement of Rome quotes the Epistle, c. A.D. 95. A rough date would be A.D. 85.

As regards authorship, the style and teaching forbid us to claim Paul as writer. Only at the end of the second century was the claim made in order to guard for the Canon such a piece of spiritual genius. Since A.D. 200, a tradition has ascribed the Epistle to Barnabas; Luther linked it with Apollon; modern scholars have ascribed it to Luke, Silvanus, Aquila and Priscilla in turn. All we can say is that the author, an imaginative poet and rhetorician, was an accomplished teacher, of some authority in the Church he addresses, and a friend of Timothy through whom he may have become acquainted with Paul's ideas.

**C. DETAILED ANALYSIS.**

1. Theology. Jesus superior to (a) angels, as Son of God (1:1-2:18); (b) Moses, as over God's house (3:1-4:13); (c) the High Priest, as perfect in His (1) sympathy (4:14-5:20); (2) priesthood and covenant (7-10:18).

2. Exhortation. Need of confidence, steadfastness, faith, constancy, mutual care (10:19-13:17). (Table of duties, 13:1-17).

3. Epistolary conclusion (13:18-25).

1507. HEBRON. See Nos. 2A, B, 233A.

1508. HELMET.

**A. A DEFENSIVE WEAPON** and a defense to the head and neck. Therefore, in Masonry whatever protects the head is "a helmet."

**B. IN THE BIBLE** also the helmet is a symbol of protection  
*Is.* 59:17. "He put on righteousness as a breastplate, and an helmet of salvation upon his head,"

*Eph.* 6:17. "Take the helmet of salvation, and the sword of the spirit, which is the word of God."

*1 Thess.* 5:8. "Putting on the breastplate of faith and love; and for an helmet the hope of salvation."

*1 Sam.* 17:5, 38, h. of brass.

*Jer.* 46:4, stand forth with your h.

1509. HELP.

*A. Gen.* 2:18, an h. meet for him.

*Deut.* 33:29, the shield of thy h.

*Job* 6:13, is not my h. in me?

*Ps.* 20:2, Lord send h. from sanctuary.

*Ps.* 33:20, he is our h. and our shield.

*Ps.* 42:5, the h. of his countenance.

*Ps.* 46:1, God a very present h. in trouble.

*Ps.* 60:11; 103:12, vain is the h. of man.

*Ps.* 68:7, thou hast been my h.

*Ps.* 89:19, laid h. upon one that is mighty.

*Ps.* 94:17, unless the Lord had been my h.

*Ps.* 121:1, the hills, from whence cometh my h.

*Ps.* 124:8, our h. is in the name of the Lord.

*Ps.* 146:3, trust not in man, in whom is no h.

*Is.* 10:3, to whom will ye flee for h.?

*Is.* 30:5, nor be an h. nor profit.

*Hos.* 13:9, in me is thine h.

*Acts* 26:22, having obtained h. of God.

*Acts* 27:17, used h., undergirding the ship.

*Ps.* 22:19; 38:22, haste to h. me.

*Mark* 9:24, h. thou mine unbelief.

*Acts* 21:28, men of Israel h.

*Rom.* 8:26, Spirit also h. our infirmities.

2 *Cor.* 1:11, h. together by prayer.

*Heb.* 4:16, grace to h. in time of need.

**B. HELP, AID AND ASSIST.** See No. 259.

**C. HELP, MUTUAL.** See No. 2134.

1510. HELPER. *Ps.* 10:14, thou art h. of the fatherless.

*Ps.* 72:12, deliver him that hath no h.

*Heb.* 13:6, Lord is my h., I will not fear.

1511. HÉ'NOCH. Same as Enoch, No. 1201.

1512. HÉR'MAS, SHEPHERD OF. See No. 448C5d.

1513. HÉR'MON [rugged]. A mountain on the north-eastern boundary of Palestine, dome-shaped and rugged, a main feature in Palestine scenery as far south as Shechem, *Deut.* 4:48;

*Josh.* 12:5; 13:5; *Ps.* 89:12; 133:3.

1514. HERMON, DEW OF. See Nos. 46, 1036.

1515. HEW. *Ex.* 31:4, h. two tables of stone.

*Jer.* 2:13, h. them out cisterns.

*Matt.* 3:10; *Luke* 3:9, h. down and cast into the fire.

*Mark* 15:46, sepulchre which was h. out.

1516. HEWED, 1 *Kin.* 5:17.

1517. HEWER, *Josh.* 9:21; 1 *Kin.* 5:15; 2 *Kin.* 12:12; 1 *Chr.* 22:15; 2 *Chr.* 2:10, 18; *Jer.* 46:22.

See No. 2014.

1518. HEWN WORK, 2 *Kin.* 22:6; 2 *Chr.* 34:11.

1519. HÉZ-E-KÍ'AH [Jehovah is strength]. See Nos. 314P2f, 637T, U.

King of Judah, 2 *Kin.* 16:20 (2 *Chr.* 28:27).

Abolishes idolatry, 2 *Kin.* 18.

His message to Isaiah, when attacked by the Assyrians, 2 *Kin.* 19:4, 5.

His life lengthened, etc., 2 *Kin.* 20 (*Is.* 38).

Celebrates the passover, 2 *Chr.* 30.

Rebuked for displaying his treasures, 2 *Kin.* 20:16, 17 (*Is.* 39).

His piety and good reign, 2 *Chr.* 29.

His death, 2 *Kin.* 20:21.

Men of, edit sacred writings. See *Proverbs*, No. 2462.

1520. HEZEKIAH, MOTHER OF. See Nos. 26, 44D.

1521. HEZRON, WIFE OF. See No. 27B.

1522. HID. *Gen.* 3:8, Adam and his wife h.

*Ex.* 2:2, she h. Moses three months.  
*Ex.* 3:6, Moses h. his face.  
*2 Kin.* 4:27, the Lord hath h. it from me.  
*Job* 17:4, h. heart from understanding.  
*Ps.* 22:24, neither h. his face from him.  
*Ps.* 35:7, they h. for me their net.  
*Ps.* 119:11, thy word have I h. in my heart.  
*Is.* 53:3, and we h. our faces from him.  
*Matt.* 10:26; *Mark* 4:22, there is nothing h.  
*Matt.* 11:25; *Luke* 10:21, h. from wise.  
*Matt.* 25:18, went and h. his lord's money.  
*Luke* 19:42, now they are h. from thine eyes.  
*Acts* 26:26, none of these things are h.  
*2 Cor.* 4:3, if our Gospel be h.  
*Col.* 1:26, mystery h. from ages.  
*Col.* 3:3, your life is h. with Christ.  
*1 Pet.* 3:4, the h. man of the heart.

1523. **HID TREASURE.** See *No.* 1948W3.  
 Parable of, *Matt.* 13:44. See *No.* 2286.

1524. **HIDE.** *Gen.* 18:17, shall I h. from Abraham?  
*Job* 14:13, h. me in the grave.  
*Job* 40:13, h. in dust together.  
*Ps.* 17:8, h. me under the shadow of thy wings.  
*Ps.* 27:5, h. me in pavilion.  
*Ps.* 31:20, h. them in secret of thy presence.  
*Ps.* 89:46, how long wilt thou h. thyself?  
*Ps.* 139:12, darkness h. not from thee.  
*Ps.* 143:9, I flee unto thee to h. me.  
*Is.* 1:15, I will h. mine eyes from you.  
*Is.* 2:10, and h. thee in the dust.  
*Is.* 26:20, h. thyself for a little moment.  
*Is.* 45:15, thou art a God that h. thyself.  
*Ezek.* 28:3, no secret they can h. from thee.  
*James* 5:20, and h. a multitude of sins.  
*Rev.* 6:16, h. us from the face of him.  
*Lev.* 8:17; 9:11, h. flesh be burnt.

1525. **HIDING.** *Ps.* 119:114, as my h. place and my shield.  
*Is.* 32:2, a man shall be as an h. place.

1526. **HIVEL** [God lives], *1 Kin.* 16:34. See *No.* 51B.

1527. **HIGGAION.** See *No.* 2131C.

1528. **HIGH.** *Gen.* 29:7, lo, it is yet h. day.  
*Job* 11:8, it is as h. as heaven.  
*Job* 22:12, behold stars, how h. they are.  
*Job* 41:34, he beholdeth all h. things.  
*Ps.* 18:27, bring down h. looks.  
*Ps.* 62:9, men of h. degree are a lie.  
*Ps.* 68:18, thou hast ascended on h.  
*Ps.* 103:11, as the heaven is h. above the earth.  
*Ps.* 131:1, in things too h. for me.  
*Ps.* 138:6, though the Lord be h.  
*Ps.* 139:6, it is h. I cannot attain unto it.  
*Eccles.* 12:5, afraid of that which is h.  
*Is.* 6:1, Lord, h. and lifted up.  
*Is.* 32:15, Spirit poured on us from on h.  
*Is.* 57:15, thus saith the h. and lofty One.  
*Luke* 1:78, dayspring from on h.  
*John* 19:31, sabbath was an h. day.  
*Rom.* 12:16, mind not h. things.  
*Rom.* 13:11, it is h. time to awake.  
*2 Cor.* 10:5, casting down every h. thing.  
*Phil.* 3:14, prize of the h. calling of God.  
*Rev.* 21:12, Jerusalem had a wall h.

1529. **HIGH = HANDED.** See *No.* 1482G.

1530. **HIGH HILLS.** See *No.* 1009B.

1531. **HIGH PLACES** forbidden, *Deut.* 12:2; *1 Kin.* 3:2; 18:31; 13:2; 14:23; *Jer.* 3:6. See *No.* 314M.

1532. **HIGH PRIEST.** See *Aaron, Nos.* 1, 2C.  
**A. THE HIGH PRIEST** is the presiding officer of a chapter of Royal Arch Masons, and his title is Most Excellent. He represents Jeshua, the High Priest at the rebuilding of the Temple under Zerubbabel, on their return from the Captivity at Babylon. See *No.* 1723.

**B. 1.** His consecration is by an elaborate ritual

of washing, vesting with robes, anointing with oil, and sacrificial rites. The sacrificial ceremonies lasted seven days (*Ex.* 29; *Lev.* 8). The office passed to the eldest son of each occupant, and Aaron was the first to be consecrated (*Ex.* 28). Inasmuch as he alone was anointed (*Ex.* 8:12), one of the distinctive epithets of the high priest was "the anointed priest" (*Lev.* 4:3, 5, 7, 16; 21:10. cf. *Num.* 35:25).

2. Distinctive vestments marked him out from the ordinary priest, who wore "linen" breeches, coats of checker-work, head-tires, and girdles (cf. *Ex.* 28:42; 29:8 f.; *Lev.* 8:13). In addition the high priest wore (a) the seamless robe of blue, knee-length, with a hole for the head; (b) the turban with the crown engraved "Holy to Jahweh" (*Ex.* 28:36); (c) the ephod of curiously wrought embroidered work, made in two parts (one of which covered the back, the other the breast and upper part of the body) which were joined on the shoulder by two large onyx stones each bearing six names of the tribes of Israel and by a girdle round the waist; (d) the breastplate ("breastplate of judgment," *Ex.* 28:15, 29 f.), worn square in shape and bearing on it twelve precious stones each named after one of the children of Israel and arranged in three columns of four. This was attached to the ephod, cf. *Lev.* 3:7.

3. Special duties were (a) the offering of a daily meal offering (*Lev.* 6:19 f.); (b) the performing of ceremonial sprinklings in regard to the sin offerings of the whole people (*Lev.* 4:13-21); (c) the special ceremony on the Day of Atonement (*Lev.* 16), when he alone, attired only in the priestly linen garb, entered the "Holy of Holies" to sprinkle the blood of the sin-offering on the mercy seat and to burn incense.

4. Qualifications. *2 Chr.* 31:17 gives twenty as the usual age for entering the priesthood, but no one was actually prohibited the office if he had reached puberty. To have a blemish, however, was to suffer an unsurmountable block (*Lev.* 21:17-21).

1533. **HIGH PRIEST, BREASTPLATE OF.** See *No.* 778.

1534. **HIGH PRIEST, HEAD COVERING.** See *No.* 2090.

1535. **HIGH PRIEST, CROWNED.** See *No.* 1025.

1536. **HIGH PRIEST, GIRDLE.** See *No.* 1423B.

1537. **HIGH PRIEST, SPOKE THE NAME.** See *No.* 2017E.

1538. **HIGH PRIEST, INVESTMENT OF.** See *No.* 1212.

1539. **HIGH TWELVE.** The Masonic term for noon when the sun is highest in the heavens. The Bible term for it is "noon," "noontide," "noontide," etc.  
 "Noon," *Gen.* 43:16, 25; *1 Kin.* 18:26, 27; 20:16; *Ps.* 55:17; *Song of Sol.* 1:7; *Is.* 53:10; 59:10; *Jer.* 6:4; *Amos* 8:9; *Zeph.* 2:4; *Acts* 22:6.  
 "Noontide," *Deut.* 28:29; *Job* 5:14; 11:17; *Ps.* 37:6; 91:6; *Is.* 16:3; *Jer.* 15:38.  
 "Noontide," "The cry in the morning and the shouting at noontide."

1540. **HIGHER.** *Ps.* 61:2, lead me to the Rock that is h.  
*Is.* 55:9, heaven h. than the earth.  
*Luke* 14:10, friend, go up h.  
*Rom.* 13:1, be subject to h. powers.  
*Heb.* 7:26, high priest made h. than the heavens.

1541. **HIGHEST.** *Ps.* 18:13, the H. gave his voice.  
*Luke* 1:32, shall be called the Son of the H.  
*Luke* 2:14, glory to God in the h.

1542. **HIGHLY.** *Luke* 1:28, thou art h. favoured.

Rom. 12:3, think of himself more h. than he ought.

Phil. 2:9, God also hath h. exalted him.

1 Thess. 5:13, esteem them very h. in love.

1543. HIGH=MINDED, Rom. 11:20; 1 Tim. 6:17.

1544. HIGHNESS, Job 31:23; Is. 13:3.

1545. HIGHWAY, Is. 35:8, an h. shall be there.

Matt. 22:9; Luke 14:23, go into the h.

1546. HILKIAH. See No. 6371.

1547. HILL. Gen. 49:26, the everlasting h.

Deut. 11:11, a land of h. and valleys.

Ps. 2:6, set my king on holy h.

Ps. 24:3, who shall ascend the h. of the Lord?

Ps. 43:3, bring me to thy holy h.

Ps. 50:10, cattle on a thousand h. are mine.

Ps. 95:4, strength of the h. is his.

Ps. 98:8, let the h. be joyful together.

Ps. 121:1, I will lift up mine eyes to the h.

Prov. 8:25, before the h. was I brought forth.

Is. 2:2, shall be exalted above h.

Is. 40:12, weighed the h. in balance.

Hos. 10:8; Luke 23:30, to the h., Fall on us.

Matt. 5:14, city set on an h.

Luke 3:5, every h. he brought low.

Acts 17:22, Paul stood in Mars' h.

1548. HILL COUNTRY, Josh. 13:6; Luke 1:39, 65.

1549. HILL TOPS. See No. 314M.

1550. HILLS, GODS OF THE. See No. 2354C.

1551. HILLS, HIGH. See No. 1009B.

1552. HIN'NOM. A person of whom nothing is known except that he had a son whose name is not given. A valley on the west and northwest of Jerusalem, in which human sacrifices were offered to Molech, was named after him. The Jews made it a dumping place for all kinds of refuse, including the bodies of animals and criminals. It became a synonym for hell and a type and symbol of future punishment. (See Josh. 15:8; 18:16; 2 Kin. 23:10; 2 Chr. 28:3; 33:6; Neh. 11:30; Jer. 7:31; 19:2, 6, 11; 32:35.)

1553. HIR'AM.

A. ABIF. See *Legend of the Craft*, No. 1876B.

1. Hiram Abif was the architect sent to King Solomon by King Hiram of Tyre. He is mentioned in the Bible (1 Kin. 7:13, 14; 2 Chr. 2:13, 14) and in the later Old Manuscripts. He is also mentioned in the earlier manuscripts but under an alias and not always the same one.

2. Masonically, he is the type of every apostle of light and liberty. His death is a type of every martyr to the cause of truth and light.

See Nos. 3, 151, 510B, 728O2, 806C, 1032A, 224114.

B. A GAVEL. See No. 1395C.

C. KING OF TYRE. He was the son of Abibal and a contemporary of both David and Solomon. See Nos. 309, 549, 224113.

2 Sam. 6:11. "And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house."

Nearly forty years later Solomon requested the same kind of help in building the Temple, and it was given.

1 Kin. 5:7-10. "... and Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir."

The two kings entered into a brotherly covenant, the details of which we do not know. There are several instances of friendliness and one case of dissatisfaction; Solomon gave Hiram twenty cities, which failed to please.

1 Kin. 9:12, 13. "Hiram came out of Tyre to see the cities which Solomon had given him:

and they pleased him not. And he said, What cities are these which thou has given me, my brother?"

Hiram joined Solomon in sending ships to Ophir for gold (1 Kin. 9:26-28; 10:11; 2 Chr. 8:17-18; 9:10, 21).

The descendants of Hiram, however, did not remain friendly.

Amos 1:9. They were to be punished by God "because they delivered up the whole Captivity to Edom, and remembered not the brotherly covenant."

1554. HIRE for labour, not to be withheld, Lev. 19:13; Deut. 24:15; James 5:4.

1 Kin. 5:6, unto thee will I give h.

Mic. 3:11, priests teach for h.

Matt. 20:8, give them their h.

Luke 10:7, labourer worthy of his h.

1555. HISTORICAL PERIOD [Operative and Speculative Masonry]. See No. 2041D.

1556. HIT'TITES. A powerful nation whose two chief cities were Kadesh on Lake Homs and Carchemish on the Euphrates. They subjugated several peoples, at one time even to the borders of Egypt. This was before the Exodus; thus their history is largely contemporaneous with that of the Jews, and their inscriptions confirm much of the Biblical account. They had a unique system of writing, specimens of which are in the British Museum. See No. 234B.

The Hittites were descended from Heth, the second son of Canaan, and seem to have been a considerable power at a comparatively early date. During the patriarchal period a portion of them had settled in the neighborhood of Hebron, and Abraham's contract with the sons of Heth for the cave of Machpelah is well known. Their chief cities seem to have been Kadesh, on the Lake of Homs (Emesa or Kadas), and Carchemish, now Jerablus, south of Biredjik, on the Euphrates—a great trading center. This city seems to have been the center of a powerful kingdom until captured by Sargon the Later, in 717 B.C., though it had given tribute to Assyria long before that time. We may say that they played an important part on the stage of history from 1500-700 B.C., that they formed small city-kingsdoms and were not politically united, and that their religion had many Semitic features about it.

(See Judg. 1:26; 1 Kin. 10:28, 29; 2 Kin. 7:6.)

1557. HOLE. Ex. 28:32, be an h. in the top of it.

Is. 11:8, child shall play on h. of asp.

Is. 51:1, h. of pit whence ye are digged.

Ezek. 8:7, a h. in the wall.

Hag. 1:6, to put it into a bag with h.

Matt. 8:20; Luke 9:58, foxes have h.

1558. HOLEN. See No. 2B.

1559. HOLINESS. See No. 668B.

Enjoined, Ex. 19:22; Lev. 11:44; 20:7; Num.

15:40; Deut. 7:6; 26:19; 28:9; Luke 1:75; Rom.

12:1; 2 Cor. 7:1; Eph. 1:4; 4:24; Col. 3:12;

1 Thess. 2:12; 1 Tim. 2:15; Heb. 12:14; 1 Pet.

1:15; 2 Pet. 3:11; Rev. 22:11.

Ex. 15:11, glorious in h.

Ex. 28:36; Zech. 14:20, h. to the Lord.

1 Chr. 16:29; 2 Chr. 20:21; Ps. 29:2; 96:9,

beauty of h.

Ps. 30:4; 97:12, at remembrance of his h.

Ps. 47:8, God sitteth on throne of his h.

Ps. 60:6; 108:7, God hath spoken in his h.

Ps. 93:5, h. becometh thine house.

Ps. 110:3, people willing, in beauties of h.

Is. 35:8, the way of h.

Is. 63:15, habitation of thy h.

Jer. 31:23, O mountain of h.

Obad. 17, upon mount Zion there shall be h.

Luke 1:75, might serve him in h.

Acts 3:12, as though by our h.

Rom. 1:4, according to the Spirit of h.

*Rom.* 6:22, fruit unto h.  
*2 Cor.* 7:1, perfecting h. in fear of God.  
*Eph.* 4:24, created in righteousness and h.  
*1 Thess.* 3:13, stablish your hearts in h.  
*1 Tim.* 2:15, continue in faith and h.  
*Tit.* 2:3, in behaviour as becometh h.  
*Heb.* 12:10, partakers of his h.  
*Heb.* 12:14, h. without which no man shall see the Lord.  
**1560. HOLINESS, BEAUTY OF.** See *No. 697D.*  
**1561. HOLINESS TO THE LORD.** The inscription on the High Priest's miter. (See *Ex.* 28:36; 39:30; *Zech.* 14:20, 21.) See *No. 763D.*  
**1562. HOLLOW.** See *The Pillars, No. 2355Y.* *Gen.* 32:25, 32; *Ex.* 27:8; 38:7; *Judg.* 15:19; *Is.* 40:12; *Jer.* 52:21.  
**1563. HOLY.** *Ex.* 3:5; *Josh.* 5:15, place whereon thou standest is h.  
*Ex.* 16:23, the h. sabbath.  
*Ex.* 19:6; *1 Pet.* 2:9, an h. nation.  
*Ex.* 20:8; *31:14*, sabbath day to keep it h.  
*Lev.* 10:10, difference between h. and unholy.  
*Lev.* 20:7, be ye h.  
*Num.* 16:5, Lord will show who is h.  
*1 Sam.* 2:2, there is none h. as the Lord.  
*2 Kin.* 4:9, an h. man of God.  
*Ps.* 20:6, hear from h. heaven.  
*Ps.* 22:3, thou art h. that inhabitest the praises of Israel.  
*Ps.* 28:2, lift hands toward thy h. oracle.  
*Ps.* 86:2, preserve my soul, for I am h.  
*Ps.* 98:1, his h. arm hath gotten victory.  
*Ps.* 145:17, the Lord is h. in all his works.  
*Is.* 6:3; *Rev.* 4:8, h., h., h. is the Lord.  
*Is.* 27:13, worship in h. mount.  
*Is.* 52:10, Lord made bare his h. arm.  
*Is.* 58:13, call sabbath a delight, h. of the Lord.  
*Is.* 64:11, our h. and beautiful house.  
*Ezek.* 22:26, put no difference between h. and profane.  
*Matt.* 7:6, give not that which is h. unto the dogs.  
*Mark* 8:38; *Luke* 9:26, in glory with h. angels.  
*John* 17:11, h. Father, keep those.  
*Acts* 4:27, against thy h. child Jesus.  
*Rom.* 1:2, promised in the h. scriptures.  
*Rom.* 7:12, the commandment is h., just, and good.  
*Rom.* 11:16, if first-fruit be h., if root be h.  
*Rom.* 12:1, a living sacrifice, h., acceptable unto God.  
*1 Cor.* 3:17, the temple of God is h.  
*Eph.* 1:4; 5:27, be h. and without blame.  
*Eph.* 2:21, groweth unto an h. temple in the Lord.  
*Col.* 1:22, present you h. and unblameable.  
*1 Thess.* 5:27, the h. brethren.  
*1 Tim.* 2:8, lifting up h. hands.  
*2 Tim.* 1:9, called us with an h. calling.  
*Tit.* 1:8, bishop must be h.  
*Heb.* 3:1, h. brethren, partakers of heavenly calling.  
*Heb.* 7:26, high priest became us, who is h.  
*1 Pet.* 1:15; *2 Pet.* 3:11, h. in all conversation.  
*1 Pet.* 2:5, an h. priesthood.  
*2 Pet.* 1:18, with him in the h. mount.  
*Rev.* 3:7, saith he that is h.  
*Rev.* 6:10, O Lord, h. and true.  
*Rev.* 15:4, for thou only art h.  
*Rev.* 21:10, the h. Jerusalem.  
*Rev.* 22:11, that is h., let him be h.  
**1564. HOLY GHOST.** *Matt.* 3:11; *Mark* 1:8; *Luke* 3:16; *John* 1:33; *Acts* 1:5, baptize with H. G.  
*Matt.* 12:31; *Mark* 3:29, blasphemy against H. G.  
*Mark* 13:11, not ye that speak, but H. G.

*Luke* 1:15, filled with the H. G.  
*Luke* 3:22, H. G. descended in bodily shape.  
*Luke* 4:1, Jesus being full of the H. G.  
*Luke* 12:12, H. G. shall teach you.  
*John* 7:39, H. G. was not yet given.  
*John* 14:26, Comforter, who is the H. G.  
*John* 20:22; *Acts* 2:38, receive ye the H. G.  
*Acts* 2:4; 4:31, all filled with H. G.  
*Acts* 5:3, to lie to the H. G.  
*Acts* 6:3, men full of the H. G.  
*Acts* 7:51, ye do always resist the H. G.  
*Acts* 8:15, prayed that they might receive the H. G.  
*Acts* 9:31, in comfort of the H. G.  
*Acts* 10:38, God anointed Jesus with H. G.  
*Acts* 15:28, it seemed good to the H. G.  
*Acts* 16:6, forbidden of H. G. to preach.  
*Acts* 19:2, have ye received the H. G.?  
*Acts* 20:28, H. G. hath made you overseers.  
*Ram.* 14:17, kingdom of God is joy in the H. G.  
*1 Cor.* 2:13, words which the H. G. teacheth.  
*2 Cor.* 13:14, communion of the H. G.  
*1 Pet.* 1:12, the H. G. sent down from heaven.  
**1565. HOLY GIFTS.** *Ex.* 28:38.  
**1566. HOLY GROUND.**  
**A. A MASONIC LODGE** is said to be held on "holy ground," because the first lodge was held on the ground floor of King Solomon's Temple (See *Mosaic Pavement, No. 2268B*) and three Grand Offerings were made on that spot.  
**B. THE FIRST GRAND OFFERING** was when Abraham showed his willingness to offer even his own son at God's command (*Gen.* 22:1-14). The second was when David built an altar there for a peace offering to the LORD (*2 Sam.* 24:18-25; *1 Chr.* 21:18-27), and the third was when Solomon dedicated his completed temple to God (*1 Kin.* 8:1-66; *2 Chr.* 5:2-7:11). See *No. 2765T.*  
**1567. HOLY OF HOLIES.**  
**A. IN BOTH THE TABERNACLE AND THE TEMPLE** there was a Holy Place and a Holy of Holies. See *No. 891F.*  
**B. A LODGE OF MASTER MASONS** symbolizes the Holy of Holies of the Temple.  
**C. WITHIN THE HOLY OF HOLIES** was the Ark of the Covenant in which God placed His Holy Name. (See *2 Sam.* 6:2; *1 Kin.* 8:29.)  
**1568. HOLY TO JEHOVAH.** See *No. 747E.*  
**1569. HOLY LODGE.**  
**A. THE OLD MASONIC LECTURES** taught that symbolically three Holy Lodges were opened in Jewish history, called respectively "Holy," "Sacred," and "Royal."  
**B. THE HOLY LODGE** was opened in the Tabernacle and presided over by Moses, Aholiab, and Bezalel.  
**C. THE SACRED LODGE** was opened on Mount Moriah and presided over by Solomon, King of Israel; Hiram, King of Tyre; and Hiram, the Builder.  
**D. THE ROYAL LODGE** was opened in the ruins of the first Temple at the building of the second and was presided over by Jeshua, Zerubbabel, and Haggai.  
**E. THIS WAS GIVEN** as a tradition or allegory to denote three important periods in Masonic progress.  
**1570. HOLY NAME.** Freemasonry teaches reverence for the name of God (See *The Lost Word, No. 1948*). This teaching is found all through the Bible.  
 An old Masonic prayer reads: "because we trusted in Thy holy, great, mighty and terrible N."  
*Lev.* 20:3, "I will set my face against that man . . . because . . . he . . . to profane my holy n." (See also *Lev.* 22:2, 32; *Ezek.* 20:39; 36:20; 39:7; 43:7, 8; *Amos.* 2:7.)



1 Chr. 16:10. "Glory in His holy n." (See also Ps. 105:3.)

1 Chr. 16:85. "Give thanks to thy holy n." (See also Ps. 106:47.)

1 Chr. 29:16. "Build thee an house for thine holy n."

Ps. 33:21. "We trusted in his holy n."

Ps. 99:3. "Let them praise thy great and terrible name for it is holy."

(See also Ps. 103:1; 111:9; 145:21; Luke 1:49; Is. 57:15.)

1571. HOLY PLACE. See No. 314P2c.

Laws concerning, Ex. 28:29; Lev. 6:16; 16:2; 2 Chr. 29:5; Heb. 9:12.

1572. HOLY SPIRIT. See No. 2234P. Without examining too closely the Christian doctrine of the Holy Spirit we may summarize its teaching as follows: The Holy Spirit is God; the Third Person within the Godhead, knowledge of whom depends on the Revelation of the Father and the Son; from both of these He proceeds. Before the "Word became flesh" He spoke by the prophets, and His was the agency by which the "Word became flesh." The atonement was consummated through Him. He is the life-giving presence within the Church; He communicates His power to the individual Christian, is the mediator to him of new birth and of forgiveness, strengthens and purifies his whole personality, and knits him closely into the fabric of the body of saints, crowning all by bringing him to eternal life through the resurrection of the body. See God (The Holy Ghost), No. 1433P.

1573. HOLY THINGS, laws respecting, Ex. 28:38; Lev. 5:15; 22:2; Num. 4:19, 20; 1 Chr. 23:28; Neh. 10:33; Ezek. 20:40; 22:8.

1574. HONEST. Luke 8:15, an h. and good heart.

Acts 6:3, men of h. report.

Rom. 12:17; 2 Cor. 8:21, things h.

Phil. 4:8, whatsoever things are h.

1 Pet. 2:12, conversation h. among Gentiles.

1575. HONESTLY. Rom. 13:13, let us walk h. as in the day.

Heb. 13:18, in all things willing to live h.

1576. HONESTY. 1 Tim. 2:2, in all godliness and h.

1577. HONEY. See No. 699E.

1578. HOOK. See No. 784.

1579. HOPE. See No. 394B, 3198A, E.

Ps. 16:9; 22:9; Acts 24:15; Rom. 15:13.

Of the wicked will perish, Job 8:13; 11:20; 27:8.

Comfort of, Job 11:18; Prov. 10:28; 14:32; Lam. 3:21; Acts 24:15; Rom. 12:12; 15:4; Eph. 1:18; 4:4; Col. 1:5; Heb. 3:6.

Exhortations to, Ps. 130:7; Lam. 3:26; Col. 1:23; Tit. 2:13; Heb. 3:6; 6:11; 1 Pet. 1:13.

Prisoners of, Zech. 9:12.

Effect of, Rom. 8:24; 15:4; 1 Cor. 13:7; 1 John 3:3.

Gift of God, Gal. 5:5; 2 Thess. 2:16; Tit. 1:2; 1 Pet. 1:3.

A reason to be given for, 1 Pet. 3:15.

Job 7:6, my days are spent without h.

Job 19:10, my h. hath he removed.

Ps. 22:9, thou didst make me h.

Ps. 31:24, all ye that h. in the Lord.

Ps. 39:7, my h. is in thee.

Ps. 42:5; 43:5, h. thou in God.

Ps. 71:14, I will h. continually.

Ps. 78:7, set their h. in God.

Ps. 119:116, let me not be ashamed of my h.

Ps. 131:8, let Israel h. in the Lord.

Ps. 146:5, happy he whose h. is in the Lord.

Prov. 13:12, h. deferred maketh the heart sick.

Prov. 26:12; 29:20, more h. of a fool.

Eccles. 9:4, to all the living is h.

Jer. 17:7, blessed whose h. the Lord is.

Jer. 31:17, there is h. in thine end.

Hos. 2:15, for a door of h.

Luke 6:34, 35, lend, h. for nothing again.

Acts 2:26, my flesh shall rest in h.

Acts 23:6, h. and resurrection of the dead.

Acts 28:20, for the h. of Israel I am bound.

Rom. 5:5, h. maketh not ashamed.

Rom. 8:25, if we h. for that we see not.

Rom. 15:13, that ye may abound in h.

1 Cor. 13:7, believeth all things, h. all things.

1 Cor. 13:13, faith, h., charity.

1 Cor. 15:19, if in this life only we have h.

Eph. 2:12, having no h. and without God.

Col. 1:27, Christ in you the h. of glory.

1 Thess. 4:13, even as others who have no h.

1 Thess. 5:8, for a helmet the h. of salvation.

Tit. 3:7, the h. of eternal life.

Heb. 6:18, lay hold on h. set before us.

1 Pet. 1:13, be sober, and h. to the end.

1580. HOR, MOUNT. See No. 1K.

1581. HORNED SNAKE. See No. 129C.

1582. HORNS. Horns might be wrought into vessels for storing (1 Kin. 1:39) or carrying oil (1 Sam. 16:1), or for holding eye-paint (Job 42:14), or into a kind of trumpet (Josh. 6:4).

In poetry "horns" symbolized strength and honor, from their being the weapons and ornaments of the animals using them (cf. the unicorn, Deut. 33:17). Common were the expressions "to exalt one's horn" or "cause one's horn to bud" ("to strengthen and prosper,"

1 Sam. 2:1; Ezek. 29:21), "to lift one's own horn" ("to be arrogant," Ps. 75:4 f.), and

"to break, or cut off, one's horn" ("to crush,"

Jer. 48:25; Lam. 2:3). In prophecy "horns"

symbolized kings and military powers (Dan. 7:8; 8:21, etc.). The altar "horns" (Ex. 27:2),

projecting from the four corners thereof and peculiarly sacred (Ex. 30:10, etc.), offered

asylum to fugitives who clung to them (1 Kin. 1:50, etc.).

Seen in vision, Dan. 7:7; 8:3; Hab. 3:4; Rev. 5:6; 12:3; 13:1; 17:3.

Of the altar, 1 Kin. 1:50; 2:28.

2 Sam. 22:3; Ps. 18:2, the h. of my salvation.

Ps. 39:17, in thy favour our h. shall be exalted,

Ps. 132:17, make h. of David to bud.

Luke 1:69, raised up h. of salvation.

1583. HORN OF EYE = PAINT. Keren-happuch, the name of one of Job's daughters, means "horn of eye-paint" (Job 42:14).

1584. HORNS OF THE ALTAR. The altars of incense and of burnt-offering in the Temple had horns at each of the four corners made of acacia wood (shittah) (Ex. 27:2).

The altar was very sacred (Ex. 30:10) so that when a person pursued by an enemy took hold of the horns of the altar he was safe (1 Kin. 1:50, 51).

Symbolically the horn of the altar represented God himself. (See 2 Sam. 22:3; Ps. 132; Luke 1:69.)

(See also Ex. 29:12; Lev. 4:7, 18, 25; 8:15; 9:9; 16:18; 1 Kin. 2:28; Ps. 118:27; Jer. 17:1; Amos 3:14; Rev. 9:13.)

1585. HORN OF PLENTY. The jewel of the Stewards is a cornucopia or horn of plenty. Horns were used as substitutes for bottles, and a full horn symbolized "plenty." (See 1 Sam. 16:1, 13; 1 Kin. 1:39.)

1586. HÖ-SE'Ä. BOOK OF.

A. AUTHOR AND DATE. Hosea was the son of Beeri, the traditional author of Ja. 8:19 ff. His public life was spent in the Northern Kingdom (1:4; 2:15; 6:8 ff.; 7:5; 12:11, 14). At the beginning of his prophetic career he saw the last great king of Northern Israel (Jeroboam II, 782-743 B.C.) drawing to the close of his reign (1:2-9. See commentaries on these verses).

The short reigns and revolutions that followed

are portrayed in 7:7; 8:4; 10:3. Now the Northern Kingdom was dissolved with the Fall of Samaria, 722 B.C. The date must be before that event. Again, there is no mention of the alliance of Pekah with Rezin of Damascus and Hosea was too much a student of politics to refrain from comment on that outstanding event. Moreover, the Exile is always spoken of as future. We may date Hosea's activity, then, between the years 750 and 735 B.C. What later references there are (1:1; 10:14) are due to later editors.

**B. CONTENTS.** Part I, Ch. 1-3. (Probably later records of events happening before 743.) (a) 1:1-2:1; 3—the prophet's unhappy marriage with Gomer, the faithless. This is not symbolical, as some think, but real. (b) 2:2-23—deductions from his own case to illustrate God's never-failing love towards unfaithful Israel.

Part II, Ch. 4-14. (Portraying the time of anarchy subsequent to 743.) (a) 4-8—Israel is guilty, priests and people alike. (b) 9-11:11—the punishment threatened. (c) 11:12-14—penitence will bring God's forgiveness and blessing.

1587. HOSH-A-I'AH. See No. 637A, B.

1588. HO-SHE'A. The word of acclamation used in some Masonic Rites. Mackey thought it was a corruption of "huzza." However, it was the name of the last king of Israel (2 Kin. 15:30; 17:1-4).

1589. HOSPITALITY, exhortations to, Rom. 12:13; Tit. 1:8; Heb. 13:2; 1 Pet. 4:9.

Of Abraham, Gen. 18; Lot, Gen. 19; Laban, Gen. 24:31; Jethro, Ex. 2:20; Manoah, Judg. 13:15; Samuel, 1 Sam. 9:22; David, 2 Sam. 6:19; Barzillai, etc., 2 Sam. 17:27-29; 19:32; the Shunammite, 2 Kin. 4:8; Nehemiah, Neh. 5:18; Matthew, Luke 5:29; Zacchaeus, Luke 19:6; Lydia, Acts 16:15; Publius, etc., Acts 28:2; Gaius, 3 John 5.

1590. HOST, the heavenly, Luke 2:13.

Of the Lord, Gen. 32:2; Josh. 5:14; 1 Chr. 9:19. (See 1 Chr. 12:22; Ps. 103:21; 148:2.)

1591. HOST OF HEAVEN. The object of idolatrous worship, Deut. 4:19; 2 Kin. 21:5; 23:4 f.

Angels, 1 Kin. 22:19, cf. Host, the heavenly. From the popular idea of the stars as being animate these two meanings were held simultaneously by later thought. cf. Rev. 9:1, 11.

1592. HOSTS, LORD OF. See No. 2602.

1593. HOUR, of day, the third, Matt. 20:3; Mark 15:25; Acts 2:15; 23:23.

The sixth, Matt. 27:45; Mark 15:33; Luke 23:44; John 4:6; 19:14; Acts 10:9.

The ninth, Acts 3:1; 10:3, 30.

At hand, Matt. 26:45; John 4:21; 5:25; 12:23; 13:1; 16:21; 17:1.

Of temptation, Rev. 3:10.

Of judgment, Rev. 14:7; 18:10.

Knoweth no man, Matt. 24:36, 42; 25:13; Mark 13:32; Rev. 3:3.

Figurative, Rev. 8:1; 9:15.

Dan. 4:19, astonished for one h.

Matt. 10:19; Luke 12:12, shall be given you in that same h.

Matt. 20:12, these have wrought but one h.  
Matt. 24:36; Mark 13:32, of that h. knoweth no man.

Matt. 25:13, ye know neither day nor h.

Matt. 26:40; Mark 14:37, could ye not watch one h.?

Mark 14:35, if possible, the h. might pass.

Luke 10:21, in that h. Jesus rejoiced.

Luke 12:39, what h. the thief would come.

Luke 22:59, about the space of one h.

John 5:4, mine h. is not yet come.

John 6:25, 16:32, the h. is coming, and now is. John 12:27, Father, save me from this h.

Acts 3:1, at the h. of prayer.

1 Cor. 4:11, to this present h.

Gal. 2:5, gave place, no, not for an h.

Rev. 3:10, h. of temptation.

(See Matt. 8:13; 9:22; 15:28; Luke 12:12; John 4:53; Acts 22:13; 1 Cor. 4:11; 8:7.)

1594. HOURGLASS.

A. AN EMBLEM of time. The Jews measured time in hours, but I find no mention of an hourglass in the Bible. (See John 11:9; Acts 5:7; 19:34; Dan. 5:6, 15; 4:19, 33; 5:5; etc.)

B. THE HOURGLASS reminds us that our hours are swiftly passing. (See Ps. 89:47; Eccles. 5:1; Hos. 10:12; 1 Cor. 7:29; Rev. 1:3.)

1595. HOUSE.

A. THE CAVES used by the Hebrews as places of refuge in times of danger (Judg. 6:2; 1 Sam. 13:6) and persecution (Heb. 11:38) were the houses inhabited about 2500 B.C. The patriarchs and their descendants, of course, dwelt in tents; afterwards came booths made of leafy boughs, and later still mud huts. In all periods of Jewish history known to us, houses were made of clay in the form of crude bricks (Job 4:19 f.; Ezek. 12:5; Matt. 6:19 f.) and of stone (Lev. 14:40 ff.; 1a. 9:10).

B. FROM THE RECENT EXCAVATIONS at Gezer we can judge the general plan of Hebrew houses, for they have hardly altered in four thousand years. The Canaanite houses provided the model (Deut. 6:10). The rooms were built on one or more sides of an open court. (2 Sam. 17:18; Jer. 32:2) and were of small size (some twelve or fifteen feet square). The house of a peasant consisted of a walled enclosure within which was a small court. At the farther end of this a single room closed it in, and this further was divided into two parts, the one on a level with the door to house the domestic animals at night (1 Sam. 28:24), and the other, raised eighteen inches above this, for the family.

C. A BETTER CLASS HOUSE consisted of two or three rooms, the largest being the living-room and bedroom, a second for the cattle, and a third for use as a general store-room (namely, the "closet," Matt. 6:6). If occasion arose (such as the marriage of a son) the house was enlarged by building another room or so on another side of the court.

D. A WEALTHY MAN'S HOUSE would consist of two or more courts, the rooms round the "inner court" being set apart for the women-folk (Est. 4:11). In the court of many houses would be the cistern for catching the precious rain that fell in the rainy season (2 Sam. 17:18). Moreover, the houses of the wealthier classes would be of two or three stories, the highest consisting of only one room, extending over the whole house; this was the upper room. It was in such an "upper room" that the Lord observed the passover (Luke 22:12; cf. Acts 1:13; 9:37; 20:8). Over the upper room, or if the house had only one room, there was a flat roof with a parapet or palisade around it for protection. (Deut. 22:8). This was the usual place of recreation in the evening and is called the "house-top."

Here all news would be mentioned, hence the words of Jesus, "that which ye have spoken in the ear in closets [inner chambers or rooms] shall be proclaimed upon the house-tops" (Luke 12:3). Access to the house-tops was by a staircase or ladder on the outside. By such an approach the bearers of the paralytic ascended, when they broke open the floor and let down the sufferer into the room where Jesus was (Mark 2:3).

E. Of God, Judg. 20:18; 2 Chr. 5:14; Ezra 5:8, 15; Neh. 6:10; Ps. 84:10; 1s. 6:4; 60:7; 64:11; Zech. 7:2; Matt. 12:4; Acts 7:49; 1 Tim. 3:15; Heb. 10:21; 1 Pet. 4:17. See Temple, No. 3026.

Gen. 28:17, none other but the h. of God.  
*Ex.* 20:17; *Deut.* 5:21, shalt not covet neighbor's h.

2 Sam. 6:12, Lord blessed h. of Obhededom.  
*Neh.* 13:11, why is the h. of God forsaken?  
*Job* 30:23, the h. appointed for all living.  
*Ps.* 65:4, satisfied with the goodness of thy h.  
*Ps.* 69:9; *John* 2:17, the zeal of thine h.  
*Ps.* 84:3, the sparrow hath found an h.  
*Prov.* 2:18, her h. inclineth to death.  
*Prov.* 9:1, wisdom hath builded her h.  
*Prov.* 12:7, the h. of the righteous shall stand.  
*Prov.* 14:11, the h. of wicked be overthrowen.  
*Eccles.* 7:2, h. of mourning, h. of feasting.  
*Eccles.* 12:3, the keepers of the h. shall tremble.

*Is.* 5:8, woe unto them that join h. to h.  
*Mic.* 4:2, let us go up to the h. of God.  
*Hag.* 1:4, and this h. lie waste.  
*Matt.* 7:25, *Luke* 6:48; beat upon that h.  
*Matt.* 10:12, ye come into an h.  
*Matt.* 12:25; *Mark* 3:25, h. divided cannot stand.  
*Matt.* 23:38, your h. is left to you desolate.  
*Luke* 10:7, go not from h. to h.  
*Luke* 14:23, that my h. may be filled.  
*Luke* 15:8, light candle, and sweep h.  
*Luke* 18:14, went down to his h. justified.  
*John* 12:3, the h. was filled with odour of ointment.  
*John* 14:2, in my Father's h. are many mansions.

*Acts* 2:2, sound from heaven filled h.  
*Acts* 2:46, breaking bread from h. to h.  
*2 Cor.* 5:1, h. not made with hands.  
*2 Tim.* 2:20, in a great h. vessels of gold.  
*Heb.* 3:4, every h. is built by some man.

1596. HOUSE OF DEPOSIT. See No. 194873.  
 1597. HOUSE NOT MADE WITH HANDS. See Nos. 747L, 2918.  
 1598. HOUSE TOPS. See No. 314M.  
 1599. HOUSES, TREASURE. See No. 3106.  
 1600. HULEH LILY. See *Lily*, No. 1920.  
 1601. HUMBLE. *Deut.* 8:2, to h. thee and prove thee.  
*Job* 22:29, he shall save h. person.  
*Ps.* 9:12, forgetteth not cry of the h.  
*Ps.* 34:2, the h. shall hear thereof.  
*Ps.* 69:32, h. shall see this and be glad.  
*Ps.* 113:6, h. himself to behold things in heaven.  
*Prov.* 16:19, better be of a h. spirit.  
*Is.* 57:15, of contrite and h. spirit.  
*Matt.* 18:4; *23:12*; *Luke* 14:11; 18:14, h. himself.  
*2 Cor.* 12:21, God will h. me.  
*Phil.* 2:8, he h. himself, and became obedient to death.  
*James* 4:6; *1 Pet.* 5:5, giveth grace to the h.

1602. HUMBLENESS. *Col.* 3:12.  
 1603. HUMBLY. *2 Sam.* 16:4, h. beseech thee that I may find.  
*Mic.* 6:8, and to walk h.

1604. HUMILIATION. *Acts* 8:33.  
 1605. HUMILITY. In Masonry humility precedes exaltation. (See *Luke* 14:11; 18:14.) (See also *2 Chr.* 7:14; *34:27*; *Prov.* 6:3; 16:19; 29:23; *Matt.* 23:12; *1 Pet.* 5:6.)  
*Prov.* 15:33; *22:4*.

Enjoined, *Mic.* 6:8; *Matt.* 18; 20:25 ff.  
*Mark* 9:34, 35; 10:43, 44; *Luke* 9:46; 14:7; 22:42; *Eph.* 4:2; *Phil.* 2:3; *Col.* 3:12; *James* 4:10; *1 Pet.* 5:5.

Benefits of, *Ps.* 34:2; 69:32; *Prov.* 3:34; *Is.* 57:15; *Matt.* 18:4; *Luke* 14:11; *James* 4:6.

1606. HÛP'PIM [protection]. Head of a Benjamite family, *Gen.* 46:21; *1 Chr.* 7:12, 15.  
 1607. HÛR. A term used in the Fourth Degree of the French Rite of Adoption. It

means "noble" and was the name of the man who helped Aaron hold up Moses' hands in the fight with Amalek (*Ex.* 17:12). See *Nos.* 1G, 215.

1608. I AM THAT I AM. One of the names of God and the one Moses was directed to use (*Ex.* 3:14). (See also *John* 8:58; *Rev.* 1:12.)

1609. ICONIUM. See No. 427B.

1610. ID'DO, SON OF. See No. 236.

1611. IDENTIFICATION, MARK A MEANS OF. See No. 2000D.

1612. IDENTITY OF GOD WITH HIS NAME. See No. 1948N.

1613. IDLENESS. See Nos. 1835, 1836.

1614. IDOLATROUS WORSHIP, MUSIC. See No. 2130K2.

1615. IDOLATRY.  
 A. SOMETIMES CALLED "the Spurious Freemasonry of antiquity." The religion of Freemasonry is monotheistic, but a school of writers, of whom Dr. George Oliver was one, held that the descendants of Noah perverted the true religion of that patriarch and became idolaters, worshipping mental abstractions or qualities, which were sometimes assigned to objects. Since it was a philosophy of life, it was allied to Freemasonry, but it was a false philosophy and therefore spurious.

B. ABRAHAM broke away from this false philosophy and is honored by the three great monotheistic religions of the world as the father of monotheism. Hence the Old Masonic Manuscripts state that he taught Masonry or Geometry to the Egyptians. See No. 220A2, B2.

C. THE DESIRE to propitiate gods who were dispossessed when their worshippers were conquered by the Israelites, intermarriage with other peoples, and political relationships, caused the rise of idolatry among the Hebrews. In essence it was the worship of Baal (the male principle in nature), nature-worship, astrology, or a mixture of Jehovah-worship with that of other gods.

D. FORBIDDEN. *Ex.* 20:3-5; 22:20; 23:13; *Ler.* 26:1; *Deut.* 4:15-19; 5:7; 11:16; 17:2, 3; 18:9; 27:15; *Ps.* 97:7; *Jer.* 2:11; *1 John* 5:21.

Folly of, *1 Kin.* 18:26; *Ps.* 115:4-8; 135:15-18; *Is.* 40:19; 47:29; 44:9; 46:1; *Jer.* 2:26-28; 10.

Monuments of, to be destroyed, *Ex.* 23:24; 34:13; *Deut.* 7:5.

Israelites guilty of, *Ex.* 32; *Num.* 25; *Judg.* 2:11; 3:7; 8:33; 18:30; *2 Kin.* 17:12; *Mic.* *Judg.* 17; Solomon, *1 Kin.* 11:5; Jeroboam, *1 Kin.* 12:28; Ahab, etc., *1 Kin.* 16:31; 18:18; Manasseh, *2 Kin.* 21:4; Ahaz, *2 Chr.* 28:2; Nebuchadnezzar, etc., *Dan.* 3:5; inhabitants of Lystra, *Acts* 14:11; Athenians, *Acts* 17:16; Ephesians, *Acts* 19:28.

Zeal of Asa against, *1 Kin.* 15:12; of Jehoshaphat, *2 Chr.* 17:6; of Hezekiah, *2 Chr.* 30:14; of Josiah, *2 Chr.* 34.

Punishment of, *Deut.* 7:16; 17:2-7; *Jer.* 3:1-3; 16:11-13; 44:22; *Hos.* 8:5; *1 Cor.* 6:9; *Eph.* 5:5; *Rev.* 14:9-11; 21:8; 22:15.

1616. IDOLS. See No. 637K.

1617. I'M [circles, heaps].

A. THE CONTRACTED FORM of "Ije-Abarim," the 37th encampment of the Israelites after leaving Egypt and the 26th from Sinai. *Num.* 33:45.

B. A TOWN in the extreme south of Judah. *Josh.* 15:29.

1618. IGNORANCE. Masonry is a search for light and therefore ignorance is a bane to Freemasonry. (See *Ps.* 73:22; *Is.* 56:10; *1 Cor.* 10:1; *12:1*; *Rom.* 10:3; *1 Pet.* 2:15; *2 Pet.* 3:9.)

Sin offerings for, *Lev.* 4; *Num.* 15:22-29.

Effects of, *Rom.* 10:3; *2 Pet.* 3:5.

Paul's deprecation of, *1 Cor.* 10:1; 12; *2 Cor.* 1:8; *1 Thess.* 4:13; *2 Pet.* 3:8.

*Acts* 3:17, through i. ye did it.  
*Acts* 17:30, times of this i. God winked at.  
*Eph.* 4:18, alienated through i.

*1 Pet.* 2:15, put to silence i. of foolish men.  
1619. **IGNORANT.** *Ps.* 73:22, so foolish was I, and i.

*Is.* 56:10, watchmen all i., they are all dumb.  
*Is.* 63:16, though Abraham be i. of us.

*Acts* 4:13, perceived they were i. men.  
*Rom.* 10:3, being i. of God's righteousness.

*Rom.* 11:25, should be i. of this mystery.  
*1 Cor.* 14:38, if any man be i., let him be i.

*2 Cor.* 2:11, not i. of Satan's devices.  
*Heb.* 5:2, can have compassion on the i.

*2 Pet.* 3:8, be not i. of this one thing.  
1620. **IGNORANTLY.** *Num.* 15:28; *Acts* 17:23;  
*1 Tim.* 1:13.

1621. **IJ-ĀB'A-RĪM** [ruinous heaps of Abarim]. One of the later camping places of the Israelites as they neared the Promised Land, *Num.* 21:11; 33:44.

1622. **I'JON** [a heap or ruin]. A town of Naphtali in northern Palestine, *1 Kin.* 15:20; *2 Kin.* 15:29; *2 Chr.* 16:4.

1623. **ILLUSTRATIONS** of consecration. See *No.* 1173C.

Of natural symbols. See *No.* 826D.

1624. **IMAGE OF GOD.** See *No.* 1626D3.

1625. **IM-MĀN'Ū-EL.**

A. A **HEBREW WORD** meaning "God with us." It is the symbolical name given by Isaiah to the child announced to Ahaz as a sign that God would deliver him and his people from their enemies.

*B. Is.* 7:14-16. "Therefore the Lord himself shall give you [Ahaz] a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Syria—Damascus and Israel—Samaria.)

*C. Is.* 8:1-4. "And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."

*D. Matt.* 1:23. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel."

E. **TWO SIGNIFICANT WORDS** in Masonry.  
1626. **IMMORTALITY.** See *Nos.* 81B, C, F, 699G, 1230, 1243.

A. **MAX MULLER** said, "Without a belief in personal immortality religion is surely like an arch resting on one pillar, like a bridge ending in an abyss."

This is true of Masonry as well as religion. We go down to the grave, but we shall be raised to newness of life.

Emblem of. See *Nos.* 747I, 796B, 1450.

B. **GOD'S IMMORTALITY**, *1 Tim.* 1:17; 6:15; *16; Deut.* 32:40; *Ps.* 90:2.

(See also *John* 5:26; *Heb.* 13:8; *Rev.* 1:18.)

C. **MAN'S IMMORTALITY**, *Rom.* 2:6, 7; *1 Cor.* 15:53-55; *Is.* 25:8; *Hos.* 13:14.

(See also *1 Cor.* 15:53; *2 Tim.* 1:10; *Heb.* 2:14.)

D. **INSTINCTIVE.**

1. Man instinctively knows that he is immortal.  
2. There is a beautiful Greek drama of a man named Ion, who was condemned to death because his religion did not please the rulers of his day. As he awaits the time of execution, his

beautiful wife, Clemantha, visits him for her last earthly interview and, overcome with grief, asks him if they shall ever meet again. Note carefully his reply: "I have asked that dreaded question of the hills that look eternal, of the clear streams that flow forever, of the flowers that so beautifully open their petals to greet the morning sun, of the birds that sing so sweetly in the wildwood, of the eagle that proudly wings his untiring way o'er mountain crags, of the stars among whose fields of azure my raised spirit has walked in glory. All were dumb, but as I gaze upon thy living face, I feel that there is something in the love that mantles through its beauty which cannot wholly perish. Clemantha, we shall meet again."

3. The Bible tells us that man was created in the image of God, but man cannot see that image in his own face. He must look into the eyes of one who loves him, and God so loved the world that He gave His own Son, causing Him to be changed into the image of man, that each of us might know Him and, knowing, be immortal.

1627. **IMMOVABLE JEWELS.** See *No.* 1726.

1628. **IMPROVEMENT.**

A. **TO IMPROVE ONESELF** is a Masonic duty, but "advance" is the word usually used.  
B. **THE WORD** "improve" or "improvement" is not found in the Bible, but other words, such as "grow," "advance," "learn," convey the same idea. (See *2 Pet.* 3:18.)

1629. **INCENSE.**

A. **INCENSE** was burned [Latin "to burn"] with the meat-offering (*Lev.* 2:1 f., 15 f.; 6:15), and offered with the showbread (*Lev.* 24:7-9). The holy incense (*Ex.* 30:34) was composed of stacte, onycha, galbanum, and frankincense, no other ingredients being permitted (*Ex.* 30:9).

Figurative, *Rev.* 8:3.

Offered, *Lev.* 10:1; 16:13; *Num.* 16:46. cf. *Ex.* 30:27; 37:29; *Luke* 1:9.

B. **ALTAR OF.** See *No.* 314P2.

1630. **INCOMMUNICABLE.**

A. **THE TETRAGRAMMATON**, the four-lettered name of God, which may not be communicated. It is also "the ineffable" name. The two are applied to the same name, but they are not synonymous.

B. **INCOMMUNICABLE** means "not to be communicated."

C. **INEFFABLE** means "may not be uttered" or spoken.

1631. **INCORRUPTIBLE, ACACIA.** See *No.* 81E.

1632. **INDENTED TESSEL.** See *No.* 2268D.

1633. **INDESTRUCTIBLE, BIBLE IS.** See *No.* 728P5.

1634. **INDUSTRY.**

A. **THE OLD MASONIC MANUSCRIPTS** charged Masons to be industrious. "All Masons shall work honestly on working days that they may live creditably on holy days." See *Nos.* 1135, 1136.

B. **THE MASONIC SYMBOL** of industry is the Beehive (See *No.* 699A). (See *Eph.* 4:28; *1 Kin.* 11:28; *2 Thess.* 3:11-13; *1 Thess.* 4:11; *Acts* 18:3; 20:34; *1 Cor.* 4:12; 9:6; *2 Cor.* 11:9; *1 Thess.* 2:9; *2 Thess.* 3:8, 9, 12; *Tit.* 3:14; *Prov.* 13:11; 31:13.)

C. **COMMAND, Gen.** 2:15; 3:23; *Prov.* 6:6; 10:4; 12:24; 13:4; 21:5; 22:29; 27:23; *Eph.* 4:28; *1 Thess.* 4:11; *2 Thess.* 3:12; *Tit.* 3:14.

Rewarded, *Prov.* 13:11; 31:13.

1635. **INDUSTRY, EMBLEM OF.** See *No.* 699A.

1636. **INEFFABLE.** See *No.* 1630.

A. **INEFFABLE NAME.** See *Nos.* 150, 815B, C, 1948I3.

1637. **INFAMOUS MEN.** See *No.* 1948D3.

1638. INFANCY, GOSPEL OF THE. See No. 448C2g.

1639. INFORMATION, LAWFUL. Masonically this means information one is entitled to receive, coming from a lawful source and in a proper manner. Usually it refers to one Mason vouching for the Masonic standing of another from having sat in lodge with him. (See *Acts* 14:26; 15:40.)

1640. INHERIT. *Gen.* 15:8, shall I know that I shall i. it?  
*Ex.* 32:13, they shall i. it for ever.  
*Ps.* 25:13, his seed shall i. the earth.  
*Ps.* 37:11; *Mat.* 5:5, the meek shall i. the earth.  
*Prov.* 3:35, the wise shall i. glory.  
*Prov.* 14:18, the simple i. folly.  
*Is.* 65:9, mine elect shall i. it.  
*Matt.* 19:29, shall i. everlasting life.  
*Matt.* 25:34, i. the kingdom prepared.  
*Mark* 10:17; *Luke* 10:25; 18:18, i. eternal life.  
*1 Cor.* 6:9; 15:50; *Gal.* 5:21, not i. the kingdom.  
*Heb.* 6:12, through faith i. the promises.  
*Heb.* 12:17, when he would have i. the blessing.  
*Rev.* 21:7, he that overcometh shall i. all things.

1641. INHERITANCE. See No. 2765I.  
*Law of, Num.* 27:6-11; *Deut.* 21:15-17.  
*In Christ, Eph.* 1:11; *Col.* 1:12; 3:24; *1 Pet.* 1:4.  
*Gen.* 31:14, is there any i. for us?  
*Ex.* 15:17, plant them in thine i.  
*Ps.* 16:5, Lord is portion of mine i.  
*Ps.* 47:4, choose our i. for us.  
*Ps.* 79:1, heathen are come into thine i.  
*Prov.* 15:22, a good man leaveth i.  
*Prov.* 20:21, an i. may be gotten hastily.  
*Eccles.* 7:11, wisdom is good with an i.  
*Matt.* 21:38, let us seize on his i.  
*Mark* 12:7; *Luke* 20:14, the i. shall be ours.  
*Luke* 12:13, divide the i. with me.  
*Acts* 20:32; 26:18, an i. among the sanctified.  
*Eph.* 1:14, the earnest of our i.  
*Heb.* 1:4, he hath by i. obtained more excellent name.  
*Heb.* 9:15, receive promise of eternal i.  
*Heb.* 11:8, place he should receive for i.

1642. INITIATION. See No. 81B.

1643. INN, THE BODY AN. See No. 796D.

1644. INNER DOOR. See No. 111A.

1645. INNOCENCE. See Nos. 81B, 1116A, 1840.

1646. INGATHERING, FEAST OF. See No. 1291C4.

1647. INCENSE, POT OF. See No. 2396.

1648. INSPIRATION OF AARON. See No. 10.

1649. INSTINCT. See No. 1626D.

1650. INSTRUMENT. *Neh.* 9:20, thy good Spirit to i. them.  
*Ps.* 16:7, my reins i. me in the night seasons.  
*Ps.* 32:8, I will i. thee, and teach thee.  
*Is.* 28:26, God doth i. him to discretion.  
*Is.* 40:14, who i. him, and taught him?  
*Matt.* 13:52, every scribe i. unto the kingdom.  
*Rom.* 2:13, being i. out of the law.  
*Phil.* 4:12, in all things I am i.

1651. INSTRUCTION. One of the Master's duties is to give instruction to the candidate and to the officers and members of his lodge. (See *Ps.* 32:8; *Is.* 28:26; 40:14; *Eccles.* 12:9.) (See also *Prov.* 15:7; 16:20-24; 18:4; *Eccles.* 12:10, 11; *Eph.* 3:8; *Col.* 3:16.)  
*Job* 33:16, he openeth the ears, sealeth their i.  
*Ps.* 50:17, seeing thou hatest i.  
*Prov.* 1:3, to receive the i. of wisdom.  
*Prov.* 10:17, in way of life that keepeth i.  
*Prov.* 16:32, refuseth i. despiseth his soul.  
*Prov.* 16:22, the i. of fools is folly.  
*Prov.* 23:12, apply thine heart to i.

2 *Tim.* 3:16, scripture is profitable for i.

1652. INSTRUCTOR, *Gen.* 4:22; *Rom.* 2:20; *1 Cor.* 4:15.

1653. INSTRUCTIVE TONGUE. See No. 3094.

1654. INSTRUMENT. *Gen.* 49:5, i. of cruelty in habitations.  
*Ps.* 7:13, prepared the i. of death.  
*Ps.* 33:2; 92:3, sing with i. of ten strings.  
*Is.* 58:20, my songs to the stranged i.  
*Is.* 41:15, sharp threshing i.  
*Ezek.* 33:32, one that can play on an i.  
*Rom.* 6:13, members i. of unrighteousness.  
(See *Ps.* 150:4; *Amos* 6:5; *Hab.* 3:19.)

1655. INSTRUMENT, MUSICAL. See No. 2130.

1656. INSTRUMENT, SHARP. See No. 2727.

1657. INTEGRITY. *Gen.* 20:5, in i. of my heart have I done this.  
*Job* 2:3, he holdeth fast his i.  
*Job* 31:6, that God may know my i.  
*Ps.* 7:8, according to my i.  
*Ps.* 25:31, let i. preserve me.  
*Ps.* 26:1, I have walketh in i.  
*Ps.* 41:12, thou upholdest me in my i.  
*Prov.* 11:3, the i. of the upright.  
*Prov.* 19:1, poor that walketh in i.  
*Prov.* 20:7, just man walketh in his i.

1658. INVESTMENT OF HIGH PRIEST. See No. 778A.

1659. ION. See No. 1626D2.

1660. IONIC. See No. 511B2.

1661. IRON.  
**A. IRON AND STEEL, *Gen.* 4:22; *Deut.* 8:9.**  
Simple and rude as the process is by which semi-savage tribes in Africa and the East are able to produce iron of excellent quality, still by some it has been doubted whether the art is one of very great antiquity. On the other hand, there is evidence that the manufacture of iron in Assyria, Egypt, India, and China was practised at very remote periods. In India steel, and in China cast-iron, both possessing very remarkable qualities, have been known since early times and were exported, the steel being a present "worthy of kings." It was the material imported into Damascus for the manufacture of the famous swords.  
The passage in *Jer.* 17:1, "with a pen of iron and with the point of a diamond" (shamir), may possibly refer to an iron stylus with a steeled point—a well-known combination in modern times.  
Pen of, *Job* 19:24.  
Rod of, figurative, *Ps.* 2:9; *Rev.* 2:27.  
(See *Deut.* 3:11; 2 *Sam.* 25:7; *Job* 28:2; *Prov.* 27:17; *Is.* 45:2; *Ezek.* 27:12; *Dan.* 2:33, 40; *Jer.* 15:12; 1 *Tim.* 4:2.)

**B. FIRST RECORDED USE OF, *Gen.* 4:22.**

**C. ORE OF, *Deut.* 8:9; *Job* 28:2.**

**D. MELTED, *Ezek.* 22:20.** Used in the Temple, *1 Chr.* 22:3; 29:2, 7.

**E. ARTICLES MADE OF: 1. Ax, 2 *Kin.* 6:6; 2 *Chr.* 18:10; *Eccles.* 10: 1. 10:23. 2. Bedstead, *Deut.* 3:11. 3. Breastplate, *Rev.* 9:9. 4. Chariot, *Josh.* 17:16, 18; *Judg.* 1:19; 4:3. 5. Fetters, *Ps.* 105:18; 107:10, 16; 149:8. 6. File, *Prov.* 27:17. 7. Furnace, *Deut.* 4:20; 1 *Kin.* 8:51; *Jer.* 11:4. 8. Gate, *Acts* 12:10. 9. Harrow, 2 *Sam.* 12:31. 10. Horn, 1 *Kin.* 22:11; 2 *Chr.* 18:10; *Mic.* 4:13. 11. Idols, *Dan.* 2:33; 5:4. 23. 12. Pans, *Ezek.* 4:3; 27:19. 13. Pen, *Job* 19:24; *Jer.* 17:1. 14. Pillars, *Jer.* 1:18. 15. Rods for scourging, *Ps.* 2:9; *Rev.* 2:27; 12:5; 19:15. 16. Threshing instruments, *Amos* 1:3. 17. Tools, 1 *Kin.* 6:7. 18. Vessels, *Josh.* 6:24. 19. Weapons, *Numer.* 55:16; 1 *Sam.* 17:7; *Job* 20:24; 41:7. 20. Yokes, *Deut.* 28:48; *Jer.* 28:13, 14.**

**F. IRON TOOLS: See Nos. 2874C, 3095D.**  
*Kin.* 6:7. "And the house, when it was in build

ing, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

(See also *Ex. 20:24, 25; Deut. 27:5.*)

The golden calf was made with a graving tool (*Ex. 32:4*).

1662. **I'SAAC** [laughter]. See *No. 48B*.

His birth promised, *Gen. 15:4; 17:16; 18:10*; born, *Gen. 21:2, 3*.

Offered by Abraham, *Gen. 22:7 ff.*

Marries Rebecca, *Gen. 24:67*.

Blesses his sons, *Gen. 27:27-40; 28:1*.

His death, *Gen. 35:29*.

1663. **ISAAC, ALTAR BUILT BY**. See *No. 314Q*.

1664. **ISAAC, SUBSTITUTE FOR**. See *No. 1948G*.

1665. **ISAAC AND ISHMAEL**. The sons of Abraham by Sarah and Hagar. Both in the Bible and in Masonry they are symbols of the "free-born" and the "bondman." (See *Gal. 4:22-31.*)

1666. **ISAI AH**. See *No. 21945*.

1667. **ISAI AH, ASCENSION OF**. See *No. 448B16d*.

1668. **ISAI AH, BOOK OF THE PROPHET**.

**A. DIVISIONS OF THE BOOK**. A cursory glance shows that Ch. 1-35 are in poetry; 36-39 in prose (2 *Kin. 18:13-20:19*, except 39:9-20, Hezekiah's Psalm, which is not given in 2 *Kin.*), and 40-66 in poetry. When we look closer we see that even these divisions are not exhaustive. The fact of several superscriptions, for example (cf. 1:1; 2:1; 13:1), shows that the larger groupings rest on smaller ones, some of which were probably circulated separately. In general, however, there are three large divisions recognized and for convenience we adopt these. They are Isaiah proper (Ch. 1-39), Second or Deutero-Isaiah (Ch. 40-55), and Third or Trito-Isaiah (Ch. 56-66).

**B. ISAI AH PROPER (1-39)**. Divisions of the book: 1. Ch. 1-12, Prophecies concerning Judah, Jerusalem, and Israel—these are mainly the prophet's own work, though 12 is post-exilic; 1:1 forms a preface to this section. Of special merit are the Vineyard Song (5:1-7), the Call (6), and the poem against the pride of Israel (9:8-10:4). 2. Ch. 13-23, Prophecies concerning foreign nations—Babylon, Assyria, Moab, Aram, Israel, Egypt, Ethiopia, Elam, Media, Tyre, and Jerusalem herself all find a place of mention here. One of the most magnificent odes in all literature is that on the Downfall of Babylon (13:1-14:23), and this is some two hundred years later than Isaiah's time, as is also 21:1-10. 3. Ch. 24-37, The Convulsion of the World—peculiar in style and thought and obscure in reference, this is taken to be an expression of the wild hopes raised in Jewish hearts at the conquests of Alexander the Great (330 B.C.). 4. Ch. 28-33, Prophecies concerning Judah and Jerusalem—the two parties, those who looked hopefully for alliance with Assyria, and those who looked towards Egypt, are warned that in Jehovah alone is their strength. This is Isaiah's undoubted work. 5. Ch. 34-35, The Redemption and Return of Israel—they were written towards the end of the Exile (cf. 13-14). 6. Ch. 36-39, A Historical Appendix (cf. above).

**C. HISTORICAL SITUATION AND AIM OF BOOK**. Ahaz, king of Judah (736-727 B.C.), terrified at the invasion of Syria and Ephraim, attempted to force Judah into a coalition with Assyria. There is an "Egypt" party, too, but Isaiah wisely points out that the remedy is worse than the disease. For a temporary disability will then have brought on the per-

manent suzerainty of a foreign race. The step was taken; then Isaiah warned his people against revolt from Assyria. His motto may be summed up in his own words, "In quietness and confidence shall be your strength." When Assyria's task is over, Jehovah will bring her low. In Judah there will be a stable rule under the Messiah.

**D. AUTHORSHIP**. From 8:16 we learn the prophet had disciples, and these probably finished the work of the prophetic movement whose founder he was. The whole book thus is to be attributed in a secondary sense to Isaiah, while much of it is primarily his. Of his life we know little. Born most probably c. 770-755, he received his call in 740 B.C. (6:1). He was so much a prophet that his wife was called the prophetess (8:3. Contrast Amos's "No prophet I."). In 735 his son, Shear-jashub, was old enough to accompany him to his interview with Ahaz; and soon after that Maher-shalal-hash-baz was born to him (cf. 7:3-8:4). He lived during the reigns of Jotham, Ahaz, and Hezekiah, and some think that *Heb. 11:37* refers to his being sawn asunder by order of king Manasseh. At all events he was still active by the time of Sennacherib's invasion (701 B.C.).

**E. SECOND OR DEUTERO-ISAIAH (40-55)**.

1. Divisions: (a) Ch. 40-48 (excepting 42:1-4), Jehovah, the Omnipotent God of Nature and History, is about to usher in Israel's redemption through the instrumentality of his agent, Cyrus, (b) Ch. 49-55 (excepting 49:1-6; 50:4-9; 52:13-53:12), the restoration of Israel and the future glory of Zion. Attention is focused on Israel, no longer on Cyrus. (c) The "Servant Songs," 42:1-4; 49:1-6; 50:4-9; 52:13-53:12. Of especial note is 52:13-53:12, The Suffering Servant of Jahweh.

2. Historical Situation and Theme. Jerusalem is in ruins (45:13) and her children in exile (47:5ff.). They are on the point of being delivered (48:20) and their sorrow will soon be over (40:2). Cyrus (44:28; 45:1) will deliver them, and they know all about his fame (41:25; 45:13). He will overthrow Babylon (48:14). Hence the author begins with the theme of his book, "Comfort ye" (40:1).

3. Date and Authorship. Cyrus the Persian gained a great victory over Croesus in 546 B.C. (cf. 41:1-5). In 538 B.C. Babylon fell, and the Exile was over. The date 540 B.C. suits both these facts, for Cyrus is known and his methods familiar; while the Exile is admittedly almost over. The Ch. 49-55, which cease to stress the part played by Cyrus, are not necessarily from another hand, but may have been written by the author of the first division after the restoration in 538. The Servant Songs (which it is best to assume do not allude to an individual, but to the nation of Israel as a whole and idealized) reveal subtle links with their context, and may be regarded as Deutero-Isaiah's. They were probably composed apart from the other material and inserted afterwards by the author who, it is thought, lived first in Babylon and then in Jerusalem, but is otherwise unknown.

**F. THIRD OR TRITO-ISAIAH (56-66)**. We may, in spite of difficulties still unsolved, regard this as a unity and written about 450 B.C., about the time, that is, of Nehemiah and Ezra. The walls of the city are not yet rebuilt (60:10), but the Temple exists (66:7; 60:7, 13). Religion, however, is waning (58); Judah is raised (62:8); and Jerusalem is wretched (65:19). Hence the appeal (unlike the assurance of 40-55) for God to interpose (63:7-64).

There are two factions (57:3 ff., 15 ff.), one contending for the reformed religion of Isaiah, the other for idolatry, and the ritual prac-

tices of ancient Palestine (cf. 57:3 ff.; 65:3 f.; 66:17).

**G. BIBLIOGRAPHY.** G. A. Smith, "Isaiah" (Expositor's Bible); G. B. Gray, "Isaiah" (International Critical Commentary); Skinner, "Isaiah" (Cambridge Bible); J. E. McFadyen's "Introduction to the Old Testament"; Peake, "Problem of Suffering in the Old Testament" (pp. 34-72, 180-193); Workman, "The Servant of Jehovah"; Peake's One-Volume Commentary. 1669. **ISH** = **BOSHETH** [man of shame]. See No. 62C.

1670. **ISH** = **CHOTZEB** [men of hewing].

1671. **ISH** = **SABELL** [men of burden].

1672. **ISH SODI.**

**A. TWO HEBREW WORDS** meaning "a man of my couch," one very closely associated with me. "A Select Master."

**B. Job. 19:19.** "All my inward friends abhorred me." (Margin "men of my secret." R "my familiar friends." R margin "men of my council.")

1673. **ISHMAEL.** See Nos. 295B, 1665.

**A. SON OF.** See No. 127.

1674. **ISIS.** See Nos. 81C, 2785F4.

1675. **ISRAEL, GLORY OF.** See No. 165A5.

1676. **ISSACHER.** See No. 164.

1677. **ITHAMAR.** See Nos. 1E, 109, 2C.

1678. **IVORY KEY.**

**A. A SYMBOLIC JEWEL** of one of the degrees. **B. IVORY** was a valuable material in Biblical times. (See 1 Kin. 10:18, 22; 22:39; 2 Chr. 9:17, 21; Ps. 45:8; Song of Sol. 5:14; 7:4; Ezek. 27:6, 15; Amos 3:15; 6:4; Rev. 18:12.)

1679. **IZABUD.** A corruption of Zabud (See No. 330A).

1680. **JAAZEL.** See No. 640.

1681. **JA'BÁL** [stream], Gen. 4:20. See No. 3000B.

1682. **JABIN.** See No. 50.

1683. **JA'CHIN.** See No. 2354P, X2c, Y1.

**A. THE NAME** of the right-hand pillar facing eastward, that stood at the porch of King Solomon's Temple. It means "God will establish" and is sometimes called "the pillar of establishment."

**B. JACHIN** was the name of a priest (1 Chr. 9:10; 24:17).

1684. **JACHIN, PILLAR OF.** See No. 2355A1.

1685. **JACINTH.** See No. 1733M. The breast-plates of the visionary horsemen of Rev. 9:17 are compared to jacinth, cf. Rev. 21:20. (R. V. hyacinth.) This designates the modern sapphire, but whether the true sapphire was known in O.T. times we cannot say. The modern hyacinth was known as the ligure.

1686. **JÁ'COB** [he supplants]. His birth, Gen. 25:26.

Birthright, Gen. 25:33.

Obtains the blessing, Gen. 27:27-29.

Sent to Paden-aram, Gen. 27:43; 28:2.

His vision and vow, Gen. 28:20.

Marriages, Gen. 29.

His sons, Gen. 29:31-50:1-24.

Dealings with Laban, Gen. 30:25-31:1-55.

His vision of God's host, Gen. 32:1, 2.

His prayer, Gen. 32:9.

Wrestles with an angel, Gen. 32:24.

Reconciled with Esau, Gen. 33.

Builds an altar, Gen. 35:1. See No. 314Q.

His grief for Joseph and Benjamin, Gen. 37; 42:38; 43.

Goes down to Egypt, Gen. 46.

Brought before Pharaoh, Gen. 47:7.

Blesses his sons, Gen. 48; 49.

His death and burial, Gen. 49:33; 50. See No. 818C.

(See Ps. 105:23; Mal. 1:2; Rom. 9:10; Heb. 11:9-21) See No. 1042B.

1687. **JACOB, LADDER OF.** See No. 1839.

1688. **JACOB, LAST WORDS OF.** Gen. 49.

1689. **JACOB, PILLAR OF.** See Nos. 2234U, 2354K.

1690. **JACOB, ROD OF.** See No. 2580C.

1691. **JACOB, WELL OF.** A fountain near Shechem, John 4:6. Once of great depth (John 4:11), it has been filled up with rubbish and today it is perhaps some seventy-five feet deep.

1692. **JAH.** See also Nos. 1854, 1855.

**A. CALLED** "the two-lettered name" of God. Some authorities say it is a contraction of Jehovah, "the Tetragrammaton" or four-lettered name; others deny this, saying it is a name independent of Jehovah, but conveying the same idea of Divine Essence.

**B. IT OCCURS** fifty times in the Bible, but with a single exception is translated "LORD." The exception is Ps. 68:4: "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH."

1693. **JAMES, THE APOSTLE.** See No. 339.

Son of Zebedee, called, Matt. 4:21; Mark 1:19; Luke 5:10.

Ordained one of the Twelve, Matt. 10:2; Mark 3:14-18; Luke 6:13-16.

Present at Christ's transfiguration, Matt. 17:1; Mark 9:2; Luke 9:28.

Present at the passion, Matt. 26:36-45; Mark 14:33.

Slain by Herod, Acts 12:2. See No. 67B.

Son of Alphaeus, Matt. 10:3; Mark 3:18; 6:3; Luke 6:15; Acts 1:13; 12:17.

His decision concerning circumcision, etc., Acts 15:13-29.

(See Acts 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9.)

Protevangeliium of. See No. 448C2b.

1694. **JAMES, EPISTLE OF.**

**A. AUTHORSHIP AND DATE.** Many have argued against the tradition that our Lord's brother wrote this Epistle, for two reasons: (1) Why does so conspicuous a Christian, writing for believers, mention Jesus' name only twice, and pass Him by in favour of Job as the supreme example of endurance (James 5:11)? (2) Why did this, if really James', remain outside the Canon until almost the very last stages of its growth? For these reasons a late date is assigned.

**B. WITH REGARD TO THE FIRST OBJECTION** James was writing for unconverted Jews (cf. 4:1-4; 5:1-6) who looked to him as the only Christian leader they could regard. Hence he does not mention Jesus' name, since that would keep them from reading. Instead he records many of Christ's sayings in the hope that these would by their beauty prepare a place for their author's being loved. When, however, James was martyred as a Christian, veneration turned into fanatical hatred, and his Jewish following melted away. Neither would the Christians regard too favorably a work intended for narrow Judaistic circles. Therefore it was some time before the rights of the Epistle to enter the Canon were recognized.

**C. WE MAY URGE,** then, that the letter was written before A.D. 62 or 63, when James was martyred.

**D. CONTENTS.** Ch. 1:1, Address. Ch. 1:2-12, Reason and reward of man's trial. Ch. 1:12-18, Trial in relation to God. Ch. 1:19-2:26, Deeds are the results and proof of religion. Ch. 3:1-18, The bridling of the tongue, etc. Ch. 4:1-5:12, Counsel against worldliness, fault-finding, presumption, injustice, impatience, and swearing. Ch. 5:13-20, Conclusion, advice on worship, sickness, prayer, and winning back the lapsard.

1695. **JANITOR.** See Tiler, No. 3076.

1696. **JAPHETH** [he enlarges]. See No. 531A1.

**A. THE OLDEST SON** of Noah. Shem, Ham, and Japheth, sons of Noah, are significant words in some Masonic degrees.

**B. IN SOME OLD MASONIC MANUSCRIPTS** these three sons of Noah tried to raise the body of Noah in order to recover some lost secrets which were lost when Noah died. They failed and adopted a substitute to be used instead of the lost.

1697. JA'SHER, BOOK OF.

**A. A LOST BOOK**, quoted in the Bible as authority for statements made therein. The word means "upright." (See *Josh. 10:13*; *2 Sam. 1:18*.)

**B. SOME AUTHORITIES** think Solomon's prayer at the dedication of the Temple was also taken from the Book of Jasher, because in the Septuagint version after the regular text there is added, "Is not this written in the Book of the Song?"

1698. JASPER [jade?]. See Nos. 1733N, 1969C, D. The modern jasper is a completely opaque form of various shades of chaledony which was usually regarded as a semi-transparent silica. This, at least, we would infer from *Rev. 21:11*, where reference is made to jasper "clear as crystal." We may take it to mean a fine variety of jade or nephrite. (See *Ex. 28:20*; *Ezek. 28:13*; *Rev. 4:3*; *21:18 f.*)

1699. JÁT'TIR. See No. 2B.

1700. JÈB'U-SITES. See No. 646B2. Ancient inhabitants of Palestine. The Temple was built on the threshing floor of Ornan the Jebusite (See *Ornan*, No. 2266, and *Threshing Floor*, No. 3065). "Jebus" was the ancient name of Jerusalem. (See *Gen. 15:21*; *Ex. 3:8, 17*; *15:5*; *23:23*; *Num. 13:29*; *Deut. 7:1*; *20:17*; *Josh. 3:10*; *12:8*; *15:63*; *24:11*; *Judg. 1:21*; *3:5*; *19:11*; *2 Sam. 5:6, 8*; *1 Kin. 9:20*; *1 Chr. 11:4, 6*; *2 Chr. 8:7*; *Ezra 9:1*; *Neh. 9:8*.)

1701. JÈD-Ì-DÌ'AH. A special name given King Solomon at his birth. It means "Beloved of Jehovah." (See *2 Sam. 12:25*.)

1702. JEEZER. See No. 37A.

1703. JÈ-HOIA-DA [Jehovah knoweth]. See No. 2A.

High priest, slays Athaliah, and restores Jehoshaphat, *2 Kin. 11:4*; *2 Chr. 23*.

Repairs the Temple, *2 Kin. 12:7*; *2 Chr. 24:6*. Abolishes idolatry, *2 Chr. 23:16*.

1704. JÈ-HO'RAM [Jehovah is exalted]. See No. 637N, O.

King of Judah, *1 Kin. 22:50*; *2 Kin. 8:16*. His cruelty and death, *2 Chr. 21:4, 18*.

(Joram) king of Israel, son of Ahab, *2 Kin. 1:17*; *3:1*.

His evil reign, *2 Kin. 3:2*. Slain by Jehu, *2 Kin. 9:24*.

1705. JÈ-HOSH'A-PHAT [Jehovah judges]. See Nos. 148B, 153B, 231, 637L, M.

King of Judah, *1 Kin. 15:24*; *2 Chr. 17*. His death, *1 Kin. 22:50*; *2 Chr. 21:1*.

1706. JEROSHAPHAT, VALLEY OF. See Nos. 2871B, 3163.

1707. JEHOVAH [properly Jahweh = Yahweh], the name of God. See Nos. 150, 303.

**A. IT WAS ALREADY** in existence in pre-Mosaic times (*Gen. 4:26*) and was already embedded in names (e.g., "Jochebed," the name of Moses' mother, *Ex. 6:20*). Originally it may have meant "to blow" or "to breathe" or "to fall" or "to be" or even "to cause to be," i.e., Creator. From Moses' time onwards there is no doubt as to its meaning (*cf. Ex. 5:10 ff.*) for it was derived from the imperfect tense of the verb "to be." Hence it means "I am" or "I will be." That is, it denotes active and self-manifesting existence. Jehovah denotes the friendly personal God who communes with man as com-

pared with His nature as creator and governor of the universe when He is known as Elohim. (*cf. Num. 16:22*; *John 4:24*.)

The form Jehovah dates only from A.D. 1518. The name Jahweh was so sacred that, in later Jewish times, it was not pronounced at all, owing to an over-meticulous anxiety to keep the Third Commandment. In reading it, the name "Adonai" was substituted, and its vowels came to be attached to the consonants "J h w h" to form the hybrid "Jehovah."

**B. See The Lost Word**, No. 1948. See also No. 2017D.

1708. JEHU. See No. 220B3.

1709. JÈPH'THAH. See Nos. 364, 2748F, G. **A. A JUDGE OF ISRAEL** and a leader of the Gileadites against the Ammonites (*Judg. 11:1-40*). He defeated the Ammonites after he had made a rash vow (*Judg. 11:30, 31*) which caused him to sacrifice his daughter as a burnt offering (*Judg. 11:34-40*). See No. 119C.

**B. ANOTHER INSTANCE** in Jephthah's life of interest to Masons is his victory over the Ephraimites (*Judg. 12:1-7*). See *Shibboleth*, No. 2748.

**C. THE STORY** of Jephthah's vow is a mixture of two ancient beliefs and shows that Israel's religion was not wholly different from that of her neighbors. The first belief was that a human being must be sacrificed in times of special stress. The second was the "Weeping for Tammuz" (i.e. Adonis, *cf. Ezek. 8:14*). Tammuz was a beautiful youth who was killed by a boar, symbolizing the conquest over Summer of Winter. The rite of celebrating the death and resurrection of vegetation was celebrated annually, the women folks' wailing for Tammuz (*Judg. 11:40*) giving place on the second day to joy at the reappearance of life.

**D. His covenant** with the Gileadites, *Judg. 11:4-11*.

His message to the Ammonites, *Judg. 11:14*. His faith, *Heb. 11:32*.

1710. JERAHMEEL. See Nos. 221, 224B4, 229B3, 637F.

1711. JÈR-E-MÌ'AH [Jehovah foundeth].

**A. A HEBREW PROPHET** and an important character in the Degree of Super-excellent Master. See Nos. 306A, 637A, B, 2168.

**B. HE WAS OF PRIESTLY DESCENT** and lived in a priestly community at Anathoth (*1 Kin. 2:26*), three miles north of Jerusalem, until his call to be a prophet (*Jer. 1:2*; *25:3*) in the thirteenth year of the reign of Josiah, five years before the discovery of "the Book of the Law" (*2 Kin. 22:3-14*). See No. 761B3.

**C. PROPHET**, his call and visions, *Jer. 1*. His mission, *Jer. 1:17*; *7*.

His complaint, *Jer. 20:14*. His message to Zedekiah *Jer. 21:3*; *35:1*.

Foretells the seventy years' Captivity, *Jer. 25*. Apprehended, but delivered by Ahikam, *Jer. 26*.

Denounces Hananiah, *Jer. 28:5*. His letter to the captives in Babylon, *Jer. 29*. Praying, is comforted, *Jer. 32:16*; *33*.

Writes a roll of a book, *Jer. 36:4*; Baruch reads it, *Jer. 36:8*.

Imprisoned by Zedekiah, *Jer. 32*; *37*; *38*. Released by Ebed-melech, *Jer. 38:7*.

Carried into Egypt, *Jer. 43:6, 7*. Various predictions, *Jer. 46-51*; *51:59*.

(See *Math. 2:17*; *16:14*; *27:9*.)

1712. JEREMIAH, BOOK OF.

**A. AUTHORSHIP**. In 626 B.C. Jeremiah, the young and inexperienced son of Hilkiah (*1:6*; *cf. 1:2*; *25:3*), received the call to become a prophet of God. Although he never entirely forsook his birthplace, Anathoth, where his father had been a priest (*cf. 11:21*; *37:12*), yet



his main work was in the nearby city of Jerusalem. On the destruction of Jerusalem by Nebuchadnezzar he settled in Mizpah (40:6), but was later carried off to Egypt where tradition has it that the Jews killed him because of his prophecies (43:6 ff.). The book as we have it is the result of Jeremiah's dictating from memory part of his life story to Baruch the scribe (cf. 36); to Baruch's filling in of the account as nearly as possible in the prophet's spirit and words (cf. 36:24); to additions over many years in the interests of homiletics.

**B. SITUATION.** The Scythians were in Western Asia; Judah had still twenty years of vassalage to Nineveh to endure until her overlord should fall (606 B.C.). The Reformation of 621 was still in the future and that, when it came, was unable to undo the mischief of the idolatry of King Manasseh, grandfather of Josiah (cf. 7:9). Josiah's death at Megiddo in 609 B.C. was a blow to the reforming minority, and sceptics urge that this was a result of God's displeasure. After Assyria ceased to trouble her, Judah became subject to Egypt, then to Babylon. A succession of weak kings, faithless priests, and superficial prophets (23:9-40; 28; 26; 7:21 f.), and Jeremiah, faced with this situation, in spite of persecution and false accusation (9), preached that there was no salvation in ritual but only in the circumcised heart (17:9; 4:4; 29:13). He spiritualized the conception of religion and pointed to the renewal of the Covenant by God. (For references to the Messianic ideas see 23:5-8; 50:4-11; 53:14-26.)

**C. CONTENTS.** (1) Prophecies concerning Judah and the kingdom of God (Ch. 1-45, but see (2)). (2) Personal allusions to Jeremiah (11:21; 20:1-3; 26; 28; 36-43:8). (3) Nine oracles against foreign nations (Ch. 46-51). (4) Late addition (after 562 B.C., cf. 52:31 ff. with 51:64), namely, Ch. 52 (cf. 2 Kin. 24:18-25:30).

Only at intervals can we discern logical or chronological order in the prophecies as we have them.

1713. **JEROBOAM.** See Nos. 44A, 54, 224B1, 341.

1714. **JĒ'RĪ-CHŌ** [moon city]. See Nos. 51B, 103.

A royal city of great antiquity about five miles from the north end of the Dead Sea.

Spies sent there, *Josh.* 2:1.

Capture of, *Josh.* 6:20 (*Heb.* 11:30).

Rebuilt by Hiel, 1 Kin. 16:34.

(See *Josh.* 6:26.)

1715. **JĒ-RŪ'SĀ-LĒM** [foundation, abode of peace]. See Nos. 128, 165A1, 251, 523, 919A, B, 1700, 1948T2a.

**A. SITE.** The chief town of Palestine, Jerusalem is situated 31° 46' 45" N. latitude, and 35° 13' 25" E. longitude. It stands 2500 feet above sea level on the Judaean mountain-summit. Deep valleys divide and define the elevated plateau on which the city stands.

**B. DEFINING VALLEYS.** There are two of these: (1) Wady-en-Nar or the Biblical Kidron, or the Valley of Jehoshaphat. It begins north of Jerusalem, runs southeast, turns south and deepens quickly, now cutting off the city from the ridge of olives on the east. Traversing the Judaean desert, it opens out west of the Dead Sea. (2) Wady er-Rababi, identified as the "Valley of the son of Hinnom," begins west of Jerusalem and joins the first about half a mile south of the city. The city thus stands in the junction of the valleys, as though in the fork of a Y.

**C. DIVIDING VALLEYS.** (1) The Tyropoeon (Josephus) begins in the north of the city (be-

tween the arms of the Y), and, growing ever deeper, cuts through the city and enters the Wady-en-Nar just above the mouth of the Wady er-Rababi. (2) A smaller valley cutting the above at right angles and running across the city from west to east.

**D. HILLS.** Thus the city is in four divisions, each built on a hill. Northwest is the hill Aca, northeast is Bezetha, and southwest is Zion. In the southeast is Ophel, which is subdivided into Ophel and Moriah (the higher north end). These names are still debatable. The latter was the site of the Temple (cf. 2 Chr. 3:1; Gen. 22:2).

**E. WATER-SUPPLY** was naturally available only from the sporadic activity of a spring in Kidron. Hence, from the earliest times, we find cisterns built to catch and store rain water, while conduits were used to bring external supplies into the city. The oldest enters the city from the north and consists of a channel hewn in the rock. From reservoirs beyond Bethlehem a second, "the low-level aqueduct" (attributed to Solomon), brings supplies. In Roman times was built "the high-level aqueduct" (cf. 2 Kin. 20:20; 2 Chr. 32:30; Is. 7:3; Eccles. 1:3). The famous "Well of Job" (Enrogl) lies at the fork where the two defining valleys meet, south of Jerusalem.

**F. KING OF,** slain by Joshua, *Josh.* 10.

Borders of, *Josh.* 15:8.

Ark brought there, 2 Sam. 6.

David reigns there, 2 Sam. 5:6.

Preserved from the pestilence, 2 Sam. 24:16.

Temple built at, 1 Kin. 5-8; 2 Chr. 2-7.

Sufferings from war, 1 Kin. 14:25; 2 Kin. 14:14; 25; 2 Chr. 12; 25:24; 36; Jer. 39; 52.

Capture and destruction by Nebuchadnezzar, Jer. 52:12-15.

Captives return, and Cyrus begins to rebuild the Temple, *Ezra* 1:2; 3; continued by Artaxerxes, *Neh.* 2.

Wall rebuilt and dedicated, *Neh.* 12:38.

Presentation of Christ at, *Luke* 2:22.

His public entry into, *Matt.* 21:1; *Mark* 11:7-11; *Luke* 19:35; *John* 12:14; laments over it, *Matt.* 23:37; *Luke* 13:34; 19:41; foretells its destruction, *Matt.* 24; *Mark* 13; *Luke* 13:35; 19:41; 21.

Disciples filled with the Holy Ghost at, *Acts* 2:4.

Which is above, *Gal.* 4:26.

The new, *Rev.* 21:2.

1716. **JERUSALEM, CITY OF THE DEPOSIT.** See No. 1948T2a.

1717. **JERUSALEM, CITY OF THE GREAT KING.** See No. 919B.

1718. **JERUSALEM, CITY OF THE NAME.** See No. 1948T2a.

1719. **JERUSALEM LAID WASTE.** See No. 67B.

1720. **JERUSALEM, NEW.**

**A. THE SYMBOLIC NAME** of the Heavenly City as described in the Book of Revelation.

**B. MASONICALLY** its symbolism resembles that of Jacob's ladder which extended from earth to heaven. However, the New Jerusalem descended from heaven to earth, a symbol of the descent of the City of Light and Truth upon the earth.

1721. **JERUSALEM, WALL.** See No. 637W, AA.

1722. **JERUSALEM WORD.**

**A. IN AN OLD MASONIC PUBLICATION** occurs the dialogue:

"Give me the Jerusalem Word."

"Giblin."

**B. IT IS BASED** on an old York Manuscript (now lost) which recites a tradition to the effect that after the completion of the Temple some of

the workmen went abroad in search of employment, while others stayed in Jerusalem.

**C. THE JERUSALEM WORD** was the one used at Jerusalem, while the "Universal Word" was the word used everywhere.

1723. JĚSH'U-A. See Nos. 1472A, 1532A, 2437B.

**A. THE NAME OF THE HIGH PRIEST** who, with Zerubbabel, Prince of Judah, superintended the rebuilding of the Temple after the Babylonian Captivity. He was High Priest, in regular lineal descent in the priestly family.

**B. GENEALOGY** from Levi to Jehozadak [Jozadak, *Ezra* 3:2] 1 *Chr.* 6:1-15; *Hag.* 1:1; *Zech.* 6:11.

**C.** 1. He rebuilt the altar (*Ezra* 3:2); 2. the Temple (*Ezra* 3:8-13); 3. contended with opponents of the rebuilding (*Ezra* 4:1-3; 5:1, 2).

**D. JESHUA** is another form of "Joshua," the Greek form of which is "Jesus."

See also No. 1773.

1724. JESHUA AND ZERUBBABEL. See No. 2234X2.

1725. JĚ'THRŌ.

**A. THIS WORD** means "excellence." It was the name of Moses' father-in-law (*Ex.* 3:1) who advised him (Moses) to organize his work (*Ex.* 18:12-23).

**B. HE WAS A PRIEST** of Midian, with whom Moses spent forty years (*Ex.* 2:15-22; 4:18; *Num.* 10:29).

1726. JEWELS. See Nos. 199, 793A.

**A. THE JEWELS OF A LODGE** are six in number: three movable and three immovable. The immovable jewels are so called because they have a fixed location in the lodge, while the movable are not assigned to any particular place. So far there is agreement, but in the United States the two classes have been reversed.

**B. THE SIX JEWELS** are the square, level, and plumb, movable in England, immovable in the United States; and the rough and perfect ashlar and the trestle-board.

**C. WE DO NOT ASSIGN** any particular place to the latter and call them "movable," but in England and her colonies the rough ashlar is at the Junior Warden's station, the perfect ashlar in the West, and the trestle-board near the East.

**D. THEY CALL** the square, level, and plumb movable because they move with the wearer and change when the occupants of the stations change.

**E. THERE IS A FITTING SYMBOLICAL EXPLANATION** for each position, and the assignment to the movable or immovable class does not affect the symbolism of the jewels themselves. For this symbolism See *Ashlars*, No. 572, *Trestle-board*, No. 3110, *Square*, No. 2876, *Level*, No. 1889, and *Plumb*, No. 2376.

**F. Prov. 20:15, knowledge a precious j.**

*Is.* 61:10, adorneth herself with j.

*Hos.* 2:13, decked with earrings and j.

*Mat.* 3:17, when I make up my j.

1727. JEWEL OF AN ANCIENT GRAND MASTER. There is a Masonic tradition to the effect that the jewel worn by Hiram Abif was "a square and compass with the letter G between." It was called "the jewel of an Ancient Grand Master" and has become the jewel of a Master Mason. Simply a tradition, but interesting.

1728. JEWELS, DEACONS'. See No. 1056D.

1729. JEWELS OF A FELLOW CRAFT. See Nos. 775C, 3094A.

1730. JEWELS, LODGES. See No. 1627.

1731. JEWELS OF A MASTER MASON. See No. 2104A.

1732. JEWELS, PRECIOUS.

**A.** 1. Precious jewels are stones of great worth. Both in the Bible and in Masonry they are symbols of moral and spiritual qualities. (See *Breastplate*, No. 778.) (See *Prov.* 20:15.)

2. There are six Masonic precious jewels, three of a Fellow Craft, three of a Master Mason.

3. Those of a Fellow Craft are the Attentive Ear, the Instructive Tongue, and the Faithful Breast.

4. Those of a Master Mason are Friendship, Morality, and Brotherly Love. However, they have another name in our modern work.

5. The Instructive Tongue speaks to the Attentive Ear.

(See *Ps.* 49:8; 72:14; *Prov.* 3:15; 17:8; *Ex.* 28:17-20; 39:10-13; *Job* 28:16-19 (Wisdom); *Ezek.* 28:13; *Rev.* 21:11; 18-21.)

1733. JEWELS, BIBLICAL.

**A. THERE ARE NINETEEN PRECIOUS JEWELS** mentioned in the Bible, of which twelve were in the breastplate, which the High Priest of a chapter wears to teach him that he is always to bear in mind his responsibilities to the laws and ordinances of Masonry and that the honor and interests of his chapter and its members should always be near his heart.

Many writers have tried to determine the identity of the stones named in *Ex.* 28 and 39 in the breastplate of the High Priest. There is no difference of opinion as to the Hebrew words but authorities do not agree as to the particular stone which is meant by each Hebrew word.

Let us consider them in the alphabetical order of their English equivalents.

**B. ADAMANT** (Heb. "Shamir"). 1. The word "shamir" appears three times in the Bible: in *Jer.* 17:1 it is translated "diamond," and in *Ezek.* 3:9 and *Zech.* 7:12 it is translated "adamant." The word usually translated "diamond" (q v) is "yahalom." 2. The adamant of the Bible was probably the corundum which is next to the diamond in hardness.

**C. AGATE** (Shebo). 1. A semi-transparent variety of quartz, often beautifully clouded or veined, supposed to be named from the river Achates in Sicily, where it was found in abundance, is usually translated "agate" though Josephus calls it the "amethyst." This was a composite stone much esteemed by the ancients. It represented the tribe of Naphtali, whose disposition was so gentle that he was likened to a "hind let loose." This tribe was distinguished by mild men and beautiful women. The mother of Hiram Abif belonged to the tribe of Naphtali. The composite nature of the agate made it a fitting representative of the culture and manifold accomplishments of the people of Naphtali. 2. There is a Masonic tradition that the Stone of Foundation (See No. 2910) was an agate. This simply symbolizes the strength and beauty which is a characteristic of both the stone and Freemasonry.

3. The word "agate" is used in two senses in the Bible, corresponding to two different Hebrew words, both translated "agate." In *Ex.* 28:19; 39:12, it refers to a stone in the breastplate of the High Priest. In *Is.* 54:12; *Ezek.* 27:16, it means something resembling mica.

**D. AMBER** (Chashmel). Not one of the jewels in the breastplate. It was a resin which sparkled when rubbed. From its Greek name "electron" we get "electricity." (See *Ezek.* 14, 27; 8:2.)

**E. AMETHYST** (Achlamah). A precious stone, semi-transparent, of a violet-blue, nearly purple color, in the breastplate of the High Priest. The twelfth foundation stone of the New Jerusalem, *Rev.* 21:20.

Most authorities translate 'achlamah' "amethyst" though some think it was a kind of agate, different from *CI*.

The word comes from the Hebrew "halom" meaning "dream," and the stone was thought to have the power to make its wearer dream. On this stone the name of Gad was engraved, "Gad, a troop shall press upon him, but he shall press upon their heel." (*Gen. 49:19*.)

This stone is said to have had the power to protect soldiers from injury and to make them victorious. This would make it an appropriate stone to represent Gad.

A French poem, written in 1576 and dedicated to Henri III, gives a pretty legend about the amethyst: it recites that "the god Bacchus, offended at some neglect that he had suffered, was determined to avenge himself and declared that the first person he should meet, when he and his train passed along, should be devoured by his tigers. Fate willed it that this luckless mortal was a beautiful and pure maiden named Amethyst who was on her way to worship at the shrine of Diana. As the ferocious beasts sprang toward her, she sought the protection of the goddess and was saved from a worse fate by being turned to a pure white stone. Recognizing the miracle and repenting of his cruelty, Bacchus poured the juice of the grape as a libation over the petrified body of the maiden, thus giving to the stone the beautiful violet hue that so charms the beholder's eye."

**F. BERYL** (Tarshish). A precious stone, probably similar to the emerald, but less valuable. It was the first stone in the fourth row of the High Priest's breastplate, *Ex. 28:20; 39:13*. The color of the wheels in Ezekiel's vision was that of the beryl, *Ezek. 1:16; 10:9*. It is mentioned among the treasures of the king of Tyre, *Ezek. 28:13*. It was set in rings of gold, *Song of Sol. 5:14*. The body of the man whom Daniel saw in a vision was like the beryl, *Dan. 10:6*. It adorned the eighth foundation of the New Jerusalem, *Rev. 21:20*.

The English Bible translates "tarshish" "beryl" or "topaz," while the Septuagint and Josephus render it "chrysolite." One explanation of these differences is that the topaz of the ancients was our chrysolite and vice-versa. The literal meaning of the word "tarshish" was "goldenstone." George F. Kunz in his "The Curious Lore of Precious Stones" says of it: "The tarshish received its name from Tartessus, in Spain, an important commercial station of the Phoenicians. The stone derived from this source was not, of course, our Oriental topaz, a variety of corundum, nor was it the true topaz; neither is it at all likely that the name tarshish signified, at least originally, the genuine topaz; most probably it denoted a variety of quartz which occurs in Spain. This is originally black, but is decolorized by heating to a deep brown, and if the heating be prolonged the stone becomes paler and eventually entirely transparent. The ancients were familiar with this property. In ancient Egyptian records a stone called thehen is frequently mentioned as a material from which amulets were made. This Egyptian name signified primarily a 'yellow stone,' and might designate either the topaz or the yellow jasper, known and used in Egypt at a very early date; the topaz was probably not known there earlier than 500 or 600 B.C. Hence, in spite of the unquestionable difficulty offered by the geographical name tarshish, which might seem to confine us to a Spanish origin for the stone, the probabilities favor the selection of the yellow jasper as the tenth gem in Aaron's breastplate. For that made with pious zeal by

those who labored to renew the glories of the Old Jerusalem, we choose the topaz—possibly, indeed, a fine specimen of the genuine topaz—for whatever the quality of the yellow stone originally brought from Tartessus, the name may well have been applied to the genuine topaz when that stone became known to the Jews, either in Babylonia, or after their return to Palestine."

The name of Asher was inscribed on this stone, a name little mentioned in Jewish history. **G. CARBUNCLE** (Bareketh). Authorities disagree as to whether this was the green emerald or the fiery red carbuncle. At any rate, the carbuncle more fittingly represents the fiery Levi, whose name is said to have been engraved on this stone. Simeon and Levi, nearly always mentioned together in Scripture, were men of violence and cruelty. Jacob said of them: "Cursed be their anger, for it was fierce, and their wrath for it was cruel; I will divide them in Jacob and scatter them in Israel." (*Gen. 49:7*) The ancients considered the carbuncle a heart stimulant and wearers were warned to be on their guard against attacks of apoplexy since it tended to render them passionate and angry. It also signified blood and suffering.

**H. CHALCEDONY**. Not mentioned in O. T. See *Rev. 21:19*.

**I. CHRYSOLITE**. Mentioned only in *Rev. 21:20*.

**J. CHRYSOPRASUS**. Mentioned only in *Rev. 21:20*.

**K. DIAMOND** (Yahalom). The A. V. and R. V. of the Bible translate this "diamond," but the R. V. gives evised "sardonyx" in the margin. Josephus gives "sapphire" and the Vulgate "jasper," while the Greek Version has it "onyx."

The Hebrew word "yahalom" comes from a verb which means "to smite" and the stone denotes "the smiter." For this reason the English Bible calls it the diamond, which is so hard that it cuts or "smites" all other stones. However, the engraved onyx was often used as a seal and as thus used could be said "to smite" the wax or other soft material on which the impression of the seal was made.

The name of Zebulon, the mariner, was engraved on this stone. Jacob said of him: "Zebulon shall dwell at the haven of the sea; and he shall be for a haven of ships, and his border shall be upon Sidon." (*Gen. 49:13*.) In the pursuit of his calling he might be said to smite the sea with the oars of his ships.

**L. EMERALD** (Nophek). This often is interchanged with No. G above. Authorities who translate "bareketh" as "emerald" call "nophek" "carbuncle," and vice-versa. However, the symbolism of the carbuncle fits the character of Levi, and that of the emerald Judah, whose name is said to have been engraved on the fourth stone.

The emerald was said to foreshadow future events and endow its wearer with a supernatural knowledge of the future. Since it was a revealer of truth it was an enemy of enchantments and magic. Therefore it was feared by magicians who found themselves powerless, in its presence, to weave their spells. Cardano, an Italian Mathematician of the 16th Century, said that the emerald sharpens the wits and quickens the intelligence, and that, therefore, it made people more honest for "dishonesty is nothing but ignorance, stupidity, and ill-nature." This stone was represented in the breastplate by Judah around whom so much prophecy centered, "Judah, the brave, indomitable Judah, whose standard was ever in the advance and whose war cry was the terror of the enemies of

Israel." His father Jacob said of him (*Gen. 49:8-10*):

"Judah, thee shall thy brethren praise: thy hand shall be on the neck of thine enemies: Thy father's sons shall bow down before thee.

"Judah is a lion's whelp. From the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as a lioness: who shall rouse him up?

"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come."

**M. JACINTH.** Mentioned only in *Rev. 9:17; 21:20*.

**N. JASPER** (Yashpneh). Of this stone Kunz says: "If, as appears almost certain, this name originally occupied the sixth place in the original Hebrew text, all the ancient versions agree in translating it "jasper." An Assyrian form of the name was 'yashpu,' as is shown by the Tell el Amarna letters in the cuneiform writing dating from not long before the Exodus. Of all the so-called jaspers none were so highly valued as those of a green color. The talismanic and therapeutic qualities of the 'green jaspers' are often noted by ancient writers, and, according to Galen, these stones were recommended for remedial use by Egyptian writers on medicine. Abel Remusat, the great French Orientalist, writing in 1820, was one of the first to see in the yashpneh of the Hebrews and in the green jasper of the Greeks and Romans the material jade (nephrite or jadeite), the Chinese yu-stone. These minerals were used both in the Old and the New World, and were everywhere believed to possess wonderful virtues. Very likely the powers supposed to characterize jade were later attributed to green jasper, but there is every reason to suppose that the true jade was always more highly prized than its jasper substitute, for it was much rarer and was easily distinguishable, by its translucency, from jasper of a similar color. Until quite recently only Turkestan, Burma, and New Zealand have supplied jade and most of that used in other lands came from prehistoric relics or from sources unknown to us. It seems highly probable that the yashpneh which adorned the breastplate made for Aaron was a piece of nephrite or jadeite; possibly in the later breastplate green jasper may have been employed."

The name of Benjamin was inscribed on this stone.

**O. LIGURE** (Leshem). This stone has been variously translated: "ligure," "jacinth," "chrysolite," "sapphire," etc. Kunz says of it: "No stone in the breastplate is more difficult to determine than this one. The Septuagint, Josephus, and the Vulgate all translate 'ligurius,' an appellation sometimes applied to amber, a substance quite unfitted for use in the breastplate among the other engraved stones. Probably the original significance of ligurius was amber, this name being used because Liguria, in northern Italy, was the chief source of supply for Greece and the Orient; amber which had been gathered on the shores of the Baltic being brought by traders to Liguria and forwarded thence to other lands. As, however, the Greeks had another name for amber, 'electron,' the name 'ligurion' appears to have been applied later to a variety of the jacinth somewhat resembling amber in color, and then to other varieties of the same stone. The original form of the name was evidently ligurion, which was later changed to lyncurion and was then explained as meaning the urine of the lynx. This fanciful etymology gave rise to the story that the ligurios, or rather lyncurios, was the solidified urine

of the lynx. The term 'lyncurion,' as used by Theophrastus, may possibly have included the sapphire as well as the jacinth, since he lays especial stress upon the coldness of this substance, a quality characteristic of the sapphire and also of the still denser jacinth. Hence, it appears that we have, even in the name 'ligurius,' some justification for accepting the rendering 'hyacinthus,' suggested by the list of foundation stones in *Rev. 21:20* and already proposed by Epiphanius, Bishop of Constantia, about 400 A.D. Whether 'hyacinthus' should be rendered 'sapphire' or 'jacinth' is not easy to determine, as this name seems to have been used indifferently for both stones; with the Arabs, under the form 'yakut,' it became a generic term for all the varieties of the corundum gems. The sapphire was engraved in Greek and Roman times and is perhaps the leshem stone of the Second Temple. For the Mosaic breastplate we are forced to seek for some stone known in ancient Egypt where the sapphire does not seem to have been introduced at an early date. If we could accept the suggestion of Brugsch that the Egyptian neshem stone, reputed to have wonderful magic virtues, was the same as the Hebrew leshem, a brown agate would have been the seventh stone in the original breastplate, as Wendel gives very strong reasons for rendering 'neshem' in this way. The color designations were very freely used in Egyptian, and therefore a reddish or a yellowish brown agate may have been used."

The name of Dan was inscribed on the "leshem," Dan who was to "judge his people as one of the tribes of Israel." (*Gen. 49:16*)

**P. ONYX** (Shoham). Translated "onyx" by the English Bible, the Vulgate, and Josephus, while the Septuagint and the margin of the English Bible give it "beryl."

The onyx was believed to provoke discord and separate lovers. This would make it appropriate to Joseph, whose name was said to be engraved on the "shoham," for over him his brethren argued and finally sold him into slavery, thus separating him from the father who loved him dearly. The close union and yet the strange contrast between the layers of black and white of the onyx may account for this belief.

As to the identity of this stone Kunz says: "In our endeavor to determine the shoham stones used in Mosaic times, we have no very definite information to guide us; on the whole, the conjecture of J. L. Myers that they were malachites, seems to have much in its favor, for this material was known to the ancient Egyptians and appears to have been often used for amulets. The Egyptian name for malachite, as well as for other green stones, was 'mefek,' and a ring of mefek is mentioned in an Egyptian text; undoubtedly, at a later period in Egyptian history, mefek may also have denoted the beryl. In view of the fact that the turquoise was unquestionable known to the Egyptians at a very early date, the supply being derived from mines in the Sinai Peninsula, which were rediscovered by Macdonald, we might be tempted to suggest that the shoham stones were turquoises. The light blue or blue-green of the specimens of this stone found on Mt. Sinai would make an even better contrast with the neighboring jade than would the bright green malachite."

**Q. SAPPHIRE** (Sappir). This is usually translated "sapphire" though some authorities give "jasper" or "lapis lazuli." Kunz says of it:

"This is rendered 'sapphirus' in all the old versions. The stone cannot have been our sapphire, for both Theophrastus and Pliny describe the sapphirus as a stone with golden spots, thus

showing that they meant the lapis-lazuli, which is often spotted with particles of pyrites having a golden sheen. This stone was named 'chesbet' by the Egyptians and was highly prized by them, a quantity of lapis-lazuli often appearing as an important item in the lists of tribute paid to Egypt and among the gifts sent by Babylonia to the Egyptian monarchs and obtained from the oldest mines in the world. These were worked at a period 4000 B.C. and still are worked to this day. From this material amulets and figures were made, many of which have been preserved for us, and the Egyptian high priest is said to have worn, suspended from his neck, an image of Mat, the Goddess of Truth, made of lapis-lazuli. The name is composed of the Latin lapis, 'a stone,' and lajuward, the name of the stone in Persian. From this latter word is also derived our 'azure.' In ancient times the lapis-lazuli was the blue stone par excellence, because of its beautiful color and the valuable ultramarine dye derived from it. Although Pliny writes (xxxvii, 39) that this stone was too soft for engraving, this fact need not have prevented its use in the breastplate, since the stones set therein were not intended for use as seals and hence were not subjected to any wear. In this connection, however, it is somewhat strange that the Hebrew word 'sappir' appears to indicate a stone especially adapted to receive inscriptions. The fact that the lapis-lazuli was greatly esteemed in ancient Egypt and was still much used as an ornamental stone in Greek and Roman times, renders it probable that it was set not only in the original breastplate, but also in that of a later age. Upon this fifth stone the name Issachar was inscribed."

According to Jewish tradition it was on tables of this stone "sappir" that the Law was engraved by the finger of God and then given to Moses.

Issachar, whose name appeared on this stone, is described by his father as "a strong ass," who "bowed his shoulder to bear, and became a servant under taskwork."

**R. SARDIUS (Odem).** This designates a red stone of some kind, possibly the carnelian. The Greek Septuagint, the Latin Vulgate, and others translate it "sardius." Josephus sometimes translates it "sardius" and at other times "sardonix." The Hebrew word literally means "a flesh-colored stone" and it is sometimes translated "ruby" and sometimes "garnet." The name of Reuben is said to have been engraved on this stone, the first one on the breastplate.

The uncertainty as to its identity, its varying tints of red and purple, made it a fitting symbol of Reuben, the unstable, whose father Jacob on his death bed said of him: "Reuben, thou art my first-born, unstable as water thou shalt not excel." (*Gen. 49:3*) Thus the uncertain sardius is a fitting symbol of the vacillating Reuben.

(See *Ex. 28:17; 39:10; Ezek. 28:13; Rev. 21:20.*)

**S. SARDONYX.** See *Rev. 21:20.*

**T. TOPAZ (Pitdah).** Some writers say this stone of greenish hue streaked with yellow referred to the chrysolite or topaz, and others translate it "sapphire." Pliny said it was first found on an island in the Red Sea called Topazos, from "topazein," meaning "to con-jecture," because it was hard to find. More likely, however, the Hebrew "pitdah" was derived from the Sanskrit "pita," "yellow." This stone was assigned to Simeon.

**U.** In the following diagram, representing the square breastplate, the first line gives the Hebrew name of the Jewel, the second its English equivalent, the third the tribe it represented, and the fourth its color:

3 Bereketh Carbuncle Levi White, red black,	2 Pitdah Topaz Simeon Green Fidelity	1 Odem Sardius Reuben Red Bravery
6 Yakatom Diamond Zebulon White Pride	5 Sappir Sapphire Issachar Black Innocence	4 Nophek Emerald Judah Sky-blue Health
9 Ahlamah Amethyst Gad Wine-color Sobriety	8 Shebo Agate Naphtali Gray	7 Leshem Ligure Dan Sapphire-color
12 Yashpheh Jasper Benjamin Vari- colored Faithful- ness	11 Shoham Onyx Joseph Very black	10 Tarshish Beryl Asher Pearl-color

1734. JEW'ESS, *Acts 16:1; 24:24.*

1735. JEW'ISH, *Tit. 1:14.*

1736. JEW'Rÿ, *Dan. 5:13; Luke 23:5; John 7:1.*

1737. JEWS, derived from "Judah," Israelites first so called, *2 Kin. 16:6.*

Christ's mission to, *Matt. 15:24; 21:37; Acts 3:26.*

Christ rejected by, *Matt. 11:20; 13:15; John 5:16, 38; Acts 3:13; 1 Thess. 2:15.*

Gospel first preached to, *Matt. 10:6; Luke 24:47; Acts 1:8.*

St. Paul's teaching rejected by, *Acts 13:46; 28:24, 26.*

1738. JEZREEL. See *No. 237B.*

1739. JO'AH. See *Nos. 53A, 62E.*

1740. JOASH. See *No. 120E.*

1741. J. H. V. H. See *No. 194B.*

1742. JOB [he cries], *Gen. 46:13.*

Different in Hebrew from the preceding; in O. T. found only in the book of Job and in *Ezek. 14:14, 20*; probably "hostile" or "towards whom God turns."

His character, *Job 1:1, 8; 2:3 (Ezek. 14:14, 20).*

His afflictions, *Job 1:13-21; 2:7.*

Complaints of his life, *Job 3.*

Reproves his friends, *Job 6:7; 12; 13; 16; 17; 19; 21; 23; 24; 26-30.*

Declares his integrity, *Job 31.*

Humbles himself, *Job 40:3; 42:1.*

His redoubled prosperity, *Job 42:10.*

1743. JOB, PRAYER OF. See *No. 2929D.*

1744. JOB, PATIENCE OF, *Job 1:20, 21; 2:10; James 5:11.*

1745. JOB, BOOK OF.

**A. AUTHOR AND DATE.** All that we know of the author is that he was a literary genius with a rich and original mind. We must remember, however, that the author of the prose parts (see below) is not the author of the poetry. As regards the date, perhaps the prose belongs to the middle of the seventh century B.C., while the poetry belongs to the end of the fifth century B.C.

**B. PURPOSE OF THE BOOK.** That Job was a patriarchal figure can be deduced from *Ezek. 14:14*, where he is mentioned with Noah and Daniel on equal terms. The book, then, is a saga with historical foundation based on a figure of long ago. The popular story or prose part teaches that despite our wariness Satan over-

comes up, but God will reward us in the end. The poet regards innocent suffering as more commonly true to fact than the other. To accept the popular idea that God rewards the good and punishes the evil (*Deut. 28; Ps. 37*) is distasteful to him. The only solution to the age-long problem seems to be the personal one of faith (*19:25*) coupled with a contemplation of God in nature.

**C. SUMMARY.** (1) Ch. 1-2: Prologue in prose. Satan tests Job. (2) Ch. 3-27, 29-31: Dialogues in poetry between Job and his three friends, Eliphaz, Bildad, and Zophar. There are three cycles, viz.: 3-14; 15-21; 22-31; and each cycle contains one speech by each of the friends, and the answer of Job to each. (3) Ch. 38-42:6: God's answer, in poetry, to Job's cry is not a direct one, but an appeal to His own omnipotence and omnipresence. Job repents "in dust and ashes." (4) Ch. 42:7-17: The Epilogue, in prose, where the fortunes of Job are restored and the three friends humbled.

**D. INSERTIONS.** Ch. 32-37, the speeches of Elihu, added by a later scholar against Job's accusations of God. Ch. 28, Poem on Wisdom.

**1746. JO'EL** [Jah is God]. See No. 637S.

Delivers God's judgments, *Joel 1-3*.

Proclaims a fast and declares the mercy of God, *Joel 1:14; 2:15; 3* (cf. *Acts 2:16*).

Fourteen of name.

**1747. JOEL, BOOK OF.**

**A. AUTHOR AND DATE.** All we know of Joel is that he was the son of Pethuel (*1:1*). We infer from the book that he was a Judean and, from his interest in ritual, perhaps a priest. Far from its being a product of the ninth century B.C., it is rather to be assigned to the early years of the fourth century. The Temple is rebuilt and the city walled, while the Exile is over (*3:2, 17*). There are many references to O. T. writers, and Joel is the borrower not the originator (cf. *3:16 with Amos 1:2; 3:18; 9:13*). A direct reference to Ionians (*3:6*, "Grecians") and the fact that prophecy has become apocalyptic (cf. Ch. 1-2 with *3-4*) also points to the later date.

**B. SUMMARY.** (1) Ch. 1:1-2:17, the plague of locusts which devastated the land calls forth an exhortation to the nation to hold a fast of intercession and humiliation. It is "the day of Jahweh." (2) Ch. 2:18-end, the prayer answered, and blessings promised for the future, when God, pouring forth His spirit on all men, will bring back the erstwhile captives to Zion.

**1748. JOHN.** See No. 339.

N. T. form of "Johanan," the apostle, called, *Matt. 4:21; Mark 1:19; Luke 5:10*.

Ordained, *Matt. 10:2; Mark 3:17*.

Reprieved, *Matt. 20:20-23; Mark 10:35; Luke 9:50*.

Declares the divinity and humanity of Jesus Christ, *John 1; 1 John 1; 4; 5*.

Christ's love for, *John 13:23; 19:26; 21:7, 20, 24*.

His care for Mary, the Lord's mother, *John 19:27*.

Accompanies Peter before the council, *Acts 4:13*.

Exhorts to obedience, and warns against false teachers, *1 John 1-5*.

Sees Christ's glory in heaven, *Rev. 1:12 ff.*

Writes the Revelation, *Rev. 1:19*.

Forbidden to worship the angel, *Rev. 19:10; 22:8*.

**1749. ST. JOHN THE BAPTIST.** See Nos. 2D, 672C.

**A. THE FORERUNNER OF CHRIST** and one of the Patron Saints of Freemasonry. His festival occurs on June 24.

Dalcho says of him: "The stern integrity of Saint John the Baptist, which induced him to

forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproof of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic institution."

**B. BIBLICAL RECORD.** Prophecies about, *Is. 40:3; Mal. 4:5, 6; Luke 1:11-17*.

Birth of, *Luke 1:1-20; 57-65*.  
Lives in the desert, *Matt. 3:1; Mark 1:4; Luke 1:80; 3:2, 3*.

Mission of, *Matt. 17:11; Mark 1:2-8; Luke 1:15-17, 76-79; 3:4-6; John 1:7, 8, 15, 22-28, 31-34; 5:32-35; Acts 13:24, 25; 19:4*.

Ministry of, *Matt. 3:1-3; Mark 1:4; Luke 3:2, 3; John 1:6-8*.

Public influence, *Matt. 3:5, 6; 14:5; 21:32; Mark 1:5; 11:32; Luke 3:7, 15; 20:6; John 1:35-40*.

Testimony for Christ, *Matt. 3:11, 12; Mark 1:7, 8; Luke 3:16, 17; John 1:15, 26-36; 3:23-36; 5:32, 33; 10:41; Acts 13:25*.

Teaches prayer, *Luke 11:1*.

Fasting, *Luke 5:33*.

Does no miracle, *John 10:41*.

Reproves Herod and is beheaded, *Matt. 4:12; 14:1-12; Mark 6:16-29; 9:13; Luke 3:18-20*.

Sends disciples to Christ, *Matt. 11:2-6; Luke 7:18-23*.

Herod's mistake regarding, *Matt. 14:1, 2; 16:14; Mark 6:14, 15; Luke 9:19*.

Character of, *Mark 6:20; John 5:35*.

Influences of Stoics on, *Matt. 11:18; Mark 1:6; Luke 1:80*.

A Nazarite, *Matt. 11:18; Luke 1:15; 7:33*.

**1750. ST. JOHN THE EVANGELIST.**

**A. ONE OF THE PATRON SAINTS OF FREEMASONRY**, whose festival is observed on December 27. He outlived all of those who were associated with the earthly mission of Christ. Thus, from June 24, the reputed birth of John the Baptist, to December 27, the death of the Apostle John, there is symbolized the diameter of the circle of Christ's earthly mission.

**B. THE TWO SAINTS JOHN.** See No. 2613. Masonically we should consider the two Saints together. An old Masonic dialogue stated:

"Q. Had Saint John the Baptist any equal?"

"A. He had: Saint John the Evangelist."

"Q. Why is he said to be equal to the Baptist?"

"A. Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former."

**C. BIBLICAL RECORD OF THE EVANGELIST.** Intimate of Christ, *John 13:23-26; 21:20*.

Sees Christ's miracles, *Matt. 8:14, 15; 17:1-8; Mark 1:30, 31; 5:37; 9:2-8; Luke 4:38, 39; 5:10; 8:51; 9:28*.

With Christ in the garden, *Matt. 26:37; Mark 14:33; Luke 22:39*.

Intolerant, *Mark 9:38; Luke 9:49, 50, 54-56*.

Ambitious, *Matt. 20:20-24; Mark 10:35-41*.

Prepares the passover, *Matt. 26:18, 19; Mark 14:13-16; Luke 22:8-13*.

Present at trial of Jesus, *John 18:15, 16*.

At the crucifixion, *John 19:26, 27*.

At the sepulcher, *John 20:2-8*.

At the sea of Galilee, *John 21*.

With Peter in the Temple, *Acts 3:1-11*.

Lives in Jerusalem, *Acts 1:13*.

Is given the care of Jesus' mother, *John 19:26*.

Imprisoned, *Acts 4:1-19*.

Sent to Samaria, *Acts 8:14-17*.

A pillar of the church, *Gal. 2:9*.

**1751. JOHN MARK.** See *Mark, No. 1998*.

**1752. JOHN, GOSPEL ACCORDING TO.**

**A. AUTHOR AND DATE.** That John, the Beloved Disciple, wrote the Gospel is now not so

generally held as before. We here content ourselves with saying that the author was probably one of John's disciples, if not John himself, and that the Gospel was written between A.D. 90 and 110. Its home, as also that of the Johannine Epistles and the Apocalypse, was Asia Minor—in all likelihood Ephesus.

**B. CHARACTERISTICS AND LEADING IDEAS.** These can only be touched upon. All are due to the writer giving not so much a pictorial representation of the person of the historic Jesus as the result of his reflections on the purpose of the Messiah Christ and His glory. Hence, while the Synoptics (the first three Gospels) record that only gradually did the disciples come to see in Jesus the Christ (cf. Peter's confession at Caesarea-Philippi), the writer here assumes that that was known from the beginning. He reads into history the results of his own reflection (e.g. 1:29 and cf. *Matt.* 11:2-6; *Luke* 7 cf. *John* 1:41, 45, 49 f.). The other Gospels are interested in such things as the birth, infancy, baptism, temptation, transfiguration, and actual works of Jesus of Nazareth; the fourth Gospel concentrates rather on the Word, pre-existent with God, made flesh; the spiritual new birth, the water and bread of life. The cardinal ideas are summed up in such words as "life" (e.g. *John* 3:16, etc.); "light" (e.g. 3:17-21; *John* 1:4 f. combine these two ideas); "truth" (= "reality," *John* 1:14: "grace and reality," i.e., a combination of Paul's antithesis "law and grace" and Hebrews "semblance and reality"); "spirit" (*John* 3:8; 7:39, etc.). Johannine theology reaches its climax in 1 *John*, "God is Love," and the Gospel prepares the way for that (e.g. 3:16; 5:20; 13:1; 15:13).

**C. SUMMARY.** Ch. 1:1-18, Prologue—The Logos, etc. Ch. 1:19-51, Preparation and witness of John and early disciples. Ch. 2:1-4:42, Early ministry in Galilee, Jerusalem, Samaria. Ch. 4:43-6:71, Ministry in Galilee, Jerusalem, Galilee. Ch. 7:1-10:42, Controversy with priests and Pharisees in Jerusalem. Ch. 11-12, Controversy with priests and Pharisees in Judaea. Ch. 13-17 Jesus confides in disciples—family worship. Ch. 18-19, The passion. Ch. 20, The resurrection and three appearances. Ch. 21, Appendix (Scene: the lake of Galilee).

1753. JOHN, ACTS OF. See No. 448C3k.

1754. JOHN, FIRST EPISTLE OF.

**A. AUTHOR, DATE, AND CHARACTERISTICS.** From the general tone of the letter we may say that it is from the same hand as the fourth Gospel and was written probably from Ephesus about A.D. 90. (John's authorship need not be denied in either of these two writings. See above.) Frequent references to the Gospel seem to confirm its views. It was perhaps a letter designed for all the churches which came under John's influence.

**B. PURPOSE.** The readers were in danger at the hands of certain heretical doctrines. Docetism reduced the Incarnation merely to an appearance of union of the Divine and human, on the theory that matter was intrinsically evil (1 *John* 1:1-3; 2:22; 4:1-3). Another form of Docetism was that of Cerenthus and Basilides, who taught that the Divine Christ united with the Human Christ at the Baptism and departed again prior to the Crucifixion (cf. 1 *John* 5:6). These Gnostic theories our author discounts and points to the ethical working out in the lives of men of Christianity which is the only gnosis.

**C. SUMMARY.** Ch. 1:1-4, Introduction. Ch. 1:5-2:17, Darkness and light (sins and love); Ch. 2:18-29, Truth and falsehood (the Antichrist); Ch. 3:1-12, Character of fellowship. Ch. 3:13-5:12, Brotherly Love and its results. Ch. 5:13-31, Epilogue and Recapitulation.

1755. JOHN, SECOND EPISTLE OF.

**A. AUTHOR.** The author of this and the Third Epistle we take to be the same as in the two previous writings. Whether this Epistle is addressed to the "Church of Pergamum" (concealed under a metaphor) or to a real lady (cf. 2 *John* 1) makes no difference to the sense. The danger is, as in the First Epistle, from Docetic gnosticism. This and the following Epistle became attached through time to 1 *John* and were thus saved from oblivion and inserted in the Canon (though both are absent from the Syriac Version of the N. T.).

**B. SUMMARY.** Ver. 1-3, Greeting. Ver. 4-11, Warning against heretics made in love. Ver. 12-13, Salutations.

1756. JOHN, THIRD EPISTLE OF.

**A. AN INTERESTING LIGHT** is shed on the early Church by the writer, for whose identity we need look no further than in the case of 1 and 2 *John*. Addressed to Gaius, a prosperous layman, it deplors the rise of that independence which led to Diotrophes asserting his influence against the apostle's and forbidding hospitality to travelling evangelists (cf. *Rom.* 12:13; 1 *Tim.* 3:2; 5:10; *Tit.* 1:8; *Heb.* 13:2; 1 *Pet.* 4:9). That bitter feeling existed is seen in such phrases as "prating against us with malicious words" (ver. 10).

**B. SUMMARY.** Ver. 1, Greeting. Ver. 2-4, Gaius is praised. Ver. 5-8, His hospitality commended. Ver. 9-12, Diotrophes is rebuked and Demetrius commended. Ver. 13, 14, Salutations. 1757. JOICKIM. See No. 147B.

1758. JOINING HANDS. See No. 1482E, H.

1759. JOKTAN. See No. 47.

1760. JO'NAH. Jonah means "a dove," the symbol of a messenger. Jonah was a messenger sent to Nineveh by God (*Jonah* 1:2).

Prophet, 2 *Kin.* 14:25.

His disobedience and punishment, *Jonah* 1.

His prayer and deliverance, *Jonah* 2.

Preaches to the Ninevites, *Jonah* 3.

Reproved for murmuring at God's mercy, *Jonah* 4.

A type of Christ, *Matt.* 12:39; *Luke* 11:29.

1761. JONAH, BOOK OF.

**A. CONTENTS.** Jonah, a Hebrew prophet, to avoid being sent to the heathen and hostile Nineveh, flees in a ship bound for the west, but a storm overtakes him. After being thrown into the sea (the sailors having discovered by lot that he it is upon whom the wrath of his god is falling), he is swallowed by a great fish and remains in its belly three days and three nights (1). The prophet prays and is thrown upon the dry land (2). He now obeys God's command, and Nineveh repents and is spared (3). Jonah, angry that the enemy should have escaped, by a miracle is taught the folly of his little narrow nationalism and the infinite love of God (4).

**B. PURPOSE AND DATE.** The main purpose is not the miracles, but the protest this wonderful book makes against narrow Judaism. Nineveh's fame is long since past (3:3, Nineveh fell 606 B.C.). Certain phrases are post-exilic (cf. "God of heaven," 1:9), and there are several memories of late books (e.g., Joel). We may say that the book was written not much before 300 B.C. The Psalm in Ch. 2:1-9 is even a later addition, built up from the Psalter. Jonah, of course, is a historical figure (2 *Kin.* 14:25) chosen by the author to represent the spirit of nationalism at its crudest.

**C. GREAT LESSONS.** God's will must be done, and man's destiny is fixed. Yet repentance is a saving power, and all peoples have access to it. Like Ruth, the book is a protest against the confining of God's love to one nation. It is

the Old Testament foreshadowing of *John* 3:16 (cf. 4:2, 10 f.).

**1762. JON-A-THAN** [Jah gave]. Son of Saul, smites the Philistines, *1 Sam.* 13:3; 14.

His love for David, *1 Sam.* 18:1; 19; 20; 23:16.

Slain by the Philistines, *1 Sam.* 31:2.

David's lamentation for, *2 Sam.* 1:17.

Son of Abiathar, *2 Sam.* 15:27; *1 Kin.* 1:42. One of David's nephews, *2 Sam.* 21:21; *1 Chr.* 20:7.

**1763. JÖP'PÄ** [beauty].

**A. THE SEAPORT TOWN** of Jerusalem. It was from this port that the ships of Hiram, King of Tyre, transferred their cargoes of supplies for the Temple to be shipped overland about forty miles to Jerusalem.

**B. IT IS THE ONLY HARBOR** between Egypt and Carmel and therefore of great commercial importance. It is now called Jaffa and has about 40,000 inhabitants.

(See *2 Chr.* 2:16; *Ezra* 3:7; *Jonah* 1:3; *Acts* 9:36, 38, 42, 43; *10:5*, 8, 23, 32; *11:5*, 13.)

**1764. JO'RAM** or Jorim [Jehovah is exalted], *2 Kin.* 3:16; *Luke* 3:29.

**1765. JÖR'DAN** [the descender]. See Nos. 227, 2918A.

**A. THE PRINCIPAL RIVER** of Palestine. It was on the banks of this river that Jephthah punished the Ephraimites.

**B. THE PLACE** where Jephthah's fight with the Ephraimites took place is uncertain, since there are many fords where it might have happened.

(See *Gen.* 32:10; *Josh.* 2:7; *Judg.* 3:28; 7:24; 8:4; 10:9; 12:5, 6; *1 Sam.* 13:7; *2 Sam.* 2:29; 10:17; 17:22, 24; 19:15, 31; *1 Chr.* 19:17.) See Nos. 7, 8, 1333.

**C. OVERFLOWS** at harvest time, *Josh.* 3:15; *Jer.* 12:5; and in early spring, *1 Chr.* 12:15.

**D. CROSSED** by a ferryboat, *2 Sam.* 19:18.

**E. WATERS OF**, miraculously separated for passage, *Josh.* 3:13-17; 5:1; *Ps.* 114:3; *2 Kin.* 2:6-8, 14.

**F. EMPTIES** into the Dead Sea, *Josh.* 15:5.

**G. THE JORDAN** is the longest river in Palestine. It rises among the foothills of Mount Hermon and, flowing tortuously south through lakes Huleh and Galilee, follows the bed of a rapidly "descending" geological fissure to empty itself in the Dead Sea, 1292 feet below Mediterranean level. Only one hundred miles long, it descends about three thousand feet and runs below the level of the ocean throughout the greater part of its course. Hence the name.

Its sources are principally 1. the Hasbani River, rising on the western slopes of Hermon at an altitude of 1700 feet; 2. the Leddan, most copious supply of all, rising 500 feet up; and 3. the Baniäs, issuing from a cavern near Caesarea Philippi (Baniäs), some 1200 feet up (cf. *Matt.* 16:13; *Mark* 8:27). Its chief tributaries are the Yarmuk and the Jabbok. The combined waters of the sources flow after seven miles into Lake Huleh, identified as "the waters of Merom" (*Josh.* 11:5, 7), which is about four miles long.

**H. ITS FORDS** are numerous (*1 Sam.* 13:7; *2 Sam.* 10:17). It was perhaps by "ferry" that David and his household were conveyed across. It formed a natural boundary to Palestine (cf. *Num.* 34:12; *Josh.* 22:25). Hence the frequent references "on this side" and "on the other side of Jordan" (*Josh.* 1:14). The Jordan valley [Heb. "Arabah"] is a long plain, three miles broad at the northern, twelve at the southern end, and sloping nine feet to the mile. The climate is hot, the Lower Jordan especially so, since it is shut in by two walls of mountains. "Esh-Sheriah," "the watering-place," is the modern name.

**I. WATERS DIVIDED** for the Israelites, *Josh.* 3:14 ff.; *Ps.* 114:3; by Elijah and Elisha, *2 Kin.* 2:8, 13.

Naaman's leprosy cured at, *2 Kin.* 5:10.

John baptizes there, *Matt.* 3; *Mark* 1:5; *Luke* 3:3.

(See *Job* 40:23; *Ps.* 42:6; *Jer.* 12:5; 49:19; *Zech.* 11:3.)

**1767. JOS'A-PHÄT**, *Matt.* 1:8. Same as Jehoshaphat, No. 1705.

**1768. JOS'E-DËCH** [Jah is righteous]. The father of Jeshua the priest. Also called Jozadak and Jehozadak. *Ezra* 3:2, 8; 5:2; 10:18; *Neh.* 12:26; *Hag.* 1:1, 12, 14; 2:2, 4; *Zech.* 6:11.

**1769. JO'SEPH** [may add]. See Nos. 99, 525, 1160.

Son of Jacob, *Gen.* 30:24. Has earned for himself a high place among the founders of Israel. The great feature of his life is that he could bear failure and success with equal equanimity, allowing neither to eclipse for him the sense of his Divine election.

His dreams and the jealousy of his brethren, *Gen.* 37:5.

Sold to the Ishmaelites, *Gen.* 37:28.

Servant to Potiphar, *Gen.* 39.

Resists temptation, *Gen.* 39:7.

Interprets the dreams of Pharaoh's servants, *Gen.* 40; and of Pharaoh, *Gen.* 41:25.

Made governor of Egypt, *Gen.* 41:39-43.

Prepares for the famine, *Gen.* 41:48.

Receives his brethren and father, *Gen.* 42-46.

His charge concerning his bones, *Gen.* 50:25.

Death, *Gen.* 50:26.

(See *Ps.* 105:17; *Acts* 7:9; *Heb.* 11:22.)

Husband of the Virgin, *Matt.* 1:19; 2:13, 19;

*Luke* 1:27; 2:4. See No. 448C2e.

Of Arimathea, *Matt.* 27:57; *Mark* 15:43;

*Luke* 23:50, 51; *John* 19:38.

(Barsabas) Justus, *Acts* 1:23.

**1770. JOSEPH IN A COFFIN**. See No. 948D.

**1771. JÖSH'A-PHÄT**. Form of Jehoshaphat,

*1 Chr.* 11:43. See No. 1705.

**1772. JÖSH'U-A** [Jah is salvation] (Hoshea, Oshua, Jehoshua, Jeshua, and Jesus). See Nos. 1G, 156, 165A2.

**A. BUILDS AN ALTAR**. See No. 314Q.

**B. PILLARS OF**. See No. 2356.

**C. SON OF Nun or Non**, *1 Chr.* 7:27; *Heb.* 4:8.

Discornfits Amalek, *Ex.* 17:9.

Ministers to Moses, *Ex.* 24:13; 32:17; 33:11.

Spies out Canaan, *Num.* 13:16.

Appointed Moses' successor, *Num.* 27:18;

34:17; *Deut.* 1:38; 3:28; 34:9.

Encouraged by God, *Josh.* 1.

Commands his officers, *Josh.* 1:10-15.

Crosses Jordan, *Josh.* 3.

Erects memorial pillars, *Josh.* 4.

Renews circumcision, *Josh.* 5.

Takes Jericho, *Josh.* 6.

Punishes Achan, *Josh.* 7.

Subdues Ai, *Josh.* 8.

His victories, *Josh.* 10-12.

Divides the land, *Josh.* 14-21.

His charge to the Reubenites, etc., *Josh.* 22.

Exhorts the people, *Josh.* 23.

Rehearses God's mercies, *Josh.* 24.

Renews the covenant, *Josh.* 24:14-27.

His death, *Josh.* 24:29; *Judg.* 2:8.

His cure, *Josh.* 6:26; fulfilled, *1 Kin.* 16:34.

**1773. JOSHUA, BOOK OF.**

**A. COMPOSITION AND DATE.** It is now no longer held that the author is Joshua, the leader into the Promised Land. The book rests on very early collections of war ballads (e.g., "The Book of Jashar," cf. 10:12 f.), on the poetic-prophetic prose of writers technically known as J. E. (i.e., those who call God "Jahweh" and those who use the name "Elohim"), on priestly documents



more legalistic than the above and known to criticism as P., and on the revision of men under the influence of the Deuteronomic Reformation under Josiah (2 Kin. 23), known as Deuteronomic Redactors. It was probably only by 450 B.C. that all these various elements were combined into the form in which they now occur.

**B. SUMMARY.** (1) Ch. 1-12. The Conquest of Canaan (mainly by J. E.); (2) Ch. 13-22, Settlement of the land (mainly by P.); (3) Ch. 23-24, Last words and death of Joshua.

1774. **JOSIAH.** See Nos. 230, 637I.

A. **GRANDFATHER OF.** See No. 120A.

B. **MESSENGERS.** See No. 98B.

1775. **JOT AND TITTLE.** *Matt.* 5:18; *Luke* 16:17. The Greek "iota" and "keraia" were so translated by Tindale ("iott" and "tytle"), and these forms were retained in all other translations. "Iota" is the smallest letter in the Greek alphabet, as "yod" was of the later Hebrew. The "keraia" or "little horn" is any small mark like the cross-piece of a "t" but great confusion arises when this is ignored. The phrase is applied to the smallest minutiae of anything.

1776. **JOURNEY.**

A. **IN OPERATIVE MASONRY** work by the day was called "journey" as distinguished from "task" or work by the piece.

B. **DO NOT CONFUSE** it with a Biblical "journey" which means to travel.

C. *Gen.* 24:21, Lord made j. prosperous.

*Josh.* 9:11, take victuals for your j.

1 *Kin.* 18:27, or he is in a j.

*Neh.* 2:6, how long shall thy j. be?

*Matt.* 10:10; *Mark* 6:8; *Luke* 9:3, nor scrip for your j.

*Luke* 11:6, a friend on his j.

*Luke* 15:13, took his j. into a far country.

*John* 4:6, Jesus, wearied with his j.

2 *Cor.* 11:26, in j. often.

1777. **JOY.** See No. 1029B1. In no other religion and in no other literature is joy so conspicuous as in Christianity and in the Bible. Physically and psychologically speaking, it is the criterion of health whereby all the powers and affections are enriched and harmonized. So in religion it denotes the satisfaction of the soul at attaining its desire; and Christianity stands firm so long as men who have it are invested with joy.

1 *Chr.* 12:40; *Ezra* 6:16; *Ps.* 89:15; 149:2; *Is.* 35:2; 60:15; 61:10; *Hab.* 3:18; *Luke* 10:17; *John* 15:11; *Phil.* 3:3; 1 *Thess.* 1:6.

Of the wicked, folly, *Prov.* 15:21; *Eccles.* 2:10; 7:6; 11:9; *Is.* 16:10; *James* 4:9.

Follows grief, *Prov.* 14:10; *Is.* 61:3; 66:10; *John* 16:20; 2 *Cor.* 6:10.

In heaven over repentant sinners, *Luke* 15:7, 10.

Of Paul over the churches, 2 *Chr.* 1:24; 2:3; 7:13; *Phil.* 1:4; 2:2; 4:1; 1 *Thess.* 2:19; 3:9; 2 *Tim.* 1:4; *Philem.* 7.

Of John over his spiritual children, 3 *John* 4. Expressed by psalmody, *Eph.* 5:19; *Col.* 3:16; *James* 5:13.

1 *Chr.* 15:25, went to bring ark with j. *Neh.* 8:10, the j. of the Lord is your strength. *Job* 20:5, the j. of the hypocrite but for a moment.

*Job* 29:13, widow's heart to sing for j.

*Job* 33:26, he shall see his face with j.

*Job* 41:22, sorrow is turned into j.

*Ps.* 16:11, in thy presence fulness of j.

*Ps.* 30:5, j. cometh in the morning.

*Ps.* 43:4, to God my exceeding j.

*Ps.* 48:2; *Lam.* 2:15, the j. of the whole earth.

*Ps.* 51:12, restore j. of thy salvation.

*Ps.* 126:5, that sow in tears shall reap in j.

*Prov.* 21:15, j. to the just to do judgment.

*Eccles.* 9:7, eat thy bread with j.

*Is.* 9:3, not increased the j.

*Is.* 12:3, with j. shall ye draw water.

*Is.* 24:8, the j. of the harp ceaseth.

*Is.* 29:19, meek shall increase their j.

*Is.* 35:10; 51:11, with everlasting j.

*Is.* 65:14, my servants shall sing for j. of heart.

*Jer.* 15:16, thy word was the j. of my heart.

*Jer.* 31:13, turn their mourning into j.

*Matt.* 13:20; *Luke* 8:13, with j. receiveth it.

*Matt.* 13:44, for j. goeth and selleth.

*Matt.* 25:21, 23, the j. of thy Lord.

*Luke* 15:10, there is j. in presence of the angels.

*Luke* 24:41, they believed not for j.

*John* 3:29, this my j. is fulfilled.

*John* 16:24, that your j. might be full.

*Acts* 20:24, finish my course with j.

*Rom.* 14:17, kingdom of God is j.

*Heb.* 12:2, for the j. that was set before him.

*James* 1:2, count it all j.

1 *Pet.* 4:13; *Jude.* 24, with exceeding j.

1778. **JET, OIL OF.** See No. 2234C1.

1779. **JOZ'A-DÄK.** See No. 1723B.

1780. **JU'BAL** [sound]. See No. 2130A. Inventor of harp and organ, *Gen.* 4:21.

1781. **JUBILEES, BOOK OF.** See No. 448B16a.

1782. **JU'DÄ** [Judah], *Matt.* 2:6; *Heb.* 7:14; *Rev.* 5:5. See No. 56.

1783. **JU'DAH** [praise]. See Nos. 1E, 49A, 106A, 118, 152, 165A1, 3, 167, 215, 251, 637E.

A. **THE FOURTH SON** of Jacob (*Gen.* 35:23) and the one through whom the Messiah was to come (*Gen.* 49:10). His father called him "a lion's whelp," and the Messiah was called "the Lion of the tribe of Judah" (*Rev.* 5:5).

B. **THE WHOLE LAND OF PALESTINE** was sometimes called the "Land of Judah" because of the distinction won by that tribe in the conquest of the country. The standard of the tribe was a lion.

C. **IN THE JOURNEY** through the wilderness, the tribe of Judah had its position on the East (*Num.* 2:3) and it led the tribes when marching (*Num.* 2:9; 10:14).

D. **JUDAH** was commissioned to lead in the conquest of the promised land (*Judg.* 1:1-21).

E. **THE JUDAEAN DOCUMENT** or Jahwist (J.) magnifies his importance, although he was so late as regards actual birth. The northern Elohist or Ephraimite document (E.), on the other hand, elevates Reuben, the first-born. This, incidentally, is one of the ways of distinguishing between J. and E. in certain passages.

F. **PLEDGES HIMSELF** for Benjamin, *Gen.* 43:3.

His interview with Joseph, *Gen.* 44:18; 46:28. Blessed by Jacob, *Gen.* 49:8.

His descendants, *Gen.* 38; 46:12; *Num.* 1:26; 26:19; 1 *Chr.* 2-4.

Tribe of, blessed by Moses, *Deut.* 33:7.

They make David king, 2 *Sam.* 2:4; and adhere to his house, 1 *Kin.* 12; 2 *Chr.* 10:11.

See *Jews*, No. 1737.

Allotment of, *Josh.* 15:1.

1784. **JUDAH AND BENJAMIN.** See No. 715.

1785. **JUDAH, CITY IN.** See Nos. 137, 158.

1786. **JUDAH, KING OF.** See No. 219A1.

1787. **JUDAH, LION OF THE TRIBE OF.**

*Gen.* 49:9; *Hos.* 5:14; *Rev.* 5:5.

1788. **JUDAH, PRINCE OF.** See No. 637AA.

1789. **JUDE, EPISTLE OF.** See No. 448A.

A. **AUTHOR AND DATE.** There is no need to place the Epistle in the second century. The writer may be regarded as Judas, the brother of James, our Lord's brother (*Mark* 6:3; *Matt.*

13:55). Mention is made of his grandsons being arrested in the reign of Domitian (Eusebius *Eccles. Hist.* 3:19 f.). He probably joined the apostles before Pentecost (*Acts* 1:14) and soon rose to a high place in the Church (cf. *1 Cor.* 9:5).

**B. THE EPISTLE** was written before A. D. 80 (Jude was dead in the reign of Domitian) and after A. D. 63 (Ver. 24 f. depends on Romans and Ver. 18 on the Pastorals). The object was to warn the brethren against the monstrous vices and libertinism which were beginning even so early to appear (cf. *1 Cor.* and Gnosticism of the second century for the beginnings and the results). He writes "as a Hebrew Christian to Gentile Christians" (Chase) (Ver. 3, "Our common salvation").

**C. SUMMARY.** Ver. 1-2, Salutation; Ver. 3-4, Occasion; Ver. 5-11, Errorists denounced and warned; Ver. 12-19, Their exposure and characteristics; Ver. 20-23, Treatment by Christians; Ver. 24-25, Benediction.

**1790. JUDGE.** *Gen.* 18:25, the J. of all the earth *Gen.* 16:5, Lord j. between me and thee. *Ex.* 2:14; *Acts* 7:27, who made thee a j. over us? *Deut.* 32:36; *Ps.* 7:8; *50:4*; *Heb.* 10:30, Lord shall j. people.

*Ps.* 50:6, God is j. himself.  
*Ps.* 58:11, he is a God that j. in the earth.  
*Ps.* 68:5, a j. of the widows.  
*Ps.* 94:2, thou J. of the earth.  
*Ps.* 96:13; 98:9; *Acts* 17:31, he shall j. the world with righteousness.

*Ps.* 110:6, he shall j. among the heathen.  
*Is.* 1:17, j. the fatherless.  
*Is.* 3:2, take away the j.  
*Is.* 5:3, j. betwixt me and my vineyard.  
*Mic.* 7:3, the j. asketh a reward.  
*Matt.* 5:25; *Luke* 12:58, adversary deliver thee to the j.

*Matt.* 7:1, j. not, that ye be not j.  
*Luke* 7:43, that hast rightly j.  
*Luke* 12:14, who made me j. over you?  
*Luke* 18:6, the unjust j.  
*John* 7:24, j. righteous judgment.  
*John* 16:11, prince of this world is j.  
*Acts* 10:42, the J. of quick and dead.  
*Rom.* 14:13, let us not j. one another.  
*2 Tim.* 4:3, the Lord, the righteous J.  
*Heb.* 12:23, to God the J. of all.  
*James* 4:11, not a doer of the law, but a j.  
*James* 5:9, the J. standeth before the door.  
*Rev.* 20:13, j. every man according to works.

**1791. JUDGES.** Originally a "judge" was one who pronounced an oracle (*Ex.* 18:13, cf. 15 f.). Then, owing to the numbers who sought out advice, Moses deputed all questions save the most important to the heads of families (18:25 f.). Hence from being applied to the supreme priest, "judge" came to be applied to any elder of the people. Then the functions of the "judge" came to be ascribed to a selected elder who had, moreover, the necessary qualities of soldiering. By gradual steps, then, a line of "judges" would be established, almost hereditary; and while these were popularly known as "judges" they were in actual fact be kings. Hence we find that one of the functions of the later kings was that of judging (cf. *2 Sam.* 15:1-6; cf. *Amos* 2:3; *Hos.* 7:7; *Ps.* 2:10).

It is difficult to separate the work of the Deuteronomic Redactor from that of the earlier sources in the Book of Judges, and to say with certainty how many of the judges there were. We append a list of those given, with a brief reference to their work. Whether they ruled simultaneously in some cases cannot here be discussed.

1st Judge—Othniel (*Judg.* 3:7-11), against "Mesopotamia,"

2nd Judge—Ehud (3:12-30), against Eglon of Moab.

3rd Judge—Shamgar (3:31), against the Philistines. (Probably a later addition.)

4th Judge—Deborah and Barak (Ch. 4, 5), against Jabin and Sisera.

5th Judge—Gideon (6-8), against Midian.

6th Judge—Abimelech (9), against Shechem.

7th Judge—Tola (10:1, 2).

8th Judge—Jair (10:3-5).

9th Judge—Jephthah (11:1-12:7), against Ammon.

10th Judge—Ibzan (12:8-10).

11th Judge—Elon (12:11, 12).

12th Judge—Abdon (12:13-15).

13th Judge—Samson (13-16), against the Philistines.

Then come Eli and Samuel.

Of these, Samson was a popular folk-lore hero, and legends hide the truth which lies behind the stories. The most valuable portions of the book are those dealing with Deborah and Barak, Gideon, Ehud, and Jephthah (cf. *Ex.* 18:21; *Lev.* 19:15; *Deut.* 1:16; 16:18; 17:8; *1 Sam.* 8:3; *2 Chr.* 19:6; *Ezra* 7:25; *Ps.* 82; *Prov.* 17:15; 18:5; 24:23 f.; *Is.* 1:23; 10:1; *Luke* 18:2).

**1792. JUDGES, BOOK OF.**

**A. CONTENTS.** The book derives its title from its contents. A brief summary would be: (1) Ch. 1:1-2:5, Introduction. (2) Ch. 2:6-3:6, The moral stated, viz., Infidelity to Jehovah brings disaster; fidelity and repentance obtain forgiveness. (3) Ch. 3:7-16:31, The moral elaborated by historical illustration. (4) Ch. 17:1-21:25; Two appendices: (a) 17-18, Origin of sanctuary at Dan. (b) 19-21, Israel's vengeance on Benjamin for an outrage at Gibeah.

**B. COMPOSITION AND DATE.** The same canons apply here as in the case of the Hexateuch (*Gen.-Josh.*). An original and early core (2:6-15:20, excepting the notices of Shamgar, Abimelech, Tola, Jair, Ibzan, Elon, and Abdon) has been worked over by the Deuteronomists, whose first edition may have ended at *1 Sam.* 12 (to include Eli and Samuel—these, however, being later separated as belonging to a different category, mainly priestly or prophetic). Post-Exilic redactors also had a hand in revising (cf. Ch. 20, 21 for traces of the priestly code; and notice the prominence of words like "congregation," the unanimity of action on the part of Israel, and the strangeness of the large numbers. cf. *Judg.* 5:8 with *Judg.* 20:2—cf. *Num.* 31). Hence the book in its final form belongs to about A. D. 450.

**1793. JUDGMENTS.** See *Square, No.* 2876.

Cautions concerning, *Matt.* 7:1; *Luke* 6:37; *12:57*; *John* 7:24; *Rom.* 2:1; *James* 4:11. The last, foretold, *1 Chr.* 16:33; *Ps.* 96:13; 98:9; *Eccles.* 3:17; 11:9; 12:14; *Acts* 17:31; *Rom.* 2:16; *2 Cor.* 5:10; *2 Pet.* 3:7.

Described, *Ps.* 50; *Dan.* 7:9; *Matt.* 25:31; *2 Thess.* 1:8; *Rev.* 6:12; 20:11.

Hope of Christians respecting, *Rom.* 8:33; *1 Cor.* 4:5; *2 Tim.* 4:3; *1 John* 2:28; 4:17.

*Ex.* 12:12, against the gods execute j.

*Deut.* 1:17, the j. is God's.

*Deut.* 16:18, judge people with just j.

*Deut.* 32:4, all his ways are j.

*2 Sam.* 8:15; *1 Chr.* 18:14, executed j. and justice.

*Ps.* 1:5, ungodly shall not stand in j.

*Ps.* 9:7, prepared his throne for j.

*Ps.* 25:9, the meek will be guide in j.

*Ps.* 37:6, bring forth thy j. as the noon-day.

*Ps.* 89:14; 97:2, justice and j. are habitation of throne.

*Ps.* 101:1, I will sing of mercy and j.

*Prot.* 2:9, then shalt thou understand j.

*Prov. 29:26*, j. cometh from the Lord.  
*Eccles. 8:6*, to every purpose there is time and j.

*Eccles. 11:9; 12:14*; God will bring into j.  
*Is. 26:9*, when thy j. are in the earth.  
*Is. 28:17*, I will lay j. to the line.  
*Is. 53:8*, taken from prison and from j.  
*Jer. 5:1*, if there be any that executeth j.  
*Hos. 12:6*, keep mercy and j.  
*Matt. 5:21*, in danger of the j.  
*Luke 11:42*, pass over j. and the love of God.

*John 5:22*, committed all j. to the Son.  
*John 9:39*, for j. I am come.  
*John 12:31*, now is the j. of this world.  
*John 16:8*, reprove the world of j.  
*Acts 8:33*, his j. was taken away.  
*Acts 24:25*, reasoned of j. to come.  
*Rom. 5:18*, j. came on all to condemnation.  
*Rom. 14:10*, we shall all stand before j. seat.  
*Heb. 9:27*, after this the j.  
*Heb. 10:27*, certain fearful looking for of j.  
*1 Pet. 4:17*, j. begin at house of God.  
*Rev. 16:7; 19:2*, righteous are thy j.

1794. **JUDGMENT, HALL OF**, or praetorium. In four places the A. V. translates "praetorium" by "judgment hall," and many see in *John 18:28, 33; 19:9*, and *Acts 23:35*, two distinct places implied, the first being the Tower of Antonia which Pilate made his headquarters, the second referring to the hall of the palace of Herod the Great described in Josephus. All four, however, may equally refer to the latter only, on the supposition, largely supported, that Pilate made Herod's palace his headquarters when he visited Jerusalem.

The reference in *Phil. 1:13*, which also translates "praetorium," is probably to the barracks of the praetorians, or emperor's bodyguard, on Mount Palatine in Rome.

1795. **JUDITH, BOOK OF**. See No. 448B5.  
1796. **JUNIOR DEACON**. See No. 1056D.  
1797. **JUNIOR WARDEN'S COLUMN**. See No. 955D.

1798. **JUPITOR, PRIEST OF**. See No. 314N.  
1799. **JUST**. *Gen. 6:9*, Noah was a j. man.

*Deut. 32:4*, a God of truth, j. and right is he.  
*Job 9:2*, how should man be j. with God?  
*Prov. 3:33*, God blesseth the habitation of the j.

*Prov. 4:18*, path of j. as shining light.  
*Prov. 10:7*, the memory of the j. is blessed.  
*Prov. 12:21*, no evil happen to the j.  
*Eccles. 7:20*, not a j. man on earth that sinneth not.

*Is. 26:7*, way of j. is uprightnes.  
*Is. 45:21*, a j. God, and a Saviour.  
*Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38*, the j. shall live by faith.  
*Matt. 5:45*, sendeth rain on j. and unjust.  
*Luke 14:14*, recompensed at resurrection of the j.

*Luke 15:7*, ninety and nine j. persons.  
*Luke 23:50*, good man and a j.  
*Acts 24:15*, resurrection of j. and unjust.  
*Rom. 2:13*, not hearers of law are j.  
*Rom. 3:26*, that he might be j.  
*Phil. 4:8*, whatsoever things are j.  
*Heb. 2:2*, a j. recompense of reward.  
*Heb. 12:23*, spirits of j. men made perfect.  
*1 Pet. 3:18*, the j. for the unjust.  
*1 John 1:9*, he is j. to forgive sins.

1800. **JUST LODGE**. Masonry defines a "just lodge" as one furnished with the three Great Lights. (See *Prov. 4:18; Is. 26:7; Mic. 6:8*.)  
1801. **JUST AND LAWFULLY CONSTITUTED**.

A. A **LODGE** is said to be lawfully constituted when it is working under proper authority; that is, under a charter from a Grand Lodge having

authority to grant it or a dispensation from its Grand Master.

B. **THIS** is the usually accepted definition of "lawfully constituted," but, strictly speaking, it must also be working according to the landmarks of Masonry and the laws of the Grand Lodge which issued the charter. After the issuance of a charter it must:

C. 1. Be "constituted under the forms and usages of Freemasonry by the Grand Master or some Past Master duly authorized by him," and 2. It must "be legally constituted" by having a quorum present when business is transacted.

In technical language, however, a lodge is: "Just" when furnished with the three Great Lights;

"Perfect" when a Masonic quorum is present; "Regular" when working under legal authority.

To be "lawfully constituted" it must be "Just, Perfect, and Regular."

1802. **JUSTICE**. See *Square, No. 2876*.

A. **ONE OF THE FOUR CARDINAL VIRTUES**. In iconology (the science of images and their meaning) Justice is usually represented as a woman, blindfolded, holding a sword in one hand and a pair of scales in the other, but in Masonry she has her feet firmly planted on the ground, *her body erect*, and not blinded. See Nos. 747P, 1218.

B. **IN THE BIBLE** also justice is not blind and uprightness is insisted upon. (See *Deut. 16:18-20*.)

(See also *Ex. 23:1-8; Lev. 19:13-16; Deut. 25:1-4; Ezra 7:26; Ps. 72:1, 2; 82:2-4; Prov. 17:15, 26; 18:5, 17; 20:8; 22:27; 24:23; 28:21; 29:26; Eccles. 3:16, 17; 5:8; 7:7; Is. 1:17; 56:1; 59:14, 15; Jer. 22:1-4; Lam. 3:35, 36; Amos 5:7, 11, 12; Mic. 7:3; Hab. 1:4; Zech. 8:16; Matt. 5:23, 24; 12:7; John 7:24, 51; 1 Cor. 13:6*.)

C. **THE ADMINISTRATION** of justice was at first in the hands of the head of the family (*Gen. 38:24*), thence passing into the office of the "elders" of a tribe or clan (*Num. 11:16*). In the monarchical period this latter form continued (*1 Kin. 21:8-13*) with the addition of two other interested parties, namely, the king (*1 Sam. 8:20; 2 Sam. 15:2-6; 2 Kin. 15:5*, etc.) and the priests (*Deut. 19:15-21*). In the time of Ezra the law was administered by the "elders" of the city in the law courts (*Ezra 7:25; 10:14*), while in N. T. days the system was the famous Roman legal procedure (cf. *Acts 24 ff.*).

The word "justice" here means "righteousness" and what we mean by "justice" is seen in the O. T. under the name "judgment."

Of God, *Job 4:17; 8:3; 34:12; Zeph. 5:5; Rev. 15:3*.

To do, enjoined, *Lev. 19:36; Deut. 16:18; Prov. 11:1; Jer. 22:3; Ezek. 13:5; 45:9; Mic. 6:8; Matt. 7:12; Rom. 13:7; 2 Cor. 8:21; Col. 4:1*.

*Gen. 18:19*, keep way of Lord to do j.  
*2 Sam. 15:4*, I would do j.

*Ps. 82:3*, do j. to afflicted and needy.  
*Prov. 8:15*, by me princes decree j.

*Is. 9:7*, to establish his throne with j.  
*Is. 59:4*, none calleth for j.

*Jer. 23:5*, execute judgment and j. in the earth.

*Jer. 31:23; 50:7*, habitation of j.

1803. **JUSTIFICATION**.

A. **THE FIFTH DEGREE** in the Rite of Fessler. This Rite was invented by Ignaz A. Fessler at the request of the Grand Lodge Royal York of Berlin.

B. **MACKEY** says of it: "Fessler's Rite was, perhaps, the most abusively learned and philosophical of all the Masonic systems; but it did not have a long existence, as it was abandoned by the Grand Lodge, which had at first accepted

it, for the purpose of adopting the Ancient York Rite under the Constitutions of England." **C. THE DOCTRINE OF JUSTIFICATION** is very prominent in the Bible.

Justification, by faith. To Paul, "justification" was synonymous with "reconciliation" (*Rom. 5:23 f.; 5:11, 15-21; 2 Cor. 5:19*). The ground is the grace of God (*Rom. 5:23 f.; 14:4; 5:6, 8, 21; 6:23; cf. Heb. 2:9*), the means is Jesus' vicarious death (*Rom. 3:24 f.; 5:9; 2 Cor. 5:14; cf. Heb. 9:12, etc.*), the only condition is faith sealed by baptism, both implying repentance (*Rom. 6:3 f., 21; 1 Cor. 6:11; Gal. 3:26 f., etc.*). Note that Christ did not make Himself a substitute for man from the outside of humanity, but from within, rendered obedience, thereby affording us an ethical justification (*Rom. 5:15, 20*).

*Hab. 2:4; Acts 13:39; Rom. 1:17; 3; 4; 5; Gal. 3:11.*

By works, *James 2:14-26.*

*Rom. 4:25*, Christ raised again for our j.

*Rom. 5:18*, free gift came on all men to j.

1804. **JUSTIFIER**, *Rom. 3:26.*

1805. **JUSTIFY**, *Job 9:20*, if I j. myself, my mouth shall condemn me.

*Job 25:4*, how can man be j. with God?

*Ps. 51:4*, be j. when thou speakest.

*Ps. 143:2*, in thy sight shall no man living be j.

*Is. 5:23*, j. the wicked for reward.

*Is. 53:11*, my righteous servant j. many.

*Matt. 11:19; Luke 7:35*, wisdom is j. of her children.

*Matt. 12:37*, by thy words thou shalt be j.

*Luke 10:29*, he, willing to j. himself.

*Luke 16:15*, ye j. yourselves before men.

*Luke 18:14*, j. rather than the other.

*Rom. 3:24; Tit. 3:7*, j. freely by his grace.

*Rom. 5:1*, being j. by faith.

*Rom. 8:30*, whom he j. he also glorified.

*Gal. 2:16*, man is not j. by the law.

*1 Tim. 3:16*, j. in the Spirit.

1806. **JUSTLY**, *Mic. 6:8*, what doth the Lord require, but to do j.?

*Luke 23:41*, indeed j.; for we receive the due reward.

*1 Thess. 2:10*, how holily and j. we behaved.

1807. **JUT'TAH**. See *No. 2B*.

1808. **KĀ'DESH** [holy]. See *No. 1556*.  
A city on the borders of the promised land, twelve miles east-southeast of Beer-sheba, *Num. 15:26; Ezek. 47:19*.

Israelites murmur there, *Num. 13:31-14:1-10*.

1809. **KĀ'DESH-BAR'NE-A** [holy desert], *Deut. 1:19*. See *Kadesh, No. 1808*.

1810. **KE'DRŌN, VALLEY OF**. Kedron, Kidron, Cedron, brook near Jerusalem, crossed by David in affliction, *2 Sam. 15:23*; and by Christ, *John 18:1*.

Idols destroyed there, *1 Kin. 15:13; 2 Kin. 23:6; 2 Chr. 29:16; Jer. 31:40*.

1811. **KEEP**, *Gen. 18:19*, they shall k. the way of the Lord.

*Gen. 28:15, 20*, I am with thee, and will k. thee.

*Num. 6:24*, the Lord bless thee and k. thee.

*1 Sam. 2:9*, he will k. the feet of his saints.

*Job 14:13*, O that thou wouldst k. me.

*Ps. 17:8*, k. me as the apple of the eye.

*Ps. 19:13*, k. me from presumptuous sins.

*Ps. 34:13*, k. thy tongue from evil.

*Ps. 91:11*, his angels charge to k. thee.

*Ps. 103:9*, neither will he k. his anger for ever.

*Ps. 121:3*, he that k. thee will not slumber.

*Ps. 127:1*, except the Lord k. the city.

*Ps. 141:3*, k. the door of my lips.

*Prov. 4:6*, love wisdom, she shall k. thee.

*Prov. 4:23*, k. thy heart with all diligence.

*Eccles. 3:6*, a time to k., and a time to cast away.

*Eccles. 5:1*, k. thy foot when thou goest.

*Eccles. 12:13*, fear God, and k. his commandments.

*Is. 26:3*, thou wilt k. him in perfect peace.

*Is. 27:3*, I k. the Lord do k. it.

*Jer. 5:5, 12*, will he k. his anger?

*Mic. 7:5*, k. the doors of thy mouth.

*Hab. 2:20*, let the earth k. silence.

*Matt. 19:17*, k. the commandments.

*Luke 11:28*, blessed are they that hear the word and k. it.

*Luke 19:43*, enemies shall k. thee in on every side.

*John 8:51*, k. my saying.

*John 12:25*, he that hateth his life shall k. it.

*John 14:23*, if a man love me, he will k. my words.

*John 17:15*, k. them from the evil.

*Acts 5:3*, to k. back part of the price.

*Acts 16:4*, delivered the decrees to k.

*1 Cor. 5:8*, let us k. the feast.

*1 Cor. 9:27*, I k. under my body.

*1 Cor. 15:2*, k. in memory what I preached.

*Eph. 4:3*, k. the unity of the Spirit.

*Phil. 4:7*, the peace of God shall k. your hearts.

*1 Tim. 5:22*, k. thyself pure.

*1 Tim. 6:20*, k. that committed to thy trust.

*James 1:27*, to k. himself unspotted.

*1 John 5:21*, k. yourselves from idols.

*Jude 24*, to him that is able to k. you.

*Rev. 3:10*, I will k. thee from hour of temptation.

1812. **KEEPER**, *Gen. 4:9*, am I my brother's k.?

*Ps. 121:5*, the Lord is thy k.

*Eccles. 12:3*, when k. of the house shall tremble.

*Song of Sol. 1:6*, made me k. of the vineyards.

*Acts 16:27*, k. of the prison.

*Tit. 2:5*, chaste, k. at home.

1813. **KEY**. See *No. 2785F*. An important symbol in both Masonry and the Bible. In Masonry, as among the ancients, it is a symbol of silence and circumspection. It refers to the tongue, which unlocks the secrets of the heart only to those who are entitled to receive them. See *No. 3092*.

Key of David, *Rev. 3:7; Judg. 3:25; Is. 22:22*.

1814. **KEY OF HEAVEN**, *Matt. 16:19*.

Of hell, *Rev. 1:18*.

(See *Is. 22:22; Luke 11:52*.)

*Rev. 9:1*, k. of the bottomless pit.

1815. **KEY, IVORY**. See *No. 1678*.

1816. **KILWINNING LODGE**. See *No. 1010D*.

1817. **KING**.

A. **KING OF KINGS**. Jesus has been called our Prophet, Priest, and King, but apart from the first two offices the last has no content. His kingship implies that He has done the work of Prophet and Priest perfectly, in that He has brought God to man and man to God. In order, therefore, to comprehend our idea of Christ as Mediator, we would be better to use the phrase "Kingly Prophet and Kingly Priest."

*Ps. 2:6; 10:16; 24:7; 110; Zech. 9:9; Luke 23:2; 1 Tim. 1:17; 6:15; Rev. 15:3; 17:14.*

Parable of the king and his servants, *Matt. 18:23-35*; of the king and his guest, *Matt. 22:2-14*.

Kings, chosen by God, *Deut. 17:14; 1 Sam. 9:17; 16:1; 1 Kin. 11:35; 19:15; 1 Chr. 23:3; Dan. 2:21*.

Honor due to, *Prov. 24:21; 25:6; Eccles. 8:2; 10:20; Matt. 22:21; Rom. 13; 1 Pet. 2:13, 17*.

To be prayed for, *1 Tim. 2:1, 2*.

(See *Ps. 2:10; Prov. 25:2; 31:4; Is. 49:23*.)

*Gen.* 14:18; *Heb.* 7:1, Melchizedek, k. of Salem.

*Num.* 23:21, the shout of a k. is among them.

*Judg.* 8:18, resembled children of a k.

*Judg.* 9:8, trees went forth to anoint a k.

*1 Sam.* 8:5, now make us a k.

*1 Sam.* 10:24; *2 Sam.* 16:16; *2 Kin.* 11:12, God save the k.

*Job* 18:14, the k. of terrors.

*Ps.* 2:6, I set my K. upon a holy hill.

*Ps.* 5:2; *84:3*, my K. and my God.

*Ps.* 10:16; *29:10*, the Lord is K. for ever.

*Ps.* 20:9, let the K. hear us when we call.

*Ps.* 24:10, Lord of hosts is K. of glory.

*Ps.* 45:1, things I have made touching the K.

*Ps.* 72:1, give the k. thy judgments.

*Ps.* 74:12, God is my K. of old.

*Ps.* 149:2, children of Zion joyful in K.

*Prov.* 8:15, by me k. reign.

*Prov.* 22:29, the diligent shall stand before k.

*Prov.* 24:21, fear the Lord and the k.

*Eccles.* 2:12, what can the man do that cometh after the k.?

*Eccles.* 10:16, woe to thee when thy k. is a child.

*Eccles.* 10:20, curse not the k.

*Is.* 6:5, mine eyes have seen the K.

*Is.* 32:1, a k. shall reign in righteousness.

*Is.* 33:17, thine eyes shall see the K. in his beauty.

*Is.* 49:23, k. shall be thy nursing fathers.

*Jer.* 10:10, the Lord is an everlasting K.

*Jer.* 23:5, a K. shall reign and prosper.

*Matt.* 22:11, when the k. came in to see the guests.

*Luke* 14:31, what k. going to war?

*Luke* 19:38, blessed be the K. that cometh.

*Luke* 23:2, saying that he is Christ a k.

*John* 6:15, by force, to make him a k.

*John* 19:14, behold your k.

*Acts* 17:7, there is another k., one Jesus.

*1 Tim.* 1:17, now to the K. eternal.

*Rev.* 1:6; *5:10*, k. and priests unto God.

*Rev.* 15:3, thou K. of saints.

**B. ANOINTED.** See No. 418.

**C. OF BIRDS.** See No. 1127A.

**D. CROWNED.** See No. 1025A, B6.

**E. DALE OF THE.** See No. 74.

**F. OF JUDAH.** See No. 220B.

**G. KING HIRAM.** See No. 224113.

**H. KING, PILLAR.** See No. 749B, 2354X2.

**1818. KINGS, BOOKS OF.**

**A. COMPOSITION AND DATE.** The books rest on early sources, e.g., the "Acts of Solomon" (*1 Kin.* 11:41), the "Chronicles of the kings of Israel" and the "Chronicles of the kings of Judah." These contained narratives of conquests, plots, wars, buildings, etc. (cf. *1 Kin.* 14:19; *15:23*; *16:20*). There were two redactions or editings of the writings under the influence of the Deuteronomic Reformation (see Joshua, etc.), namely, between 621 and 597 B.C., and also c. 560 B.C. (called D and D<sup>2</sup> respectively) (cf. *2 Kin.* 24:5; *25:27*, etc.). Our books were known then by 560 B.C., though in Hebrew MSS. they are regarded as one. The LXX and Vulgate refer to them as Third and Fourth Kings (Samuel being known as First and Second Kings).

**B. PURPOSE.** There is much that is graphic and vivid (e.g., the Elijah stories), but the interest has been subverted to the Judaistic redactors' purpose. Judah is magnified above Israel. Both fell because they did not keep pure their worship of Jahweh. The writer dismisses reigns which, however important historically, were devoid of religious appeal (cf. *2 Kin.* 14:23-29; *1 Kin.* 16:21-28; with *1 Kin.* 16:29-22:40 and *Kin.* 3-11). Note the steady decay, from Solomon's glittering reign down to the bitter-

ness of Exile. Later Jahweh's purpose would be revealed as a spiritualizing of religion by means of the refining fires of adversity.

**C. SUMMARY.** (1) *1 Kin.* 1-11, Death of David; reign of Solomon; details of the Temple. (2) *1 Kin.* 12-2 *Kin.* 17, History of Israel and especially Judah, with stress on the work of Elijah and Elisha. (3) *2 Kin.* 18-25, History of Judah after Israel has fallen. The virtues of Hezekiah and Josiah.

**1819. KINSMAN, RUTH'S.**

*A. Ruth* 3:12, 13; 4:1-8. See No. 2765L.

**B. THE UNNATURAL.** See No. 2765D.

**1820. KISS, holy, salute with, Rom.** 16:16;

*2 Cor.* 13:12; *1 Thess.* 5:26; *1 Pet.* 5:14.

Given as a mark of affection, *Gen.* 27:27; *29:11*; *45:15*; *48:10*; *1 Sam.* 10:1; *20:41*; *Luke* 7:38; *15:20*; *Acts* 20:37.

Given treacherously, *2 Sam.* 20:9; *Matt.* 26:48; *Luke* 22:48.

Idolatrous, *1 Kin.* 19:18; *Job* 31:27; *Hos.* 13:2.

*Ps.* 2:12, k. the Son, lest he be angry.

*Ps.* 85:10, righteousness and peace k. each other.

*Luke* 7:45, thou gavest me no k.

*1 Cor.* 16:20, salute with a holy k.

**1821. KNEE TO KNEE.** This is a Masonic symbol teaching that we should pray for others as well as ourselves. (See *Ex.* 32:31, 32.)

**1822. KNEELING.**

**A. PLINY,** the Roman writer, said, "A certain degree of religious reverence is attributed to the knees of men." Solomon knelt in prayer when he dedicated the Temple (*2 Chr.* 6:13); Daniel prayed kneeling (*Dan.* 6:10).

(See also *Gen.* 41:43; *Is.* 45:23; *Ps.* 95:6; *Matt.* 27:29; *Mark* 10:17; *Luke* 22:41; *Acts* 7:60; 9:40; 20:36; 21:5; *Rom.* 11:4; 14:11; *Phil.* 2:10.)

**B. FREEMASONS** usually stand, following the practice of the early Christian Church, where it symbolized the resurrection.

**C. HOWEVER,** in neither the Church nor Freemasonry is any particular position required, other than one of reverence.

**1823. KNOCK.**

*Matt.* 7:7; *Luke* 11:9, k. and it shall be opened unto you.

*Luke* 12:36, he cometh and k.

*Acts* 12:16, Peter continued k.

*Rev.* 3:20, I stand at the door and k.

**1824. KNOCKS, THREE.** See Nos. 280, 577.

The knocks in Masonry have different (though related) meanings according to the time and place they are given:

In the First Degree they mean, Ask, Seek, Find.

In the Second, the three jewels of a Fellow Craft.

In the Third, Brotherly Love, Relief, and Truth.

(See *Luke* 13:25; *Song of Sol.* 5:2.)

**1825. KNOP,** a bud-shaped carving, *Ex.* 25:33;

*1 Kin.* 6:18.

**1826. KNOW.** In many cases, where the Bible speaks of God as "knowing" a person it implies more than mere comprehension. It suggests affection, and we may often paraphrase "knoweth" by "careth for," e.g., *Is.* 1:3.

*Gen.* 3:22, to k. good and evil.

*1 Sam.* 3:7, Samuel did not yet k. the Lord.

*Job* 5:27, k. thou it is for thy good.

*Job* 8:9, we are but of yesterday, and k. nothing.

*Job* 19:25, I k. that my Redeemer liveth.

*Job* 22:13; *Ps.* 73:11, how doth God k.?

*Ps.* 39:4, make me to k. mine end.

*Ps.* 46:10, be still, and k. that I am God.

*Ps.* 103:16, the place shall k. it no more.

*Ps.* 139:23, k. my heart.

*Ps. 143:8*, to k. way wherein I should walk.  
*Eccles. 1:17*, gave my heart to k. wisdom.  
*Eccles. 9:5*, the living k. they shall die.  
*Eccles. 11:9*, k. that God will bring to judgment.

*Is. 1:3*, the ox k. his owner.  
*Is. 52:6*, my people shall k. my name.  
*Jer. 17:9*, the heart is deceitful, who can k. it?

*Jer. 31:34*; *Heb. 8:11*, k. the Lord: for all shall k. me.

*Hos. 2:20*, thou shalt k. the Lord.  
*Matt. 6:3*, let not thy left hand k. what.  
*Matt. 7:11*, if ye k. how to give good gifts.  
*Matt. 13:11*; *Mark 4:11*; *Luke 8:10*, it is given to you to k.

*Luke 19:42*, if thou hadst k.  
*Luke 22:57*, I k. him not.  
*John 4:42*, we k. that this is the Christ.

*John 7:17*, he shall k. of the doctrine.  
*John 10:14*, I k. my sheep, and am k. of mine.  
*John 13:7*, thou shalt k. hereafter.

*Acts 1:7*, not for you to k. the times.  
*Rom. 8:28*, we k. that all things work for good.

*1 Cor. 2:14*, neither can he k.  
*1 Cor. 13:9*, we k. in part.

*Eph. 3:19*, k. the love of Christ.  
*2 Tim. 1:12*, I k. whom I have believed.

*2 Tim. 3:15*, thou hast k. the scriptures.  
*1 John 3:2*, we k. that when he shall appear.

*Rev. 2:2*; *3:1*, 8, I k. thy works.  
*Rev. 3:9*, make them k. I have loved thee.

**1827. KNOWLEDGE.**  
**A. MASONICALLY**, light symbolizes knowledge, and darkness ignorance. Fessler (See *Justification, No. 1803*) called Masonic degrees "Degrees of Knowledge."

**B. KNOWLEDGE** is power, *Prov. 2:20*; *24:5*.  
**C. DESIRE FOR**, *1 Kin. 3:9*; *Ps. 119:66*; *Prov. 2:3*; *12:1*; *15:14*; *18:15*.

**D. REJECTED**, *Hos. 4:6*.

**E. FOOLS HATE**, *Prov. 1:22*, *29*.

**F. A DIVINE GIFT**, *1 Cor. 12:8*.

**G. IS PLEASANT**, *Prov. 2:10*.

**H. INCREASED**, *Dan. 12:4*.

(See also *Is. 11:9*; *Prov. 1:7*; *3:10*; *Mal. 2:7*; *Luke 1:77*; *11:52*; *1 Cor. 13:9-12*; *Hos. 6:6*; *Phil. 3:8*.) See *Wisdom, No. 3249*.

**I. Given by God**, *Ex. 8:10*; *18:16*; *31:3*; *2 Chr. 1:12*; *Ps. 119:66*; *Prov. 1:4*; *2:6*; *Eccles. 2:26*;

*Is. 28:9*; *Jer. 24:7*; *31:33*; *Dan. 2:21*; *Matt. 11:25*; *13:11*; *1 Cor. 1:5*; *2:12*; *12:8*.

**Advantages of**, *Ps. 89:15*; *Prov. 1:4*; *3:13*; *4*;

*9:10*; *10:14*; *Eccles. 7:12*; *Mal. 2:7*; *Eph. 3:17*;

*18*; *4:13*; *James 3:13*; *2 Pet. 2:20*.

**Want of**, *Prov. 1:22*; *10:13*; *Jer. 4:22*; *Hos. 4:6*; *Rom. 1:28*; *1 Cor. 15:34*.

**To be prayed for**, *Col. 1:9*.

**To be sought**, *1 Cor. 14:1*; *Heb. 6:1*; *2 Pet. 1:5*.

**Abuse of**, *1 Cor. 3:1*.

**Responsibility of**, *Num. 15:29-31*; *Deut. 17:12*; *Luke 12:47*; *John 15:22*; *Rom. 1:21*; *2:21*;

*James 4:17*.

**Vanity of human**, *Eccles. 1:18*; *Is. 44:25*; *1 Cor. 1:19*; *3:19*; *2 Cor. 1:12*.

**Of good and evil**, tree of, *Gen. 2:9*.

*Num. 24:16*, k. of the Most High.  
*2 Chr. 1:11*, thou hast asked k.

*Job 21:14*, we desire not k. of thy ways.  
*Ps. 19:2*, night to night showeth k.

*Ps. 73:11*, is there k. in Most High?  
*Ps. 94:10*, he that teacheth man k.  
*Ps. 139:6*, such k. is thou wonderful.  
*Ps. 144:3*, what is man that thou takest k.?  
*Prov. 1:7*, fear of Lord is beginning of k.  
*Prov. 14:18*, prudent are crowned with k.  
*Prov. 17:27*, he that hath k. spareth his words.  
*Prov. 30:3*, nor have the k. of the holy.  
*Eccles. 9:10*, nor k. in the grave.

*Is. 11:2*, the spirit of k.  
*Is. 40:14*, who taught him k.?

*Is. 53:11*, by his k. justify many.  
*Dan. 12:4*, k. shall be increased.

*Hab. 2:14*, earth filled with k. of Lord.  
*Luke 11:52*, taken away key of k.

*Acts 4:13*, took away k. of them.  
*Acts 2:22*, more perfect k. of that way.

*Rom. 3:20*, by law is k. of sin.  
*Rom. 10:2*, zeal of God, but not according to k.

*1 Cor. 13:8*, k. shall vanish away.  
*2 Cor. 4:6*, light of k. of the glory of God.

*Eph. 3:19*, love of Christ, which passeth k.  
*Phil. 3:8*, all things lost for the k. of Christ.

*Col. 2:3*, treasures of wisdom and k.  
*1 Tim. 2:4*; *2 Tim. 3:7*, the k. of the truth.

*2 Pet. 3:18*, grow in grace and k. of Lord.  
**1828. KNOWLEDGE, CORN A SYMBOL OF.**  
 See *No. 985F*.

**1829. KNOWLEDGE OF THE NAME.** See *No. 1948C2, P. Q*.

**1830. KNOWLEDGE, THE REJECTED STONE.** See *No. 2915D*.

**1831. KOHATH.** See *Nos. 1C, 375A, 637J*.

**1832. KORAH.**

**A. A KORAH LEVITE** (*Ex. 6:18, 21, 24*).

Jealous of Moses, he led an insurrection and was swallowed up in the earth (*Num. 16*; *26:9*; *10*; *Deut. 11:6*; *Ps. 106:17*; *Jude 11*). See *Nos. 11, 339*.

**B. THERE IS A TRADITION** to the effect that as he was sinking into the earth he pleaded to Moses for mercy, which was refused. Then God said, "Moses, thou hadst no mercy on Korah, though he asked pardon of thee four times; but I would have had compassion on him if he had asked pardon of me but once."

**1833. KORAH, GRANDSON OF.** See *No. 29B*.

**1834. KORAH, SON OF.** See *No. 29A*.

**1835. LABOR.** See *The Bee, No. 699*.

**A. A LATIN EXPRESSION** "Laborare est orare" means "to labor is to pray." It was a saying of the medieval monks which has much to commend it. Masonry is based on labor. Idleness, not labor, is a curse.

**B. GOD HIMSELF** is a builder, and man can prosper only through industry. (See *John 5:11*; *Prov. 6:6*). See *No. 699D*.

**C. APPOINTED** for man, *Gen. 3:19*; *Ps. 104:23*;

*1 Cor. 4:12*.

When blessed by God, *Prov. 13:11*; *Eccles. 2:24*; *4:9*; *5:12, 19*.

*Ex. 20:9*; *Deut. 5:13*, six days shalt thou l.

*Job 9:29*, why then l. in vain?

*Ps. 90:10*, is their strength l. and sorrow.

*Ps. 127:1*, except Lord build, they l. in vain.

*Ps. 128:2*, shalt eat the l. of thy hands.

*Ps. 144:14*, our oxen may be strong to l.

*Prov. 10:16*, l. tendeth to life.

*Prov. 14:23*, in all l. there is profit.

*Prov. 23:4*, l. not to be rich.

*Eccles. 1:8*, all things are full of l.

*Eccles. 2:22*, what hath man of all his l.?

*Eccles. 4:8*, for whom do I l.?

*Eccles. 5:12*, sleep of a l. man is sweet.

*Eccles. 9:9*, portion in thy l. under the sun.

*Hab. 3:17*, the l. of the olive shall fail.

*Matt. 11:28*, come unto me, all ye that l.  
*John 4:38*, reap where ye bestow no l.  
*John 6:27*, l. not for meat that perisheth.  
*1 Cor. 15:58*, your l. is not in vain.  
*2 Cor. 5:9*, we l. to be accepted of God.  
*Eph. 4:28*, rather l., working with his hands.  
*1 Thess. 1:3*; *Heb. 6:10*, your l. of love.  
*1 Thess. 3:5*, our l. be in vain?  
*1 Tim. 4:10*, l. and suffer reproach.  
*1 Tim. 5:17*, that l. in word and doctrine.  
*Heb. 4:11*, l. to enter into that rest.  
*Rev. 3:2*, I know thy l. and patience.  
*Rev. 14:13*, rest from their l.

1836. LABOURER. Worthy of hire, *Luke 10:7*; *1 Tim. 5:18*.

Parable of the *Matt. 20*.

With God, *1 Cor. 3:9*.

1837. LABYRINTH, BIBLE A. See No. 728 Q3.

1838. LADDER. A symbol of progressive advancement. In Freemasonry it has seven rungs or steps, named Temperance (*No. 3024*), Fortitude (*No. 1340*), Prudence (*No. 2464*), Justice (*No. 1802*), Faith (*No. 1273*), Hope (*No. 1579*), and Charity (*No. 881*), the four cardinal and the three theological virtues.

1839. LADDER, JACOB'S.

A. MASONRY takes this symbol from *Gen. 28:10-20*. Briefly the account tells of a dream Jacob had one night as he was sleeping with the ground for a bed and a stone for a pillow. In this dream he saw a ladder whose foot rested on earth and top reached to heaven. Angels were continually ascending and descending upon it. God stood above it and promised him the blessing of a numerous and happy posterity. Jacob awoke and consecrated the place as the house of God.

B. IN MASONIC CHARTS of the present day this ladder has seven steps of which three—Faith, Hope, and Charity—are the principal.

C. IN THE PRESTONIAN LECTURE the ladder is said to rest on the Holy Bible and to reach to heaven. From the Holy Bible we get Faith—the first step. From Faith we receive Hope—the second step. Charity, the third and last, comprehends the whole and takes us to the top from which we may enter heaven.

1840. LAMB. In Masonry the lamb is a symbol of innocence (see *Apron, No. 476*). In the O. T. the lamb, signifying innocence, purity, etc., was offered in sacrifice as an atonement for the guilty. Masons wear the lambskin to remind them of the purity of life and conduct they should strive to attain.

The offering of a lamb, *Ex. 29:38-41*; *Lev. 5:7*; *4:32*; *5:6*; *22:23*; *33:12*; *Num. 6:12*; *7:15*, *21*; *28:3-8*. See No. 314 P1c.

(See *John 1:29*, *36*; *Rev. 5:6-14*; *6:16*; *7:9*, *10*, *14*, *17*; *12:11*; *13:8*; *14:1*, *4*; *15:3*; *17:14*; *19:7*; *21:9*, *14*, *22*, *23*, *27*; *22:1*, *3*; *Is. 53:7*; *Acts 8:32*; *1 Pet. 1:19*.)

1841. LAMB, PASCAL.

A. THE PASCAL OR HOLY LAMB was the lamb offered by the Jews at the Passover feast. Christian symbolism has transferred this to Easter, which they observe in remembrance of the "Agnus Dei" or "Lamb of God."

B. IN CHRISTIAN ART the Pascal Lamb is depicted standing on the ground, holding by the left forefoot a banner with a cross inscribed on it. This has been adopted by the Knights Templar as one of their emblems.

C. THE IDEA of the sacrifice of the Pascal Lamb was present in John's mind when he treated of the crucifixion as occurring at the time of the Passover. When numerous lambs were being prepared for an offering, the Lamb of God was offering Himself a ransom for many.

For sacrifices, *Gen. 22:7*; *Ex. 12:3*; *Lev. 3:7*; *Is. 1:11*.

*Gen. 22:8*, God will provide a *l.*

*Is. 11:6*, the wolf shall dwell with the *l.*

*Is. 53:7*; *Jer. 11:19*, as a *l.* to the slaughter.

*John 1:29*, *36*, behold the *l.* of God.

*Acts 8:32*, like a *l.* dumb before shearer.

*1 Pet. 1:19*, as of a *l.* without blemish.

*Rev. 13:8*, *l.* slain from foundation of world.

*Rev. 15:3*, sons of Moses and of the *l.*

1842. LAMBSKIN, THE. See No. 940D.

1843. LAMBSKIN, BEAUTY. See No. 668B.

1844. LAMECH [Seth]. See No. 2711.

1845. LAMECH [Cain]. See Nos. 119A, 2141, 2354A1, 3128A.

Descendant of Cain, *Gen. 4:18*.

Father of Noah, *Gen. 5:25*, *28*.

1846. LAMENTATION for Jacob, *Gen. 50:10*.

David's for Saul and Jonathan, *2 Sam. 1:17*; for Abner, *2 Sam. 3:31*.

For Josiah, *2 Chr. 35:25*.

For Tyrus, *Ezek. 26:17*; *27:30*; *28:12*.

For Pharaoh, *Ezek. 32*.

For Christ, *Luke 23:27*.

For Stephen, *Acts 8:2*.

For Babylon, *Rev. 18:10*.

1847. LAMENTATIONS OF JEREMIAH, THE.

A. AUTHORSHIP. Though *2 Chr. 35:25* seems to agree with LXX, Targum, and Talmud, in ascribing the elegies to Jeremiah, we cannot say that they are justified. The Hebrew Bible separates them from the prophet by including them in the "Writings." Jeremiah would not have spoken as in *Lam. 2:8*; *4:20*; *5:7*; while *5:18*, *20* seem to demand a time later than his. The prophet, heartbroken by the sorrow of Jerusalem, would hardly have expressed himself in artificial elegies. Moreover, Ch. 2, 4, which seem nearest the disaster, were influenced by Ezekiel (cf. *Lam. 2:14*; *4:20* and *Ezek. 22:28*; *19:24*).

We may assign Ch. 2, 4 to the years 580-570 B.C., just prior to the pardon of Jehoiachin (561 B.C.; cf. *2 Kin. 25:27*), when the exiles saw vistas of hope before them. These are the earliest of the poems. Of the others, all that we can say is that Ch. 5 expresses either the sorrow of the exile, or of the returned exiles.

B. SUMMARY. The subject is the destruction and subsequent sorrows of Jerusalem at the hands of Nebuchadnezzar (586 B.C.).

1. Four Elegies, three of which (1, 2, and 4) have twenty-two verses, each of which begins with a different and successive letter of the Hebrew alphabet, each poem thus using all the letters once in rotation. The third, consisting of sixty-six verses, uses each letter three times (cf. *Ps. 119*, which is also alphabetical).

1a. Ch. 1:1-11, Jerusalem has lost her glory and her sanctuary; *12-22*, she bewails her doom. 1b. Ch. 2:1-10, Her sorrow is due to God's judgment; *11-17*, her shame and distress; *18-22*, appeals to God. 1c. Ch. 3:1-21, The city laments bitterly; *22-36*, God's love gives her hope and encourages submission; *37-34*, prayer of penitence; *55-66*, prayer for vengeance upon the enemy. 1d. Ch. 4:1-6, The fate of the people of Jerusalem; *7-11*, and of the princes; *12-16*, of the priests and prophets; *17-20*, the king's fate; *21-22*, doom to the Edomites (cf. *Ps. 137:7*).

2. A prayer. Ch. 5:1-18, The city laments her sorrows; *19-22*, prayer for deliverance.

1848. LAMP. See *Candlestick, No. 840*.

A. THERE IS A MASONIC DEGREE called "The Knight of the Inextinguishable Lamp." (See *Ex. 27:20*, *21*; *Lev. 24:2-4*.)

B. FIGURATIVE, *Job 18:6*; *Ps. 119:105*; *Prov. 13:9*; *20:20*; *Is. 62:1*; *Jer. 25:10*; *Zeph. 1:12*; *Matt. 6:22*; *2 Pet. 1:19*; *Rev. 3:7*;

C. SYMBOLICAL, *Rev. 4:5*; *8:10*. See No. 747F.

D. ILLUMINANTS are early mentioned in the Bible. Earliest of all were those pieces of resinous wood known as "torches" (*Judg. 7:16*, *20*).

A. V. = "lamps." From excavations, the development of the "lamp" has been built up, and two main forms, the open lamp and the closed, have been discovered. Some lamps, as against the majority which favored the single wick, allowed for three, four, or even seven lights through apouts punched in their rims. Made usually of clay (the Temple lamps being of gold), they generally burned olive oil and even naphth, while their wicks were made of twisted

flax (*Is.* 42:3, R. V. m.). The lamps were placed in poorer houses in a niche in the wall; the wealthy placed them on "lampstands." (A. V. = candlestick, but cf. *Matt.* 5:15, R. V.).

In the East in ancient times (as even yet they are) the household lamps were kept alight continually. This custom lies behind such passages as *1 Kin.* 11:36; *2 Kin.* 8:19; *Job* 18:6; *Prov.* 13:9.

The A. V. frequently uses the word "candles" when "lamps" would be more appropriate. Our candles were not known then.

Of the Temple lamps we merely refer by pointing to such passages as *Ex.* 25:37; *30:7* l.; *1 Kin.* 7:49; *2 Chr.* 4:20; *13:11*; *Zech.* 4:2.

In the Tabernacle, *Ex.* 27:20; *Lev.* 24:2; *Num.* 8.

Seen in visions, *Gen.* 15:17; *Rev.* 4:5.

Parable concerning, *Matt.* 25:1.

*1 Sam.* 3:3, ere l. went out.

*Ps.* 119:105, thy word a l. to my feet.

*Ps.* 132:17, ordained a l. for mine anointed.

*Prov.* 13:9, l. of wicked shall be put out.

*Matt.* 25:1, ten virgins took l.

1849. LAMPS, THE SEVEN. See No. 841D.

1850. LANDMARK. See Nos. 400, 2902K. Single stones set on end, or piles of stones some distance apart, constituted the boundary between the land of one owner and that of another.

These stones could be easily moved by a dishonest man; hence the curse (*Deut.* 27:17).

A. BIBLE See No. 400E. *Deut.* 19:14; *Job* 24:2; *Prov.* 22:28; 23:10.

B. GOD A. See Nos. 510A, 2536E.

1851. LANDMARK BETWEEN JUDAH AND BENJAMIN. See No. 1146.

1852. LANGUAGE. Confounded, *Gen.* 11.

Gift of, by Holy Ghost, *Acts* 2:7, 8; 10:46; 19:6; 1 Cor. 12:10.

*Gen.* 11:1, whole earth of one l.

*Ps.* 19:3, no l. where voice is not heard.

*Acts* 2:6, heard them speak in his own l.

1853. LANGUAGE OF THE BIBLE. The languages in which the originals of the sacred Scriptures have come down to us are three in number, namely:

A. HEBREW. The Hebrew language is a branch of the great Semitic family of languages spoken in Palestine, Phoenicia, Syria, Mesopotamia, Babylonia, Assyria, and Arabia. The territory in which the Semitic language was indigenous embraced the countries bounded by the Mediterranean Sea on the west, and extended east beyond the great rivers, the Euphrates and the Tigris. It stretched from the mountains of Armenia in the north to the south coast of Arabia. The Semitic spread in very early times from Arabia into Africa, and ultimately became the common language of Abyssinia, where it still preserves its hold. It was also extended by means of the Phoenician colonies over very considerable districts of North Africa, and even became common in several of the islands of the Mediterranean, notably in Cyprus and Malta. The Canaanites who dwell in Palestine prior to the settlement of the Israelites in the country spoke a Semitic language, as is clear from the names they gave to their cities. The Israelites probably borrowed their language, in spite of attempts to show that Abram brought it with him (e.g., "eber" = "beyond," i.e., Abram's crossing the Euphrates named the language he brought). There is no doubt there were considerable dialectic differences between the Hebrew language as spoken in the north and that which prevailed in the south of Palestine; some few remains of those peculiarities have been traced by scholars. But the written language of the Law and the Prophets was essentially one and the same, and all the books of the O. T.

were written in Hebrew, with the exception of the portions noted in the next paragraph. It is at once grave and simple, depending for its effect not on involved sentences but in co-ordinated sentences stark and realistic. Hence, though unsuitable for dialectic, it is preeminently successful as the medium of God's revelation. It died out of common use after 587 B.C. (destruction of Jerusalem) but is still used in the synagogues and in some educated circles.

B. BIBLICAL ARAMAIC. Several portions of the books of the Old Testament are written in a peculiar Aramaic dialect, often miscalled Chaldee, a mistake which arose from a misconception of *Dan.* 1:4 with *Dan.* 2:4. Jerome, the translator of the Latin Vulgate, perpetuated and popularized this mistake. Although Aramaic seems to have been extensively used as the language of trade and commerce, and occasionally employed in official proclamations, it was not the language of the court of Babylonia. The Biblical Aramaic has certain marked peculiarities, but is closely akin to the Aramaic of the Targums and to Syriac. The following portions of the Old Testament are in this language: (1) *Ezra* 4:8 to Ch. 6:18, and Ch. 7:12-26. (2) *Jer.* 10:11. (3) *Dan.* 2:4, after the words in the English version "in Syriac," up to Ch. 7:28. Jesus and His disciples spoke Aramaic ("Hebrew"). cf. *Matt.* 5:22; 6:24; 16:17; 27:46; *Mark* 5:41; 7:34; 14:36; *Luke* 16:9, 13; *John* 1:42; 19:13; *Acts* 1:19; 1 Cor. 16:22.

C. GREEK. All the books of the N. T. have come down to us in Greek only. It is a question whether St. Matthew's Gospel was not originally composed in Hebrew. If that be so, the original is lost, for the Greek only is extant. The Greek of the N. T. is not, however, the Greek of the classical writers, but Greek as spoken by Jews and modified accordingly. It is generally termed Hellenistic Greek, that is, the Greek spoken by the Hellenists or Greek-speaking Jews. The Jews who settled in Alexandria in Egypt, when Alexander the Great founded that city, and whose numbers were swelled by constant deportations, as well as by immigration, became distinguished in after times for their literary ability and wrote in this Greek dialect which, though peculiar, was easily understood by persons acquainted with the classical language. The Septuagint Version (LXX), including the Apocryphal Books of the O. T., is written in Hellenistic Greek.

1854. LANGUAGE OF SYMBOLS. See No. 826A.

1854.5. LANGUAGES, THREE ANCIENT.

Many writers, Mackey for instance, have claimed that the Lost Word may be recovered by a study of the Name of God in three ancient languages, Syrian, Chaldean, and Egyptian. Others deny this, saying that there never was a Syrian language and that the Egyptian word is not the name of God.

It may be true that, strictly speaking, there never was a Syrian language, but the term was in common use and we find it several times in the Bible (See *2 Kin.* 18:26; *Ezra* 4:7; *Is.* 36:11; *Dan.* 2:4). It may be true that the three words described by Mackey are not the names of Deity in these three languages, but they do represent attributes of Deity and these attributes are expressed in all three languages, sometimes by different words. Representing the three attributes of Deity, omniscience, omnipotence and omnipresence, they furnish a key to an understanding of the nature of God, and so symbolically may be called a key to the Lost Word. The word Baal, Bel or Bul is a word which means Master or owner. It has been applied among the different nations, and in



different communities of the same nation, to a great many different Dieties, but in each and every case it is thought of as a title of the God who was supreme in that place or nation. Among the Babylonians it signified omnipotence and at various times was applied to different Deities—always, however, to the one who was considered at that time to be all-powerful. At one time it was applied to En-lil of Nippur, at another to Marduk of Babylon. It is the latter who is referred to in the Old Testament under the name of "Bel." When the Israelites entered Palestine they found a number of local "Baal's," each master of his own locality. They were in danger of adopting the worship of these local Deities and their leaders counteracted this tendency by teaching them that Jehovah was the "Baal" in each and every case and of each and every place. The name "Baal" became a name of Jehovah, the Feasts of Baal became the feasts of Jehovah and the shrine of Baal the shrine of Jehovah. This transformation was completed in the time of David.

Note that a Son of David is called "Beelida"—*1 Chr. 14:7* and "Elida" *2 Sam. 5:16*, implying that "Bel" and "El" were the same. Note also *1 Chr. 12:5* "Bealiah" meaning Jah is Baal. The same place is called Baal-berith, *Judg. 9:4* and Elverith, *Judg. 9:46*, and it is only when the word "Baal" is applied to a God other than Jehovah (like that of Melkart of Tyre in the time of Ahab) that his worship is condemned. The word "Bel," therefore, is very appropriately used as a symbol of omnipotence.

In the same manner the word "On" may be shown to be a symbol of light, truth, knowledge, etc., and represents omniscience. The word "Jah" is by some said to be a contraction of Jehovah and by others to be a different name, but with similar meaning. At any rate it signifies intense activity, abundant life, etc. Thus I would say it means being, everywhere present and active.

In the *Song of Sol. 3:6*, "a flame of Jah" is translated in the King James version "a most vehement flame," "Jah is my strength and has become my salvation," appears three times, *Ex. 15:2*, *Ps. 118:4* and *Is. 12:2*. In the latter it is "Jah Jehovah." *Is. 26:4* gives "Jah Jehovah is the rock of ages."

The loss of the word symbolizes the loss of the knowledge of God. The recovery of the word, the restoration of that knowledge and the salvation of those who find it. These three words, therefore, representing the omniscience, omnipotence and omnipresence of God are very fittingly used as a key to the recovery of the word. The consonants of the word can not be pronounced until the vowels are supplied. Neither can the finite have any knowledge of the infinite until he learns his attributes. The application of the vowels of one word to the consonants of the other, represents the means by which our abstract and vague ideas of God become concrete by assigning to him understandable attributes.

The key to the mysterious characters is found in the Book of the Law, the key to the course we must pursue to arrive at a knowledge of God, is found in the Holy Bible. The application of this key to the conduct of our daily lives brings us into close communion with God. 1855. LANSDOWNE MS. See No. 400E7.

1856. LAPIDARY. See No. 553K.

1857. LATIN.

A. LATIN is called a dead language but it is still the favored language of science. Some of the old Masonic records were written in Latin. An interesting minute of Saint David's Lodge,

Scotland, under date of September 13, 1783, recording the initiation of four persons, reads: "The ceremony was . . . translated into Latin . . . as none of them [the candidates] understood the English."

B. IN THE TIME OF CHRIST Latin was the official and legal language, Greek the language of commerce, and Aramaic [Hebrew] that of the people. Therefore, the inscription on the cross was in these three languages.

1858. LAYER.

A. A VESSEL to contain the water for the priests to wash their hands and feet before offering sacrifices. It was kept in the outer court near the altar of burnt-offering (*Ex. 30:18, 21*). The Temple of Solomon had ten such layers (*1 Kin. 7:27-39*).

B. LOCATION in the Tabernacle, *Ex. 40:7*; sanctified, *Ex. 30:28; 40:11; Lev. 8:11*; used for washing, *Ex. 40:30-32*.

C. SOLOMON'S TEMPLE, *1 Kin. 7:23-26, 30, 38, 39; 2 Chr. 4:2-14*; altered by Ahaz, *2 Kin. 16:17*; carried to Babylon, *2 Kin. 25:13, 16; Jer. 52:17, 20*.

D. FIGURATIVE, *Rev. 4:6; 15:2*, with *Ex. 38:8; 1 Kin. 7:23*.

1859. LAW. See Nos. 554A, 326I, 2105. The student must always ask what the O. T. means by "law." Is it the earliest code set in motion by Moses, orally handed down until it receives the sanction of tradition, and demands definite codifying? Is it, perchance, the Torah or moral "law" of the prophets? Is it, further, the "Book of the Covenant" (*Ex. 20:22-23:33*)? Is it the "Law of Deuteronomy" which Jesus loved so much (*cf. Mark 12:28-30* and *Deut. 6:4, 5*)? Or, do we mean the "Law of Holiness" (*Lev. 17-26*) or the "Priestly Code" (e.g., the last chapters of Exodus, Leviticus almost wholly, etc., which were influenced by Ezekiel)?

Of God, given to Adam, *Gen. 2:16*; to Noah, *Gen. 9:3*.

Promulgated through Moses, *Ex. 19-23; Deut. 1:5; 5; 6*.

Requires perfect obedience, *Deut. 27:26; Gal. 3:10; James 2:10*.

Described, *Ps. 19:7; 119:1; Rom. 7:12*.

All guilty under, *Rom. 3:20*.

Of Moses, ordained, *Ex. 21; Lev. 1; Num. 3; Deut. 12*.

Preserved on stone, *Deut. 27:1-8; Josh. 8:32*. Read every seventh year, *Deut. 31:9-11*.

Preserved in the ark, *Deut. 31:26*.

Read by Joshua, *Josh. 8:34*; by Ezra, *Neh. 8*.

Book of, discovered by Hilkiah, *2 Kin. 22:8*; and read by Josiah, *2 Kin. 23:2*.

Fulfilled by Christ, *Rom. 5:18*.

Abolished in Christ, *Acts 15:24; 28:23; Gal. 2-6; Eph. 2:16; Col. 2:14; Heb. 7*.

Christians redeemed from curse of, *John 1:17; Acts 13:39; Gal. 3:13*.

*Deut. 33:2*, from right hand went fiery l.

*Ps. 1:2*, in his l. he meditates.

*Ps. 37:31*, the l. of his God is in his heart.

*Ps. 119:70*, I delight in thy l.

*Ps. 119:97*, how I love thy l.

*Prov. 13:14*, the l. of the wise is a fountain of life.

*Prov. 29:18*, that keepeth the l., happy is he. *Is. 42:4*, the isles shall wait for his l.

*Mal. 2:6*, the l. of truth was in his mouth.

*Matt. 5:17*, not come to destroy the l.

*Matt. 22:40*, on two commandments hang l.

*Matt. 23:23*, the weightier matters of the l.

*Luke 16:17*, for one tittle of the l. to fail.

*John 1:17*, the l. was given by Moses.

*John 7:51*, doth our l. judge any man?

*John 19:7*, by our l. he ought to die.

*Rom. 2:13*, not hearers of the l. are just.

*Rom. 3:20*, by deeds of l. no flesh be justified.

Rom. 7:12, the l. is holy.  
 Rom. 7:16; 1 Tim. 1:8, the l. is good.  
 Rom. 8:3, what the l. could not do.  
 Rom. 10:4, Christ is the end of the l.  
 Gal. 3:24, the l. was our schoolmaster.  
 Gal. 5:14, all the l. is fulfilled in one word.  
 Gal. 6:2, so fulfill the l. of Christ.  
 1 Tim. 1:9, the l. is not made for a righteous man.

Heb. 10:1, the l. having a shadow of good things.

James 1:25, perfect l. of liberty.

James 2:8, the royal l.

1 John 3:4, transgresseth also the l.

1860. LAW, BOOK OF THE. See No. 761B3.  
 1861. LAW, THE SACRED. The Bible was sometimes so called. The technical Masonic term is "The Volume of the Sacred Law," abbreviated to V. S. L. This term is sometimes restricted to the Mosaic Law.

1862. LAWFUL.

A. AGE. See No. 200C.

B. INFORMATION. See No. 1639.

1863. LAWFULLY CONSTITUTED. See No. 1801.

1864. LAWSUITS.

A. THE ANCIENT CONSTITUTIONS of Masonry, as well as the Bible, forbid Masons going to law if it can possibly be avoided.

B. THE ANCIENT CONSTITUTIONS read: "And if any of them do you an injury you must . . . never take a legal course but when the case cannot be otherwise decided, and patiently listen to the honest and friendly advice of Master and Fellows."

(See Matt. 5:25, 40; Prov. 17:14; 20:3; 25:8, 9; 1 Cor. 6:1-8; Luke 12:58.)

1865. LÁZ'Á-RUS [whom God helps], Eleazar. And the rich man, Luke 16:19-25.

Brother of Mary and Martha, raised from the dead, John 11:1-46; 12:1.

1866. LEAMER. See No. 473.

1867. LÉ-ÁN'NOTH. See No. 2131D.

1868. LEATHER GIRDLES. See No. 553L.

1869. LEAVENED BREAD. See No. 773E.

1870. LÉB'Á-NON [white mountain].

A. ITS CEDARS, Judg. 9:15; 2 Kin. 14:9; 19:23; 2 Chr. 2:8; Ps. 29:5; 92:12; 104:16; Song of Sol. 3:9; Is. 40:16. See No. 858.

B. A WHITE MOUNTAIN, or rather a double range of mountains, running from NNE to SSW for about 95 miles, extending from beyond Sidon to Tyre. The two parallel ranges are separated by a broad valley (Josh. 11:17; 12:7) called "The valley of Lebanon."

C. CLASSICAL WRITERS called the west range "Libanus" and the east one "Anti-Libanus." The Bible, however, does not distinguish between them (Deut. 1:7; 3:25; 11:24; Josh. 1:4; 9:1).

D. LEBANON is celebrated for its cedars, and from them Hiram, King of Tyre, furnished timbers for Solomon's Temple.

E. NORTHERN boundary of Palestine, Deut. 1:7; 3:25; 11:24; Josh. 1:4; 9:1.

Early inhabitants of, Judg. 3:3.

Snow of, Jer. 18:14.

Streams of, Song of Sol. 4:15.

Is. 2:13; 14:8; Ezek. 27:5.

Other trees of, 2 Kin. 19:23; 2 Chr. 2:8.

Flower of, Nah. 1:4.

Beasts of, Is. 40:16.

Fertility of, Hos. 14:5-7.

"House of the forest of," 1 Kin. 7:2-5.

Tower of, Song of Sol. 7:4.

Solomon's store cities in, 1 Kin. 9:19.

Figurative, Is. 29:17; Jer. 22:6.

1871. LEES, SETTLING ON. Sediment settling at bottom of wine-jars and composed of

stalks, husks, etc. Refined wines, the lees of which had all settled down, were known as "wines on the lees."

Is. 25:6, feast of wines on the l.

Jer. 48:11, Moab hath settled on his l.

Zeph. 1:12, punish men settled on l.

1872. LEFT. Prov. 3:16, in her l. hand riches and honor.

Prov. 4:27, to the right hand nor to the l.

Matt. 25:33, the goats on the l.

Matt. 24:40, 41, one taken, the other l.

Matt. 10:28, l. all, and have followed thee.

Matt. 13:2, not be l. one stone.

1873. LEFT HAND. Among the ancients the left hand was a symbol of equity and justice, possibly because, unlike the right, it was impartial. (See Gen. 48:14; Lev. 14:15, 16, 26, 27.) (See also Judg. 5:21; 7:20; 1 Chr. 6:44; Neh. 8:4; Job 23:9; Prov. 3:16; Song of Sol. 2:6; 8:3.) See No. 1482A1.

1874. LEFT, NORTH. See No. 2355A2, B.

1875. LEFT SIDE.

A. SYMBOLIZES THE FIRST DEGREE. The left side is usually the weaker part of the body, and as such symbolizes the First Degree in Masonry. This does not mean that this degree is the least important, but that the Apprentice is the least skilled in his work.

The Bible has many instances where the left hand or side symbolizes inferiority. For instance: Gen. 48:13-14, 18, 19; Lev. 14:15, 16, 26, 27; Eccles. 10:2; Ezek. 4:4; Is. 41:13; Matt. 25:33, 41; 2 Cor. 6:7, 8.

B. FIRST DEGREE THE FOUNDATION. While called the weaker part of Masonry the First Degree is very important since it is the foundation of our Masonic instruction. The primary grade in our public school is called the lowest, not because it is the least important, but because it deals with the things which the pupil must learn first if he is to make any progress in knowledge. Without these as a foundation, no temple of learning can stand, and yet it is called the lowest grade.

C. THE BEGINNING. In a similar way the First Degree of Masonry is called the weaker part because, although its teachings are of the utmost importance, it is for the beginner in Masonry symbolically supposed to be unskilled in its truth. He is the novice who is laying the foundation of his Masonic instruction, and as a beginner he must be prepared in his heart before he can understand the first principles of Masonry. The heart is on the left side of man, and the First Degree deals with the things of the heart, the very fundamentals of Masonry.

D. TEACHINGS TO BE RETAINED. As the lessons learned in the first grade of the public schools must remain with the pupil in all other grades through which he may pass, so the teachings of the First Degree must never be laid aside as the brother advances in Masonry. He should never for a moment think that, because the Entered Apprentice's Degree is the weaker part of Masonry, he has nothing more to do with it when he has passed to the Degree of a Fellow Craft.

E. TEACHINGS TO BE MASTERED. If he ever becomes a Master, it will be because he has mastered the principles of the weaker part and uses them as a foundation on which to build the superstructure of that enduring temple in which his soul is to have an eternal habitation. In this way only can that which has been "sown in weakness" be "raised in power" (1 Cor. 15:43), and that which was weak become strong; and in this way only can one truly say, "My strength is made perfect in weakness" (2 Cor. 12:9).

1876. LEGEND.

A. OF CHISLEV. See No. 1291D7b.

**B. OF THE CRAFT.** See No. 2241.

**1877. LEGEND OF ENOCH.**

**A. THE BIBLE ACCOUNT** of Enoch is very brief. He was the seventh patriarch from Adam and a descendant of Seth. He lived on earth 365 years, during which (*Gen. 5:24*) he "walked with God; and he was not for God took him."

**B. SYMBOL OF TIME.** Enoch is a symbol of measured time, the 365 years of his life representing a year of approximately 365 days, during which the earth makes 365 revolutions on its own axis and one circuit of the sun. Of time that is passed we may truly say: It is not, for God took it.

**C. MASONIC LEGEND.** The Masonic legend of Enoch is thus told by Anderson in his Constitutions of 1723:

"By some vestiges of antiquity we find (Enoch) prophesying of the final conflagration at the Day of Judgment as St. Jude (*Jude 14, 15*) tells, and likewise of the general deluge for the punishment of the world. Upon which he erected two pillars (though some ascribe them to Seth), the one of stone, the other of brick, whereon were engraved the liberal sciences, etc. And that stone pillar remained until the days of Vespasian, the Emperor."

**D. VAULTS.** In some forms of the legend vaults take the place of pillars. Enoch is said to have constructed a vault consisting of nine arches, one above another, dedicated it to God and deposited the Word, engraved on a triangular plate of gold, in the lowest of the nine arched vaults.

**1878. LEGEND OF EUCLID.**

**A. ACCORDING TO THIS LEGEND** Abraham went to Egypt where he taught the Seven Sciences to the Egyptians. He had a pupil Euclid who "learned right well" and became a master of the Sciences and taught Geometry or Masonry to the children of the Egyptians so that they could earn an honorable living.

**B. THE LEGEND** as told in the Old Manuscripts of Masonry concludes:

"And thus was the science grounded there; and that worthy Mr. Euclid gave it the name of Geometry. And now it is called, through all this land, Masonry."

**C. INTERPRETATION.** Of course Euclid was not a contemporary of Abraham, but the science of Geometry was; and, so far as our knowledge goes, originated in Egypt.

In this legend Abraham represents monotheism, and Euclid Geometry.

**1879. LEGENDS, MASONIC.** See No. 448A5.

**A. BASED ON BIBLE.** See No. 728P2.

**B. OF SOLOMON.** See No. 988N.

**C. OF THE THIRD DEGREE.** See Nos. 295A, 985N, 1059B. This legend is thus briefly told by Anderson in his Constitutions of 1738:

"It (the Temple) was finished in the short space of seven years and six months, to the amazement of all the world; when the capstone was celebrated by the Fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred in the Lodge near the Temple, according to ancient usage."

**D. OF THE ROYAL ARCH.** This legend centers around the destruction of the Temple and its rebuilding under Zerubbabel as told in the Bible (*Ezra, Nehemiah, Haggai, etc.*).

Some of the details, however, as the story of the three weary sojourners, are entirely legendary.

Its central idea is the search for the "Lost Word" (See No. 1948).

**1880. LENGTH.** *Prov. 3:2*, 1. of days and long life.

*Rom. 1:10*, at l. I might have a prosperous journey.

*Rev. 21:16*, l., and the breadth.

**1881. LENGTH OF THE LODGE.** A lodge is said to be in length from east to west, meaning that it has no limit.

*Gen. 28:14*. "Thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and thy seed shall all families of the earth be blessed." (See also *1 Chr. 9:24; Pa. 107:3*.)

*Ps. 103:12*. "As far as the east is from the west, so far hath he removed our transgressions from us."

*Matt. 8:11*. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven."

**1882. LENTULUS, EPISTLE OF.** See No. 448C2ic.

**1883. LEPROSY.** See No. 3298F.

**1884. LESSER LIGHTS.** See No. 1911.

**1885. LETTER and the spirit.** *Rom. 2:27; 7:6; 2 Cor. 3:6*. Every generation of Christians is puzzled as to the exact application of Christianity to life. Christ wisely left not precepts but a spirit. The Jews had too many applications in the Law. These applications demanded new sanctions and hid from view the greatest sanction, the spirit. Men are still lost to Christ because of the tendency on the part of the Church to create too many applications. A man must grow (wisely guided perhaps) into his own method of applying the Spirit.

**1886. LETTER "H".** See No. 2748N.

**1887. LETTERS, of David to Joab,** *2 Sam. 11:14*; of Jezebel, *1 Kin. 21:9*; of king of Syria, *2 Kin. 5:5*; of Jehu, *2 Kin. 10:1*; of Elijah to Jehoram, *2 Chr. 21:12*; of Hezekiah, *2 Chr. 30:1*; to Artaxerxes, *Ezra 4:7*; of Tatnai, *Ezra 5:6*; of Sennacherib, *Is. 37:10, 14*; of Jeremiah, *Jer. 29:1*; of the apostles, *Acts 15:23*; of Claudius Lysias to Felix, *Acts 23:25*.

*Luke 23:38*, over him in l. of Greek.

*Rom. 2:27*, by l. and circumcision.

*Rom. 7:6*, not in the oldness of the l.

*2 Cor. 3:6*, not of l., but of the spirit.

*2 Cor. 10:11*, in word by l. when absent.

*Gal. 6:11*, how large a l. I have written.

(See *John 7:15*.)

**1888. LETTERS, SYMBOLS.** See No. 826C.

**1889. LEVEL.** Masonically the level is the symbol of equality.

*Prov. 22:2*. "The rich and poor meet together: the LORD is the maker of them all."

*Acts 17:26*. "And hath made of one blood all nations of men for to dwell on all the face of the earth."

*Mal. 2:10*. "Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

See Nos. 1726B, 2376C.

**1890. LEVEL PATH OF LIFE.** See No. 1889.

**1891. LE'VI [adhesion].** See Nos. 1C, 1, 375A.

Son of Jacob, *Gen. 29:34*.

Avenges Dinah, *Gen. 34:25; 49:5*.

See *Matthew, No. 2033*.

**1892. LE'VITES.** See Nos. 41A, 153B, 200C, 229B5, 6.

Descendants of Levi, *Ex. 32:26*.

Their service, *Ex. 38:21*.

Appointed over the Tabernacle, *Num. 1:50*.

Their divisions, Gershonites, Kohathites, Merarites, *Num. 3*.

Their charge, *Num. 3:23; 4; 8:23-26; 19*.

Their inheritance, *Num. 35; Deut. 18; Josh. 21*.

Duty towards, *Deut. 12:19*.

Their genealogies, *1 Chr. 6-9*.

Charged with the temple service, *1 Chr. 23:24*. Their sin censured, *Ezek. 22:23-26; Mal. 1; 2*. 1893. LEVITE PORTER. See No. 233B.

1894. LE-VIT'ICAL, *Heb. 7:11*.

1895. LEVITICUS, BOOK OF.

A. THE NARRATIVE of Exodus is left hanging until Ch. 8, for the interest here is on the Law and not on the history. The book is made up of two parts:

B. Ch. 17-26, The Holiness Code or H. This code stresses holiness; the phrase, "I am Jah-veh"; the idea that the land itself was polluted by sin; and social morality. It consists of a compilation of compilations (cf. the many repetitions, the fragments which are found elsewhere [e.g., *Num. 15:37-41*, cf. *Lec. 11:43-45*], various sections out of place [e.g., 20:27, and the actual contents of H.] made between 600 and 570 B.C. and worked into the present form by writers of the P. School. (See *Pentateuch*, No. 2314, *Joshua*, No. 1773.)

C. SUMMARY OF H. (1) Ch. 17, Sacrifices; (2) 18-20, Social and sexual legislation; (3) 21-22, Priests and sacrifices; (4) 23-25, The calendar; (5) 26, Epilogue.

D. Ch. 1-16, 27. (1) 1-7, Sacrifice; (2) 8-10, Priests and their consecration (continuing Ex. 40); (3) 11-15, Impurities (four independent bodies of law); (4) 16, The "Day" of penitence; (5) 27, Vows and tithes.

E. IN BOTH there is the spirit of Deuteronomy; both show certain affinities with Ezekiel and with P. The whole, also, embodies traditions of law far older than the Deuteronomistic code. In the form we have it, however, we must assign a date about 450 B.C. The name was the Greek title taken from the LXX and Latinized. It means "belonging to the Levites."

1896. LEVY. Some Masonic lectures state that the timbers for the Temple were felled in the forests of Lebanon where a *levy* of thirty thousand men were employed in courses of ten thousand each. "And Adoniram was over the levy." (*1 Kin. 5:13, 14*)

1897. LIBERAL. *Prov. 11:25*, I shall be made fat.

*Is. 32:5*, the vile shall not be called I.

*Is. 32:8*, the I. deviseth I. things.

*James 1:5*, God, who giveth to all men I.

1898. LIBERALITY commended, *Deut. 15:14; Prov. 11:25; Is. 32:8; 2 Cor. 9:13*.

Of the Israelites, *Ex. 35:21; Num. 7*.

Of the early Christians, *Acts 2:45; 4:34*.

Of the Macedonians, *2 Cor. 8:2; Phil. 4:15*.

1899. LIBERTY of the gospel, *Luke 4:18; Rom. 8:21; Gal. 5:1; James 1:25; 2:12*.

Not to be misused, *1 Cor. 8:9; Gal. 5:13; 1 Pet. 2:16*.

*Ps. 119:45*, I will walk at I.

*Is. 61:1; Jer. 34:8; Luke 4:18*, to proclaim I.

*Acts 26:32*, man might have been set at I.

*Rom. 8:21*, the glorious I. of children of God.

*2 Cor. 3:17*, where the Spirit is, there is I.

*Gal. 5:1*, stand fast in the I.

*2 Pet. 2:19*, promise them I.

1900. LIBNAH. See No. 2B.

1901. LIBRARY, THE LOST. See No. 761D, E.

1902. LIFE.

A. THE OLD TESTAMENT is much concerned with the brevity and vanity of life, yet it never reaches the assurance of life to come. Suggestions we do get, it is true, in *Job 14:14* and *Ps. 16*; but it was left to Jesus to turn this into actual trust in a future life. Jesus never bewailed the brevity of this life (*cf. Matt. 11:19; Luke 12:6*, etc.), and condemned over-anxiety about it and its goods (*Matt. 6:19, 31; Luke 12:15*). He has, moreover, caused the phrase "Eternal Life" to be written large across the pages of the New Testament. It is life lived

primarily under God's rule and is therefore a matter of moral and spiritual concern (*John 17:3*). From this follows the notion of everlastingness, for God will not allow what He considers precious to be destroyed (*Matt. 25:46; Mark 10:30*). It is, however, also a present possession (*John 3:36; 5:24*, etc.), and Jesus guarantees us this life (*John 1:4*, etc.).

The gift of God, *Gen. 2:7; Job 12:10; Ps. 36:9; 66:9; Dan. 5:23; Acts 17:25-28*.

Long, to whom promised, *Ex. 20:12; Deut. 5:33; 6:2; Prov. 3:2; 9:11; 10:27; Eph. 6:3*.

Its shortness and vanity, *Job 7:1; 9:25; 14:1; Ps. 39:5; 73:19; 89:47; 90:5, 9; Eccles. 6:12; Is. 38:12; James 4:14; 1 Pet. 1:24*.

Of Hezekiah, prolonged, *2 Kin. 20; 2 Chr. 32:24; Is. 38*.

How to be passed, *Luke 1:75; Rom. 12:18; 14:8; Phil. 1:21; 1 Pet. 1:17*.

Spiritual, *Rom. 6:4, 8; Gal. 2:19; Eph. 2:1*.

Eternal, the gift of God through Jesus Christ, *John 6:27, 54; 10:28; 17:3; Rom. 2:7; 6:23; 1 John 1:2; 2:25; Jude 21; Rev. 2:7; 21:6*.

To whom promised, *John 3:16; 5:24; 1 Tim. 1:16*.

*Gen. 2:9; 3:24; Rev. 2:7*, the tree of I.

*Lec. 17:11*, the I. is in the blood.

*Deut. 30:15; Jer. 21:8*, I have set before thee I.

*Josh. 2:14*, our I. for yours.

*1 Sam. 25:29*, bound in the bundle of I.

*2 Sam. 15:21*, whether in death or I.

*Ps. 16:11*, show me the path of I.

*Ps. 24:4*, asked I. of thee, thou gavest it.

*Ps. 30:5*, in his favour is I.

*Ps. 34:12*, what man is he that desireth I.

*Ps. 36:9*, with thee is the fountain of I.

*Ps. 91:16*, with long I. will I satisfy him.

*Ps. 133:3*, even I. for evermore.

*Prov. 3:22*, so shall they be I. to thy soul.

*Prov. 8:35*, whose findeth me, findeth I.

*Prov. 14:27*, fear of Lord is a fountain of I.

*Prov. 15:24*, way of I. is above to the wise.

*Jer. 8:3*, death shall be chosen rather than I.

*Matt. 6:25; Luke 12:22*, take no thought for your I.

*Matt. 18:8; Mark 9:43*, to enter into I.

*Luke 12:23*, I. is more than meat.

*John 1:4*, in him was I.

*John 5:26*, as the Father hath I. in himself.

*John 5:40; 10:10*, will not come that ye might have I.

*John 6:35*, the bread of I. See No. 2744.

*John 8:12*, shall have the light of I.

*John 11:25*, resurrection and the I.

*John 14:6*, the way, the truth, and the I.

*John 20:31*, believing, ye might have I.

*Acts 17:25*, seeing he giveth to all I.

*Rom. 5:17*, reign in I. by one.

*Rom. 8:6*, to be spiritually minded is I.

*Rom. 11:15*, I. from the dead.

*1 Cor. 3:22*, I. or death, all are yours.

*2 Cor. 2:16*, the savour of I. unto I.

*2 Cor. 5:4*, mortality swallowed up of I.

*Eph. 4:18*, alienated from the I. of God.

*Col. 3:3*, your I. is hid with Christ.

*1 Tim. 4:8; 2 Tim. 1:1*, promise of I.

*2 Tim. 1:10*, brought I. to light through the Gospel.

*Heb. 7:16*, made after power of an endless I.

*James 1:12*, a crown of I.

*1 John 2:16*, the pride of I.

*1 John 5:12*, he that hath the Son, hath I.

*Rev. 22:1, 17*, river of water of I. See No. 1345B.



B. LIFE ETERNAL. See *Eternal Life*, No. 1230.

The three stages of human life, youth, manhood, and age, are Musonically represented by three steps (which see, Nos. 796C, 2398). (See *Ps. 90:12*.)

C. LIFE, GERM OF. See No. 985M.

**D. LIFE, VICISSITUDES OF.** See No. 3184.  
**1903. LIFE, WATER OF.** See No. 3223.  
**1904. LIFE, WINE A SYMBOL OF.** See No. 3246E.  
**1905. LIGHT.** See Nos. 1047A, 1199, 1200, 1303, 2678R. The ancients held light to be holy. Hence the Bible associates it with God. He not only lives in light (*Ex. 24:10; 1 Tim. 6:16*) and is clothed with it (*Ps. 104:2*), but He is light (*1 John 1:5*). Hence when God becomes incarnate, He is called "the Light of the world" (*cf. John 1:1-18; 8:12*). To walk in the light brings salvation (*John 8:12; 12:36; 1 John 1:7; 2 Cor. 4:6*, etc.), while a life lived without God is darkness (*John 3:19; 12:46*, etc.).  
 Type of God's favour, *Ex. 10:23; Ps. 4:6; Is. 9:2; 60:19*.  
 God's word is, *Ps. 19:8; 119:130; Prov. 6:23*.  
 Instances of miraculous, *Matt. 17:2; Acts 9:3*.  
 Christ the light of the world, *Luke 2:32; John 3:19; 8:12; 12:35*.  
 Disciples called children of, *Eph. 5:8; 1 Thess. 5:5*.  
 God is, *1 Tim. 6:16*.  
*Gen. 1:3*, God said, Let there be l.  
*Neh. 9:19*, pillar of fire to show l.  
*Job 18:5*, the l. of the wicked shall be put out.  
*Ps. 27:1*, the Lord is my l.  
*Ps. 36:9*, in thy l. shall we see l.  
*Ps. 37:6*, bring forth righteousness as l.  
*Ps. 97:11*, l. is sown for the righteous.  
*Ps. 104:2*, who coverest thy self with l.  
*Ps. 119:105*, a l. to my path.  
*Ps. 139:12*, darkness and l. alike to thee.  
*Prov. 4:18*, path of just as shining l.  
*Eccles. 11:7*, the l. is sweet.  
*Is. 5:20*, darkness for l., and l. for darkness.  
*Is. 30:26*, l. of moon as l. of sun.  
*Is. 60:1*, shine, for thy l. is come.  
*Jer. 31:35*, sun for l. by day.  
*Hab. 3:4*, his brightness was as l.  
*Zech. 14:6*, the l. shall not be clear.  
*Matt. 5:14; John 8:12*, the l. of the world.  
*Matt. 5:16*, let your l. so shine before men.  
*Matt. 6:22; Luke 11:34*, the l. of the body is the eye.  
*Luke 8:16; 11:33*, enter in may see the l.  
*Luke 16:8*, wiser than children of l.  
*John 1:4*, life was the l. of men.  
*John 5:35*, a burning and shining l.  
*Acts 22:6*, there shone a great l. round.  
*Acts 26:23*, l. to people and to the Gentiles.  
*1 Cor. 4:5*, to l. hidden things.  
*2 Cor. 4:4*, l. of the gospel.  
*2 Cor. 4:6*, commanded l. to shine out of darkness.  
*Eph. 5:14*, Christ shall give thee l.  
*1 Thess. 5:5*, children of the l.  
*2 Pet. 1:19*, l. shining in a dark place.  
*1 John 1:5*, God is l.  
*Rev. 21:23*, the Lamb is the l. thereof.  
*Rev. 22:5*, no candle, neither l. of the sun.  
**1906. LIGHT=ARMED SOLDIERS.** See No. 535B.  
**1907. LIGHT, BRING TO.** See No. 791.  
**A. FROM THE MOMENT** a candidate enters a Masonic lodge until he passes the veil into the better world, he is in search of light. This is a symbol of a deep truth. Freemasons are called "Sons of Light." (See *Eph. 5:8; 1 Thess. 6:5*.)  
**B. THE MASON** is continually in search of light, more light, and further light until his temple is completed and his goal is reached, for he has the promise that the time will come when light in its fullness will be his. (See *1 Cor. 13:12; Ps. 119:105; Is. 60:19, 20*).  
 (See also *1 Kin. 11:36; Ps. 27:1; 119:130; Prov. 6:23; Eccles. 2:13; Is. 8:20; 49:6; 58:8; Matt. 4:16; 5:14, 16; Luke 2:33; 11:34; 16:8; John 1:4-9; 3:19-21; 6:36; 8:12; 9:5; 12:35, 36;*

*Acts 26:18; Eph. 5:8, 14; Phil. 2:15; 1 Thess. 5:5; 1 Tim. 6:16; James 1:17; 1 Pet. 2:9; 2 Pet. 1:19; 1 John 1:5, 7; Rev. 21:23*.)  
**1908. LIGHT, DARKNESS TO.** See No. 1048.  
**1909. LIGHT, FIXED.** See No. 1317A.  
**1910. LIGHTS, GREATER.**  
**A. THE THREE GREAT LIGHTS** of Masonry are the Holy Bible, Square, and Compass. They are the "great lights" because they give spiritual rather than physical light.  
**B. LIGHT** typifies knowledge, and it is in that sense that Masonry is an unending search for "Light."  
**C. MASONRY** does not create light; it can only transmit it, as the wire transmits electricity. Let us see to it that as Masons we are good conductors of the Divine current. (See *Ps. 119:105; John 1:5, 9; 1 John 1:5*.)  
**1911. LIGHTS, LESSER.**  
**A. LESSER LIGHTS** symbolize the sun rising in the East, meridian in the South, and setting in the West.  
**B. IN THE TABERNACLE** and all the Temples there were seven-branched candlesticks to illumine the altar, typical of moral, spiritual, and intellectual light. (See *Candlestick, No. 840*). (See *Gen. 1:16*.)  
**C. IN MASONRY** both sun and moon are lesser lights since they are there compared, not with each other but with the Great (Moral and Spiritual) Light of Masonry.  
**1912. LIGHT AND LIBERTY.** See No. 1553A2.  
**1913. LIGHT OF MASONRY, BIBLE.** See Nos. 728A, G3, J2, J, K, P4.  
**1914. LIGHT REQUIRED.** See No. 988K.  
**1915. LIGHT, SEARCH FOR.** See No. 1618.  
**1916. LIGHT, SECRECY.** See No. 2678R.  
**1917. LIGHT, SONS OF.** See No. 2845.  
**1918. LIGHT IN TABERNACLE.** See No. 840B.  
**1919. LIGURE.** See No. 17330. A precious stone, the hyacinth or jacinth, *Ex. 28:19*.  
**1920. LILY.** See No. 796C.  
**A. THE TERM "lily"** in the Bible includes some other flowers, as irises, gladioli, etc. The "lily-work" on the chapters of the Temple pillars were possibly "lotus work" and symbolized purity and peace. (See *1 Kin. 7:19, 22, 26; 2 Chr. 4:5; Matt. 6:28; Luke 12:27*). (See also *Song of Sol. 2:1, 2, 16; 4:5; 5:13; 6:2, 3; 7:2; Hos. 14:5*.)  
**B. THE LILY OF THE VALLEY** is a side degree in the Templar system of France.  
**1921. LIME.** See No. 553M.  
**1922. LINE.** See No. 2376.  
*Ps. 19:4*, their l. is gone through the earth  
*Is. 28:10*, l. upon l.; here a little.  
*Is. 28:17*, judgment will I lay to the l.  
*2 Cor. 10:16*, boast in another man's l.  
**1923. LINES, PARALLEL.** See No. 2287.  
**1924. LION.** King of beasts, *Mic. 5:8*.  
 Fierceness of, *Job 4:10; 28:8; Ps. 7:2; Prov. 22:13; Jer. 2:15; 49:19; 50:44; Hos. 13:8*.  
 Roaring of, *Ps. 22:13; Prov. 20:2*.  
 Strength of, *Prov. 30:30; Is. 33:13; Joel 1:6*.  
 Instincts of, *Ps. 10:9; 17:12; Lam. 3:10; Amos 3:4; Nah. 2:12*.  
 Lair of, *Jer. 4:7; 25:38*.  
 Mouldings in Temple, *1 Kin. 7:29, 36*.  
 Statutes of, *1 Kin. 10:19, 20*.  
 Samson's riddle, *Judg. 14:14, 18*.  
 Parable of, *Ezek. 19:1-9*.  
 Daniel in den of, *Dan. 6*.  
 Figurative of a ruler's wrath, *Prov. 19:12; Jer. 5:6; 50:17; Hos. 5:14*.  
 Figurative of divine judgments, *Is. 15:9*.  
 Symbolical, *Gen. 49:9; Is. 29:1* (margin); *Ezek. 1:10; 10:14; Dan. 7:4; Rev. 4:7; 5:5; 9:8, 17; 13:2*.

Lion of God. See No. 516.  
 1925. LION OF THE TRIBE OF JUDAH, Rev. 5:5. See No. 1787.  
 1926. LION'S PAW. A reference to the Lion of the tribe of Judah (1 Sam. 17:37).  
 1927. LISTENING EAR. See No. 1130B.  
 1928. LITERATURE. See No. 511A3.  
 1929. LIVING STONES. See No. 2918G.  
 1930. LIVING WATERS. See No. 1345E.  
 1931. LOCATION OF CORNER, SYMBOLICAL. See No. 988F.  
 1932. LODGE.  
 A. THE ANCIENT CONSTITUTIONS define a lodge as "a place where Masons assemble and work." (See Num. 10:7; 1 Sam. 7:6; 2 Chr. 29:15; Matt. 13:2; 18:20; Mark 6:30.)  
 B. THE FORM OF A LODGE is "an oblong square." So stated an oldtime Masonic ritual. The symbol of a lodge is the figure of an oblong square . In old Masonic publications we find this symbol  used for "lodge" wherever that word occurs. See Nos. 988G, 1339.  
 (See Ruth 1:16; Jer. 9:2; Matt. 13:32; Acts 21:16.)  
 1933. LODGE, HOLY. See No. 1569.  
 1934. LODGE, JUST. See No. 1800.  
 1935. LODGE, LENGTH OF. See No. 1881.  
 1936. LODGE MEETING. See No. 958.  
 1937. LODGE, ORNAMENTS OF. See No. 2268.  
 1937.1. LODGE, PERFECT. See No. 1801C2.  
 1937.2. LODGE, REGULAR. See No. 1801C2.  
 1938. LODGE, SPIRITUAL. See No. 2871.  
 1939. LODGING, Josh. 4:3; Acts 28:23.  
 1939.1. LOGIC. See No. 2241Bd.  
 1940. LOOPS ON CURTAINS. See No. 747E2.  
 1941. LOOSE THE BRIDLE. See No. 784.  
 1942. LORD.  
 A. ALTAR OF THE. See No. 314Pd.  
 B. ANGEL OF THE. See No. 403G, H.  
 C. ANOINTED OF THE. See No. 2234Y.  
 D. APPLIED TO CHRIST the title is the highest confession of His person (1 Cor. 12:3; Rom. 10:9; Rev. 19:16, etc.).  
 Gen. 18:14, is any thing too hard for the L? Gen. 28:21, then shall the L. be my God.  
 Ex. 34:6, the L., the L. God, merciful and gracious.  
 Deut. 4:35; 1 Kin. 18:39, the L. is God.  
 Deut. 6:4, the L. our God is one L.  
 Ruth 1:17; 1 Sam. 20:13, L. do so to me, and more.  
 1 Sam. 3:18; John 21:7, it is the L.  
 Nch. 9:6; Is. 37:20, that art L. alone.  
 Ps. 33:12, blessed is the nation whose God is the L.  
 Ps. 100:3; 118:27, the L. is God.  
 Zech. 14:9, one L., and his name one.  
 Matt. 7:21, not every one that saith L., L.  
 Matt. 25:21, the joy of thy L.  
 Mark 2:28; Luke 6:5, Son of man is L. of the Sabbath.  
 Luke 6:46, why call ye me L., L? John 6:68, L., to whom shall we go? John 13:13, ye call me Master and L.  
 Acts 2:36, crucified, both L. and Christ.  
 Acts 9:5; 26:15, who art thou, L? Rom. 10:12, same L. over all.  
 Rom. 14:9, L. of the dead and of the living.  
 1 Cor. 2:8, L. of glory.  
 1 Cor. 15:47, L. from heaven.  
 Eph. 4:5, one L., one faith.  
 Phil. 2:11, confess Jesus Christ is L.  
 1 Tim. 6:15, King of kings, L. of all.  
 See Christ, No. 900, God, No. 1433.

1943. LORD OF HOSTS. A title applied 282 times in the O. T., to God and mainly of prophetic usage. It includes the idea of God as leader of the Israelite forces (1 Sam. 17:45), of the spiritual forces standing at His disposal

(Josh. 5:13 f.), or of all the forces in the universe (Is. 6:3). (See Rom. 9:29; James 5:4.)  
 1944. LORD'S DAY, Rev. 1:10.  
 1945. LORD'S PRAYER, Matt. 6:9; Luke 11:1.  
 1946. LOSS, Acts 27:21, gained this harm and I. 1 Cor. 3:15, he shall suffer I.  
 Phil. 3:8, I count all things but I. for Christ.  
 1947. LOST. Ps. 119:176, gone astray like I. sheep.  
 Matt. 10:6; 15:24, I. sheep of the house of Israel.  
 Matt. 8:11; Luke 19:10, to save that which was I.  
 Luke 15:24, son was I.  
 John 6:12, gather fragments, that nothing be I.  
 John 17:12, none is I. but son of perdition.  
 2 Cor. 4:3, Gospel hid to them that are I.  
 1948. LOST WORD. See Nos. 150, 303A, 2354A3.  
 A. IN MASONRY AND THE BIBLE.  
 1. The science of Freemasonry revolves around a Word of supreme importance which became lost before those to whom it had been promised could receive it.  
 2. This word was necessary to the very existence of the Craft, and a substitute was provided which was to be used until, in the course of time and after persistent search, the right word might be found.  
 3. This fact is known to every Mason, but very few know that the same symbolism runs through the entire Bible from Genesis to Revelation.  
 B. THE WORD WAS GOD.  
 1. Both in Masonry and its Great Light, the Holy Bible, this Word is the true name of God, the knowledge of which mankind has lost. However, with the Master's assistance it may be recovered. (See John 1:1.) "In the beginning was the Word, and the Word was with God, and the Word was God."  
 2. In some old Masonic lodges, the lodge Bible was opened at this passage as is indicated by this page being more soiled than the others. Some old Masonic lectures refer to the first chapter of John's Gospel for the clue to the Word of Masonry. There are hints of this all through the Bible as well as Masonry.  
 C. A MAN AND HIS NAME.  
 1. Identity of name and personality. In order to understand the identity of the Word with the name of God and the identity of the name with God himself, we must first consider the intimate relation which, as the Israelites thought, existed between a man and his own name. Nor was this conception confined to the Israelites, for among many ancient people in many lands there was a generally held belief that a man's name was a part of himself, and had an important bearing on his character.  
 2. Knowledge of the Name.  
 2a. There was also a widespread superstition that knowledge of the name gave the possessor power over the man who bore the name.  
 2b. Therefore, only one's intimate friends were permitted to know his true name, and to all others a substitute was provided.  
 2c. This belief was also current among the Jews and had much influence in the development of their history.  
 3. Names from an Event. In many cases a man was known by some important event in his life which was said to have given him a name, or reputation. (See 2 Sam. 8:13; 23:18.) (See also 1 Sam. 18:30; 2 Sam. 7:9; Gen. 11:4.)  
 D. REPUTATION.  
 1. Name and Renown. In some cases the Hebrew word for "name" is translated "renown" in our English Bible. Gen. 6:4. "The

same became mighty men which were of old, men of renown [name]." *Num. 16:2*. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown [name]."

2. Famous Men—Men of Name. Famous men were called "men of names" or "they proclaimed their name." *1 Chr. 5:24*. "And there were . . . mighty men of valour, famous men [men of names] and heads of the house of their fathers." *Ruth 4:11*. "Do thou worthily in Ephratah, and be famous [proclaim thy name] in Bethlehem."

3. Infamous Men—Men of No Name. Infamous men were called "men of no name." *Job. 30:8*. "They were children of base men [men of no name]."

#### E. PERSONAL NAMES.

1. Name described the person. In naming people, the Hebrews thought the name should be descriptive of the person named. For instance:

2. Adam, the first name given in the Bible, means simply "man" and is not used as a proper name until the account in *Gen. 5:2*. Prior to that time in the American Revision he is always referred to as "man" or "the man."

3. Eve. When the first woman came from a rib of the first man we are told: *Gen. 2:23*. "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

However, this was not to remain her distinctive name, for later we learn: *Gen. 3:20*. "And the man called his wife's name Eve [living], because she was the mother of all living."

4. Cain. When the first child was born Eve named him Cain [get] and said: *Gen. 4:1*. "I have gotten a man with the help of the Lord." Here again the name is significant, for the primary meaning of the Hebrew word translated "Cain" is "lance" or "spear," and as by means of these weapons game is secured, the word has a secondary meaning of "procure" or "get." Eve called him Cain because she had gotten him, but, by the murder of his brother Abel, he proved that the primary meaning of his name was also applicable.

5. Abel. We are not told why the second son was named "Abel," but the name was characteristic of the man for it means "transitory" and the life of this man was short.

6. Seth.

6a. The third son of Adam and Eve was named Seth which means "substituted." *Gen. 4:25*. "For God hath appointed me another seed instead of Abel, whom Cain slew," said Eve.

6b. Substitute for the Lost. Here we find the first reference to a substitute for that which was lost. The substitute of Seth for Abel is a symbol to teach that for our great loss God will provide a substitute.

Into Adam, the first man, God breathed the breath of life and man became a living soul, but sin entered into the world; death resulted, and in that death the secret of life was lost. Freemasonry also tells of a death which resulted in a great loss. In both cases a substitute was given and a promise of a future recovery.

6c. Enos. Seth had a son whom he named Enos which means a mortal man as distinguished from a living soul, but to the descendants of Seth, the substitute, was given the promise that the mortal should put on immortality, and, when his son was born we are told: *Gen. 4:26*. "Then began men to call on the name of the LORD." Note that "LORD" in the Bible is printed in capital letters. It means that the

word so printed is the lost name of God. (See Revealed to Moses, No. 2160.)

6d. Recovery Promised. To Eve and Seth, her substitute, there was a vague promise of recovery in *Gen. 3:15*, in the statement that there should be enmity between her seed and the serpent. This promise is more clearly stated in *Is. 11:1-10*, *Deut. 18:15-19*, and its fulfillment announced in: *1 Cor. 15:54*. "When this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (See *Is. 25:8*.)

#### F. THE TWO ENOCHS.

1a. Cain and Seth each had a descendant named "Enoch" which means "initiate" or "train up" and from this fact the pre-Grand Lodge Masons derived a lesson. The first was, to them, an Operative Mason, the latter a Speculative.

1b. Enoch vs. Enoch. This is illustrated in "The Master's Song" as found in Anderson's Constitutions of 1723, one verse of which reads: "Cain a city fair and strong

First built and called it consecrate [initiate] From Enoch's name, his eldest son,  
Which all his race did imitate.

But godly Enoch of Seth's loins,  
Two columns raised with mighty skill;  
And all his family enjoins  
True colonading to fulfill."

1c. Operative vs. Speculative. Thus the Operative Mason, the builder of perishable structures, is contrasted with the Speculative, whose work is everlasting. (For the Masonic legend of Enoch, the spiritual builder, see *The Two Pillars, No. 2354*.)

2a. Cain's Enoch. Cain built a city and named it Enoch after the name of his son Enoch (*Gen. 4:17*), and thus became the first Operative Mason.

2b. Tubal Cain. One of Enoch's descendants was named "Tubal Cain" which means "offspring of Cain." Since Cain means "lance" or "spear," it is significant that his offspring, Tubal Cain, should be a forger of those implements. (See *Gen. 4:22*.) "Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron." (See *Divested of all Metals, No. 1102*.)

2c. Symbol of Worldly Possessions. With the lance and spear the hunter makes his kill, and with the forged tools of Tubal Cain are made the implements of the husbandmen and the builders. Thus Tubal Cain, to our Ancient Brethren, became the symbol of earthly possessions and the father of Operative Masonry.

3. Seth's Enoch. Of the other Enoch, the descendant of Seth, we are told: *Gen. 5:24*. "And Enoch walked with God: and he was not; for God took him." To our Ancient Brethren, therefore, he became the symbol of spiritual possessions and the father of Speculative Masonry. (See *Temple Building, No. 3031*.)

G. SUBSTITUTE FOR ISAAC. When Abraham was about to sacrifice his son Isaac on Mt. Moriah and a substitute was provided, he (*Gen. 22:14*) "called the name of that place Jehovah-Jireh [Jehovah will see]: as it is said to this day, In the mount of Jehovah it shall be seen."

#### H. NAME OF GOD.

1. The identity of a man with his name was believed to hold in the case of gods and their names. Among the Jews this was especially true with God and His name, but to them this name was lost and they were compelled to use a substitute. How it was lost we do not know, for the accounts vary, but we do know many of the things they believed about the Name, and

that the Lost Word of Masonry closely resembles the Jews' legend of the lost Name of God.

2. Jewish Encyclopedia. According to the Jewish Encyclopedia: "The name of God is more than a mere distinctive title. It represents the Hebrew conception of the divine nature or character of the relation of God to His People. It represents the Deity as He is known to His worshipers, and stands for all those attributes which he bears in relation to them and which are revealed to them through His activity in their behalf."

#### 1. THE NAME AND THE SUBSTITUTE.

1. The Hebrew name whose letters correspond to the English of J.H.V.H. cannot be pronounced without vowels, and the written language of the Jews had no vowels until about 500 A.D.

2. The spoken language had vowels which the reader supplied, having learned them from hearing the words spoken, just as we know how to read "Mr." and "Dr."

3. Since the Name of God was never pronounced, unless it was by the High Priest, the people did not know how to speak it, and when the High Priest was unable to communicate it to his successor, the Word was lost.

4. The people, however, knew how to pronounce the word which in English we call "Lord," and in reading J.H.V.H. they used the vowels of their word for "Lord" and obtained "Jehovah."

5. In the King James Version of the Bible the substituted word is always printed in all capitals. Thus:

*Gen. 2:4.* "The LORD God made the earth."  
("Jehovah God.")

*Gen. 4:1.* "I have gotten a man from the LORD."  
("Jehovah.")

*Amos 7:1.* "The Lord GOD shewed unto me."  
("Lord Jehovah.")

*Amos 7:3.* "The LORD repented."  
("Jehovah.")

6. In the American Revision the name "Jehovah" is always used for the substituted name as shown in parentheses above, but whether or not it is right we do not know. The explanation in the Royal Arch may be correct.

**J. DEFINITIONS.** The name is hard to define, because to define is to place within limits, and the Name that is above every name has no limits. It belongs to the Self-existent or Eternal Being, who is infinite in all respects. Definitions which have been suggested must be recognized as describing only limited conceptions of the attributes of Deity. Some of these definitions are "I am," "I am that I am," "I am because I am," "I am who am," "I will be that I will be."

**K. MOSES.** When Moses asked for the Name that he might quote his authority to the Israelites, God said to him: *Ex. 3:14-15.* "I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever."

**L. REVEALED TO MOSES.** God revealed His true name to Moses when he said: *Ex. 6:3.* "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." However, this did not reveal it to us since the Name there printed is the one with the substituted vowels. We do not know how God pronounced it to Moses. Possibly, as some think, Moses communicated it to Aaron as High Priest

and he to his successor until the captivity and destruction of the Temple.

**M. EVERLASTING CHARACTER OF THE NAME.** (See *Ps. 72:17*) "His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." (See also *Ps. 135:13; Is. 63:11-12, 14, 16.*)

**N. IDENTITY OF GOD WITH HIS NAME.** Note in the following passages the Divine personality ascribed to the name of God. Glory given to the Name is glory to God himself. The Name is to be trusted, praised, waited on, desired; it burns with anger, is remembered, believed in as a person. The word comes and speaks, etc.

*Ps. 29:2.* "Give unto the LORD the glory due unto His name: worship the LORD in the beauty of holiness."

*Ps. 33:21.* "Our heart shall rejoice in him, because we have trusted in his holy name."

*Ps. 48:10.* "According to thy name O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness."

*Ps. 52:9.* "I will praise thee forever . . . and I will wait on thy name."

*Ps. 68:4.* "Extol him that rideth upon the heavens by his name JAH."

*Is. 24:15.* "Glorify ye the LORD in the fires [east], even the name of the LORD God of Israel."

*Is. 26:8.* "Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee."

*Is. 26:13.* "O LORD our God, other lords besides thee have had dominion over us: but by thee only will we make mention of thy name."

*Is. 30:27.* "Behold the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy."

*Is. 42:8.* "I am the LORD, that is my name; and my glory will I not give to another."

*Is. 50:10.* "Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the LORD, and stay upon his God."

*Acts 15:14.* "God at the first did visit the Gentiles, to take out of them a people for his name."

*Rev. 2:13.* "I know thy works. Thou holdest fast my name, and hast not denied my faith."

*Baruch 10:1.* "The Word of God came to me and said unto me."

*Zadok 9:54.* "God will pardon them and they shall see His salvation: for they trust in His Holy Name."

*Wis. 10:20.* "They sang praise to thy Holy Name, O Lord."

*Assum. of Moses 8:5.* "They shall be forced by gods to blaspheme the Word [the person of God]."

*Tobit 13:11.* "A bright light shall shine unto all the ends of the earth; many nations shall come from afar, and all the inhabitants of the utmost ends of the earth unto thy Holy Name. With their gifts also in their hands unto the King of Heaven, generations of generations shall utter rejoicing in thee, and thy Name that is elect unto the generations of eternity."

**O. POWER OF THE NAME.** In the following quotations the Name has personal power. An Angel must be obeyed because God's name is in him; the Name is able to defend, to save, to help; it has location, is a strong tower, conveys blessings; God's power and name are synonymous; the Name is powerful and glorious, has healing power, etc.

*Ex. 23:20-21.* "Behold I send an Angel before



thee, to keep thee in the way . . . obey his voice . . . for my name is in him."

*Ps. 20:1.* "The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee."

*Ps. 54:1, 6.* "Save me, O God, by thy name, and judge me by thy strength. I will praise thy name, O LORD; for it is good."

*Ps. 75:1.* "Unto thee O LORD do we give thanks; for that thy name is near, thy wondrous works declare."

*Ps. 124:8.* "Our help is in the name of the LORD, who made heaven and earth."

*Prov. 18:10.* "The name of the LORD is a strong tower; the righteous runneth into it and is safe."

*Is. 55:11, 13.* "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it . . . and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."

*Baruch 3:5-7.* "Remember thy power and thy name . . . For thou art the Lord our God, and thee O Lord will we praise. For this cause thou hast put fear in our hearts, to the intent that we should call upon thy name."

*Prayer of Manasses 1-4.* "O Lord Almighty, Thou God of our fathers, of Abraham, and Isaac and Jacob, and of their righteous seed: thou who hast made the heaven and the earth, with all the army thereof: who hast bound the sea by the word of thy command; who hast shut up the Deep, and sealed it with thy terrible and glorious Name, . . . forgive us."

*Pirke Aboth 5:20.* "Every controversy which is for the Name of Heaven will in the end be established, and that which is not for the Name of Heaven will not in the end be established."

*Wis. 9:1.* "O God of the fathers, and Lord who keepeth thy mercy, who madest all things by thy Word, hear us."

*Wis. 18:15.* "Thine all-powerful Word leaped from heaven down from the royal throne . . . and while it touched the heaven it trod upon the earth."

*Baruch 21:4.* "Thou has fixed the firmament by thy Word."

*Wis. 16:12.* "Thy Word, O Lord, which health all things," restored them to health.

*1 Enoch 48:7.* "The wisdom of the Lord of Spirits hath revealed him to the holy and righteous: . . . for in His Name they are saved."

**P. KNOWLEDGE OF THE NAME.** Note in the following quotations that to know the name of God is to know God himself. Knowledge of the Name makes one like God and gives him godlike attributes; remembrance of the Name is a protection against enemies; etc.

*Ps. 91:14.* "Because he hath set his love upon me, therefore will I deliver him. I will set him on high because he hath known my name."

(See also *Ex. 33:18-19; 34:5-6; 2 Chr. 6:33; Ps. 9:10; 20:7; 83:18; 91:14; Is. 52:6.*)

*Sirach 33:3.* "A man of discernment discerneth the Word."

*1 Mac. 4:33.* "Let all that know thy name praise thee with songs of thanksgiving."

*Wis. 15:3.* "To know thee is perfect righteousness, yea to know thy dominion is the root of immortality."

**Q. MAKING THE NAME KNOWN.** To make known God's name is to reveal Him, and confer divine blessings on those who learn that name.

*Num. 6:23-27.* "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel:

"The LORD bless thee and keep thee: The

LORD make his face to shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And (R. V. "So shall they") they shall put my name upon the children of Israel; and I will bless them."

*Ps. 45:17.* "I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever."

(See also *Ex. 9:16; 33:19; 34:5; Deut. 32:2-3; Ps. 22:22; John 17:6, 11, 12, 26; Heb. 2:12.*)

*Zadok 2:10.* "Through his Messiah He shall make them know His Holy Spirit, and He is true, and in the true interpretation of His name are their names."

*Pirke Aboth 2:16.* "Let all thy actions be to the Name of Heaven." The quotation above from *Num. 6:23-27* is said to be the blessing pronounced by the High Priest in the Holy of Holies of the Temple when he was permitted to utter the sacred Name. Thus he put the sacred Name on the Children of Israel.

**R. SANCTITY OF THE NAME.** *Ex. 20:7.* "Thou shalt not take the name of the LORD thy God in vain, for the LORD will not hold him guiltless that taketh his name in vain."

*Pirke Aboth 4:5.* "Everyone who profanes the Name of Heaven in secret, they exact punishment of him openly."

This profaning the Name refers to the True Name of God, not to the titles by which He was customarily addressed.

**S. ALTAR OF WORSHIP AND THE NAME.** A place became sacred when God recorded His name there, and altars to His worship were to be erected in such places. *Ex. 20:24.* "In all places where I record my name I will come unto thee, and I will bless thee." (*Gen. 12:8; Ex. 17:15.*)

**T. DEPOSIT OF THE NAME.**

1. God promised the Israelites that they should have a permanent home in the land of promise and that He would deposit His Name in a permanent place. The place would then become sacred and a center of worship for the people, and they were to consider this place as God's dwelling place.

In later years one of the greatest sins of the apostate kings was profaning the place where God had placed His Name. Through such sin the Name became lost, but its restoration was promised if the people would repent and return to the worship of the True God. *Deut. 12:5.* "Unto the place which the LORD your God shall choose out of all your tribes to put his name there . . . and thither thou shalt come." *Deut. 12:11.* "Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you." (See *Deut. 14:23; 16:2, 11; 26:2.*)

2. Place of the Deposit.

2a. Jerusalem, the City of the Deposit. When the people became settled in the country, Jerusalem was designated as the city in which the Name would be deposited. *1 Kin. 11:36.* "Jerusalem, the city which I have chosen me to put my name there."

(See *2 Kin. 23:27; 2 Chr. 33:4, 7; Ezra 6:12; Neh. 1:9; Ps. 69:36; Is. 18:7.*)

2b. The New Jerusalem. Jerusalem, the city where God placed His name to cause it to dwell there, is a symbol of the New Jerusalem, the heavenly city, in whose temple we are to become living stones and on the completion of which we are to receive the long lost Master's Word. *Is. 65:17.* "Behold, I create new heavens and a new earth." *Rev. 3:12.* "Him that overcometh, will I make a pillar in the temple of

my God. . . and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God."

(See *Rev.* 2:17.)

2c. The Temple—House of the Deposit. Before the erection of the Temple the ark was the place of deposit, but the ark, and therefore the Name, had no fixed abiding place. The Temple became such a place, and thereafter God's name was said to dwell there, but the ark was still the place of deposit. (*1 Chr.* 13:6.) However, the people were told that if they sinned the Word would be lost, for the Temple which contained it would be utterly destroyed. *U. ARK AND THE NAME.* *2 Sam.* 6:2. "And David arose, and went . . . to bring up . . . the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubim."

If the people sin: *2 Chr.* 7:20. "Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight." (See also *2 Sam.* 7:13; *1 Kin.* 8:16, 20, 29, 43; 9:3; *2 Kin.* 21:4, 7; *1 Chr.* 13:6; 22:7-10; 28:3, 6, 7; *2 Chr.* 6:5-10, 20; 7:16, 20; 20:8, 9; *Ps.* 74:7; *Ezra* 6:12; and compare *Deut.* 12:11; 14:23.)

V. LOSS OF THE WORD. As knowledge of the Name symbolized knowledge of God and complete fellowship with Him, so when men wandered away from God they lost knowledge of Him and lost the Word. *Luke* 11:52. "Woe unto you, lawyers! for ye have taken away the key of knowledge." (See also *Rom.* 11:33.)

*Jer.* 44:26. "My name shall no more be named . . . saying the Lord God liveth." (See also *Hos.* 4:1, 6; *Job* 36:26; *Jer.* 9:3, 6; *10:25*; *Deut.* 23:58, 64; *Is.* 64:8; *Ps.* 44:20-21; *Jer.* 23:27; 44:26; *2 Chr.* 6:24-27.)

*Wis.* 14:20-22. "So the multitude . . . now accounted as an object of worship him whom they had honored before as a man. And this became a hidden danger unto life, because men under the power, either of calamity or of tyranny, invested stones and stocks with the INCOMMUNICABLE NAME. Afterwards it was not enough for them to go astray in the knowledge of God, but also while they live in sore conflict through ignorance of Him, they do in peace the evils done in war."

#### W. SEARCH FOR THE WORD.

1. Moses at the burning bush asked for the Name and it was given him. The bush itself is a symbol of the Word, for it represents the knowledge of God which ENLIGHTENS and INSPIRES but does not CONSUME, and from this bush God himself speaks to those who truly seek Him and assists them in their search. The Word, however, is never given "until the proper time" and those who ask for it too soon meet with refusal. *Gen.* 32:29. "And Jacob asked him . . . tell me I pray thee thy name." (Refused). *Judg.* 13:17, 18. "Manoah said . . . What is thy name . . . ? And the angel of the LORD said unto him, . . . It is secret."

(See also *Ps.* 33:16, 18; 119:105.)

#### 2. Success.

2a. Prayer for Success. (See *Ps.* 36:10; *John* 12:28.)

2b. Promise of Success. *Is.* 11:9. "The earth shall be full of the knowledge of the LORD as the waters cover the sea."

(See also *Is.* 64:4; 65:17; *Jer.* 24:7; 31:34; *1 Chr.* 16:10, 29, 35; 28:9; *Prov.* 2:1, 2, 5; *Zech.* 6:12, 13, 15.)

#### 3. Hidden.

3a. Directions for the Search. *Ps.* 51:6.

"Behold thou desirest truth in the inward parts; and in the hidden part thou wilt make me to know wisdom." (See also *Deut.* 8:3; *Hos.* 6:6; *1 Cor.* 2:7-9; *Is.* 64:4; 65:17.)

3b. Place Where Hidden. *Luke* 17:20, 21. "Lo, the kingdom of God is within you." *2 Cor.* 3:3. "Ye are an epistle . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." (See also *Ps.* 10:8; 37:31; *1 Pet.* 3:3, 4.)

3c. How Known When Found. *1 John* 2:3, 4. "Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." *Jer.* 22:16. "He judged the cause of the poor and needy; then it was well. Was not this to know me? saith the LORD." *John* 17:3. "This is life eternal, that they should know thee, the only true God."

4. The Name Found. *Ps.* 119:55. "I have remembered thy name, O LORD in the night, and have kept thy law." (See also *Ezek.* 39:7; *2 Chr.* 7:14.)

#### X. CHRIST'S NAME.

1. Unknown. *Rev.* 19:12. "He had a name written, that no man knew, but he himself."

2. Known. Christ's Known Name. *Rev.* 19:13. "His name is called The Word of God." (See also *Rev.* 19:16.)

#### Y. SUMMARY.

1. In summing up this résumé of the Biblical symbolism of the Word or Name of God, we must caution the reader against a too literal interpretation of the Biblical quotations. Neither in the Bible nor in Masonry is it the mere knowledge of a certain name and of its correct pronunciation that is so important, but the knowledge of Him who bears that name.

2. As Masons that which we seek is not intellectual knowledge only, but personal contact and fellowship, of which knowledge of the name is but a symbol.

3. The belief of the Hebrews and other ancient nations in the magic properties of the name of God is now called a superstition, but it is based on a profound truth and it is only when we fail to recognize this truth that it becomes a superstition. The name does not have magic properties, but as in life we associate the name of a loved one with the personality we know, so should we associate the name of God with God Himself. But God is infinite and therefore His true name is unknown to us. We must be content with a substitute until our Temple is completed and we will know as we are known. 1949. LOTUS. See No. 796C.

#### 1950. LOVE.

A. AS IN THE CASE OF JOY, so in love, the Christian religion is outstanding. It implies the mutual and reciprocated affection of God and His people. Other religions make the gods so far above men that no such relation is possible. Christianity does not detract from God's superiority to man. By stressing the idea, however, that man's love of God is not spontaneous, but rather won from him by seeing the Divine love in Christ, the proper balance is preserved (*1 John* 4:19; *Eph.* 3:19; *Rom.* 5:17, etc.).

To God, commended, *Deut.* 6:5; 11:1; *Josh.* 22:5; *Ps.* 31:23; *Dan.* 9:4; *Matt.* 22:37; *1 John* 4:7.

Blessings of, *Neh.* 1:5; *Ps.* 145:20; *1 Cor.* 2:9; 8:3.

Of husbands, etc., *Gen.* 29:20; *2 Sam.* 1:26; *Eph.* 5:25; *Tit.* 2:4.

To Christ, *Matt.* 10:37; *Rev.* 2:4.  
Of the world, censured, *1 John* 2:15.

*Lec.* 19:18; *Matt.* 19:19; 22:39; *Mark* 12:31, thou shalt l. thy neighbour.  
*Deut.* 100:12; 19:9; 30:6; *Matt.* 22:37; *Mark* 12:30; *Luke* 10:27, l. the Lord thy God.  
 2 *Sam.* 1:26, passing the l. of women.  
 2 *Sam.* 13:15, hatred greater than l.  
*Ps.* 5:11, let them that l. thy name be joyful.  
*Ps.* 18:1, I will l. thee, O Lord, my strength.  
*Ps.* 34:12, what man is he that l. many days?  
*Ps.* 69:36, they that l. his name.  
*Ps.* 97:10, ye that l. the Lord hate evil.  
*Ps.* 122:6, they shall prosper that l. thee.  
*Prov.* 8:17, I l. them that l. me.  
*Prov.* 10:12, l. covereth all sins.  
*Prov.* 15:17, better a dinner of herbs where l. is.  
*Prov.* 17:17, a friend l. at all times.  
*Eccles.* 3:8, a time to l.  
*Eccles.* 9:6, their l. and hatred is perished.  
*Song of Sol.* 2:4, his banner over me was l.  
*Song of Sol.* 8:7, many waters cannot quench l.  
*Jer.* 31:3, loved thee with everlasting l.  
*Hos.* 11:4, the bands of l.  
*Hos.* 14:4, I will l. them freely.  
*Amos* 5:15, hate the evil, and l. the good.  
*Mic.* 6:8, to l. mercy, and walk humbly.  
*Matt.* 5:44; *Luke* 6:27, I say, L. your enemies.  
*Matt.* 24:12, l. of many shall wax cold.  
*Luke* 7:42, which will l. him most?  
*John* 5:42, ye have not the l. of God in you.  
*John* 11:3, he whom thou l. is sick.  
*John* 15:12, 17, that ye l. one another.  
*John* 15:13, greater l. hath no man than this.  
*John* 17:26, l. wherewith thou hast loved me.  
*John* 21:15, l. thou me?  
*Rom.* 8:28, for good to them that l. God.  
*Rom.* 8:35, separate from l. of Christ?  
*Rom.* 13:8, owe no man any thing, but to l. one another.  
*Rom.* 13:10, l. worketh no ill.  
 2 *Cor.* 5:14, the l. of Christ constraineth us.  
*Gal.* 5:6, faith which worketh by l.  
*Eph.* 3:19, to know the l. of Christ.  
*Eph.* 6:24, grace be with them that l. our Lord.  
 1 *Thess.* 5:8, breastplate of faith and l.  
 1 *Tim.* 6:10, l. of money is the root of all evil.  
*Heb.* 6:10, your work and labour of l.  
*Heb.* 13:1, let brotherly l. continue.  
 1 *Pet.* 1:8, whom having not seen ye l.  
 1 *Pet.* 2:17, l. the brotherhood.  
 1 *John* 4:7, l. is of God.  
 1 *John* 4:10, herein is l., not that we loved God.  
 1 *John* 4:18, there is no fear in l.  
 1 *John* 4:19, we l. him, because he first l. us.  
*Rev.* 2:4, thou hast left thy first l.  
*Rev.* 3:19, as many as I l., I rebuke.

**B. LOVE AND AFFECTION.** See No. 797C.  
**C. LOVE, BROTHERLY.** See No. 804.  
**D. LOVE A BRESTPLATE.** See Nos. 777, 1508B.  
**E. LOVE LIKE TIDES.** See No. 1086J5.

1951. LOVELY. 2 *Sam.* 1:23, l. in their lives.  
*Song of Sol.* 5:16, he is altogether l.  
*Phil.* 4:8, whatsoever things are l.

1952. LOVINGKINDNESS. *Ps.* 17:7; 92:2, show thy l.  
*Ps.* 51:1, have mercy according to thy l.  
*Ps.* 63:3, thy l. is better than life.  
*Ps.* 143:8, cause me to hear thy l.  
*Jer.* 31:3, with l. have I drawn thee.  
 (See *Ps.* 36:7; 69:16; 103:4; *Is.* 63:7.)

1953. LOW. 1 *Sam.* 2:7, the Lord bringeth l.  
*Job* 5:11, set on high those that be l.  
*Ps.* 49:2, high and l., rich and poor.  
*Ps.* 62:9, men of l. degree are vanity.  
*Ps.* 136:23, remembered us in l. estate.  
*Is.* 26:5, the lofty city he layeth l.  
*Luke* 1:52, exalted them of l. degree.  
*Rom.* 12:16, men of l. estate.

*James* 1:10, rich in that he is made l.

1954. LOW VALES. See No. 1009B.

1955. LOW WATER MARK. See No. 2234I.

1956. LOWER. *Ps.* 8:5; *Heb.* 2:7, l. than the angels.  
*Ps.* 63:9, go into l. parts of the earth.  
*Eph.* 4:9, descended into l. parts.

1957. LOWEST, *Deut.* 32:22; *Ps.* 86:13; *Luke* 14:9 I.

1958. LUKE. The name Luke or Lucas is an abbreviation, possibly of Lucilius, but almost certainly of Lucianus. Some of the oldest Latin MSS. have Secundum Lucanum as the title of the Third Gospel. Lucas, like Apollus, Artemas, Demas, Hermas, and Nymphas (which are similar abbreviations), is a form not found in classical literature, whereas Lucianus is common in inscriptions. These contracted proper names are frequent as the names of slaves; and slaves were sometimes physicians. It is quite possible that St. Luke was a manumitted slave. Antistius, the surgeon of Julius Caesar, and Antonius Musa, the physician of Augustus, were freedmen. Luke nowhere gives his name in either of the two writings which from the first have been assigned to him; but he is three times named by St. Paul (*Col.* 4:10, 14; *Philem.* 24; 2 *Tim.* 4:11). These notices of him tell us that he was a Gentile and a physician, very dear to the Apostle, as being his fellow-worker in spreading the faith and his attendant in both his Roman imprisonments. It is worth noting that in all three places his brother, Evangelist Mark, is mentioned also. In four other passages in the New Testament Luke, by using the first person, tells us a good deal about himself (*Luke* 1:1-4; *Acts* 16:10-17; 20:5-21:18; 27:1-28:16); and these seven passages contain all that is really known about the life of St. Luke. The attempts to identify him with other persons mentioned in Scripture all break down either through lack of evidence or through being at variance with evidence which we possess. That Lucius of Cyrene (*Acts* 13:1) is Luke is highly improbable; we do not even know that Lucius was ever shortened into Lucas. If Luke was a Gentile, and not an eye-witness, he cannot be the same as Lucius, Paul's kinsman (*Rom.* 16:21), nor one of the Seventy (*Luke* 10:1-7), nor one of two at Emmaus (24:13), nor one of the Greeks who came to see Jesus (*John* 12:20), nor Silvanus or Silas (*Acts* 15:22). All these were either Jews or eye-witnesses, or both. Luke was probably a Syrian of Antioch, and may have been converted by St. Paul. He gives us much information about Antioch (*Acts* 11:19-30, where ver. 26 is specially remarkable; 13:1-3; 14:26-15:3; 15:22-41); and in enumerating the seven deacons appointed at Jerusalem he tells us the nationality of only one, Nicolas of Antioch. The tradition that he was a painter, although legendary, is more ancient than is commonly supposed. It can be traced to the eighth or even the sixth century and bears witness to the influence which the scenes recorded by St. Luke have had upon Christian art. His opportunities of collecting the very best information were very great, owing to his residence at Antioch, at Jerusalem, at Caesarea, and at Rome, where we lost sight of him. At all these places he would meet, or from them could easily reach, Apostles and many others who had seen Jesus Christ in the flesh. He is rightly called the "father of Christian Church History." A trustworthy tradition says that he died in Bithynia, aged 74.

1959. LUKE, GOSPEL OF.  
**A. AUTHORSHIP AND DATE.** As early as A.D. 140 there was a reference to Luke's name being attached to the Third Gospel, and though

some would give this another meaning, no other construction can be put upon statements in Irenaeus and in the Muratorian Fragment (c. A.D. 180). A comparison with Acts shows that this is from the same hand, and that, with the exception perhaps of Hebrews, the hand of the greatest stylist in the New Testament (cf. the "we" passages, etc.). There is no need to doubt that the author of both was the same as the "beloved physician" (*Col.* 4:14). If A.D. 85 be taken as the date of Acts, then the Gospel must be assigned to the years around A.D. 80. This would explain certain linguistic differences between the two books, while it accounts for the intimate knowledge of the destruction of Jerusalem (*Luke* 21:20-24), and for the author's knowledge of Mark's chronology.

**B. SUMMARY.** (1) Preface (1:1-4). (2) John the Baptist and Jesus, their birth and infancy (1:5-2:52). (3) John's mission—Jesus baptized and tempted (3:1-4:13). (4) The ministry in Galilee—the earlier (4:14-7:50); the later (8:1-9:50). (5) The journey to Jerusalem (9:51-19:28). (6) Last days, death, and resurrection (19:29-24:53).

**C. DISTINGUISHING FEATURES.** Renan's dictum that the Gospel is "the most beautiful book ever written" would find many who agree. It is interesting to note:

1. Luke's self-revelation in the type of story he chooses. In the summary above, sections (1), (2), and most of (5) are peculiarly his. His sympathy with the "down and outs," the sick, the poor, etc., justify his title "beloved physician" (cf. especially that supreme "chapter of lost things," *Luke* 15).

2. His emphasizing of Christ's liberality of outlook (cf. 4:25-27; 2:32; 3:6; 9:52ff; 10:30 ff.; 17:15-19). He is interested not so much in a Jewish Messiah as in a Saviour of the world. In this he was no doubt inspired by his friend and master, Paul.

3. The prominence given to women (e.g., Elizabeth, Virgin, Anna, Widow of Nain, the repentant sinner, Mary Magdalene, Martha and Mary, the women of the tomb, etc.).

**D. SOURCES AND STYLE.** Luke based his narrative on oral tradition (cf. 1:1-4) and on Mark, Q., and a narrative told by Joanna (cf. *Luke* 8:3; 24:10, and See *Gospels, The Four, No. 1445*). Using Mark's framework he wedged in much of his own material *holus bolus* (see summary) and worked up the whole with consummate skill. An accurate historian, Luke has also a poetic flair (cf. 1:28, 46-55, 68-79; 2:14, 28-32).

1960. **LUSTRATIONS.** See *Wash, No. 3217, Washing, No. 3218, and Baptiz., No. 672*.

1961. **LUX.** See *Nos. 1303, 1905*. "Lux E Tenebris" is a motto frequently seen on Masonic documents and means "Light out of darkness."

1962. **LŪZ.** The word means "almond" (See *No. 306*). It was the name of the old city of Bethel [House of God]. The old Jewish Rabbis gave the name "Luz" to "an ever living power" in the spinal column to which they ascribed the immortality in man. (See *Gen. 28:19; 35:6; 48:3; Josh. 16:2; 18:13; Judg. 1:23-26*.)

A close examination and comparison of these places brings out the fact that Luz and Bethel need not be regarded as occupying the same site and as being therefore identical. Perhaps the name Luz applied to the old city of Canaan while Bethel was the pillar and altar of Jacob outside that city.

1963. **MĀ'A-CAH** [oppressed]. Queen, her idolatry, 2 *Sam. 3:3*.

In one of the Masonic degrees is a picture of the traitorous craftsmen fleeing to Maacah,

King of Cheth, who surrendered them to King Solomon. This is possibly a confusion of names and places. (See 1 *Kin. 2:39*)

1964. **MAASEIAH.** See *No. 130*.

1965. **MACCABEES, BOOK OF.** See *No. 448B12, 13*.

1966. **MACEDONIA.** See *No. 94A*.

1967. **MĀCH-PĒ'LAH** [doubling]. Field of, *Gen. 23:19*.

Patriarchs buried there, *Gen. 23:19; 25:9; 35:29; 49:30; 50:12*.

1968. **MADMAN.**

**A. THE ANCIENT CONSTITUTIONS** disqualify a madman from being made a Mason.

**B. IN THE BIBLE** madness is a punishment for disobedience (*Deut. 28:28; Zech. 12:4*). Sometimes it is described as a devil possessing a man.

**C. EITHER** a madman or one possessed with a devil is irresponsible and unable to govern himself. Therefore, he is not suitable material for Masonry.

1969. **MAGI.**

**A. THIS IS A GREEK TERM** for "wise men" from which we get the word "magician." The "wise men from the east" who went to Bethlehem in search of the infant Christ are reputed to have been "magi."

**B. THE BIBLE** (*Matt. 2:1-13*) gives very little information regarding them, but tradition has been busy, giving their number as three.

**C. ACCORDING TO TRADITION,** one was an old man named Melchior, with a long beard; another, a very young man named Jasper; and the third a Moor named Balthazar with a large spreading beard.

**D. THE BIBLE** says they brought to Jesus gifts of gold, frankincense, and myrrh. Tradition states that Melchior brought gold, Jasper frankincense, and Balthazar myrrh.

**E. THE NUMBER OF THE WISE MEN,** three, is thought to have been suggested by the three sons of Noah, from whom have descended three races of men.

1970. **MAGIC** is due to a belief in supernatural powers and is a method used by man to obtain from these, if possible, knowledge of the future or help for the present. Hard to distinguish from religion in its first stages, magic is encouraged only in the lower stages. For examples in the Old Testament see *Ex. 22:18; 1 Sam. 28:3; Is. 2:6; Jer. 10:2; 2 Kin. 21:6; 23:24; Dan. 2:2; Is. 47:12 f.; Ezek. 21:21, etc.*

1971. **MAGICAL = CURIOUS.** See *No. 1032D*.

1972. **MAGICIANS** of Egypt, *Ex. 7:11; 8:19*.

Of Chaldea, preserved, *Dan. 2*.

1973. **MĀ-HĀ'LA-LE-ĒL** [praise of God], *Gen. 5:12 f., 15 ff.; 1 Chr. 1:2*.

1974. **MAHALATH.** See *No. 2131D*.

1975. **MĀ'HER = SHĀL-AL = HĀSH = BĀZ**

[haste spoil, speed prey], *Is. 5:1, 3*. See *No. 1625C*.

1976. **MAIMONIDES.** See *No. 2680B*.

1977. **MĀ'LA-CHĪ** [my messenger]. Complains of Israel's ingratitude, *Mal. 1:4*.

Foretells the coming of Messiah and his messenger, *Mal. 3:4*.

1978. **MALACHI, BOOK OF.**

**A. AUTHOR AND DATE.** While the name may be contracted from Malachiah ("messenger of Jah"), it is better to regard the book as anonymous, and the title as due to 3:1 ("my messenger").

The book belongs to the Persian period (1:8; cf. *Hag. 1:1; Neh. 5:14*) and, since the Temple had been built again (3:1 ff.; 1:6-14), after 516 B.C. From a comparison of its attitude to mixed marriages and defaulting tithes-payers with *Ezra 9* and *Neh. 13*, we may say that this prophecy paved the way for the work of Ezra in 458

B.C., or for that of Ezra and Nehemiah in 444 B.C., or for Nehemiah's second reform in 432 B.C. The book is dated roughly then between 500 B.C. and 440 B.C.

**B. SUMMARY.** Ch. 1:1-5, Jahweh's love for Israel; 1:6-2:16, Israel disregards his love; 2:17-3:6, judgment about to dawn; 3:7-12, tithes influence the Divine blessing; 3:13-4:3, righteousness finally triumphant; 4:4-6 conclusion.

**C. CHARACTERISTICS.** Apart from a striking Messianic prediction (3:1; 4:1 f.), the book is rather prosaic and less promising than the other prophets of the Old Testament.

1979. MALTA. See No. 2054.

1980. MAN. Created, *Gen. 1:26*.

His original dignity, *Gen. 1:27; 2:25; Eccles. 7:29*.

His fall, *Gen. 3*.

His iniquity, *Gen. 6:5, 12; 1 Kin. 8:46; Job 14:16; 16:14; Ps. 14; 51; Eccles. 9:3; Is. 43:27; 53:6; Jer. 3:25; 17:9; John 3:19; Rom. 3:9; 5:12; 7:18; Gal. 3:10; 5:17; James 1:13; 1 John 1:8*.

His weakness, etc., *2 Chr. 20:12; Matt. 6:27; Rom. 9:16; 1 Cor. 3:7; 2 Cor. 3:5*.

Liable to suffering, *Job 14:1; Ps. 39:4; Eccles. 3:2; Acts 14:22; Rom. 8:22; Rev. 7:14*.

His ignorance, *Job 8:9; 28:12; Prov. 16:25; 27:1; Eccles. 8:17; Is. 59:10; 1 Cor. 1:20; 8:2 (Is. 47:10); James 4:14*.

Mortality of, *Ps. 39; 49; 78:39; 89:48; 103:14; 144:4; 146:4; Eccles. 1:4; 12:7; Rom. 5:12; Heb. 9:27*.

Vanity of his life, *Ps. 49; Eccles. 1:2*.

His whole duty, *Eccles. 12:13; Mic. 6:8; 1 John 3:23*.

His redemption, *Rom. 5; 1 Cor. 15:49; Gal. 3; 4; Eph. 3; 5:25; Phil. 3:21; Col. 1; Heb. 1; 2; Rev. 5*.

*Gen. 2:7*, Lord God formed m. of the dust.

*Gen. 3:22*, the m. is become as one of us.

*Num. 23:19*, God is not a m.

*2 Sam. 12:7*, thou art the m.

*Job 4:17*, shall m. be more just than God?

*Job 5:7*, m. is born to trouble.

*Job 11:12*, vain m. would be wise.

*Job 14:1*, m. that is born of a woman.

*Job 33:12*, God is greater than m.

*Ps. 49:12*, m. being in honour abideth not.

*Ps. 80:17*, let thy hand be on the m.

*Ps. 90:3*, thou turnest m. to destruction.

*Ps. 104:23*, m. goeth forth to his work.

*Ps. 118:6*, I will not fear: what can m. do?

*Prov. 12:2*, a good m. obtaineth favour.

*Prov. 20:24*, m. goings are of the Lord.

*Eccles. 6:12*, who knoweth what is good for m.?

*Is. 2:22*, cease ye from m.

*Is. 32:2*, a m. shall be as an hiding-place.

*Is. 53:3*, a m. of sorrows.

*Jer. 10:23*, it is not in m. to direct his steps.

*Lam. 3:27*, it is good for a m. that he bear the yoke.

*Hos. 11:9*, I am God, and not m.

*Matt. 6:24*, no m. can serve two masters.

*Matt. 8:9; Luke 7:8*, I am a m. under authority.

*Mark 2:27*, sabbath was made for m.

*John 1:18; 1 John 4:12*, no m. hath seen God.

*John 2:25*, he knew what was in m.

*John 19:5*, behold the m.

*1 Cor. 2:11*, what m. knoweth things of m.?

*2 Cor. 4:16*, through our outward m. perish.

*Eph. 4:16*, by his Spirit in the inner m.

*Eph. 4:24*, that ye put on the new m.

*Phil. 2:8*, found in fashion as a m.

*1 Tim. 2:5*, the m. Christ Jesus.

*1 Pet. 3:4*, hidden m. of the heart.

[Note: "man" can also stand for the indefinite "One" (*Zech. 13:5; Mark 8:4*).

1981. MAN, AGES OF. See No. 3095A.

1982. MAN, BEING A. See No. 704.

1983. MAN, BODY OF, AND THE TEMPLE. See No. 3031F.

1984. MAN, ETERNAL QUESTION OF. See No. 2929C.

1985. MAN, IMMORTALITY OF. See No. 1626C.

1986. MAN, PERFECT. See No. 747K.

1987. MAN, STRENGTH AND WISDOM OF. See No. 2929.

1988. MANASSEH. See Nos. 37A, B, 38, 148A, 225, 311P2f.

1989. MANASSEH, PRAYER OF. See No. 448B11.

1990. MANNA ("the-what-is-it") a small, white, flaky substance like the seed or fruit of the coriander (*Ex. 16:31; Num. 11:7*). It tasted like wafers made with honey. Seen when the dew began to disappear, it melted under the heat of the sun. Whether it was an exudation from the tamarisk tree or an edible lichen such as that found in Arabia we need not discuss.

Promised, *Ex. 16:4*.

Sent, *Ex. 16:14; Deut. 8:3; Neh. 9:20; Ps. 78:24; John 6:31*.

An omer of, laid up in the ark of the covenant, *Ex. 16:32; Heb. 9:4*.

Israelites murmur at, *Num. 11:6*.

Ceases on entering Canaan, *Josh. 5:12*.

The hidden, *Rev. 2:17*.

1991. MANNA AND DEW. See No. 1086G.

1992. MANNA, POT OF. See No. 2397.

1993. MANUSCRIPTS.

**A. BIBLE.**

1. There are three sources of material open to the textual critic, namely, Greek MSS., Versions (Latin, Syriac, Egyptian, etc. See *Versions*, No. 3178), and Quotations in Patristic Writings (e.g., Justin, Irenaeus, Clement, etc.).

2. The MSS. fall into two classes:

2a. Uncials, i.e., "inch-high" or "capital" letters are used. Dating, broadly speaking, from the fourth to the ninth centuries, the more important are:

2a1. Aleph, or Codex Sinaiticus, discovered by Tischendorf in a monastery on Mount Sinai in 1859, is preserved in Petrograd (Leningrad) in the Imperial Library. Containing parts of the LXX, the Epistle of Barnabas, and the whole New Testament, it is made up of 346 leaves (13 $\frac{1}{4}$ " x 14 $\frac{3}{4}$ "'), each of four columns with forty-eight lines. It dates from the middle of the fourth century A.D., as does also

2a2. B, or Codex Vaticanus, at Rome. The pages are of three columns of forty-two lines. Except for parts of Genesis, some Psalms and Pastoral Epistles, Philemon, Revelation, and part of Hebrews, it contains the whole Bible. With Aleph it is the best, fullest, and oldest of our MSS.

2a3. A, or Codex Alexandrinus, was given by the Patriarch of Constantinople, Cyril Lukar, to the British Ambassador there in 1621. Dating from the fifth century, it is now one of the treasures of the British Museum and includes one of the apocryphal epistles, part of the LXX, and the greater part of the New Testament.

2a4. C, or Codex Ephraemi Syri, in the National Library in Paris. This is a palimpsest, i.e., a text (of the New Testament) which has become faint and over which another work (of Ephraem the Syrian) has been written. It gives about two-thirds of the New Testament, and dates from the fifth century.

2a5. D, or Codex Bezae, now at Cambridge University, it formerly belonged to the reformer Cardinal Beza. It dates from the sixth century and contains the Gospels and Acts (in Greek on the left-hand pages and Latin on the right),

and some verses of 3 John in Latin. It is very daring in some of its readings, many of which are authenticated by other means.

2b. Minuscules or "Cursives," i.e., those written in a running hand. They date generally from the tenth to the fifteenth centuries. They are usually numbered by Arabic figures. The two chief groups are:

Codex 1 or fam.<sup>1</sup> (Nos. 1, 118, etc., four in number).

Fam.<sup>12</sup>, or the Ferrar group (Nos. 13, 69, etc., eight in number).

3. Notes—Before the thirteenth century the Greek MSS. are usually of vellum; after the fourteenth century they are of paper.

Account must be taken of Greek service-books or lectionaries, which contain portions of the New Testament for public reading.

While many New Testament MSS. are dated prior to the tenth century, only a few Old Testament MSS. are prior to the twelfth century.

The oldest MS. of the whole Old Testament is dated A.D. 1010; the earliest known Hebrew MS. is dated A.D. 916 ("MS. of the Prophets," now in Leningrad).

In conclusion, the original autographed MSS. of the Bible are gone. We have only copies based on copies. Hence arises the need for Textual Criticism, the aim of which is to present us with a copy as near to the original as possible. **B. MASONIC.** See No. 2241.

1994. MĀ'RA [bitter], *Ruth* 1:20. It is "Marah" in *Ex.* 15:23; *Num.* 33:8, 9.

1995. MĀR'AN = Ā'THA [our Lord cometh] (R. V. Maran atha), *1 Cor.* 16:22. See No. 391.

1996. MARBLE [Heb. "shayish"; Marmor Parium], *1 Chr.* 29:2; *Est.* 1:6; *Song of Sol.* 5:15. "Shayish" appears to have been a variety of marble used for building.

1997. MARINER. See No. 551L.

1998. MARK. The Evangelist's full name was John Mark (*Acts* 12:12, 25; 15:37), a combination of Hebrew (John or Johanan = Jehovah is gracious) with Roman (Marcus = Hammer or Mallet), which symbolizes his mission. As in the case of Peter and Paul, the original Hebrew name (*Acts* 13:5, 13) seems to have gone out of use (*Acts* 15:39; *Col.* 4:10; *Philem.* 24; *2 Tim.* 4:11). His mother, Mary, was a friend of Peter (*Acts* 12:12), and Peter probably converted Mark and hence calls him his son (*1 Pet.* 5:13). The young man mentioned in *Mark* 11:51, 52, is possibly the Evangelist. It is difficult to see why so trivial an occurrence is mentioned, unless it was of personal interest to the narrator. Mark was cousin to Barnabas (*Col.* 4:10), and perhaps in this way came in contact with St. Paul (*Acts* 12:25; 13:15), who dismissed him for slackness (*Acts* 15:38, 39), on which his cousin was less severe. But nine or ten years later we find him a welcome companion of St. Paul during his first Roman Captivity (*Col.* 4:11; *Philem.* 24), and a much desired fellow-worker during his second (*2 Tim.* 4:11). Mark was with Peter in "Babylon," i.e., Rome, when he wrote his First Epistle (5:13). The date and manner of his death are unknown.

1999. MARK, GOSPEL OF.

A. DATE. Mark's is now acknowledged to be the earliest of the Gospels. Its scope is more limited than Matthew's or Luke's (cf. *Acts* 1:22); and where these diverge from Mark it is in a secondary sense.

Of the primitive material, oral or written, which is employed by all three Synoptists, St. Mark gives us the most. His Gospel contains little else, and there are only about twenty-four verses in it which are not contained in Matthew

or in Luke, or in both (e.g., 4:26-29; 7:4, 31-37; 12:32, 33). Even this portion may be part of the primitive material known to all three, although neither Matthew nor Luke makes any use of it. This, however, does not extend to the history of the Passion. There it would seem that St. Mark has made use of St. Matthew's account, or vice versa. There is good reason for believing that the source of most of this common material is the preaching of St. Peter. That which is found in all three Gospels, or in Mark and Matthew, or in Mark and Luke, is just that part of Christ's life of which Peter would have personal knowledge. The earliest witnesses, from Papias (A.D. 130) downwards, state that Mark recorded the things which were related by Peter. He was called Peter's "interpreter," because he communicated to others what he had heard from Peter's own lips. It is remarkable with what exactness the summary of the Gospel narrative given by St. Peter (*Acts* 10:36-40) fits the contents of the Second Gospel. The graphic details, which are so abundant in Mark, indicate that the writer was an eye-witness or obtained his information from an eye-witness (e.g., 3:5, 34; 5:32; 8:33; 9:35; 10:23, 32, etc.). St. Mark sometimes specially mentions the presence of Peter where Matthew and Luke are silent on the point (1:36; 11:21; 13:3; 16:7). He begins the ministry of Christ with the call of Peter and his brother Andrew (1:16) and ends his Gospel with a message to Peter (16:7). He tells us that at the Transfiguration Peter "wist not what to answer." He alone tells us that Peter was warming himself "in the light of the fire" (14:54), so as to attract attention, when he denied his Master; and that the cock crew twice (14:72). And possibly it is Peter's humility which suppresses notice of Peter where others tell what is to his honour (contrast *Mark* 6:50, 51 with *Matt.* 14:28-31; *Mark* 9:33 with *Matt.* 17:24-27; *Mark* 8:29, 30 with *Matt.* 16:17-19).

If, then, Mark's Gospel is a record of Peter's preaching, it cannot have been written before A.D. 63. The prophecies in Ch. 13 show no knowledge of the destruction of Jerusalem and imply a date prior to A.D. 70. Between these two dates is the probable date of the Gospel. **B. INTENTION.** The early tradition that St. Mark wrote his Gospel in Rome for Gentiles, and primarily for Romans, is probably correct. It is confirmed by the internal evidence of the Gospel itself. In his own person he quotes only two passages from the Old Testament (1:2, 3). He makes no references to the Mosaic Law and gives no genealogy of the Messiah. He explains Jewish words, localities, and customs (3:17; 5:41; 7:3, 11; 10:46; 12:18, 42; 13:3; 14:1, 12, 36; 15:6, 16, 34, 42). The Latin words which he uses may be the result of life in Rome (6:27; 7:4; 12:42; 15:39, 44, 45); but that he originally wrote his Gospel in Latin is a late and baseless statement. He represents Christ as the Son of God, exhibiting the Divine power in mighty wonders, especially in vanquishing the powers of evil by healing demoniacs. The people are thus led to recognize in Him a spiritual conqueror, an aspect of the crucified which would be acceptable to heathens and especially to the Romans.

C. SUMMARY. Ch. 1:1-8, Introduction. 1:9-13:37, Ministry (Galilee, Peraea, Jerusalem). 14:1-16:8, Passion and Resurrection. 2000. MARK.

A. MASONICALLY this refers to the design which each workman placed on his own work that it might be known as his. Such marks are found on the stones in the ruins of many old buildings, including King Solomon's Temple.

B. SOMETIMES THE MARK was engraved

on a die or medal which the owner carried on his person. He might exchange it with another as a pledge of friendship, or he might pledge it as security for a loan or favor.

**C. OCCASIONALLY** the die was broken into two pieces, each friend taking one before they parted for an indefinite period of time. The matching of the two broken pieces in future years, either by the original parties or their heirs, would prove the relationship.

**D. THE MARK** was primarily a means of identification. Secondly it served many purposes, but all are derived from the need to identify.

**E. THE WORKMAN** placed his mark on the stone he had prepared to identify it as his. It was similar to his signature. He carried the mark on a die to prove his own identity, and offering it as a pledge was similar to signing his name to a note or contract.

*Gen. 4:15.* "And the LORD set a mark upon Cain, lest any finding him should kill him."

*Ezek. 9:4-6.* "Set a mark upon the foreheads of the men that sigh. . . . Slay utterly. . . but come not near any man upon whom is the mark."

*Rev. 13:16, 17.* "He causeth all. . . to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark." (See also *Rev. 14:9, 11; 15:2; 16:2; 19:20; 20:4.*)

*Rev. 2:17.* "I will give him a white stone and in the stone a new name written."

*Gen. 38:17, 18.* "She said, Wilt thou give me a pledge, till thou send it? . . . What pledge shall I give thee? And she said, Thy signet. . . . And he gave it to her."

*Deut. 24:6.* "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge."

**F. THE EARLY CHRISTIANS** carried a mark by means of which they could identify themselves to each other. A favorite inscription with them was the initials of the Greek words meaning "Father, Son, Holy Ghost." (See *Gal. 6:17.*)

*G. Gen. 4:15,* the Lord set a m. on Cain.

*Job 18:2,* m. and we will speak.

*Job 22:15,* hast thou m. the old way?

*Ps. 37:37,* m. the perfect man.

*Ps. 48:13,* m. well her bulwarks.

*Ps. 150:3,* if thou shouldest m. iniquities.

*Luke 14:7,* m. how they chose out the chief rooms.

*Gal. 6:17,* the m. of the Lord Jesus.

*Phil. 3:14,* I press towards the m. for the prize.

**2001. MARKS.** Six classes are here enumerated:

(1) Marks of circumcision (*Gen. 17:14*, the mark of a Jahweh-worshipper); (2) Mark of Cain (*Gen. 4:15*); (3) Mark of the prophet (*1 Kin. 20:35-43*); (4) Incisions for the dead (*Lev. 19:28; Deut. 14:1*); (5) Marks as signs of Jahweh-worship (*Ex. 13:9, 16*); (6) Stigmata (*2 Cor. 11:23 f.; Gal. 6:17*).

**2002. MARK OUT.** *Is. 44:13.*

**2003. MARK WELL,** *Job 33:31; Ps. 48:13; Ezek. 44:5.*

**2004. MARROW.** *Heb. 4:12,* to the dividing asunder of joints and m.

**2005. MARROW IN THE BONE.**

**A. A CORRUPTION** of a Jewish word which nevertheless has a symbolic meaning.

**B. MARROW** is to the bone what blood is to the body—its life. (See *Job 21:24; Ps. 63:5; Prop. 3:7, 8; Is. 25:6.*)

**C. SEE EZEKIEL'S VISION** of the valley of dry bones in *Ezek. 37.* As those bones ("lo, they were very dry") at the word of the prophet came together, each in its own place, and they arose from the grave and lived again, so shall it be with all God's children.

**2006. MARTEL, CHARLES.** See *Nos. 882, 2241J.*

**2007. MÄR'THÄ.** Instructed by Christ, *John 11:5, 21 ff.*

Reproved by him, *Luke 10:38.*

**2008. MARTYRS, FOUR CROWNED.** See *No. 1347.*

**2009. MARY, ASSUMPTION OF.** See *No. 448C2a.*

**2010. MARY, NATIVITY OF.** See *No. 448C2d.*

**2011. MASCHIL.** See *No. 2137E.*

**2012. MASON.** See *Nos. 551M, 1483.*

**2013. MASONIC MYSTERIES.** See *No. 2139D.*

**2014. MASONS.** *2 Kin. 12:12.* "And to masons, and hewers of stone." (See *2 Sam. 5:11; 2 Kin. 22:6; 1 Chr. 14:1; 22:2; 2 Chr. 2:12; Ezra 3:7.*)

**2015. MASONIC.**

**A. CLOTHING.** See *No. 940C.*

**B. LEGEND.** (*Abraham*). See *No. 71.*

**C. LEGEND.** (*Enoch*). See *No. 1201B.*

**D. SYMBOLS.** See *No. 2969.*

**2016. MASONRY.**

**A. BUILDING.** See *No. 2021.*

**B. GREATEST TREASURE OF.** See *No. 3107.*

**C. MASONRY AND RELIGION.** See *No. 2536.*

**2017. MASORETIC POINTS.**

**A. THE HEBREW ALPHABET** has no vowels. Hence the original language of the Old Testament as written contained consonants only, and only those who had heard a word spoken knew its correct pronunciation.

**B. DR. AND MR.** It was similar to our word "doctor" which is usually written "Dr." If by chance we should learn that "Dr." should be pronounced "doctor" and then see "Mr." written, the fact that we could pronounce "Dr." would be no guide to the pronunciation of "Mr."

**C. MASORITES.** Sometime about 700 or 800 A.D. some Jewish Rabbis called Masorites invented some characters to represent vowels. These characters are known as "Masoretic Points."

**D. J.H.V.H.** The Name of God was written in Hebrew character, corresponding to the English J.H.V.H. The pronunciation of this name was revealed to Moses at the burning bush (*Ex. 3:14, 15; 6:3*), and he communicated it to Aaron the High Priest.

**E. SPOKEN BY HIGH PRIEST.** According to tradition the High Priest was permitted to speak the Name only once a year in the Holy of Holies. Thus it was preserved until the Captivity when it became lost because it was no longer pronounced even in the Holy of Holies.

**F. WRITTEN WORD.**

1. The written word given in *Ex. 6:3* is no guide to us, since there were then no vowels in the Hebrew alphabet in which to write it.

2. The word "Jehovah" which we find in *Ex. 6:3* is formed by applying the vowels of the Hebrew word meaning "Lord" to the consonants "J.H.V.H."

3. This combination of consonants "J.H.V.H." appears very often in the Old Testament, but the reader always substituted the word "Lord" for them, except when the text reads "Lord J.H.V.H." in which he substituted "God" for the unknown Name.

**G. SUBSTITUTED WORD.**

1. In the King James Version of the Bible the substituted word is always printed in capitals, thus:

2. "J.H.V.H." is printed "LORD" (*Gen. 4:1, 4, 6, 9, 13, 15, 16, etc.*).

3. "J.H.V.H. God" is printed "LORD God" (*Gen. 2:4, 5, 7-9, 15, 16, etc.*).

4. "Lord J.H.V.H." is printed "Lord GOD" (*Ezek. 36:2-7, 13, etc.*).

**H. LOST WORD.** There is a close similarity between the Lost Word of Masonry and the Lost Name of God among the Jews, and they have the same symbolism.

**I. CONSONANTS AND VOWELS.** According to the dictionary, a consonant is "a speech sound resulting from a local interference with the vocal current," and a vowel is "an open sound as opposed to a closed, stopped, mute, or consonant sound."

**J. SYMBOLISM.**

1. The consonants symbolize the hard facts of life; the vowels its smooth-flowing rhythm. One is material, the other spiritual. Neither can function well without the other.

2. A combination of consonants cannot be pronounced without vowels, and matter can exist only in contact with spirit.

3. The consonants represent body, the vowels spirit, and:

*James 2:26.* "As the body without the spirit is dead, so faith without works is dead also." (See *The Lost Word, No. 1948.*)

**2018. MASTER.** Duty of, *Ex. 20:10; Lev. 19:13; 25:40; Deut. 24:14; Job 31:13; Jer. 22:13; Col. 4:1; James 5:4.*

*Mal. 1:6,* if I be a m. where is my fear?

*Mal. 2:12,* the Lord will cut off the m. and the scholar.

*Math. 6:24; Luke 16:13,* no man can serve two m.

*Math. 10:24; Luke 6:40,* disciple is not above his m.

*Math. 23:8, 10,* one is your M., even Christ. *Mark 5:35; Luke 8:49,* why troublest thou the M.?

*Mark 9:5; Luke 9:33,* M., it is good for us to be here.

*Mark 10:17; Luke 10:25; 18:18,* good M., what shall I do?

*Luke 13:25,* when the m. of the house is risen.

*John 3:10,* art thou a m. of Israel?

*John 11:28,* the M. is come, and calleth for thee.

*John 13:13,* ye call me M. and ye say well.

*Rom. 14:4,* to his own m. he standeth or falleth.

*Eph. 6:9,* M. is in heaven.

*1 Tim. 6:1,* count m. worthy of honour.

*James 3:1,* be not many m.

**2019. MASTER BUILDER,** *1 Cor. 3:10.* See No. 808.

**2020. MASTER'S COLUMN.** See No. 955B.

**2021. MASTER AND FELLOWS, CHARGE TO.** See No. 2241M2.

**2022. MASTER MASON, JEWELS OF.** See No. 1732A.

**2023. MASTER, STATION OF THE.** See No. 849A10.

**2024. MASTER WORKMAN.** See Nos. 699, 808.

**2025. MASTERY,** *Ex. 32:18; 1 Cor. 9:25; 2 Tim. 2:5.*

**2026. MATCHING MARKS.** See No. 2000C.

**2027. MATERIAL.** See No. 1948F20.

**2028. MATERIAL PROGRESS.** See No. 3095B.

**2029. MATERIAL STONE.** See No. 572C.

**2030. MATERIAL SYMBOLS OF SPIRITUAL.** See No. 2918E.

**2031. MATERIAL AND SPIRITUAL CITIES.** See No. 71B.

**2032. MATTER.** *Deut. 17:8,* if there arise a m. too hard.

*Job 19:28,* the root of the m. is found in me.

*Job 32:18,* I am full of m.

*Psa. 45:1,* my heart is inditing a good m.

*Prov. 16:20,* that handleth a m. wisely.

*Prov. 18:13,* answereth a m. before he heareth it.

*Eccles. 10:20,* that which hath wings shall tell the m.

*Eccles. 12:13,* hear conclusion of the whole m.

*Matt. 23:23,* omitted the weightier m.

*Acts 18:14,* if it were a m. of wrong.

*Acts 24:22,* I will know uttermost of the m.

*1 Cor. 6:1,* dare any having a m. go to law?

*2 Cor. 9:5,* ready as a m. of bounty.

*James 3:5,* how great a m. a little fire kindleth.

**2033. MATTHEW.** Greek form of "Mattai," probably shortened from "Mattithiah," (Levi) apostle, called, *Math. 9:9; Mark 2:14; Luke 5:27.*

Sent out, *Math. 10:3; Mark 3:18; Luke 6:15; Acts 1:13.*

**2034. MATTHEW, GOSPEL ACCORDING TO.**

**A. SUMMARY.** Ch. 1-2, The birth and infancy of Jesus. 3:1-12, Mission of John the Baptist. 3:13-4:17, Baptism and temptation.

4:18-15:20, Work in Galilee (teaching, healing, call of disciples; effects on the populace, officials, and Himself). 15:21-18:35, Work outside Galilee (Caesarea-Philippi). 19-20, Journey to Jerusalem. 21-28, Passion and resurrection.

**B. SOURCES.** The Gospel is influenced by Mark's in matter, order of events, and language.

This source was often abbreviated to enable the writer to compress it and much other material within the limits of a papyrus roll. A second source was Q. (See *Gospels, The Four, No. 1445*) or a collection of "Logia" (sayings) attributed by Papias to Matthew himself.

The writer had also two minor sources: (1) "Testimonia," or a booklet of Old Testament passages deemed by the early Church to point to the life of Jesus. (2) Palestinian traditions received orally (cf. 14:28-31; 17:24-27; 21:10 f.; 27 passim).

**C. AUTHORSHIP AND DATE.** The Gospel is later than Mark's (on which it draws) and also than the destruction of the capital in A.D. 70, a popular allusion which is hidden in 22:7. The Gospel was probably known in A.D. 95 (Epistle of Clement to the Corinthians bears resemblance) and was certainly circulating by A.D. 110 (so Ignatius). The Church life, organization, and thought depicted were common about the last decades of the first century. Hence we may assign the Gospel to the neighborhood of A.D. 80 or 90.

The author is certainly not Matthew, for an eye-witness would not be likely to blazon abroad his utter dependence on earlier writings. The idea that the Gospel is a translation from an Aramaic or Hebrew original must also be abandoned. All we may say is that the author's knowledge of Jerusalem is not first hand, though he certainly knew Palestine intimately.

How, then, did Matthew's name become attached to the Gospel? Justly, we may urge, for "Matthew, in the Hebrew dialect, compiled the Logia, and each one interpreted them, according to his ability" (Papias, c. 125, quoted by Eusebius His. 3:39). The love and wisdom of Levi were responsible for Q., which was the main source of this Gospel. We are glad that, though the editor's name is lost, Matthew's influence has not been allowed to be forgotten.

**2035. MATTHEW, ACTS AND MARTYRDOM OF.** See No. 448C30.

**2036. MATTHEW, PSEUDO.** See No. 448C2c.

**2037. MATURE AGE.** See Lawful Age, No. 300C.

**2038. MAUL, OR SETTING MAUL.** See No. 1395.

*Prov. 25:18.* "A man that beareth false witness against his neighbor is a maul (mallet), and a sword, and a snarp arrow."



## 2039. MAUNDY THURSDAY.

A. **THE THURSDAY** before Easter. The name is derived from the Latin Mandatum (meaning "commandment"), the first word of the New Commandment.

B. *John 13:34*. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

C. **THIS IS NOT THE COMMANDMENT** known as the "Golden Rule" as many suppose, but one entirely new and given only to His disciples at the Last Supper, after Judas had left them.

D. *Luke 10:25-37*. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" (A lawyer asks the question as a trap, but Christ is not caught therein. He makes the lawyer answer his own question.) "What is written in the law? how readest thou?"

E. "**AND HE** (the lawyer) answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind (*Deut. 6:5*); and thy neighbor as thyself (*Lev. 19:18*)."

F. **TO THIS** Christ replied (*John 10:28*), "Thou hast answered right: this do and thou shalt live."

G. "**BUT HE** willing to justify himself, said unto Jesus, And who is my neighbor?"

H. **IN ANSWER** Christ gives the parable of the Good Samaritan. To those who had eyes to see, this parable led to the new commandment in which the standard of conduct is changed from a human (ourselves) to a divine (God) one.

(See *1 John 2*.)

2040. MEADOW, NAME OF PLACE. See No. 18A.

## 2041. MEANING OF MASONRY.

A. **MASONRY IS BUILDING** with durable material, according to a well-conceived design.

*Eph. 2:20-22*. We "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

B. **ARCHITECT REQUIRED**. A building presupposes a builder, and the design a designer. Every creation has a creator; every building must have an architect as well as workmen, and the plan of the building must first be conceived in the brain of the architect.

## C. OPERATIVE AND SPECULATIVE.

1. Masonry carries this idea with both operative and speculative building. Hiram Abif was the architect of Solomon's Temple, and God himself is the Great Architect of the Universe.

2. In its speculative character Masons are building themselves as living stones into a spiritual building—a house not made with hands (*2 Cor. 5:1*). In this work the Almighty is the Architect and the Bible is the trestle-board on which our designs are drawn.

D. **HISTORICAL PERIODS**. Regarding these two kinds of Masonry, operative and speculative, each has had its period in history: in the former, instead of books they "raised impressive glories of architecture," in which God's glory could be seen by all; but with the invention of printing the Bible became an open book and speculative Masonry gained the ascendancy. The latter was the root, the former the fruit. Operative Masons learned that no structure on earth was so vital and important as man, that the building of life is the grandest work they could undertake, and they became speculative as well as operative Masons.

E. **CEMENT**. A pile of stones does not make a building. They must be properly laid according

to a good plan and bound together by live cement. Likewise, a crowd of individuals does not make a Fraternity; they must be bound together by the cement of Brotherly Love and Affection. Masonry seeks to furnish that cement and points to the open Bible as the place where we may learn how to spread it.

2042. MEANINGS, TWO. See No. 2268B1.

2043. MEASURE. *Num. 35:5*, ye shall m. from without the city.

*Deut. 25:15*, a just m. shalt thou have.

*Job 11:9*, the m. is longer than the earth.

*Job 28:25*, he weigheth the waters by m.

*Ps. 39:4*, to know the m. of my days.

*Ps. 80:5*, tears to drink in great m.

*Is. 40:12*, who hath m. the waters?

*Is. 40:12*, comprehended dust of earth in a m.

*Is. 65:7*, I will m. former work into bosom.

*Jer. 30:11*; *46:28*, correct thee in m.

*Jer. 31:37*, if heaven can be m.

*Jer. 33:22*; *Hos. 1:10*, sand of the sea cannot be m.

*Ezek. 4:11*, thou shalt drink water by m.

*Matt. 7:2*; *Mark 4:24*; *Luke 6:38*, with what m. ye mete.

*Matt. 13:33*; *Luke 15:21*, three m. of meal.

*Matt. 23:32*, fill up m. of your fathers.

*Mark 6:51*, were amazed beyond m.

*Luke 6:38*, good m., pressed down.

*John 3:34*, God giveth not the Spirit by m.

*Rom. 12:3*, to every man the m. of faith.

*Rom. 12:7*, exalted above m.

*2 Cor. 10:12*, m. themselves by themselves.

*2 Cor. 10:13*, not boast of things without our m.

*Gal. 1:13*, beyond m. I persecuted.

*Eph. 4:7*, the m. of the gift of Christ.

*Eph. 4:13*, to the m. of the stature.

*Rev. 6:6*, a m. of wheat for a penny.

*Rev. 11:1*, rise, and m. the temple of God.

*Rev. 21:15*, a golden reed to m. the city.

*Rev. 21:17*, according to the m. of a man.

2044. MEASURE OF CAPACITY. Assuming an ephah to contain 8 gallons, we obtain the following fairly accurate measures:

1 Log =  $\frac{3}{4}$  pint (*Lev. 14:10 f., 21*).

1 Cab = 4 Logs =  $3\frac{3}{4}$  pints (*2 Kin. 6:25*).

1 Hin = 3 Cabs =  $1\frac{1}{4}$  gallons (*Ex. 29:40*).

1 Omer = 14  $\frac{1}{2}$  Cabs = 6 pints (*Ex. 16:36; Lev. 5:11; 14:20*).

1 Seah =  $3\frac{1}{2}$  Omers = 2 Hins =  $2\frac{3}{4}$  gallons.

1 Ephah or Bath = 3 Seahs = 8 gallons (*Is. 5:10; Ezek. 45:11*).

1 Lethec = 5 Ephahs = 40 gallons.

1 Homer = 10 Ephahs = 80 gallons (*Is. 5:10; Ezek. 45:14*).

2045. MEASURE OF LENGTH. The Royal System measures  $14\frac{1}{25}$  for every 1 unit in the Common System. We give approximate measures of the Common System.

1 Digit or fingerbreadth =  $\frac{3}{4}$  inch.

1 Palm = 4 Digits = 3 inches (*Ex. 25:25; Ps. 39:5*).

1 Span = 3 Palms = 9 inches (*Ex. 28:16; 1 Sam. 17:4*).

1 Cubit = 2 Spans =  $1\frac{1}{2}$  feet (*Gen. 6:15 f.; Deut. 3:11*).

1 Reed = 6 Cubits = 9 feet.

The following were the measures prevalent in the Greek and Roman periods:

1 Roman Foot = 11.65 inches.

1 Roman passus = 4 feet  $10\frac{1}{4}$  inches.

1 Roman Mile = 0.92 English mile (i.e., 1616 yards).

1 Greek Foot = 12.135 inches.

1 Greek Fathom = 6 feet 1 inch (*Acts 27:28*).

1 Greek Furlong = 202 yards (*Luke 24:13; John 11:18*).

1 Persian Parasang =  $3\frac{1}{2}$  miles (nearly).

2046. MEASURE OF HOLY CITY and new Jerusalem, *Ezek. 40; Zech. 2:1; Rev. 11:1; 21:15.*

2047. MEASURING LINE. See No. 2376F3.

2048. MEETING, LODGE. See No. 958.

2049. MÊ-GID'DON. See No. 533.

2050. MELCHI. See No. 130.

2051. MELCHIOR. See No. 1969C, D.

2052. MÊL-CHIZ'E-DEK. See No. 2225M.

A. MELCHIZEDEK, KING OF SALEM, is a leading character in the Masonic Order of High Priesthood. He is a very mysterious character in the Bible, but the little we are told about him indicates he had a very high place in God's plan for the redemption of mankind.

*Gen. 14:18.* "Melchizedek King of Salem (probably Jerusalem) brought forth bread and wine; and he was the priest of the most high God."

B. FIRST RECORD. An important feature symbolically is the fact that this is the first recorded instance of the offering of bread and wine (See *Elements of Consecration, No. 1173*) instead of animals as a sacrifice.

According to St. Jerome, Melchizedek abandoned the sacrifice of animals and "offered bread and wine as a type of Christ."

*Ps. 110:4.* "The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchizedek."

*Heb. 5:6.* "Thou (Christ) art a priest forever after the order of Melchizedek."

*Heb. 6:20.* "Jesus, made an high priest forever after the order of Melchizedek."

(See also *Heb. 5:10; 6:20; 7:1-17, 21.*)

C. THE POINT is that Melchizedek was not in the priestly line of Levi, and that we know neither his ancestry nor his posterity.

*Heb. 7:3.* "Without father, without mother, without descent, having neither beginning of days, nor end of life: but made like unto the Son of God: abiding a priest continually."

2053. MÊ'LECH. A son of Micah, grandson of Jonathan, son of King Saul, *1 Chr. 8:35; 9:41.*

2054. MÊL'I-TÀ, now called Malta. Paul shipwrecked near, *Acts 28:1.*

Shakes off the viper at, *Acts 28:5.*

A. IT WAS OCCUPIED from 1730 to 1798 by the Knights Hospitalers, or Knights of Malta as they were then called.

B. THE MASONIC ST. JOHN'S LODGE "Secrecy and Harmony," chartered by the Grand Lodge of England has been meeting on Malta since June 30, 1788.

2055. MEMORIALS. See No. 2354V.

Ordained, *Ex. 17:14; 28:12; 30:16; Num. 16:40.*

Offerings of, *Lev. 2:2; Num. 5:15.*

2056. MEMORIALS, STONES. See No. 2918B.

2057. MÊM'PHIS [Heb. "Moph"]. The Egyptian name is variously explained; most probably "place of worshipping Ptah." (*Hos. 9:6.*)

The royal city of Egypt where the priests and schools of wisdom flourished. The place, therefore, has a great attraction for the founders of Masonic degrees. The name means "place of worship."

2058. MENATZCHIM [overseer]. Menatzchim is the Hebrew word for "Expert Master Mason." Translated "overseer" in the Bible. (See *2 Chr. 2:18.*)

2059. MENTAL RESERVATION.

A. THERE ARE MANY INSTANCES in the Bible of deceit through mental reservation. It is a kind of dishonesty and is condemned.

B. ABRAHAM deceived Abimelech by saying his wife Sarah was his sister (*Gen. 20:2*) with a

mental reservation. He did not say, "She is my wife."

*Gen. 20:12.* "She is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

C. THE CLASSICAL EXAMPLE of a liar is one who told the truth (a half truth) with a mental reservation (*Acts 6:1-11*).

Ananias and his wife Sapphira sold some property and gave part of the proceeds to the Church, implying that the part given was the price received by them for the property. They did receive that much, but they also received more, a fact they withheld (a mental reservation).

They were punished for the deception, not for keeping some of the money received (*Acts 5:4*).

2060. MERAB. See No. 164.

2061. MERARITE. See No. 637T.

2062. MERCY. See No. 832.

2063. MERCY SEAT. See *Tabernacle, No. 3000.*

A. DESCRIPTION OF, *Ex. 25:17-22.* Pure gold (v. 17); cherubim on ends (v. 18).

B. PLACED on the ark of the testimony, *Ex. 26:34; 30:6; 31:7; 40:20; Heb. 9:5.*

C. MATERIALS of to be a freewill offering, *Ex. 35:4-12.*

D. MADE by Bezaleel, *Ex. 37:1, 6-9.*

E. SPRINKLED WITH BLOOD on the Day of Atonement, *Lev. 16:14, 15.*

F. THE SHEKINAH upon, *Ex. 25:22; 30:6, 36; Lev. 16:2; Num. 7:89; 17:4; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kin. 19:15; 1 Chr. 13:6; Ps. 30:1; 99:1; Is. 37:16; Heb. 4:16.*

G. IN THE TEMPLE, *1 Chr. 28:11.*

2064. MERCY UNRESTRAINED.

A. THE POINT OF A KNIGHT'S SWORD is so described. In the days of chivalry mercy to a conquered foe was required of every knight.

B. IT IS ALSO REQUIRED in the Bible. (See *Ps. 55:10; Prov. 3:3; 11:17; 21:21; Mic. 6:8; Luke 6:36; James 2:13.*)

2065. MERIBAH. See No. 1L.

2066. MERIDIAN SUN.

A. THE SUN in his strength at meridian is represented by the Junior Warden in the South. The sun in the South at this time is called "the glory and beauty of the day."

B. IN THE BIBLE the "Son of Man" is likened to the meridian sun. (See *Rev. 1:16; 10:1; Acts 26:13.*)

2067. MERIT. The Old Charges say, "All preferment among Masons is grounded upon real worth and personal merit only." (See *Rom. 12:10.*)

2068. MÊ'SHÀ, KING OF MOAB. See No. 2096A.

2069. MÊS-O-PÔ-TA'MI-À [between the rivers]. Greek name of the country between the Euphrates and Tigris (cf. *Gen. 24:10*).

King of, slain by Othniel, *Judg. 3:8.*

(See *Acts 2:9; 7:2.*)

2070. MESSENGERS, GOD'S. See No. 403A.

2071. MÊS-S'AH [anointed]. Name applied by Daniel to the Redeemer who was to come (*Dan. 9:25, 26*). It is also used literally in the O. T. for one who has been anointed (*1 Sam. 24:6; Ps. 105:15*).

2072. MÊS-S'AS [anointed; Greek *χριστός*, cf. Christ], better known to us as Messiah. The term was first used of any who were anointed with holy oil. The kings of Israel were consecrated by anointing (*1 Sam. 2:10, 35; 12:3, 5*). Then it was extended to the Anointed One, par excellence, whose coming to rescue and redeem Israel was foretold by the prophets.

Jesus was conscious that He was the Messiah, though He enlarged the idea and made it more universal. For the idea in Jesus' mind cf. *Matt.* 3:13-17; 4:1-11; 11:1-6; 16:13-20; 17:1-9; 21:1-11; 26:57-68.

The name occurs in *John* 1:41; 4:25.

2073. METALS.

A. **DIVESTED OF ALL**, *Ex.* 20:25. See No. 1002.

B. **USE OF**. See No. 3095C.

2073.5. METAPHORS OF BUILDING. See No. 511A3.

2074. METE, *Ex.* 16:18; *Ps.* 60:6; *Matt.* 7:2.

2075. METEYARD [ar.], yardstick, *Lev.* 19:35.

2076. METHOD OF SWEARING. See No. 2225E.

2077. MEZUZAH [sign on the door-post]. A slotted tube containing a scroll of Scripture, fastened to the door-posts of a dwelling house. The Scripture written on the scroll was *Ex.* 13:1-6; *Deut.* 6:4-9; 11:13-21. The scroll was so inserted in the tube that the word "Shaddai" written on the outside could be seen through the slot.

2078. MI'CAH, shortened form of Micaiah [who is like Jah?]. Makes and worships idols, *Judg.* 17:18.

Prophet, prophecies against Jerusalem, *Jer.* 26:18.

Denounces Israel's sin, *Mic.* 1-3; 6; 7.

Predicts Messiah's coming, *Mic.* 4; 5; 7.

2079. MICAH, BOOK OF.

A. **SUMMARY**. Ch. 1:1-2:11, Jahweh marches in judgment against Israel and Judah for their sins. 3, Officials, priests, and prophets, and their sins. 4:1-5, The Messianic age. 4:6-8, The exiles to be gathered together 4:9 f., Jerusalem besieged and exiled. 4:11-13, Jerusalem again; enemy destroyed. 5:1, Further Siege; Israel's sufferings. 5:2-4, Promised king to be victorious. 5:5-9, Victory of Judah over Assyria, etc. 5:10-15, Instruments of war and idolatry to be removed; vengeance on the enemy. 6:1-7:6, Encouragements to repentance and threats of punishment. 7:7-20, Jahweh can forgive and restore.

B. **AUTHORSHIP AND DATE**. With regard to *Mic.* 1-3, reference to *Jer.* 26:17 ff. shows that Micah prophesied during the reign of Hezekiah. 4:6 can be dated either before or after the fall of Samaria (721 B.C.), so that we cannot be certain that he also prophesied under Jotham and Ahaz (1:1). We can say, however, that his message was addressed to Judah. Now in 701 B.C. the expected attack by Sennacherib was removed from the region of possibility (3:12). Hence *Mic.* 1-3 must be dated before 701 B.C.

C. **REGARDING** *Mic.* 4-5, the Summary shows how disjointed the chapters are. They can be regarded as a selection of prophecies purposely introduced to stress the certainty of salvation. They are supplementary to 1-3, which are Micah's own, and are a later effort to soften the severity of his message (cf. 3:12 and note *Jer.* 26:17 ff.).

D. **CHAPTERS** 6:1-7:6 are best regarded as belonging to the reign of Manasseh (cf. 6:16 and 2 *Kin.* 21:3). While this does not necessarily mean that Micah is not the author, it is best to consider that they are due to someone who, imbued with Micah's spirit, wrote words not inappropriately appended to the prophet's (cf. 6:6-8).

E. **APPENDED** as a foil to 6:1-7:6 is the section 7:7-20, which is post-exilic. The punishment (i.e., exile) has come, but the Dispersion is already world-wide (7:12), though the walls are not yet rebuilt (7:11). A rough date would be shortly before 500 B.C.

F. **THE PROPHECIES** are valuable in that they are from a contemporary of Isaiah's and can be contrasted with his. There is a Messianic prophecy in 5:2 f.

2080. MI'CHAËL. See No. 403E, F.  
A. **ONE OF THE TWO ANGELS** named in the Bible (Gabriel is the other). The name means "Who is like unto God."

B. **HE IS THE CHIEF** of the seven archangels, and the leader of the celestial host, as Satan is of the fallen angels.

C. **HE IS A LEADING CHARACTER** in one of the Masonic degrees.

D. **HIS MESSAGE** to Daniel, *Dan.* 10:13, 21; 12:1.

E. **HIS FIGHT** with the devil, *Jude* 9 (this refers to a statement in a lost book called "The Assumption of Moses").

F. **HIS FIGHT** with the dragon, *Rev.* 12:7.

2081. MICHAM. See No. 2131F.

2082. MIDDAY, 1 *Kin.* 18:29; *Neh.* 8:3; *Acts* 26:13.

2083. MIDDLE, *Josh.* 12:2; *Judg.* 7:19; *Ezek.* 1:16; *Eph.* 2:14.

2084. MIDDLE CHAMBER. See Nos. 875, 1173J.

2085. MIDIAN. See No. 32.

2086. MIDIAN, PRIEST OF. See No. 1723.

2087. MIRACLES OF THE BIBLE.

A. **THE QUESTION** as to the historicity of the miracles recorded in the Bible in many cases does not affect their spiritual value. We cannot, however, separate the miracles from the life of our Lord. If objection be raised that these seem to work against "the laws of Nature," we must remember that those "laws" are not fixed, legal codes, but merely the observation after careful examination of innumerable data, that "similar causes produce similar effects." Personality has never been fully calculated, and when you get the Personality of Jesus, the Personality we call God, how shall we not say that unknown causes are set at work which produce their own natural effects? These effects whose causes we cannot as yet tabulate are the "miracles" or "wonders."

B. **OLD TESTAMENT**.

Destruction of Sodom and Gomorrah, *Gen.* 19:24.

Lot's wife turned to a pillar of salt, *Gen.* 19:26.

Birth of Isaac, *Gen.* 21:1-3.

The burning bush not consumed, *Ex.* 3:2.

Aaron's rod changed into a serpent, *Ex.* 7:10-12.

The plagues of Egypt: (1) The waters made blood, *Ex.* 7:20-25; (2) The frogs, *Ex.* 8:5-14; (3) The lice, *Ex.* 8:16-18; (4) The flies, *Ex.* 8:20-24; (5) The murrain, *Ex.* 9:3-6; (6) The boils, *Ex.* 9:8-11; (7) The thunder, hail, etc., *Ex.* 9:22-26; (8) The locusts, *Ex.* 10:12-19; (9) The darkness, *Ex.* 10:21-23; (10) The death of the firstborn, *Ex.* 12:29, 30.

The Red Sea divided by the East wind; Israel passes through, *Ex.* 14:21-31.

The waters of Marah sweetened, *Ex.* 15:23-25.

The manna sent daily—Sabbath excepted, 16:14-35.

The water from the smitten rock at Rephidim, *Ex.* 17:5-7.

Nahab and Abihu consumed for offering "strange fire," *Lev.* 10:1, 2.

Part of Israel burned for ungrateful and faithless discontent, *Num.* 11:1-3.

The earth swallows Korah, etc., fire and plague follow, *Num.* 16:32 ff.

Aaron's rod budding, *Num.* 17:1 ff.

Water from the rock smitten twice at Meribah, *Num.* 20:7-11.

The brazen serpent, *Num.* 21:8, 9.

Balaam's ass speaking, *Num. 22:21-30*.  
 The river Jordan stopped; Israel crosses dry-shod, *Josh. 3:14-17*.  
 The walls of Jericho fall down, *Josh. 6:6-20*.  
 Sun and moon stayed (?); hail-storm in aid of Israel, *Josh. 10:11-14*.  
 Strength of Samson, *Judg. 14-16*.  
 The water flows from the hollow place "in Lehi" (Heb.), *Judg. 15:19*.  
 Dagon falls twice before the ark; emerods on Philistines, *1 Sam. 5:1-12*.  
 The men of Beth-shemesh smitten for looking into the ark, *1 Sam. 6:19*.  
 A thunderstorm causes a panic in the Philistines' army, *1 Sam. 7:10-12*.  
 The thunder and rain in harvest, *1 Sam. 12:17, 18*.  
 The sound in the mulberry trees, i.e., God goeth before, *2 Sam. 5:23-25*.  
 Uzzah struck dead for touching the ark, *2 Sam. 6:7*.  
 Jeroboam's hand withered and his new altar destroyed, *1 Kin. 13:1-6*.  
 The widow of Zarephath's meal and oil increased by Elijah, *1 Kin. 17:14-16*.  
 The widow's son raised from death, *1 Kin. 17:17-24*.  
 Drought, fire from heaven, and rain at the prayer of Elijah; Elijah wondrously fed, *1 Kin. 17-9*.  
 Wall of Aphek falls upon thousands of Syrians, *1 Kin. 20:30*.  
 Ahaziah's captains and men consumed by fire, *2 Kin. 1:10-12*.  
 The river Jordan divided by Elijah and Elisha successively, *2 Kin. 2:7, 8, 14*.  
 Elijah translated to heaven, *2 Kin. 2:11*.  
 The waters of Jericho healed with salt, *2 Kin. 2:21, 22*.  
 Bears destroy forty-two mocking "young men" (Heb.), *2 Kin. 2:24*.  
 Water for Jehoshaphat and the allied army, *2 Kin. 3:16-20*.  
 The widow's oil multiplied, *2 Kin. 4:2-7*.  
 The gift of a son to the Shunammite, and the raising afterwards of that son from the dead, *2 Kin. 4:14-37*.  
 The deadly pottage cured with meal, *2 Kin. 4:38-41*.  
 The hundred men fed with twenty loaves, *2 Kin. 4:42-44*.  
 Naaman cured of leprosy, and the disease transferred to Gehazi, *2 Kin. 5:10-27*.  
 The iron axe head made to swim, *2 Kin. 6:5-7*.  
 The Syrian army smitten with blindness, and cured, *2 Kin. 6:18-20*.  
 Elisha's bones revive the dead, *2 Kin. 13:21*.  
 Sennacherib's army destroyed by a blast, *2 Kin. 19:35*.  
 The shadow of the sun goes back ten degrees on the sundial of Ahaz, *2 Kin. 20:9-11*.  
 Uzziah struck with leprosy, *2 Chr. 26:16-21*.  
 Shadrach, Meshach, and Abednego delivered from the furnace, *Dan. 3:19-27*.  
 Daniel saved in the den of lions, *Dan. 6:16-23*.  
 Deliverance of Jonah, *Jonah 2:1-10*.  
*Ex. 7:9*, saying, Shew a m.  
*Deut. 29:3*, thine eyes have seen m.  
*Judg. 6:13*, where be all his m.?  
**C. MIRACLES OF OUR LORD.**  
 1. Peculiar to St. Matthew.  
 Two blind men cured, *Matt. 9:27-31*.  
 Dumb spirit cast out, *Matt. 9:32, 33*.  
 Tribute money provided, *Matt. 17:24-27*.  
 2. Peculiar to St. Mark.  
 Deaf and dumb man cured, *Mark 7:31-37*.  
 Blind man cured, *Mark 8:22-26*.  
 3. Peculiar to St. Luke.

Jesus passes through crowd at Nazareth, *Luke 4:28-30*.  
 Draught of fishes, *Luke 5:1-11*.  
 Widow's son raised to life at Nain, *Luke 7:11-17*.  
 Woman's infirmity cured, *Luke 13:11-17*.  
 Dropsy cured, *Luke 14:1-6*.  
 Ten lepers cleansed, *Luke 17:11-19*.  
 The ear of Malchus healed, *Luke 22:50, 51*.  
 4. Peculiar to St. John.  
 Water made wine at Cana, *John 2:1-11*.  
 Nobleman's son cured of fever, *John 4:46-54*.  
 Impotent man cured at Jerusalem, *John 5:1-9*.  
 Jesus passes through crowd in the temple, *John 8:59*.  
 Man born blind cured at Jerusalem, *John 9:1-7*.  
 Lazarus raised from the dead at Bethany, *John 11:38-44*.  
 Falling backwards of the soldiers, *John 18:5, 6*.  
 Draught of 153 fishes, *John 21:1-14*.  
 5. Common to Matthew and Mark.  
 Syrophenician's daughter cured, *Matt. 15:28; Mark 7:24*.  
 The four thousand fed, *Matt. 15:32; Mark 8:1*.  
 The fig-tree blasted, *Matt. 21:19; Mark 11:13*.  
 6. Common to Matthew and Luke.  
 Centurion's palsied servant cured, *Matt. 8:5; Luke 7:1*.  
 Blind and dumb demoniac cured, *Matt. 12:22; Luke 11:14*.  
 7. Common to Mark and Luke.  
 Demoniac in synagogue cured, *Mark 1:23; Luke 4:33*.  
 8. Common to Matthew, Mark, and Luke.  
 Peter's mother-in-law cured, *Matt. 8:14; Mark 1:30; Luke 4:38*.  
 The tempest stilled, *Matt. 8:23; Mark 4:37; Luke 8:22*.  
 The demoniacs cured, *Matt. 8:28; Mark 5:1; Luke 8:26*.  
 The leper cured, *Matt. 8:2; Mark 1:40; Luke 5:12*.  
 The daughter of Jairus raised to life, *Matt. 9:23; Mark 5:23; Luke 8:41*.  
 Woman's issue of blood cured, *Matt. 9:20; Mark 5:25; Luke 8:43*.  
 A paralytic cured, *Matt. 9:2; Mark 2:3; Luke 5:18*.  
 Man's withered hand cured, *Matt. 12:10; Mark 3:1; Luke 6:5*.  
 Devil cast out of boy, *Matt. 17:14; Mark 9:14; Luke 9:37*.  
 Blind men cured, *Matt. 20:30; Mark 10:46; Luke 18:35*.  
 9. Common to Matthew, Mark, and John.  
 Christ walks on the sea, *Matt. 14:25; Mark 6:48; John 6:19*.  
 10. Common to all the Evangelists.  
 The five thousand fed, *Matt. 14:15; Mark 6:30; Luke 9:10; John 6:1-14*.  
**D. MIRACLES RECORDED IN THE ACTS OF THE APOSTLES.**  
 The outpouring of the Holy Spirit, with the accompanying signs, *Acts 2*.  
 The gift of tongues, *Acts 2:4-11; 10:44-46*.  
 Lame man at Beautiful Gate of the Temple, *Acts 3*.  
 Death of Ananias and Sapphira, *Acts 5*.  
 Healing of sick in streets by Peter, etc., *Acts 5:15, 16*.  
 Prison opened for apostles by angels, *Acts 5:19; 12:7-11*.  
 Stephen's dying vision of Christ, *Acts 7:55, 56*.  
 Unclean spirits cast out by Philip, *Acts 8:6, 7*.  
 Christ's appearance to Saul on his way to Damascus, *Acts 9:3 ff.; 22:6 ff.; 26:13-19*.

Saul's recovery of his sight, *Acts* 9:17, 18; 22:12, 13.  
 Eneas healed of palsy by Peter, *Acts* 9:33, 34.  
 Raising of Dorcas to life by Peter, *Acts* 9:40.  
 Vision of Cornelius, *Acts* 10:3, 4, 30-32.  
 Vision of Peter, *Acts* 10 and 11.  
 Peter miraculously released from prison, *Acts* 12:7-11.  
 Elymas stricken with blindness by Paul, *Acts* 13:11.  
 Healing of cripple at Lystra, *Acts* 14:8-18.  
 Vision of "man of Macedonia" seen by Paul, *Acts* 16:9.  
 Spirit of divination cast out of a damsel by Paul, *Acts* 16:16-18.  
 Earthquake at Philippi, *Acts* 16:25, 26.  
 Special miracles wrought by Paul at Ephesus, *Acts* 19:11, 12.  
 Evil spirit puts to flight Sceva's sons, *Acts* 19:13-16.  
 Raising of Eutychus to life by Paul, *Acts* 20:9-12.  
 Prophecies of Agabus, *Acts* 11:28; 21:11.  
 Appearance of Christ to Paul, *Acts* 9:3 ff.; 22:17-21; 23:11; 27:23, 24.  
 Paul unharmed by bite of viper, *Acts* 28:3-5.  
 Paul heals Publius' father and other sick at Melita, *Acts* 28:8, 9.

**E. MIRACLES REFERRED TO IN THE EPISTLES AND REVELATION.**  
 Miracles wrought by Paul and others, *Rom.* 15:18, 19; *1 Cor.* 12:9, 10, 28-31; 14:18; *Gal.* 3:5; *1 Tim.* 1:20.  
 Miracle of tongues, *1 Cor.* 14:27-33.  
 Appearance of Christ after his resurrection, *1 Cor.* 15:4-8.  
 Visions and revelations of Paul, *2 Cor.* 12:1-5, with 12.  
 "Powers of the world to come" (i.e., of gospel times), *Heb.* 2:4; 6:5.  
 The visions of John in Patmos, *Rev.* 1:10; 4 to end of book.  
*Mark* 9:39, no man which shall do a m. in my name.  
*Luke* 23:8, hoped to have seen some m.  
*John* 2:11, this beginning of m.  
*John* 4:54, this is the second m.  
*John* 10:41, said, John did no m.  
*John* 11:47, this man doeth many m.  
*Acts* 2:22, approved of God by m. and signs.  
*Acts* 4:16, a notable m. has been done.  
*1 Cor.* 12:29, are all workers of m.?  
*Heb.* 2:4, God bearing witness with m.

**2088. MIRACLES BY AARON.** See **IJ2**.  
**2089. MĪR'Ī-AM** [bitterness, sorrow] (Greek, "Mariam," "Maria"; English, "Mary") See **Nos.** **1C**, **O6**, **339**, **375**.  
 Sister of Moses and Aaron, *Ex.* 15:20; *Num.* 26:59.  
 Her song, *Ex.* 15:20.  
 Her sedition against Moses, *Num.* 12:1, 2.  
 Is smitten with leprosy, *Num.* 12:10, 15.  
 Her death, *Num.* 20:1.

**2090. MITER.**  
**A. THE HEAD COVERING** of the High Priest was a mitre. It consisted of about eight yards of fine linen folded around the head like a turban. On it were inscribed the words "Holiness to the LORD."  
**B. IT IS WORN** by the High Priest of a Royal Arch Chapter because he represents the Jewish High Priest.  
**C. FOR DESCRIPTION** of it, see *Ex.* 28:4, 37, 39; 29:6; 39:28, 31.  
 (See also *Lev.* 8:9; 16:4; *Zech.* 3:5.)

**2091. MIZ'PAH** [watch-tower].  
**A. A PLACE** in Gilead, also called "Galeed" and "Jegarsahadutha." Jacob here made a covenant with Laban and erected a pile of stones

as a witness (*Gen.* 31:43-49). Here Jephthah met his daughter (*Judg.* 11:11-34).  
 See **No.** **1147**.  
**B. A VALLEY** in Manasseh at Mt. Hermon, *Josh.* 11:3, 8.  
**C. A CITY** in the plain of Judah, near Dileam and Gilgal. Here Samuel judged the people, *1 Sam.* 7:5-16.  
**D. A CITY** in Benjamin, near Chaphirah, *Josh.* 18:26; *1 Kin.* 15:22; *Neh.* 3:7.  
**E. A CITY** in Moab, *1 Sam.* 22:3.  
**F. A PLACE**, part of which Shallun ruled, *Neh.* 3:15.  
**G. A PLACE** ruled by Ezer, son of Jeshua, *Neh.* 3:19.

**2092. MIZ'RA-IM.** The second son of Ham and father of Ludim. His descendants settled in Egypt, *Gen.* 10:6, 13; *1 Chr.* 1:8, 11.

**2093. MO'AB** [progeny of a father].  
**A. SON OF LOT.** *Gen.* 19:37.  
 An ancient kingdom east of the Dead Sea, *Gen.* 19:37; *Num.* 21:13, 15; 34:5.  
**B. RECORD OF KING OF.** See **No.** **2096A**.

**2094. MO'AB-ITES.** Excluded from congregation, *Deut.* 23:3.  
 Subdued by Ehud, *Judg.* 3:15-30; by David, *2 Sam.* 8:2; by Jehoshaphat and Jehoram, *2 Kin.* 3.  
 Their destruction, *2 Chr.* 20:23.  
 Prophecies concerning, *Ez.* 15:15; *Num.* 21:29; 21:17; *Ps.* 60:8; 83:6; *Is.* 11:14; 15:16; 25:10; *Jer.* 9:26; 25:21; 48; *Ezek.* 25:8; *Amos* 2:1; *Zeph.* 2:8.

**2095. MO'AB-IT-ESS.** *Ruth* 1:22; *2 Chr.* 24:26.

**2096. MOABITE STONE.**  
**A. THE MOABITE STONE** is one of black basalt, discovered in 1869. On it is inscribed a record of Mesha, King of Moab, who (2 *Kin.* 5:4, 5) rebelled against the King of Israel. The date of the inscription is about 900 B.C.  
**B. IT IS OF INTEREST** to Masons because it contains the "Name" of the God of Israel as known to the surrounding nations. This part of the stone, as translated by Dr. Driver, reads:  
 "And I took thence the vessels of Yahwe, and I dragged them before Chemosh." (Chemosh was the god of the Moabites.)  
**C. HOWEVER,** we have no assurance that the vowels applied to J.I.V.H. by the Moabites are those used by God when He revealed the Name to Moses.

**2097. MODES OF RECOGNITION.** See **Nos.** **2508A**, **2678L**.

**2098. MOLDING.** See **No.** **5530**.

**2099. MO'LŌCH** [king]. The god of the Phoenicians and Ammonites, *Lev.* 18:21; 20:2. Solomon, in his later apostasy, built a temple to Moloch on the Mount of Olives. In this Solomon followed the Israelites instead of leading them in the right way. See **No.** **161A**.  
 Worship of, *1 Kin.* 11:7; *2 Kin.* 23:10; *Jer.* 32:35; *Amos* 5:26; *Acts* 7:43.

**2100. MOLTEN.** *Ex.* 32:4; *Deut.* 27:15; *Msc.* 1:4; *Hab.* 2:18.

**2101. MONTHS OF THE JEWISH YEAR.** See **No.** **831**. The Jews reckoned the "civil" day from sunset to sunset (cf. *Lev.* 23:32; *Gen.* 1:5 is not clear, and cannot be quoted here). The lunar month contained from twenty-nine to thirty days and, like the Babylonian, began with the evening of the first observation of the new moon. The year, consisting of twelve lunar months, was three hundred and fifty-four days in duration, but, as in the Babylonian system, an intercalary month or second Adar ("Vedar") was added to balance the lunar with the solar year.

Sacred Year	Civil Year	Jewish Calendar, with Lists of Fasts and Festivals	Agricultural Seasons
1	7	Abib or Nisan (March-April) 1st—New Moon. Beginning of the SACRED YEAR. 14th—Preparation for <i>Passover</i> —paschal lamb eaten in the evening. 15th—Sabbath and Holy Convocation. Week of unleavened bread begins. 16th—The offering of <i>Omer</i> or <i>First Sheaf</i> ( <i>Lev. 23:10-12</i> ). 21st—Holy Convocation.	Latter or spring rains ( <i>Deut. 11:14</i> ). Barley harvest begins.
2	8	Iyyar or Zif (April-May) 1st—New Moon. 10th— <i>Fast</i> to commemorate the death of Elijah. 14th— <i>Second</i> or <i>Little Passover</i> . 28th— <i>Fast</i> for the death of Samuel.	Barley harvest ( <i>Ruth 1:22</i> ).
3	9	Sivan (May-June) 1st—New Moon. 6th and 7th— <i>Pentecost</i> or <i>Feast of Weeks</i> , marking the close of harvest.	Wheat harvest.
4	10	Tammuz (June-July) 1st—New Moon. 17th— <i>Fast</i> to commemorate the breach in the wall of Jerusalem ( <i>Jer. 52:5-7</i> ).	
5	11	Ab (July-August) 1st—New Moon. 9th— <i>Fast</i> for the destruction of the temple by Nebuzaradan.	Grapes, figs, and olives begin to ripen as the month progresses.
6	12	Elul (August-September) 1st—New Moon. 7th— <i>Feast</i> for the dedication of the walls by Nehemiah.	Vintage begins, also harvest of maize. Pomegranates ripen.
7	1	Tishri or Ethanim (September-October) 1st—New Moon. <i>New Year's Day</i> . Beginning of the CIVIL YEAR. <i>Feast of Trumpets</i> . 3rd— <i>Fast</i> for Gedaliah's assassination ( <i>Jer. 41:2-6</i> ; <i>2 Kin. 25:25</i> ). 10th— <i>Kippurim</i> or <i>Day of Atonement</i> . 15th—22nd— <i>Feast of Tabernacles</i> or <i>Booths</i> . 21st— <i>Feast of Branches</i> or <i>Palms</i> .	Former or early rains ( <i>Joel 2:23</i> ). Plowing and sowing begin.
8	2	Marchesvan or Bul (October-November) 1st—New Moon.	Wheat and barley sown.
9	3	Kislev (November-December) 1st—New Moon. 25th— <i>Chanuceah</i> - <i>Feast of Dedication</i> .	
10	4	Tebet (December-January) 1st—New Moon. 10th— <i>Fast</i> commemorating the beginning of Nebuchadnezzar's siege of Jerusalem ( <i>2 Kin. 25:1</i> ).	
11	5	Shebat (January-February) 1st—New Moon.	
12	6	Adar (February-March) 1st—New Moon. 13th— <i>Fast of Esther</i> . 14th and 15th— <i>Feast of Purim</i> .	Almond tree blossoms.
13		Veadar (intercalary month).	

**A. THE LENGTH OF THE HEBREW MONTH** was regulated by the changes of the moon, being the time from one new moon to the next. A thirteenth month called *Ve-adar* [the second *Adar*] was inserted seven times in nineteen years to reconcile the difference between the Jewish and solar year. In the Bible the months are usually designated by number instead of name. The first record of the use of the word "month" is in *Gen. 7:11*; *8:4*; and in *1 Chr. 27:1-15* twelve months of the year are numbered.

**B. ABIB** [sprouting, budding, hence fresh ears of corn or fresh fruits].  
1. The first month of the sacred, seventh of the civil year.  
2. After the Babylonian Captivity the name was changed to Nisan [flower month] (*Neh. 2:1*; *Est. 3:7*), which is the name of the Babylonian god of "spring."  
3. The first month of the year, *Ex. 12:2*.  
4. Month of the Passover, *Ex. 12:1-28*; *23:15*. The feast of unleavened bread, *Ex. 13:4*.  
5. Israelites left Egypt in, *Ex. 13:4*.  
6. Tabernacle set up in, *Ex. 40:2*, *17*.  
7. Israelites reach Zin in, *Num. 20:1*.  
8. Cross Jordan in, *Josh. 4:19*.  
9. Jordan overflows in, *1 Chr. 12:15*.  
10. Decree against Jews in, *Est. 3:12*.  
11. Jesus dies in, *Matt. 26:27*.  
12. It cor-

responds to March-April, the earing month. 13. Masonically it is a symbol of plenty.

**C. ZIF or ZIV** [splendor]. 1. Second month of the sacred, eighth of the civil year, corresponding to April-May, *1 Kin. 6:1*, *37*.  
2. The barley harvest began in Zif, *Ruth. 1:22*.  
3. The month is named only once in the Bible, *1 Kin. 6:1*.  
4. Solomon began to build the Temple in, *1 Kin. 6:1*; *2 Chr. 3:2*.  
5. Rebuilding the Temple begun in, *Ezra 3:8*.  
6. Israel numbered in, *Num. 1:1*, *18*.  
7. Leaves wilderness of Zin in, *Num. 10:11*.  
8. Irregular passover observed in, *Num. 9:10*, *11*; *2 Chr. 30:1-27*.

**D. SIVAN** [bright]. 1. Third month of the sacred, ninth of the civil year, corresponding to May-June, *Est. 3:9*.  
2. Asa renews covenant in, *2 Chr. 15:10*.

**E. TAMMUZ** [son of life]. 1. Fourth month of the sacred, tenth of the civil year, corresponding to June-July.  
2. Not mentioned by name in the Bible. Tammuz (Greek Adonis) was a mythical youth who was killed by a boar, symbolizing the death of vegetation in the winter. His name was given to the fourth month, in which his resurrection was celebrated. This celebration began in mourning, "the women weeping for Tammuz" (*Ezek. 8:14*), but it was soon fol-

lowed by rejoicing at his resurrection in the revival of vegetation. 3. The Bible always refers to it as the "fourth month." 4. Jerusalem was taken by Nebuchadnezzar in the fourth month.

**F. AB** [father]. 1. Fifth month of the sacred, eleventh of the civil year, corresponding to July-August. 2. The name of this month is given by Josephus (Ant. IV, 4:7) but not in the Bible. 3. Aaron died in, *Num.* 33:38. 4. The Temple was destroyed in, *2 Kin.* 25:8-10; *Jer.* 1:3; *52:12-30*. 5. Ezra reached Jerusalem in, *Ezra* 7:8, 9. See No. 3.

**G. ELUL** [the gleaning month]. 1. The sixth month of the sacred and twelfth of the civil year, corresponding to August-September. 2. Wall of Jerusalem finished in, *Neh.* 6:15. 3. Temple built in, *Hag.* 1:14, 15.

**H. ETHANIM** [the perennial] or **TISHRI**. 1. The seventh month of the sacred and first of the civil year, corresponding to September-October. 1. *Kin.* 8:2. 2. Feasts held in, *Lev.* 23:24, 27; *Neh.* 8:13-15. 3. Jubilee proclaimed in, *Lev.* 25:9. 4. Temple dedicated in, *1 Kin.* 8:2. 5. Altar rebuilt and offerings renewed in, *Ezra* 3:1, 6.

**I. BUL** [rain-god] or **MARCHESVAN**. 1. The eighth month of the sacred and second of the civil year, corresponding to October-November. 2. Temple finished in, *1 Kin.* 6:38. 3. Jeroboam's idolatrous feast in, *1 Kin.* 12:32, 33; *1 Chr.* 27:11. See No. 812.

**J. CHISLEV**. 1. The ninth sacred and third civil month, corresponding to November-December. 2. The name was adopted for this month from the Babylonians after the Captivity, *Zech.* 7:1; *Neh.* 1:1; *Ezra* 10:9. 3. The feast of dedication, referred to in *John* 10:22, is not mentioned in the O. T. For its origin we must turn to the Apocrypha. (See *Feast, No. 1291*.) This feast was established by Judas Maccabaeus on the 25th day of Chislew, 165 B.C., to commemorate the reconsecration of the Temple, after its desecration three years before by pagan rites (*1 Mac.* 1:41, 64; *2 Mac.* 6:10, 11). The feast was celebrated eight days. *Ps.* 30 was read as part of the ceremony.

**K. TEBETH** [winter]. 1. The tenth month of the sacred, fourth of the civil year, corresponding to December-January, *Est.* 2:16. 2. Nebuchadnezzar besieged Jerusalem in, *2 Kin.* 25:1; *Jer.* 52:4.

**L. SEBAT**. 1. The eleventh sacred and the fifth civil month, corresponding to January-February, *Zech.* 1:7. 2. Moses probably died in, *Deut.* 1:3; *34:5*.

**M. ADAR** [fire-god]. 1. So called from the beauty of the flowers. 2. The twelfth sacred and sixth civil month, corresponding to February-March, *Est.* 3:7. 3. Second Temple finished in, *Ezra* 6:15. 4. Feast of Purim in, *Est.* 9:1-26. 5. Some Masons will recognize this as a significant word which means "glory and beauty."

**2102. MOON.**

**A.** *Gen.* 1:16. "And God made two great lights: the greater light to rule the day, and the lesser light to rule the night. (See also *Ps.* 8:3; *136:7-9*.)

**B. ITS LIGHT,** *Job* 31:26; *Eccles.* 12:2; *Song of Sol.* 6:10; *Jer.* 31:35; *1 Cor.* 15:41.

**C. ITS INFLUENCE,** *Deut.* 33:14; *Ps.* 121:6.

**D. SEASONS** (months) of, *Ps.* 104:19.

**E. JOSEPH'S DREAM,** *Gen.* 37:9.

**F. STANDS STILL,** *Josh.* 10:12, 13; *Hab.* 3:11.

**G. WORSHIP OF,** *2 Kin.* 23:5; *Job* 31:26, 27;

*Jer.* 7:18; *8:2*; *44:17-19*, 25.

**H. WORSHIP FORBIDDEN,** *Deut.* 4:19; *17:3*.

**I. NO LIGHT** of in heaven, *Rev.* 21:23.

**J. DARKENED,** *Job* 25:5; *Is.* 13:10; *21:23*; *Ezek.* 32:7; *Joel* 2:10, 31; *3:15*; *Matt.* 21:29; *Mark* 13:24; *Luke* 21:25; *Acts* 2:20; *Rev.* 6:12; *8:12*.

**K. FIGURATIVE,** *Is.* 30:26; *60:19*; *Rev.* 21:23. **L. SYMBOLICAL,** *Rev.* 12:1.

**M. FEAST OF THE NEW MOON,** *Num.* 10:10; *28:11-15*; *1 Chr.* 23:31; *2 Chr.* 31:3; *Ezra* 3:5.

**2103. MOON, SUN, AND STARS.** See No. 2942.

**2104. MORALITY.**

**A. ONE OF THE THREE PRECIOUS JEWELS** of a Master Mason. (See *Job* 29:14; *Ps.* 15:1; *24:3*.)

**B. FREEMASONRY** is defined in the English lectures as "a system of morality, veiled in allegory and illustrated by symbols."

**2105. MORAL LAW.**

**A. THE OLD CHARGES** say "A Mason is obliged by his tenure to obey the moral law."

**B. THIS MORAL LAW** is not simply the ten commandments. It is that and more. It is the law of God in its entirety. (See *Ps.* 19:7; *119:1*; *1 Tim.* 1:5; *James* 1:25.)

**2106. MORALS, CODE OF.** See No. 572F7b.

**2107. MORDECAI CROWNED.** See No. 1025B8.

**2108. MÔ-RI'AH, MOUNT.** See Nos. 646B2, 1321, 3062.

**A. MOUNT MORIAH** was an elevation in the southeastern part of Jerusalem. In the time of David it was called "the threshing floor of Ornan the Jebusite."

**B. DAVID** bought the place and there erected an altar to God. Later Solomon built the Temple there. (See *1 Chr.* 21:15-28.)

**C. TRADITIONALLY** this was also the place where Abraham was about to sacrifice his son Isaac when God provided a substitute.

**D. MASONICALLY** Mount Moriah is called "the ground floor of the lodge" and is the place where "three grand offerings" were made.

**E. Gen. 22:2; *2 Chr.* 3:1.**

David's sacrifice there, *2 Sam.* 24:18; *1 Chr.* 21:18; *22:1*.

Site of the Temple, *2 Chr.* 3:1.

**2109. MORNING.** *Gen.* 1:5, 8, 13, evening and the m.

*Job* 38:7, m. stars sang together.

*Ps.* 30:5, joy cometh in the m.

*Ps.* 90:6, in the m. it flourisheth.

*Ps.* 130:6, they that watch for the m.

*Eccles.* 11:6, in the m. sow thy seed.

*Hos.* 6:4, goodness is as a m. cloud.

*Mark* 16:2, very early in the m.

*Rev.* 22:16, the bright and the m. star.

**2110. MORNING STAR.** See Nos. 788, 2888.

**2111. MORTAL,** *Job* 4:17, shall m. man be more just than God?

*Rom.* 6:12, your m. body.

*1 Cor.* 15:53, this m. must put on immortality.

**2112. MORTALITY** of man, *Job* 19:26; *Rom.* 8:11; *2 Cor.* 4:11; *5:4*.

**2113. MORTALITY, SYMBOL OF.**

**A. AMONG THE ANCIENT EGYPTIANS** the symbol of mortality was a skeleton, but in modern times it is a skull or a skull and cross bones. See No. 2807.

**B. IN THE BIBLE** the symbol of mortality is the grave, but it promises a rising from the grave, and Masonry stresses the acacia as a symbol of immortality rather than the skull or skeleton, symbols of mortality.

*Hos.* 13:14, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction."

(See also *1 Cor.* 15:55; *Ps.* 49:15.)

2114. **MORTAR.** Corn for bread was prepared by bruising or crushing it in a hollow stone by another stone. *Ex. 1:14; Nah. 3:14.* (See also *Gen. 11:3; Num. 11:8; Lev. 14:42, 45; Is. 41:25.*)

Untempered mortar, *Ezek. 13:10, 11, 14, 15; 22:28.*

2115. **MOSAIC.**

**A. PAVEMENT.** See No. 2268B.

**B. SYMBOLISM.**

1. The first five Books of the Bible, called "The Books of Moses," are full of symbolism, and from them much of Masonic symbolism is derived.

2. The very Name of God is symbolical of His eternal nature. The minute details given for the construction of the Tabernacle (later carried over to the Temple) seem needless until we see that each such detail has a spiritual meaning. For instance, the detail of the fringes of the garments are minutely given, not as decorations, but to remind the people of God and their own duty. (See *Num. 15:37-40.*)

2116. **MÔ-SÈ'RA.** See No. 1K.

2117. **MÔ'SES** [saved from water]. An Egyptian name. See *Nos. 1C, D, E, F, G, H, O6, 7, 33, 51A, 81D, 226, 250, 375A, 849AS, 1173C, 1566, 1569B, 1607, 1608, 1948K, 2354L2.*

**A. MOSES** is portrayed in the threefold capacity of (1) Leader; (2) Promoter of Jahweh-religion; and (3) Lawgiver and Moral Teacher or Prophet. As the representative figure in the Old Dispensation our Lord often paralleled his case in the New.

His birth and preservation, *Ex. 2 (Acts 7:20; Heb. 11:23).*

Escapes to Midian, *Ex. 2:15.*

Called by the Lord, *Ex. 3.*

Signs shown to, *Ex. 4.*

Returns to Egypt, *Ex. 4:20.*

Intercedes with Pharaoh for Israel, *Ex. 5-12.*

Leads Israel forth from Egypt, *Ex. 14.*

Meets God in Mount Sinai, *Ex. 19:3 (24:18).*

Delivers the law to the people, *Ex. 19:25;*

*20-23; 34:10; 35:1; Lev. 1; Num. 5; 6; 15;*

*27-30; 36; Deut. 13-26.*

Instructed to build the tabernacle, *Ex. 25-31;*

*35; 40; Num. 4; 8; 9; 10; 18; 19.*

His anger at Israel's idolatry, *Ex. 32:19.*

His intercession, *Ex. 32:11 (33:12).*

Again meets God in the mount, *Ex. 34:2.*

Skin of his face shines, *Ex. 34:29; (2 Cor. 3:7, 13).*

Consecrates Aaron, *Lev. 8:9.*

Numbers the people, *Num. 1; 26.*

Sends out the spies to Canaan, *Num. 13.*

Intercedes for the people, *Num. 14:13.*

Korah's sedition against, *Num. 16.*

For his unbelief not permitted to enter Canaan, *Num. 20:12; 27:12; Deut. 1:35; 3:23.*

Leads Israel in the wilderness, *Num. 20; 21.*

Makes the brazen serpent, *Num. 21:9 (John 3:14).*

Recounts Israel's history, etc., *Deut. 1; 3-12; 27-31.*

His charge to Joshua, *Deut. 3:28; 31:7, 23.*

His death, *Deut. 34:5.*

His body, *Jude 9.*

Seen at Christ's transfiguration, *Matt. 17:3;*

*Mark 9:4; Luke 9:30.*

His meekness, *Num. 12:3; dignity, Deut.*

*34:10; faithfulness, Num. 12:7; Heb. 3:2.*

**B. ALTAR AND.** See No. 314Q5.

**C. ARK OF.** See No. 531B.

**D. ASSUMPTION OF.** See No. 448A, B16c.

**E. BOOKS OF.** See No. 2115B1.

**F. BUSH.** See No. 815.

**G. LAW OF.** See No. 200C3.

**H. ROD OF.** See No. 2580D.

2118. **MOUNT CARMEL.** See No. 105.

2119. **MOUNT MORIAH.** See *Nos. 1566, 1569C, 2108.*

2120. **MOUNT SINAI.** See No. 2354E.

2121. **MOURN.** *Gen. 37:34.* Jacob m. for his son.

*Ps. 55:2.* I m. in my complaint.

*Prov. 5:11.* thou m. at the last.

*Eccles. 3:1.* a time to m.

*Is. 61:2.* to comfort all that m.

*Matt. 5:4.* blessed are they that m.

*Luke 6:25.* for ye shall m.

*James 4:9.* m. and weep.

2122. **MOURNERS,** comfort for, *Job 29:25;*

*Kom. 12:15; 2 Cor. 1:4; 1 Thess. 4:18.*

(See also *2 Sam. 14:2; Eccles. 12:5.*)

2123. **MOURNFULLY,** *Mat. 3:14.*

2124. **MOURNING,** when blessed, *Eccles. 7:2;*

*Matt. 5:4; Luke 6:21.*

Of the priests, *Lev. 21:1; Ezek. 44:25.*

**A. IN ANCIENT CRAFT MASONRY** black is worn as a symbol of mourning for the dead.

See No. 2604.

**B. IN THE BIBLE** there are different ways of expressing sorrow for the dead:

Head uncovered, *Lev. 10:6; 21:10.*

Rending the garments, *Lev. 10:6; 21:10.*

Lying on the ground, *2 Sam. 12:16.*

Fasting, *1 Sam. 31:13; 2 Sam. 1:12; 3:35;*

*12:16.*

Neglect of personal appearance, *2 Sam. 14:2.*

Cutting the flesh, *Lev. 19:18; 21:1-5; Deut.*

*14:1; Jer. 16:6, 7; 41:5.*

Lamentations, *Gen. 50:10; Ex. 12:30; 1 Sam.*

*30:4; Jer. 22:18; Matt. 2:17, 18.*

Hired mourners, *2 Chr. 35:25; Eccles. 12:5;*

*Jer. 9:17; Matt. 9:23.*

2125. **MOUTH OF God,** *Deut. 8:3; Matt. 4:4.*

Of babes, *Ps. 8:2.*

Of fools, *Prov. 14:3; 15:2; 18:7; 26:7.*

Of the righteous, etc., *Ps. 37:30; Prov. 10:31;*

*Eccles. 10:12.*

Of the wicked, *Ps. 32:9; 107:42; 109:2;*

*144:8; Prov. 4:24; 5:3; 6:12; 19:28; Rom. 3:14;*

*Rev. 13:5.*

*Ps. 63:11.* m. that speaketh lies.

*Ps. 103:5.* satisfieth thy m. with good things.

*Prov. 18:7.* a fool's m. is his destruction.

*Eccles. 6:7.* labour of man is for his m.

*Is. 29:13; Matt. 15:8.* people draw near me

with m.

*Mal. 2:6.* the law of truth was in his m.

*Matt. 12:34; Luke 6:45.* of abundance of heart

the m. speaketh.

*Matt. 21:16.* out of the m. of babes.

*Luke 21:15.* I will give you a m. and wisdom.

*Rom. 10:10.* with the m. confession is made

unto salvation.

*1 Cor. 9:9.* not muzzle m. of ox.

*James 3:10.* out of same m. proceedeth.

2126. **MOUTH TO EAR.** See No. 1130.

2127. **MOVABLE JEWELS.** See No. 1726.

2128. **MR. AND DR.** See No. 2017B.

2129. **MUSIC.** See No. 2241B4g.

**A. ONE OF THE SEVEN LIBERAL ARTS AND SCIENCES,** and one highly prized in the Bible.

**B. TEACHERS OF,** *1 Chr. 15:22; 25:7, 8; 2 Chr. 23:13.*

**C. PHYSICAL EFFECT** on man, *1 Sam. 16:15, 16, 23.*

**D. RENDERED** during sacrifices, *2 Chr. 29:27, 28.*

**E. PRECENTER,** *Neh. 12:42.*

**F. CHIEF MUSICIAN,** *Neh. 12:42; Hab. 3:19.*

**G. CHAMBERS** for musicians in the Temple, in Ezekiel's vision, *Ezek. 40:44.*

**H. IN HEAVEN,** *Rev. 5:8, 9; 14:2, 3; 15:2, 3.* Hebrew music was probably of a loud and



piercing nature, and whether it ever advanced beyond unison is open to question. Antiphonal settings were in use (cf. *Ps.* 13; 20; 33; 63; 89). Music was connected indissolubly with religion. 2130. **MUSICAL INSTRUMENTS.** See No. 553A.

- A. INVENTED** by Jubal, *Gen.* 4:21; by David, *1 Chr.* 23:5; *2 Chr.* 7:6; 29:26; *Amos* 6:5.
- B. MADE** by Solomon, *1 Kin.* 10:12; *2 Chr.* 9:11; *Eccles.* 2:8; by Tyrians, *Ezek.* 28:13.
- C. CORNET**, *Dan.* 3:5, 7, 10.
- D. CYMBAL**, of brass, *1 Chr.* 15:19, 28; *1 Cor.* 13:1.
- Used in the tabernacle service, *2 Sam.* 6:5; *1 Chr.* 13:8; 15:16, 19, 28.  
In the Temple service, *2 Chr.* 5:12, 13; *1 Chr.* 16:5, 42; 25:1, 6; *Ps.* 150:5.
  - Special occasions for: Day of Atonement, *2 Chr.* 29:25; Laying foundation of second Temple, *Ezra* 3:10, 11; Dedication of the wall, *Neh.* 12:37, 38.
- E. DULCIMER**, *Dan.* 3:5, 10, 15.
- F. FLUTE**, *Dan.* 3:5, 7, 10, 15.
- G. GILLITH**, a stringed instrument, see title to *Ps.* 8; 81; 84.
- H. HARP**. *1. Is.* 38:20; *Ezek.* 33:32; *Hab.* 3:19.
- Three strings, *1 Sam.* 18:6 (margin).
  - Ten strings, *Ps.* 33:2; 92:3; 144:9; 150:4.
  - Invented by Jubal, *Gen.* 4:21.
  - Made of almsg wood, *1 Kin.* 10:12.
  - Skill of David on, *1 Sam.* 16:16, 23.
  - Used in worship, *1 Sam.* 10:5; *1 Chr.* 16:5; 25:1-7; *2 Chr.* 5:12, 13; 29:25; *Ps.* 33:2; 43:4; 49:4; 57:8; 71:22; 81:2; 92:3; 98:5; 108:2; 147:7; 149:3; 150:3.
  - Used in jubilees, *1 Sam.* 18:6; *2 Chr.* 20:20-29; *Neh.* 12:27, 36.
  - Used in festivities, *Gen.* 31:27; *Job* 21:11, 12; *Is.* 5:12; 23:16; 24:8; *50:32*; *Ezek.* 26:13; *Rev.* 18:22.
  - In mourning, *Job* 30:31.
  - Discordant, *1 Cor.* 14:7.
  - Hung on the willows by the captive Jews, *Ps.* 137:2.
  - Heard in heaven, *Rev.* 5:8; 14:2; 15:2.  
(See titles of *Ps.* 4; 6; 54; 55; 61; 67; 76.)
- I. ORGAN**, *Gen.* 4:21; *Job* 21:12; 30:31; *Ps.* 150:4.
- J. PIPE**, *1 Sam.* 10:5; *Is.* 30:29.
- K. PSALTERY**. *1. 2 Sam.* 6:5; *1 Chr.* 13:8; 16:5; 25:1, 5, 6; *2 Chr.* 29:25; *Ps.* 33:2; 57:8; 71:22; 81:2; 92:3; 108:2; 144:9; 150:3; *Rev.* 5:8; *Neh.* 12:27.
- Used in idolatrous worship. Sackbut, a harp, *Dan.* 3:5, 7, 10, 15.
- L. TIMBREL**, used by Miriam, *Ex.* 15:20; by Jephthah's daughter, *Judg.* 11:34; in religious services, *2 Sam.* 6:5; *1 Chr.* 13:8; *Ps.* 68:25; 81:2; 149:3; 150:4; in dances, *Job* 21:12.
- M. TRUMPET**. *1. Ram's horn*, *Josh.* 6:4-6, 8, 13.
- Silver, *Num.* 10:2.
  - Uses of, prescribed by Moses, *Num.* 10:1-10.
  - Used in war, *Job* 39:24, 25; *Jer.* 4:19; 6:1, 17; 42:14; 51:27; *Ezek.* 7:14; *Amos* 2:2; 3:6; *Zeph.* 1:16; *1 Cor.* 14:18.
  - To summon soldiers, *Num.* 31:6; *Judg.* 3:27; 6:34; *1 Sam.* 13:3; *2 Sam.* 2:28; 15:10; 18:16; 20:1, 22; *Neh.* 4:18, 20; *Judg.* 7:8-22; *2 Chr.* 13:12, 14; *Josh.* 6:4-20.
  - Sounded in time of danger, *Ezek.* 33:3-6; *Joel* 2:1.
  - Used at Sinai, *Ex.* 19:13-19; 20:18; *Hcb.* 12:19.
  - On the Day of Atonement, *Is.* 27:13.
  - At the Jubilee, *Lev.* 25:9.
  - At bringing up the ark, *2 Sam.* 6:15; *1 Chr.* 15:8; 15:28.
  - At anointing kings, *1 Kin.* 1:34, 39; *2 Kin.* 9:13; 11:14.

- At dedication of Temple, *2 Chr.* 5:12, 13; 7:6.
  - In worship, *1 Chr.* 15:24; 16:42; 25:5; *Ps.* 81:3, 4.
  - At Jehoshaphat's triumph, *1 Chr.* 20:28.
  - At foundation of second Temple, *Ezra* 3:10, 11.
  - At dedication of wall, *Neh.* 12:35, 41.
  - Figurative, *Is.* 27:13; *Ezek.* 33:3; *Joel* 2:1; *Zeck.* 9:14; *Matt.* 6:2.
  - Symbolical, *Matt.* 24:31; *1 Cor.* 15:52; *1 Thess.* 4:16; *Rev.* 1:10; 4:1; 8; 9:1-14; 10:7; 11:15.
- N. VIOL**, *Is.* 5:12; 14:11; *Amos* 5:23; 6:5.

#### 2131. MUSICAL SYMBOLS.

**A. ALAMOTH** (virgins). A musical term found in *1 Chr.* 15:20 and in the title to *Ps.* 46. It probably indicates female voices, possibly soprano.

**B. AL-TASCHITH**. Found in the titles to *Ps.* 57-59, and 75; indicating an ode or the melody in which it should be sung.

**C. HIGGAION**. According to Gesenius, this signifies in *Ps.* 92:3 the murmuring tone of a harp, and that it should be rendered plaintively. In *Ps.* 9:16 with "Selah" it may indicate a pause in the vocal music and an instrumental interlude. Mendelssohn translates it "meditation, thought" in *Ps.* 19:14. Hence that the music should be rendered so as to promote meditation.

**D. MAHALATH, MASCHIL, LEANOTH**. Found in the titles to *Ps.* 53 and 58. Authorities differ as to their meaning. Possibly they indicate the melody to be sung or the instruments to be played.

**E. MASCHIL**. Found in the titles of *Ps.* 52; 42; 44; 45; 52-55; 74; 78; 88; 89; and 142. It probably has some relation to enlightenment; thus, in *Ps.* 47:7 it means "understanding."

"Sing ye praises with understanding."

**F. MICHAM**. Found in the titles of *Ps.* 16; 56; 57-60. Luther translates it "golden, precious." Ewald thinks it signifies "a plaintive manner."

**G. MUTH-LABBEN**, in the title of *Ps.* 9. Some authorities think this means "with the voice of virgins, by boys." Others think it indicates a funeral ode.

**H. NEGINAH and NEGINOTH** are found in the titles of *Ps.* 4; 51; 55; 61; 67. In *Hab.* 3:19 it is translated "stringed instruments." It may therefore mean that the song should be accompanied by stringed instruments.

**I. NEHILOTH** is in the title of *Ps.* 5. Gesenius thinks it means that this Psalm should be accompanied by wind instruments.

**J. SELAH**. A term frequently found in the Psalms. Possibly it denotes a pause in the singing while the instruments render an interlude or finale.

**K. SHEMINITH** (eighth) found in *Ps.* 6 and 12 probably indicates the measure, movement, or pitch.

**L. SHIGGAION** in the title of *Ps.* 7, and its plural *Shigionoth* in the title of *Hab.* 3, are supposed to be musical terms to guide the singers. From the direction in *Hab.* 3:19, the term may indicate the movement in interpreting the music.

**M. SHOSHANNIM and SHUSHAN-EDUTH** in the titles of *Ps.* 45; 60; 69; 80, indicates the manner of rendering these Psalms. Some authorities think it means that instruments of six strings should accompany the singing of these Psalms.

2132. **MUSICIAN**. See No. 551N.

2133. **MUTH-LABBEN**. See No. 2131G.

2134. **MUTUAL HELP**. Anciently *Masons* were required to give mutual help when needed. If a brother was in need, work should be given

him if possible. If the Master had no work to give, the applicant was to be helped to find it. (See *Ex. 18:22; Gal. 6:2.*)

**2135. MUTUAL OBLIGATION.** See *No. 2765J.*

**2136. MYRRH.** See *No. 310.*

**A. A RESINOUS GUM** of an Arabian tree much valued in ancient times, *Gen. 37:25.*

**B. A PRODUCT** of Canaan, *Song of Sol. 4:6, 14; 5:1.*

**C. AN INGREDIENT** of the sacred oil, *Ex. 30:23.*

**D. USED AS A PERFUME**, *Est. 2:12; Ps. 45:8; Prov. 7:17; Song of Sol. 3:6; 5:13.*

**E. THE WISE MEN** gave to Jesus, *Matt. 2:11;* offered to Him on the Cross, *Mark 15:23.*

**F. USED FOR EMBALMING**, *John 19:39.*

**G. TRAFFIC IN**, *Gen. 37:25; 43:11.*

**2137. MYRTLE.**

**A. IN THE ELEUSINIAN MYSTERIES** the myrtle had a place and symbolism similar to the acacia among Masons.

**B. IT HAD GREAT BEAUTY** and was used as a decoration during the Feast of Tabernacles. (See *Neh. 8:15; Is. 41:19; 55:13; Zech. 1:8, 10, 11.*)

**2138. MYSIAN SEAPORT.** See *No. 162.*

**2139. MYSTERIES.** See *No. 2785F3, 4.*

**A. IN MANY OF THE RELIGIONS** of the ancient world the god was worshipped in a secret way known only to the initiated. This secret worship was called "The Mysteries." The most important of these Mysteries were the Osiric in Egypt, the Dionysiac and Eleusinian in Greece, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

**B. THE CEREMONIES** in all of them were secret, but from references here and there among ancient writers we infer that they celebrated the death and resurrection of some god or hero.

**C. THE BIBLE** uses the word "mystery" in much the same sense as "silence imposed by initiation into religious rites." (See *Matt. 13:11; Mark 4:11; Luke 8:10; 1 Cor. 2:7; 4:1.*)

(See also *1 Cor. 13:2; 14:2; 15:51; Col. 1:26, 27; 2:2; 4:3; Eph. 3:3-9; 5:32; 6:19; 1 Tim. 3:9, 16; Rev. 1:20; 10:7; 17:3, 7.*)

**D. MASONIC.** The Masonic organizations of the Middle Ages were called "Mysteries" because they had trade-secrets. Adam Smith (*Wealth of Nations*, V. 1, p. 126) quotes the following regulation that until after a seven years' apprenticeship "no person should for the future exercise any trade, craft, or mystery." However, the mystery of Freemasonry is more allied to the Biblical use.

**E. MYSTERIOUS DEW.** See *No. 1086C.*

**2140. MYSTIC TIE, BROTHERS OF THE.** See *No. 780C.*

**2141. NA'A-MAH.** The daughter of Lamech and the sister of Tubal-cain (*Gen. 4:18-24*). Masonic legend attributes to her the invention of the art of weaving and of assisting her three brothers in the work of inscribing the seven liberal arts and sciences on two pillars that they might be preserved in case the world should be destroyed by either fire or water.

**2142. NABOTH.** See *No. 736F.*

**2143. NADAB.** See *Nos. 1E, F, O9, 229B2.*

**2144. NAHARDA, BROTHERHOOD OF.** See *No. 800.*

**2145. NA'HUM, BOOK OF.**

**A. SUMMARY.** (1) Ch. 1:2-10, Part of a late eschatological psalm—Jahweh's vengeance over His enemies. (2) 1:12-13, 16; 2:2, Prophecy of hope, belonging to the Judaistic age. (3) 1:1, 11, 14; 2:1, 3-3:19, The real prophecy of Nahum. Two strains can be detected, a hymn of triumph

over the approaching destruction of Nineveh, and the emphasizing of the nearness of the end. **B. DATE.** Nahum (1:1) was an inhabitant of Elkosh, a village in Galilee. The date of (3) can be fixed between 663 B.C. (the fall of Thebes or No-Aman, 3:8-10) and 607 B.C., the destruction of Nineveh. The vividness of the description would imply a date about 610 B.C.

**2146. NAILS.** Figuratively mentioned, *Ezra 9:8; Eccles. 12:11; Is. 22:23.*

*Judg. 5:26*, she put her hand to the n.

*Is. 22:23*, fasten him as a n. in a sure place.

*Dan. 4:33*, his n. like bird's claws.

*John 20:25*, put finger into print of n.

*Col. 2:14*, n. it to his cross.

**2147. NAKED.** Nakedness is a symbol of moral destitution. The rags or our own righteous indicates sin. Divesting ourselves of these rags is not enough. We must also be clothed in a garment from on High. (See *2 Chr. 28:19; Job 26:6; Nah. 3:5.*) See *No. 922.*

*Job 1:21*, n. came I, and n. shall I return.

*Matt. 25:36*, was n., and ye clothed me.

*1 Cor. 4:11*, to this hour we are n.

*2 Cor. 5:3*, we shall not be found n.

*Heb. 4:13*, all things are n. to eyes of him.

*James 2:15*, if a brother be n.

*Rev. 3:17*, poor, and blind, and n.

**2148. NAME.** See *The Lost Word, No. 1948.* In ancient times the name of a god called up the character of that deity, not only in the mind of the suppliant, but also objectively. The same crude idea has often been read into the phrase "praying in the name of Jesus," as though by itself the sound of the name had magic power to charm an answer. In reality, the phrase is far richer, implying that our prayers should be in the spirit of our Lord.

Of God, *Ex. 34:5, 14.* See *Nos. 150, 1948H, 2115B2, 2749B2.*

To be revered, *Ex. 20:7; Deut. 5:11; 28:58; Ps. 34:3; 72:17; 111:9; Mic. 4:5; 1 Tim. 6:1.*

Of Christ, prayer in, *John 14:13; 16:23; Rom. 1:8; Eph. 5:20; Heb. 13:15.*

Miracles performed in, *Acts 3:6; 4:10; 19:13.*

To be honoured, *2 Tim. 2:19.*

Given to children at circumcision, *Luke 1:59; 2:21.*

Value of a good, *Prov. 22:1; Eccles. 7:1.*

Changed by God, *Gen. 17:5, 15; 32:28; 2 Sam. 12:25;* by man, *Dan. 1:7;* by Christ, *Mark 5:16, 17.*

(noun) *Gen. 32:29*, why ask after my n.?

*Gen. 48:16*, let my n. be named on them.

*Ex. 3:15*, this is my n. for ever.

*Ex. 20:24*, where I record my n.

*Deut. 9:14*, blot out n. from under heaven.

*Neh. 9:10*, so didst thou get thee a n.

*Job 18:17*, he shall have no n.

*Ps. 20:1*, n. of God of Jacob.

*Ps. 20:5*, in n. of God set up our banners.

*Ps. 44:20*, if we forget n. of our God.

*Prov. 10:7*, the n. of the wicked shall rot.

*Prov. 13:10*, the n. of the Lord is a strong tower.

*Song of Sol. 1:3*, thy n. is an ointment poured forth.

*Is. 55:13*, it shall be to the Lord for a n.

*Is. 56:5; 63:12*, an everlasting n.

*Is. 57:15*, whose n. is Holy.

*Is. 62:2*, called by a new n.

*Jer. 10:6*, thou art great, and thy n. is great.

*Jer. 44:26*, sworn by my great n.

*Zech. 14:9*, one Lord, and his n. one.

*Mat. 1:6*, wherein have we despised thy n.?

*Mat. 4:2*, to you that fear my n.

*Matt. 6:9; Luke 11:2*, hallowed be thy n.

*Matt. 10:41*, receiveth prophet in n. of a prophet.

*Matt. 18:20*, gathered together in my n.

*Matt. 24:5; Mark 13:6; Luke 21:8*, many shall come in my n.  
*Mark 6:14*, his n. was spread abroad.  
*Mark 9:39*, do a miracle in my n.  
*Luke 6:22*, cast out your n. as evil.  
*Luke 10:20*, n. written in heaven.  
*Luke 24:47*, remission of sins in his n.  
*John 5:43*, if another shall come in his own n.  
*John 15:16*, whatsoever ye ask in my n.  
*John 20:31*, ye might have life through his n.  
*Acts 3:16*, his n. through faith in his n.  
*Acts 4:12*, none other n. under heaven.  
*Eph. 1:21*, far above every n. that is named.  
*Phil. 2:10*, at n. of Jesus every knee should bow.  
*Phil. 4:3*, whose n. are in the book of life.  
*Col. 3:17*, do all in the n. of the Lord Jesus.  
*Heb. 1:4*, obtained a more excellent n.  
*James 2:7*, that worthy n.  
*1 Pet. 4:14*, reproached for n. of Christ.  
*Rev. 2:17*, a n. written, which no man knoweth.  
*Rev. 3:1*, hast a n. that thou livest.  
*Rev. 14:1; 22:4*, Father's n. in their foreheads.  
*Rev. 15:4*, who shall not fear, and glorify thy n.?  
 (verb) *Eccles. 6:30*, that which hath been is n. already.  
*Is. 61:6*, shall be n. priests of the Lord.  
*Rom. 15:20*, not where Christ was n.  
*Eph. 3:15*, whole family in heaven and earth is n.  
 2149. NAME, DESCRIPTIVE. See No. 1948E1.  
 2150. NAME, HOLY. See No. 1570.  
 2151. NAME, INEFFABLE. See Nos. 150, 815B, C, 1948J3.  
 2152. NAME, KNOWLEDGE OF. See No. 1948C2.  
 2153. NAME, MAN AND HIS. See No. 1948C.  
 2154. NAME, MOABITE STONE. See No. 2096B.  
 2155. NAME, NEW. See No. 2354A4.  
 2156. NAME, PERSONALITY IDENTIFIED WITH. See No. 1948C1.  
 2157. NAME, PLACE OF THE. See No. 2354D.  
 2158. NAME, PRONUNCIATION OF. See No. 736B.  
 A. BY THE HIGH PRIEST. See No. 2017E.  
 2159. NAME, RENOWN. See No. 1948D1.  
 2160. NAME REVEALED TO MOSES. See No. 1948L.  
 2161. NAME, SUBSTITUTE FOR THE. See No. 1948I.  
 2162. NĀPH'TA-LĪ [struggle for]. See No. 123. The territory of the Tribe of Naphtali adjoined Phoenicia and their respective peoples associated with each other. An illustration of interest to Masons is the fact that Hiram the Builder was the son of a Tyrian and a widow of Naphtali. (See 1 Kin. 7:13, 14.)  
 Son of Jacob, *Gen. 30:8; 35:25; 46:24; 49:21; Deut. 33:23*.  
 Tribe of, numbered, etc., *Num. 1:42; 10:27; 13:14; 26:48; Judg. 1:33; Is. 9:1; Matt. 4:13*.  
 Subdue the Canaanites, *Judg. 6:35; 7:23*.  
 Carried captive, 2 Kin. 15:29.  
 2163. NARROW-FISTEDNESS. See No. 1482G.  
 2164. NATIVITY OF MARY. See No. 426C2d.  
 2165. NATURAL SYMBOLS. See No. 826B.  
 2166. NĀZ'A-RĒTH [twig, brushwood].  
 A. A CITY IN GALILEE where Christ spent His early years, where He afterwards preached, and from which He obtained the name "The Nazarene" or "Jesus of Nazareth."  
 B. IN THE ROSE CROIX DEGREE Nazareth is prominent and Jesus is called "Our Master of Nazareth."  
 C. NAZARETH, as such, is not mentioned in

the Old Testament, but since the word means "separated" or "branch" we find references to Christ under these terms.

*Matt. 2:23*. "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." [That is, "Branch" or "Separated one."]

(See *Is. 4:2; 11:1; 14:19; Zech. 3:8; 6:12; Ps. 22:6; Is. 53:3; Jer. 23:5; 33:15*.)

(See also *Matt. 21:11; Luke 1:26; 2:39, 51; 4:16; John 1:45; 18:5; Acts 2:22; 3:6*.)

D. ARISING FROM THE OBSCURITY of the Old Testament times, Nazareth sank again, on the death of Christ, into obscurity. Later it was a center of pilgrimage and under the Crusaders became a bishopric. The population has been estimated as 6,000.

2167. NĒB-U-CHĀD-NĒZ'ZAR. See No. 213B. [Baby.-Assyr. 'Nabu-kudurri-usur'; Nebo protect my landmark], also Nebuchadrezzar (*Jer. 25:9*), variously spelled in Hebrew; King of Babylon, *Jer. 20; 21; 25; 27; 28; 32; 34; Ezek. 26:7; 29:19*. He was King of Babylon from 604 to 561 B.C., and under him that land reached the zenith of her power. He conquered Palestine (596) and carried captive King Jehoiachin and the nobles, and later (586) destroyed Jerusalem and the Temple and scattered the people.

Captures Jerusalem, 2 Kin. 24:25; 2 Chr. 36; *Jer. 37-39; 52; Dan. 1:1*.

His dreams, *Dan. 2:4*.

Sets up the golden image, *Dan. 5*.

His degradation, *Dan. 4:33*.

His restoration and confession, *Dan. 4:34*.

2168. NĒB'U-ZAR-Ā'DAN [Nebo has given seed]. A general in Nebuchadnezzar's army (called "Captain of the Guard" in 2 Kin. 25:8). He showed kindness to Jeremiah and the poor (*Jer. 39:10-12; 40:1*).

2169. NEED. *Deut. 15:8*, lend sufficient for his n.

*Prov. 31:11*, he shall have no n. of spoil.

*Matt. 6:8; Luke 12:30*, what things ye have n. of.

*Matt. 26:65; Mark 14:63; Luke 22:71*, what further n. of witnesses?

*John 15:29*, buy things we have n. of.

*Acts 2:45; 4:35*, as every man had n.

*1 Cor. 12:21*, cannot say, I have no n. of thee.

*Phil. 4:12*, to abound and to suffer n.

*Phil. 4:19*, God shall supply all your n.

*Heb. 4:16*, grace to help in time of n.

*Heb. 5:12*, ye have n. that one teach you.

*Heb. 7:11*, what n. that another priest rise?

*1 John 3:17*, seeth his brother have n.

*Rev. 3:17*, rich, and have n. of nothing.

*Rev. 21:23*, city had no n. of the sun.

*Matt. 9:12; Mark 2:17; Luke 5:31*, whole n. not a physician.

*Matt. 14:16*, they n. not depart.

*Luke 15:7*, just persons, which n. no repentance.

2 Cor. 3:1, n. we epistles of commendation?

2 Tim. 2:15, workman that n. not to be ashamed.

*Rev. 22:5*, they n. no candle.

2170. NEEDY. To relieve the distressed is a Masonic duty as well as a Biblical command. (See *Job 29:11-16*.)

*Deut. 16:11*, open thy hand to the n.

*Job 24:4*, they turn the n. out of the way.

*Ps. 9:18*, the n. shall not always be forgotten.

*Ps. 10:17; 70:5; 86:1; 109:22*, I am poor and n.

*Ps. 72:13*, he shall spare the poor and n.

*Ps. 113:7*, he lifteth the n.

*Prov. 31:9*, plead the cause of the poor and n.

*Is. 25:4*, been a strength to the n.

*Jer.* 22:1, he judgeth cause of the n.

2171. **NEGINAH.** See No. 2131H.

2172. **NEGINOTH.** See No. 2131H.

2173. **NE-HE-MI'AH.** See Nos. 126B3, 153C, 637Z.

**A. THE NAME** means "consolation of God." During the Captivity he was given permission to rebuild the Temple and restore Jerusalem. He was Governor of Judea and Jerusalem for twelve years.

His grief at the ruin of and his prayer for Jerusalem, *Neh.* 1.

His interview with the king, *Neh.* 2:1-8.

His visit, *Neh.* 2:9-11; 4:6; 8-10; 13.

**B. NEHEMIAH, BOOK OF.** See *Ezra* and *Nehemiah*, No. 1269.

2174. **NEHILOTH.** See No. 2131I.

2175. **NE-HUSH'TAN** [brazen]. The brazen serpent destroyed by Hezekiah, 2 *Kin.* 18:4.

2176. **NEIGHBOR.**

**A. THE ANCIENT CONSTITUTIONS** charge "You are not to let your family, friends, and neighbors know the concerns of the lodge." The lodge resembles a family in that it has secrets which concern no one else.

**B. THE BIBLE** teaches that we should love our neighbor as ourselves, and Masonry teaches the same thing in that the principal tenets of a Mason's profession are Brotherly Love, Relief, and Truth. (See *Zech.* 3:16.)

Neighbor and Brother have much the same meaning in the Bible. (See *Lev.* 19:17; *Deut.* 22:1; *Ps.* 15:1-3.)

**C. CHRIST** summed up the whole Law in *Matt.* 22:38 f. The man who has a right love for God and a proper self-love must equally show love for his neighbor. The last is conditioned, however, by the first two. To love one's neighbor as oneself, note, implies a true self-love also.

Duty towards one's, *Ex.* 22:26; *Lev.* 19:18; *Deut.* 15:2; 27:17; *Prov.* 3:28; 24:28; 25:8, 17; *Mark* 12:31; *Rom.* 13:9; *Gal.* 5:14; *James* 2:8.

*Ex.* 20:16, not bear false witness against thy n.

*Ps.* 15:3, doeth evil to his n.

*Prov.* 14:20, the poor is hated even of his n.

*Prov.* 27:10, better is a n. near, than a brother far off.

*Eccles.* 4:4, a man is envied of his n.

*Jer.* 22:13, useth his n. service without wages.

*Jer.* 31:34; *Heb.* 8:11, teach no more every one his n.

*Hab.* 2:15, that giveth his n. drink.

*Zech.* 8:16; *Eph.* 4:25, speak every man truth to his n.

*Matt.* 19:19; 22:39, thou shalt love thy n. as thyself.

*Mark* 12:33, to love his n. as himself.

*Luke* 10:29, who is my n.?

*Rom.* 13:10, love worketh no ill to his n.

*Rom.* 15:2, every one please his n.

2177. **NEKAM.** A Hebrew word meaning "vengeance." It appears in Masonic degrees in the sense of punishment for sin. The assassins are slain as a punishment, not in vindictiveness. (See *Jer.* 50:15.)

2178. **NEMBROTH** [Nimrod].

**A. A FORM OF "Nimrod"** found in the Ancient Constitutions.

**B. ACCORDING TO THE BIBLE** Nimrod "was a mighty hunter." (See *Gen.* 10:8, 9; 1 *Chr.* 1:10; *Mic.* 5:6.)

**C. IN THE LEGEND OF THE CRAFT** Nembroth or Nimrod was one of the founders of Freemasonry. This is probably based on *Gen.* 10:8-11, "Out of that land went forth Asshur and builded Nineveh."

2179. **NETH'I-NIM.** See No. 270D.

2180. **NEVER DENIED.** 1 *Kin.* 20:7. "I denied him not."

*John* 1:26. "He confessed and denied not."

*Luke* 12:9. "He that denieth me . . . shall be denied."

(See also 1 *John* 2:22, 23; *Matt.* 10:33; 16:24; 26:34, 35, 75; *Acts* 4:16; etc.)

2181. **NEW JERUSALEM.** See Nos. 1720, 1948T2b.

2182. **NEW JERUSALEM, ALTAR IN.** See No. 314U.

2183. **NEW TESTAMENT, APOCRYPHA.** See No. 448C.

2184. **NEW TESTAMENT, CUP OF.** See No. 1029B9.

2185. **NICANOR, FEAST OF.** See No. 1291D5.

2186. **NICODEMUS, GOSPEL OF.** See No. 448C2b.

2187.

2188. **NIGHT.** *Gen.* 1:5, the darkness God called N.

*Ex.* 12:42, a n. to be much observed.

*Job* 7:4, when shall the n. be gone?

*Ps.* 19:2, n. unto n. sheweth knowledge.

*Ps.* 30:5, weeping may endure for a n.

*Ps.* 136:9, moon to rule by n.

*Ps.* 139:11, the n. shall be light about me.

*Is.* 21:11, watchman, what of the n.?

*Jonah* 4:10, came up in a n., perished in

a n.

*Luke* 6:12, he continued all n. in prayer.

*Luke* 12:20, this n. thy soul shall be required.

*John* 9:4, the n. cometh, when no man can work.

*John* 11:10, if a man walk in the n., he stumbleth.

*Rom.* 13:12, the n. is far spent.

1 *Cor.* 11:23, the same n. he was betrayed.

1 *Thess.* 5:2; 2 *Pet.* 3:10, cometh as a thief in the n.

*Rev.* 21:25; 22:5, shall be no n. there.

2189. **NIGHT HAWK,** *Jer.* 11:16; *Deut.* 14:15, was perhaps the night jar, several species of which are found in Palestine.

2190. **NIGHT WATCHES,** *Ps.* 63:6; 119:148.

2191. **NIMROD.** See Nos. 75A, B, 2178.

2192. **NIMROD, CHARGE OF.** See No. 2419.

2193. **NIN'E-VEH** [Assyrian, "Ninua, Ninua"]. See No. 2241F. One of the oldest and largest cities of the world, situated on the left bank of the Tigris.

Jonah's mission to, *Jonah* 1:1; 3:2.

Repenting, is spared by God, *Jonah* 3:5-10 (*Matt.* 12:41; *Luke* 11:32).

The burden of, *Nah.* 1:1; 2:8 (cf. *Gen.* 10:11).

2194. **NI'SAN** [Assyr.-Bab., "Nisannu"; flower month], April, *Neh.* 2:1; *Est.* 3:7. See *Months*, No. 2101.

2195. **NO'AH** [rest]. See No. 1615A.

**A. NOAH AND THE FLOOD** play a prominent part in "The Legend of the Craft" and the symbolism of Noah's Ark is found in the Masonic degrees of the present day.

**B. THE BIBLICAL ACCOUNT** is given in *Gen.* 6-10.

Son of Lamech, *Gen.* 5:29.

Finds grace with God, *Gen.* 6:8.

Builds the ark, *Gen.* 6:14; enters it, *Gen.* 7; goes forth from it, *Gen.* 8:18.

God makes a covenant with, *Gen.* 9:1, 8.

Is drunken, *Gen.* 9:21.

His death, *Gen.* 9:29.

[movement] Daughter of Zelophehad, *Nwm.* 26:33; 27:1.

**C. ALTAR OF.** See No. 314Q.

**D. ARK OF.** See No. 531A.

**E. SEVEN PRECEPTS OF.** The Old Charges of Masonry give "seven precepts of Noah" which are also found in the Jewish Talmud.

They are:

1. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

These precepts were obligatory on all descendants of Noah. This included all humanity; therefore, the Jews would not associate with anyone who was ignorant of them or failed to observe them.

**F. SONS OF.** See Nos. 1696, 1969E, 2933F2.  
**G. SUBSTITUTE FOR SECRETS OF.** See No. 2933F2.

2196. NON-SECTARIAN. See No. 2536G.

2197. NOONDAY, *Deut.* 28:29; *Job* 11:17; *Ps.* 91:6.

2198. NOONTIDE, *Jer.* 20:16.

2199. NORTH. See Nos. 849B, 1047B, 2355A2.

2200. NORTH, LEFT. See No. 1482C3.

2201. NORTH STAR. See No. 2885A.

**A. THE NORTH STAR** is a Masonic symbol of truth. It is the Pole Star which never varies, and as it guides the mariner over the seas, so does Truth guide the Freemason over the stormy sea of time.

**B. OTHER STARS** which are Masonic symbols are "the day star," "the morning star," and "the seven stars." (See *2 Pet.* 1:19; *Rev.* 2:28; 22:16; *Job* 38:7; *Amos* 5:8; *Rev.* 1:16, 20; 2:1; 5:1.)

2202. NORTH AND SOUTH. *Dan.* 11.

2203. NORTH WALL. See No. 988P.

2204. NORTHEAST CORNER. See Nos. 988, 989E.

2205. NOURISHMENT, CORN. See No. 985E.

2206. NOVICE, one newly received into the Church, *1 Tim.* 3:6.

2207. NUMBER. [noun]. *Job* 5:9; 9:10, things without n.

*Ps.* 139:18, more in n. than the sand.

*Ps.* 147:4, he telleth the n. of the stars.

*Is.* 40:26, bringeth out their hosts by n.

*Hos.* 1:10; *Rom.* 9:27, n. of Israel shall be as the sand.

*John* 6:10, men sat down, in n. about five thousand.

*Acts* 6:1, n. of disciples was multiplied.

*Acts* 16:5, the churches increased in n.

*2 Cor.* 10:12, not make ourselves of the n.

*Rev.* 15:17, the n. of his name.

(verb) *Gen.* 13:16, if a man can n. the dust.

*Gen.* 15:5, tell stars, if able to n. them.

*2 Sam.* 24:2; *1 Chr.* 21:2, n. the people.

*Job* 38:37, who can n. the clouds?

*Ps.* 40:5, more than can be n.

*Ps.* 90:12, so teach us to n. our days.

*Eccles.* 1:15, that which is wanting cannot be n.

*Is.* 53:12; *Mark* 15:28, he was n. with the transgressors.

*Matt.* 10:30; *Luke* 12:7, hairs of head are all n.

*Acts* 1:17, he was n. with us.

*Rev.* 7:9, a multitude which no man could n.

2208. NUMBERING of the people, by Moses, *Num.* 1:26; by David, *2 Sam.* 24; *1 Chr.* 21.

Of the Levites, *Num.* 3:14; 4:34.

2209. NUMBERS, ODD.

**A. AMONG THE ANCIENT PHILOSOPHERS** odd numbers were sacred. There are many reasons for this. For instance:

1. Every square is the sum of odd numbers. Thus, 16 (the square of 4) is the sum of the first 4 odd numbers (1+3+5+7); 36 (the square of 6) is the sum of the first 6 odd numbers, etc.
2. Every square is the sum of an odd number and a square. Thus, 16 = 7+9; 36 = 11+25, etc.

3. The sides of every right-angled triangle, if they have no common factor, have two of the three sides odd numbers and one even.

**B. ODD NUMBERS** were considered sacred in the Bible also, but sometimes even numbers, as being the sum of two odd numbers, are even more sacred.

**C. NOTE THE DIVINE NAME** repeated three times in *Num.* 6:24-26; the term Holy, Holy, Holy in *Is.* 6:3, etc.

**D. UNDER THE MOSAIC LAW** the first born of every living creature belonged to God, but an "odd number" of boys could be redeemed. (See *Num.* 3:48.)

2210. NUMBERS, BOOK OF.

**A. THIS IS THE FOURTH BOOK** of the Pentateuch, and like the others is composite. The Priestly school (P.) is found in such passages as 1:1-10:28; 15; 17-19; 26-31; 33-36; the work of J. E. is found in the remaining passages, though even there P. is represented (cf. 13:14; 16; 20:1-13; 32). (See further Pentateuch and Joshua for the style of J. E. and P.) Hence the book, as we know it, must be assigned to the date 450 B.C. when P. flourished.

**B. IN CHAPTERS 1, 3, 4, 26**, there are mentioned two censuses of the people. Thence comes the title "Numbers," so called in the LXX and Vulgate (the Greek and Latin versions). It deals with that period in the history of Israel extending from the second year after the exodus from Egypt, until the "fortieth" year of the wanderings, when the borders of the Promised Land were reached.

**C. SUMMARY.** (1) Ch. 1:1-10:10, Legislation enacted at Sinai. (2) 10:11-20:13, Departure from Sinai, events and legislation, and arrival near Canaan. (3) 20:14-36:13, The occupation of Eastern Canaan.

**D. VALUE.** As in Exodus so here, Moses stands out in solitary splendor and steadfast faith. Amid shifting sands of jealousy, suspicion, opposition, this is the rock upon which God himself can build His prophecies (12:8). The narrow partisanship which was to characterize so much of later Judaism is already hinted at in Ch. 16, 17; but over against that is Moses' prayer that the spirit of God and of prophecy may be open to all (11:29).

2211. OATH. See Nos. 919B, 2226.

God ratifies his purpose by, *Ps.* 132:11; *Acts* 2:30; *Heb.* 6:17.

Laws about, *Lev.* 5:4; 6:3; 19:12; *Num.* 30:2; *Ps.* 15:4; *Matt.* 5:33.

Demanded, *Ex.* 22:11; *Num.* 5:21; *1 Kin.* 8:31; *Ezra* 10:5.

Examples of, *Gen.* 14:22; 21:31; 24:2; *Josh.* 14:9; *1 Sam.* 20:42; 28:10; *Ps.* 132:3.

Rash, of Esau, *Gen.* 25:33; of Israel to the Gibeonites, *Josh.* 9:19; of Jephthah, *Judg.* 11:30; of Saul at Bethaven, *1 Sam.* 14:24; of Herod to Herodias' daughter, *Matt.* 14:7; of the forty Jews, *Acts* 23:12, 21.

*1 Sam.* 14:26, people feared the o.

*Eccles.* 9:2, as he that feareth an o.

*Luke* 1:73, the o. which he sware.

*Heb.* 6:16, an o. for confirmation.

*James* 5:12, swear not by earth, nor other o.

2212. OATH, ADMINISTERING. See No. 138.

2213. OATH CONFIRMED BY RIGHT HAND. See No. 1482C4.

2214. O-BA-DI'AH [servant of Jah]. See No. 12B.

Sent by Ahab to find water, *1 Kin.* 18:3; meets Elijah, *1 Kin.* 18:7.

Hides a hundred prophets, *1 Kin.* 18:4, 13. Prophet, his prediction, *Obad.* 17.

Thirteen of name.

2215. OBADIAH, BOOK OF.

A. **THIS**, the fourth and shortest of the Minor Prophets, may be studied in two sections:

B. Ver. 1-14, 15 b.—The fate of Edom, at the expense of Arab tribes, is due to her cruelty to the Jews after the siege of Jerusalem. This, therefore, must be later than 586 B.C. (cf. ver. 11-14 and cf. *Ezek.* 35; *Lam.* 4:21 ff.; *Ps.* 137:7, for Edom's part). *Jer.* 49:7-22 is a late insertion, and copies Obadiah. This section is in the same spirit as *Mal.* 1:2-5 (c. 455 B.C.) and is doubtless called forth by some Nabataean invasion. We may assign this passage to about 460 B.C. C. Ver. 15a, 16-21, a later eschatological appendix (15a, "nation"). The style is diffuse and Edom's judgment is now merely an episode in the world-judgment. A wide dispersion of the Jews is implied (ver. 19 f.). All we may say is that this section belongs to an even later date, when the bold eschatological hopes of the Jews were at their highest.

2216. OBED, SON OF. See No. 637P.

2217. OBED = EDMO. See No. 640.

2218. OBEDIENCE.

A. **THE VIRTUE** of obedience to lawful authority is strongly emphasized in the Ancient Constitutions.

B. **THERE ARE HUNDREDS** of passages in the Bible enjoining the same virtue.

To God, enjoined, *Ex.* 19:5; 23:21; *Lev.* 26:3; *Deut.* 4-8; 11:29; *Is.* 1:19; *Jer.* 26:13; 38:20; *James* 1:25.

Its blessings, *Ex.* 23:22; *Deut.* 28:10; *Is.* 1:19; *Heb.* 11:8; *Rev.* 22:14.

Preferred before sacrifice, *1 Sam.* 15:22; *Ps.* 50:8; *Mic.* 6:6.

Of Christ, *Phil.* 2:8; *Heb.* 5:8.

Of the faith, *Rom.* 1:5; *2 Chr.* 7:15.

Due to parents, *Col.* 3:20.

To masters, *Col.* 3:22; *Tit.* 2:9.

Of wives to husbands, *Tit.* 2:5.

To rulers, *Tit.* 3:1.

*Rom.* 5:19, by the o. of one.

*Rom.* 16:26, for the o. of faith.

*2 Cor.* 10:5, every thought to o. of Christ.

*1 Pet.* 1:2, sanctification of the Spirit to o.

2219. OBEDIENT. *Ex.* 24:7, all will we do, and be o.

*Deut.* 1:30, be o. to voice of Lord.

*Prov.* 25:12, wise reprover upon an o. ear.

*Is.* 1:19, if o. ye shall eat good of land.

*Acts* 6:7, priests were o. to the faith.

*2 Cor.* 2:9, o. in all things.

*Eph.* 6:5, servants, be o. to your masters.

*1 Pet.* 1:14, as o. children.

2220. OBEISANCE, *Gen.* 37:7, 9; 43:28; *Ex.* 18:7; *2 Sam.* 1:2; 14:4; 15:5; *1 Kin.* 1:16; *2 Chr.* 24:17.

2221. OBEY. *Ex.* 5:2, who is the Lord, that I should o. his voice?

*Deut.* 11:27, a blessing, if ye o. commandments.

*Josh.* 24:24, Lord's voice will we o.

*1 Sam.* 15:22, to o. is better than sacrifice.

*Jer.* 7:23, o. my voice, and I will be your God.

*Zech.* 6:15, amend ways, and o. voice of the Lord.

*Acts* 5:29, we ought to o. God rather than men.

*Rom.* 6:16, his servants ye are to whom ye o.

*Eph.* 6:1, children, o. your parents in the Lord.

*2 Thess.* 1:8; *1 Pet.* 4:17, that o. not the gospel.

*Heb.* 5:9, salvation to all that o. him.

*Heb.* 13:17, o. them that have rule over you.

*1 Pet.* 1:22, purified souls in o. the truth.

*1 Pet.* 3:1, if any o. not the word.

2222. OBLIGATION. See Nos. 82613, 2225, 2241G4, M1.

2223. OBLIGATION.

A. ON ALTAR. See No. 314K.

B. ON BIBLE. See Nos. 400E3, 728B.

2224. OBLIGATION, MUTUAL. See No. 2765J.

2225. OBLIGATION, SECRET. See No. 2678K.

2226. OBLIGATION, SOLEMN.

A. **THERE ARE SOME PEOPLE** who feel they cannot take the Masonic obligation because of Christ's command "Swear not at all."

*Matt.* 5:34-37. "Swear not at all . . . but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than this cometh of evil."

B. **HE DID NOT SAY** that more than a simple yes or no is evil, but that it "cometh of evil." It is made necessary because of the evil that is in the world.

C. **BIBLE SANCTIONS.** Because of this necessity the Bible sanctions the taking of an oath and commands that when taken it must be kept. (See *Lev.* 5:1.)

D. **CONSENT LACKING.** Under present-day practice, a person can refuse to take an oath, but under the Mosaic Law he could be put on oath without his consent or even knowledge. When Saul adjured the people (*1 Sam.* 14:24) he put them on oath without their consent, and Jonathan without his knowledge (*1 Sam.* 14:27).

E. **METHOD OF.**

1. The method of administering an oath varied: *1 Sam.* 20:23. "The LORD be between thee and me forever."

*2 Chr.* 1:23. "I call God for a record upon my soul." (*Phil.* 1:8.)

*Gal.* 1:26. "Before God, I lie not."

*1 Sam.* 14:44. "God do so to me and more also." (*1 Sam.* 3:17; 25:22.)

*2 Sam.* 3:35. "David swore, saying, So do God to me and more also."

*1 Sam.* 14:39. "As the LORD liveth . . . he shall surely die."

*Gen.* 14:22. "I have lift up my hand unto the LORD." (*Deut.* 32:30.)

(See also *Gen.* 24:2, 3; 47:29; 15:10, 17; *Deut.* 27:15-26; *1 Kin.* 8:31.)

2. Consider this in connection with:

*2 Cor.* 3:5, 6. "Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

F. **PARABLES.** Practically all of Christ's teachings are in parables and symbolic language and must be interpreted with that fact in mind. If we find other passages of Scriptures which seem to conflict with Christ's commandment, we must find an interpretation which will reconcile them.

G. **SERMON ON THE MOUNT.** Most of the expressions found in the Sermon on the Mount are made strong for the purpose of emphasis and to hold the attention of the audience. If these expressions are all made to stand by themselves as literal truths, they will lead to absurdities and contradictions. For instance:

H. **PRAYER IN SECRET.** *Matt.* 6:6. "But thou, when thou prayest, enter into thy closet, and when thou has shut the door, pray to thy Father which is in secret."

This is Christ's way of impressing the truth that prayer should not be uttered for show. It does not mean that we should permit no one to see or hear us pray.

I. **SWEAR NOT AT ALL.**

1. Many other statements of the Sermon on the Mount could be used to illustrate the same thought, but I will here consider only the command: "Swear not at all." In doing so, we must remember that Christ is picturing the ideal state of society where all are perfect, "even as your Father which is in heaven is perfect." (*Matt.* 5:48.)

2. In His command about swearing, Christ is

alluding to the fact that many of the Jews did not consider a promise binding unless it was supported by an oath (see *Matt. 23:16-22*). He means that our mere word should be absolutely binding and that it should not be necessary to confirm it by an oath. However, recognizing the fact that the world is not perfect, He did not confine His own communications to a "Yea, yea," or a "Nay, nay." His teachings abound with "Verily, verily, I say unto you," which is certainly more than "Yea, yea," or "Nay, nay."

#### J. JEWISH METHOD OF SWEARING.

1. In *Matt. 26:62-64*, Christ did not answer the false witnesses or the questions asked Him until the High Priest put Him on oath by saying, "I adjure thee by the living God, that thou tell us," etc. Then Christ answered the questions.

2. The method of putting a man on oath here used by the High Priest was common among the Jews. There are several Biblical examples. For instance, Saul thus put the people on oath (*1 Sam. 14:24-28*); so did Joshua, David, and others. If a person was thus addressed he was obliged to answer (*Lev. 5:1*). Since Christ recognized the validity of this law, He could not have meant the words "Swear not at all" as a command to be obeyed literally on all occasions and under all circumstances.

**K. PAUL.** Paul himself in many cases goes beyond "Yea, yea; Nay, nay" to call God to witness that he is telling the truth and uses language which is only a certain form of putting himself upon oath. (See *1 Thess. 2:5*; *2 Cor. 1:3*; *Gal. 1:20*; *Rom. 1:9*.) In *Heb. 6:13-17*, there is no intimation that it is wrong to take an oath; in fact, these verses would indicate that it was a very praiseworthy thing to do in order that the statements made under the oath might be implicitly relied upon.

**L. GOD.** In several cases we are told of God putting Himself on oath; for instance, *Gen. 22:16*; *Ps. 105:9*; *Luke 1:73*; *Heb. 13:17*; etc. In *Ps. 110:4* God established the priesthood of Christ by an oath and this is referred to in *Heb. 7:20*, 21 as proof that Christ's priesthood is more effective than that of the Levites.

**M. MELCHISEDEC.** Perfection is not to be found in the Levitical priesthood "for those priests were made without an oath," but Christ was made "with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchise-dec; by so much was Jesus made a surety of a better testament."

**N. ANGEL.** In *Rev. 10:5, 6* we are told that the angel of God himself, before the end of the world, will by an oath establish his proclamation that time shall be no longer. All of these passages must be taken into consideration in construing the command in *Matt. 5:34-37*. We should also note that Christ does not here say that whatsoever is more than "Yea, yea; Nay, nay" is in itself evil but that it cometh of evil. In other words, more than this becomes necessary from the fact that evil is in the world, that people in the world are not perfect as they are commanded to be in *Matt. 5:48*. Certainly our "Yea, yea; Nay, nay" ought to be regarded as binding as though it were supported by an oath, but on account of the evil that is in the world and the fact that it is not always true with men that a simple "Yes" or "No" is as binding as an oath, it becomes necessary for us to conform to the worldly practice in order to give assurance that our statements are in fact true. The evil is not in taking an oath but in the imperfect state of man which makes an oath necessary.

(See also *Gen. 24:3*; *Num. 30:2*; *Deut. 23:21*; *Is. 65:16*; *Lev. 19:12*; *James 5:12*; *Rev. 10:5, 6*; *Heb. 5:16*; *Num. 5:19-21*; *Deut. 27:15-26*; *28:1*;

*Josh. 6:26*; *1 Sam. 14:24*; *Ex. 22:10, 11*; *Neh. 10:29*.)

**2227. OBLIGATION TO WIDOW.** See No. 2765C.

**2228. ODD NUMBERS.** See No. 2209.

**2229. OFFERING.** See No. 2234V2.

Laws for, *Lev. 1*; *22:21*; *Deut. 15:21*; *Mal. 1:13*.

Types of Christ, *Heb. 9:1*; *10:10*.

**2230. OFFERINGS, THREE GRAND.** See No. 3062.

**2231. OFFICERS.**

A. PRINCIPAL. See No. 2438A.

B. RODS OF. See No. 2580F.

**2232. OFTEN TRIED.** A man must be able to prove himself to be a Mason in order to visit a lodge or converse Masonically with a strange brother. (See *2 Sam. 22:31*; *Job 23:10*; *Ps. 12:6*.)

(See also *Ps. 17:3*; *18:30*; *66:10*; *105:19*; *Is. 28:16*; *Jer. 12:3*; *Dan. 12:10*; *Zech. 15:9*; *Heb. 11:17*; *James 1:12*; *Rev. 2:2, 10*; *3:18*; *1 Chr. 29:17*; *Jer. 11:20*; *20:12*.)

**2233. OHEB ELOAH.**

A. A HEBREW WORD meaning "Love of God." It is one of the supports of the mystic ladder in the Thirtieth Degree of the Scottish Rite. The other support is Oheb Karobo, meaning "Love of our neighbor."

B. THEY REFER to *Deut. 6:5* and *Lev. 19:18*, on which, said Christ, "hang all the law and the prophets" (*Matt. 22:40*).

**2234. OIL.**

A. 1. Among ancient peoples oil from olives was prepared in much the same way as wine from grapes (See *Wine, Symbol of the Soul, No. 3246H*). The same vats were sometimes used in the making of both elements. (See *Jod 2:24*.)

2. The expressed liquid was allowed to settle, during which process the pure oil rose to the top and the bitter refuse settled to the bottom.

3. The oil was also refined like wine by being poured from vessel to vessel.

B. USES. Oil was used for many purposes; for instance, as a cosmetic, a medicine, a light giver, a food, etc. (See *Ex. 25:6*; *27:20*; *29:2*; *1 Kin. 17:14*; *James 5:14*; *Luke 10:34*.) All these uses have a symbolic significance which may be summarized under the general term of pleasure, joy, gladness.

**C. SYMBOLISM OF.**

1. Symbol of Joy. It is easy to see why oil should be considered a symbol of joy. Its application to machinery to overcome friction in the running parts, and thus cause it to work smoothly, naturally suggests it as a fitting symbol of the joyous spirit which enables us to pass smoothly over the rough places of life and work more effectively at our appointed tasks.

2. Biblical Symbolism. It is probable that our Masonic symbolism is derived from the Biblical. In some of the Biblical passages dew is associated with oil as a symbol of joy, happiness, and prosperity, notably the 133rd *Ps.*; *Deut. 33:28*; *Gen. 27:28*; *2 Sam. 1:21*; etc.

Fullness of comfort and happiness is expressed by David when he said:

*Ps. 23:5*: "Thou anointest my head with oil; my cup runneth over."

3. Uprightness. Love of righteousness brings happiness and therefore oil and joy are associated with uprightiness. (See *Ps. 45:7*.)

**D. WITHHELD FROM THE DISOBEDIENT.**

1. Joy, symbolized by oil, was to be withheld from the disobedient. (See *Deut. 28:15, 40*; *Mic. 6:15*.)

2. Withheld as discipline. *Amos 4:9*: "When your gardens . . . and your olive trees increased, the palmer-worm devoured them, yet ye have not returned unto me, saith the LORD."

**E. ABSENCE—SADNESS.** 2 *Sam.* 14:2. "Feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil."

*Dan.* 10:2, 3. "In those days, I Daniel was mourning . . . neither did I anoint myself at all."

*Matt.* 6:17, 18. "But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast."

**F. PROSPERITY.** Anointing with oil symbolized prosperity which was withheld from the wicked but accorded to the righteous. (See *Ps.* 92:9-11; *Eccles.* 9:7, 8.)

**G. A PROTECTIVE ELEMENT.** *Is.* 21:5. "Arise ye princes and anoint the shield."

1. Offset by sin. David, speaking of the death of Saul, the King, said (2 *Sam.* 1:21): "Let there be no dew . . . for the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil."

2. It was the protective power of the oil to turn aside the spear and prevent it from entering his body which Saul lost by his sin. The oil was to him a shield which he vilely cast away, and thus he was as vulnerable as though he had not been anointed with oil.

**H. SPIRITUAL MEDIUM.** Oil was considered a medium by which the divine spirit passed into the person anointed, but only good spirits could pass through this medium. Oil was a protection against evil spirits, especially if the one anointed was pure.

**I. LOW WATER MARK.** There was a superstition to the effect that if the anointing was done at high tide it would be more effective, since high tide was a symbol of abundance and low tide of failure, weakness, and death. Hence the practice of burying a criminal "at low water mark."

**J. SACRAMENTAL USE.**

1. Among the Jews oil was used as a sacrament in preparing the food offering.

*Lev.* 2:5. "And if thy oblation be a meat (R meal) offering baked in a pan, it shall be of fine flour unleavened, mingled with oil."

(See also *Ex.* 29:2; *Lev.* 2:4, 6, 7; 6:15, 21; 7:10, 12; 9:4; 14:10, 12, 15, 16, 17, 18, 21; etc.)

2. This use of oil is said to have symbolized the joy which should accompany every act of sacrifice and service to God. It may also have referred to God's spirit penetrating the heart of the worshippers as the oil penetrates the bread.

3. Among the early Christians oil was often used in the baptismal font to indicate God's blessing on the water with which baptism was administered.

**K. A COSMETIC.** The application of oil to the hair and skin as a cosmetic has been customary in all ages and countries. It was thought to give the user a comfortable feeling and add to his personal good looks. It was also thought to strengthen his muscles and make them supple. Also, rubbing the muscles of an athlete with oil after exercises relieves his sense of weariness. Thus anointing with oil symbolizes physical refreshment, well-being, and personal attractiveness. (See *Ps.* 104:15.)

**L. A CLEANSER.** Oil as well as water was often used as a cleansing agent with this distinction, that the action of oil was considered protective while that of water was curative. That is, oil renders the body immune to dirt, while water removes it.

**M. IMPART VIRTUE—REMOVE EVIL.** In general it was believed that water removes evil while oil imparts virtue. In some cases of baptism both oil and water were used as a symbol of virtue imparted and evil removed. Possibly this symbolism arose from the fact that oil is a

poor conductor and therefore a protection against extremes of heat and cold.

**N. ANOINTING THE DEAD.** Anointing the dead is connected with the thought of oil as a cleanser. There are several instances given in the Bible of anointing the dead. (See *Mark* 14:8; 16:1.)

**O. A HEALER.** Oil was considered a remedial agency, both directly and indirectly. (See *Is.* 1:6; *Ezek.* 16:9; *Mark* 6:13; *Luke* 10:34.)

**P. SYMBOL OF THE HOLY SPIRIT.** As a healing agency oil is a symbol of the spiritual health-giving power of the Holy Spirit, the Comforter who is to abide with us forever, even the spirit of truth who will teach us all things necessary for our well-being. The very name of the Great Physician, Christ or Messiah, means the anointed one. (See *Acts* 10:38; 1 *Sam.* 16:13; *Is.* 61:1-3; etc.)

**Q. FOR LIGHTING.** There are a great many Biblical passages showing the use of oil for lighting. For the Temple lamps only the very finest oil could be used. (See *Ex.* 27:20; 35:14, 28; 39:37; *Lev.* 24:2.)

**R. THE SEVEN-BRANCHED CANDLESTICK.** The seven-branched candlestick thus lighted represents a stone with seven eyes (*Zech.* 3:9).

With these eyes He sees the plummet in the hands of Zerubbabel. (See *Zech.* 4:6, 10; 2 *Chr.* 16:9; *Rev.* 4:5.)

**S. PURE OIL.** The pure oil in the lamps represent the Holy Spirit shining forth into the world.

**T. EMBLEM OF CONSECRATION.** The use of oil as an element of consecration was connected with its use for anointing to indicate a sacred place or object. See *No.* 418.

**U. JACOB'S PILLAR.**

1. Jacob set up a pillar at Luz (nut-tree), anointed it with oil, and changed the name of the place to Bethel (House of God) as a sign of God's presence in the place (*Gen.* 28:18).

2. Years later Jacob returned to Bethel, again God appeared to him, and again he set up a pillar and anointed it with oil (*Gen.* 35:14).

**V. TABERNACLE AND FURNITURE.**

1. The Tabernacle and its furniture were anointed to "sanctify them that they may be most holy." (*Ex.* 30:26-29.)

2. Sin Offering. Sacrifices and offerings were to be consecrated by use of oil, but the sin offering was an exception. This is significant, for sin brings sorrow, not joy. (See *Lev.* 5:11; *Num.* 5:14, 15.)

**W. MASONIC USE.**

1. Masons use oil at the dedication of a Masonic Temple or the laying of a corner stone to denote that the building is consecrated to the purpose for which it is designed.

2. It should be noted that unless the building is to be "erected for the worship of God, for educational or charitable objects, for Masonic uses, or for the purpose of the administration of justice and free government," Masons will not perform the ceremony.

3. Character Building. In other words, the building must be intended to serve mankind by contributing to his development and growth in character or the use of the consecrating elements would have no meaning.

**X. CHURCH AND STATE.**

1. Among the Hebrews the chief officer, in both church and state, was set apart and consecrated to his office by being anointed with oil.

2. In *Zech.* 4:12-14, the two olive branches from which flow the oil to the lamps of the seven-branched candlestick are called "the two anointed ones that stand by the Lord of the whole earth."



**Y. PROPHETS.**

1. A prophet was sometimes thus consecrated as in the case of Elisha (1 *Kin.* 19:16), and in one case a prophet was called the Lord's anointed (*Ps.* 105:15; 1 *Chr.* 16:22), but as a rule the "LORD'S anointed" was either the king or high priest.

2. Priests. At first Aaron and his sons were all anointed (*Ex.* 29:4-9; *Num.* 3:3) but later the anointing ceremony was limited to the high priest (*Ex.* 29:29; *Lev.* 16:32). In *Lev.* 4:3, 5, 16, and 6:22, we find the high priest called "the priest that is anointed."

3. Jeshua and Zerubbabel. The two olive branches in *Zech.* 4 refer to Jeshua, the high priest, and Zerubbabel, the prince or civil head, "the two anointed ones." (Haggai, the scribe, is not counted as one of the anointed.)

Thus we are taught that the church and state are two distinct branches, each having its own appropriate sphere of action, and the heads of both are anointed to indicate that each in its own place represents the Great Architect of the Universe in His relation to man's welfare.

4. Civil Head. In a peculiar sense, however, the civil head or king was called "The LORD'S Anointed" and His person was very sacred. (*See* 1 *Sam.* 12:3, 5; 2 *Sam.* 1:16, 24; *Judg.* 9:3, 15.)

5. David. David was anointed three times: first, privately to indicate that he was to succeed to the throne (1 *Sam.* 16:13); second, over the tribe of Judah (2 *Sam.* 2:4); and third, over all the tribes of Israel (2 *Sam.* 5:3).

**Z. SUMMARY.**

1. In summing up let us remember that in all these ceremonies oil is an emblem of joy because it was believed to transmit the divine spirit, "The Comforter." He upon whom this spirit rested was indeed blessed, and he who faithfully, day by day, performs his allotted tasks is entitled to receive the oil of joy as his reward.

2. The lodge hall or building consecrated by the pouring of oil should confer blessings on all who are associated with it, and the Mason who participates in the ceremony should consecrate himself to the service of God and his fellow-men.

2235. OIL, DEW AND. See No. 1086B.

2236. OIL TREE, oleaster, wild olive. 1 *Kin.* 6:23, A. V., "olive tree"; A. V., margin, "oily tree"; R. V., "olive wood." *Neh.* 8:15, A. V., "pine branches"; R. V., "wild olive." *Is.* 41:19, A. V. and R. V., "oil tree"; R. V., margin, "oleaster." The oleaster, common in Palestine, yields an oil and must not be confused with the olive tree.

2237. OIL VESSELS. See No. 747F.

2238. OINTMENT. Christ anointed with, *Matt.* 26:7; *Luke* 7:37; *John* 11:2.

*Ex.* 30:25, make oil of holy o.

*Ps.* 133:2, like the precious o.

*Prov.* 27:9, o. and perfume rejoice the heart.

*Eccles.* 7:1, a good name better than o.

*Song of Sol.* 1:3, thy name is as o. poured forth.

*Is.* 1:6, nor mollified with o.

*Mark* 14:3; *John* 12:3, box of precious o

*Luke* 23:56, prepared spices and o.

2239. OLD. *Deut.* 8:4; 29:5; *Neh.* 9:21, thy raiment waxed not o.

*Ps.* 37:25, I have been young and now am o.

*Ps.* 71:18, when I am o., O God, forsake me not.

*Prov.* 22:6, when o. he will not depart from it.

*Prov.* 23:10, remove not o. landmark.

*Is.* 50:9, they shall wax o. as a garment.

*Is.* 58:12, build the o. waste places.

*Is.* 65:20, child shall die a hundred years o.

*Jer.* 6:16, ask for the o. paths.

*Matt.* 9:17; *Mark* 2:22; *Luke* 5:37, new wine into o. bottles.

*John* 21:18, when thou shalt be o.

1 *Cor.* 5:7, purge out the o. leaven.

2 *Cor.* 5:17, o. things are passed away.

*Heb.* 8:13, hath made the first o.

2 *Pet.* 2:5, if God spared not the o. world.

1 *John* 2:7, the o. commandment is the word. 2240. OLD AGE. See No. 306C.

*Eccles.* 12:1-7. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

(See also, 2 *Sam.* 19:33-37; 1 *Chr.* 29:28; *Job* 5:26; 11:17; 12:12; 30:2; 32:6-9; *Ps.* 71:9, 18; 90:10; 92:14; 148:12; *Prov.* 16:31; *Eccles.* 6:3, 6; *Is.* 46:4; *Luke* 2:37; *Tit.* 2:2; 3; *Philem.* 9.)

Reverence due to, *Lev.* 19:32; *Prov.* 23:22; 1 *Tim.* 5:1.

**2241. OLD CHARGES OF MASONRY.**

A. 1. The old records of Freemasonry refer to a charter given to the Masons in about 926 A.D. by King Athelstan of England. It gave to Masons the right to govern their own society under some restrictions, and it imposed on them certain duties.

2. It was considered a charter from the King authorizing the Masons to organize themselves, and therefore every lodge had to have a copy as its authority to function as a lodge. There are about one hundred of these copies now known to exist.

3. These charges were read to the candidate who took an obligation to obey the regulations.

4. There is a great similarity in the copies we have, proving that they trace to a common original, but that original is lost.

**B. THE DOWLAND'S MS.**

1. As an illustration of these manuscripts we give a transcription of the Dowland's MS. of about 1550 A.D., using modern English instead of that of 1550. The subheads are also modern.

2. Prayer. See No. 2404. "The might of the Father of Kings, with the wisdom of his glorious Son, through the grace of the goodness of the Holy Ghost, there being three persons in one Godhead, be with us at our beginning, and give us grace so to govern ourselves here in this mortal life, that we may come to his kingdom that never shall have ending. Amen."

3. Introduction. "Good Brethren and Fellows: Our purpose is to tell you how and in what manner this worthy science of Masonry was begun, and afterwards how it was favored by worthy Kings and Princes, and by many other worshipful men. And also, to those that be willing, we will declare the Charge that belongeth to any true Mason to keep in good faith,

And ye, have good heed thereto; it is well worthy to be well kept for a worthy craft and a curious science."

4. Seven Liberal Sciences. See Nos. 2651, 2719.

4a. "For there are seven liberal Sciences, of which seven it [Masonry] is one. And the names of the seven Sciences are these:

4b. "First is Grammar; it teaches man to speak truly and write truly.

4c. "Second is Rhetoric; it teaches a man to speak fair in subtle terms.

4d. "Third is Logic; it teaches a man to discern or know truth from falsehood.

4e. "Fourth is Arithmetic; that teaches a man to reckon and account all manner of numbers.

4f. "Fifth is Geometry; that teaches mete and measure of earth and of all other things: which science is called Masonry.

4g. "Sixth is Music; that teaches a man song and voice, of tongue, and organ, harp and trumpet.

4h. "Seventh is Astronomy; that teaches a man the course of the sun, moon, and stars.

4i. "These are the seven liberal Sciences, which are all founded on one Science, that is to say, Geometry. This may a man prove, for Geometry teaches mete and measure, ponderation and weight, of all manner of things on earth: for there is no man that worketh any science, but he worketh by some mete or measure; no man buyeth or selleth, but by some measure or weight; and all these are Geometry.

4j. "All merchants and all craftsmen, and all other of the seven Sciences, and especially the plowman and tillers of all manner of grounds, grains, seeds, vines, plowers, and sellers of other fruits; for neither Grammar, Rhetoric, Astronomy nor any other Science can find mete or measure without Geometry. Wherefore methinketh the science of Geometry is most worthy and findeth all others."

### C. THE LEGEND OF THE CRAFT.

1. Operative Masonry. See Nos. 2255C, 2256.

"How these worthy sciences were first begun, I will tell you. Before Noah's flood there was a man called Lamech, as it is written in the Bible in the 4th chapter of Genesis; and this Lamech had two wives, the one was named Adah and the other Zillah; by his first wife Adah he had two sons Jabal and Jubal, and by Zillah he had a son and a daughter. And these four children founded the beginning of all sciences in the world. And the elder son Jabal founded the science of Geometry, and he raised flocks of sheep and lambs in the field, and built house of stone and tree, as is noted in the chapter above said. And his brother Jubal founded the science of Music, song of tongue, harp and organ. And the third brother Tubal-Cain founded smithcraft of gold, silver, copper, iron and steel; and the daughter founded the craft of weaving."

2. The Two Pillars. See No. 2354. "And these children knew well that God would take vengeance for sin, either by fire or water; wherefore they wrote their sciences in two pillars that they might be found after Noah's flood. One stone was marble, that would not burn with fire; and the other was clepped laterns, that would not drown in water."

D. THE SCIENCES RECOVERED. See No. 2652. "Our intent is to tell you how and in what manner these stones were found, that these sciences were written in. The great Hemonyes [Hermes] that was Cub's son, the which Cub was Sem's [Shem's] son, that was Noy's [Noah's] son. This Hemonyes, afterwards was called Harnes [Hermes], the father of wise men; he

found one of the two pillars of stone, and found the science written there, and he taught it to other men."

E. TOWER OF BABEL. See No. 646. "At the making of the Tower of Babylon, Masonry was first made much of. And the King of Babylon, named Nimrod, was a mason himself, and loved well the science as it is said with masters of histories."

F. NINEVEH. See No. 2193.

1. "When the City of Nineveh and other cities of the East should be made, Nimrod the King of Babylon, sent thither threescore masons at the rogation (formal request) of the King of Nineveh, his cousin. And when he sent them forth, he gave them a charge on this manner."

2. Charge. See No. 880. "They should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; so that the master may have worship and all that belong to him. And other charges he gave them. This was the first time that ever Masons had any charge of his science."

G. ABRAHAM AND EUCLID. See Nos. 71, 1235, 1236.

1. "Moreover when Abraham and Sarah his wife went into Egypt, there he taught the seven sciences to the Egyptians; and he had a worthy scholar called Euclid, and he learned right well, and was a master of all the seven sciences liberal. And in his days it befell that the lord and the estates of the realm had so many sons that they had gotten, some by their wives and some by other ladies of the realm; for that land is a hot land and a plenteous of generation. And they had not competent livelihood to find for their children; wherefore they made much care. And then the King of the land made a great council and a parliament, to-wit: how they might find their children honestly as gentlemen; and they could find no good way. Then they cried through all the realm, if there were any man that could inform them, that he could come to them, and he should be well rewarded."

2. Euclid and Geometry. See Nos. 1235, 1236, 1408. "After this cry was made, then came this worthy clerk Euclid, and said to the king and all his lords, 'If ye will, take me your children to govern, and to teach them one of the Seven Sciences, wherewith they may live honestly as gentlemen should, under a condition, that ye will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled.' And the King and his Council granted to him on one and sealed their commissions. Then this worthy Doctor took to him these lords' sons, and taught them the science of Geometry in practice, to work in stone all manner of worthy work that belongeth to building churches, temples, castles, towers, and manors, and all other manner of buildings: and he gave them a charge in this manner."

3. Charges. See No. 880. "The first was, that they should be true to the King, and to the lord that they owe. That they should love well together, and be true to each other. And that they should call each other his fellow, or else brother, and not servant, or knave, or other foul name. And that they should deserve their pay of the lord or of the master they serve. And that they should ordain the wisest of them to be master of the work, and neither for love nor great lineage, nor riches, nor favor, to let another that hath little cunning to be master of the lord's work, wherethrough the lord should be evil served and they ashamed. And also they should call their governors of the work, Master,

in the time that they work with him. And many other charges too long to tell."

4. Obligation. See Nos. 2223-2226. "To all these charges he made them swear a great oath that man used in that time; and ordained them for reasonable wages, that they might live honestly by."

**H. GENERAL ASSEMBLY.** See No. 1402. "Also that they should come and assemble together every year once, how they might work best to serve the lord for his profit and to their own worship; and to correct within themselves him that had trespassed against the science. Thus was the science grounded there; and that worthy Mr. Euclid gave it the name of Geometry. And now it is called through all this land, Masonry."

**I. DAVID'S PLAN.** See No. 1051N.

1. "Some time later, when the children of Israel were coming into the Land of Promise, that is now called among us the country of Jerusalem, King David began the Temple that they called Templum D'ni, and it is named with us the Temple of Jerusalem. And the same King David loved Masons well and cherished them much, and gave them good pay. And he gave the charges, and the manners as he had learned of Egypt given by Euclid, and other charges more than ye shall hear later."

2. Solomon. See Nos. 2828-2841. "And after the decease of King David, Solomon that was David's son, built the Temple his father begun; and sent after Masons into divers countries and of divers lands; and gathered them together, so that he had fourscore thousand workers of stone, and were all named Masons. And he chose out of them three thousand that were ordained to be masters and governors of his work."

3. King Hiram. See No. 1553C. "And there was a King of another region that men called Hiram, and he loved well King Solomon, and he gave him timber for his work."

4. Hiram. See No. 1553A. "And he had a son named Aynon [Hiram], and he was a master of Geometry, and was chief Master of all his Masons, and was Master of all his gravings and carvings, and of all manner of Masonry that belonged to the Temple; and this is witnessed by the Bible, in the Book of Kings, third chapter (1 Kin. 5). And Solomon confirmed both charges and the manners that his father had given to Masons. And thus was that worthy Science of Masonry confirmed in the country of Jerusalem, and in many other kingdoms."

**J. TRAVELING INTO FOREIGN COUNTRIES.** See No. 1434. "Curious craftsmen walked about full wide into divers countries, some because of learning more craft and cunning, and some to teach them that had but little skill. And so it befell that there was one curious Mason named Maymus Grecus, that had been at the making of Solomon's Temple, and he came into France, and there he taught the science of Masonry to men of France." [The name "Maymus Grecus" appears in all the manuscripts but in different forms, as "Memus," "Nemus," "Naymus," etc. It is one of the puzzles of Masonic students which is still unsolved. One guess that it is a "Mason with a Greek name" is as plausible as any.]

[The Third Degree symbolizes the end of this earthly life; the foreign country is our home beyond the grave; the Word we seek in order to receive wages in that country is a symbol of perfection for which in this life only a substitute, an approximation, can be obtained. The key to the Master's Word is to be found in the Holy Bible.]

1. Charles Martel. See No. 882. "And there was one of the Regal line of France, named Charles Martel; and he was a man that loved well such a science, and drew to this Mamus Grecus that is above said, and learned of him the science, and took upon him the charges and manners; and afterwards by the grace of God, he was elect to be King of France."

2. Masonry in France. "And when he was in his estate, he took Masons, and did help to make men Masons that were none; and set them to work, and gave them both the charge and the manners and good pay, as he had learned of other Masons; and confirmed them a Charter from year to year, to hold their assembly where they would; and cherished them right much; and thus came the science into France."

**K. SAINT ALBONES.**

1. "England in all this season stood void as for any charge of Masonry unto St. Albones' time. And in his days the King of England that was a Pagan, he did wall the town about, that is called Saint Albones. And Saint Albones was a worthy Knight and steward with the King of his household, and had governance of the realm, and also of the making of the town walls, and loved well Masons and cherished them much."

2. Wages. See Nos. 2614, 3208-3211. "And he made their pay right good, standing as the realm did; for he gave them 2s. 6d. a week, and 3d. to their nonesynches. And before that time, through all this land, a Mason took but a penny a day and his meat, till Saint Albone amended it, and gave them a charter of the King and his Council for to hold a general council, and gave it the name of Assembly; and thereafter he was himself, and helped to make Masons, and gave them Charges, as ye shall hear later."

3. Athelstane. "Right soon after the decease of Saint Albone, there came divers wars into the realm of England, of divers Nations, so that the good rule of Masonry was destroyed unto the time of King Athelstane days that was a worthy King of England, and brought this land into good rest and peace; and builded many great works of Abbeys and Towers, and other many divers buildings; and loved well Masons."

4. Prince Edwin. "And he had a son [nephew] named Edwin, and he loved Masons much more than his father [uncle] did. And he was a great practiser in Geometry; and he drew him much to talk and to commune with Masons, and to learn of them science; and afterward for love that he had to Masons, and to the science, he was made Mason."

5. Charter Given. "And he got of the King a charter and commission to hold every year once an Assembly, where that ever they would, within the realm of England; and to correct within themselves faults and trespasses that were done within the science."

**L. GENERAL ASSEMBLY.** See No. 1402. "And he held himself an Assembly at York, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept ever after, and took them the Charter and Commission to keep, and make ordinance that it should be renewed from King to King."

1. Old Documents Requested. See No. 1110. "And when the Assembly was gathered he made a cry that all old Masons and young, that had any writing or understanding of the charges and manners that were made before in this land, or in any other, that they should shew them forth."

2. Old Documents Produced. "And when it was proved, there was found some in French, some in Greek, some in English, and some in other

languages; and the intent of them all was found to be the same."

**M. BOOK OF CHARGES COMPILED.** See *No. 761C1*. "And he did make a book thereof, and how the science was founded. And he him self bade and commanded that it should be read or told, when that any Mason should be made, to give him his charge. And from that day to this time manners of Masons have been kept in that form as well as men might govern it. And furthermore divers Assemblies have been put, and ordained certain charges by the best advice of Masters and fellows."

1. The Obligation. See *Nos. 2222-2226*. [Then he who was to be made Mason placed his hands on the Bible while the charges were read to him. By this act he swore to keep those charges.]

"Every man that is a Mason, take right heed to these charges, if that any man find himself guilty in any of these charges, that he amend himself against God. And especially ye that are to be charged, take good heed, that ye keep these charges right well, for it is a great peril a man to forswear himself upon a book." [In some of the manuscripts this Book is called "The Holy Scriptures" or "The Bible."]

2. General Charges to Masters and Fellows. See *No. 880*. "The first charge is, that he or thou shalt be true man to God and Holy Church, and that he use neither error nor heresy by your understanding or discreet men or wise men's teaching.

"Also that he shall be true liege man to the King of England without treason or any other falsehood; and that they know no treason nor treachery but if ye amend it privily if ye may, or else warn the King or his Council.

"And also ye shall be true each one to other, that is to say, to every Mason of the science of Masonry, that are Masons allowed [accepted], ye shall do to them as ye would that they should do to you.

"And also that ye keep truly all the counsels of Lodge and Chamber, and all other counsels that ought to be kept by way of Masonhood.

"Also that no Mason shall be in theft or thievish, as far as he may know.

"Also that ye shall be true to the lord or master that ye serve, and truly see his profit and his advantage.

"Also ye shall call Masons your Brethren, or else your Fellows, and no foul names.

"Also ye shall not take your fellow's wife in villany, nor desire ungodly his daughter nor his servant, nor put him to no disworship.

"Also that ye pay truly for your meat and drink where ye go to board.

"Also ye shall do no villany in that place where ye go to board, whereby the science might be slandered thereby.

"These be the charges in general that belongeth to every true Mason to keep, both Masters and Fellows."

3. Special Charges to Masters and Fellows. See *No. 880*. "Rehearse I now other charges singular for Masters and Fellows.

"First, that no Master shall undertake a lord's work or any other man's work unless he know himself able and sufficiently cunning to perform and end the work, so that the science have no slander or disworship, but that the lord may be well and truly served.

"Also that no Master undertake a work unless he take it reasonable, so that the end may be truly served, and the Master must live honestly and pay his fellows truly their pay as the manner is.

"Also no master or fellow shall supplant

another of his work, that is, if he has taken a work or is master of the lord's work, ye shall not supplant him therein unless he be unable to finish it.

"Also no Master or fellow shall take an apprentice for a less term than seven years, and that the apprentice be able, of birth freeborn, and of limbs whole as a man ought to be. [Some MSS. add a reason for this rule, viz., that he may be able to work.]

"Also that no Master or fellow take an allowance to be made Mason without the assent and the counsel of his fellows at the least six or seven given years; and he that is to be made Mason must be able in all manner of degrees, viz., freeborn, of good kindred, true and no bondman.

"Also that no Mason shall take an apprentice unless he have sufficient occupation to occupy one or two fellows, or else three at the least.

"Also that no Master or fellow put the lord's work to task [piece work] that was wont to go to journey [by the day]. (See *No. 1776*.)

"Also that every Master shall pay his fellows only what he deserves, so that ye be not deceived by false workmen.

"Also that none of you slander another behind his back to make him lose his good name or his worldly goods.

"Also that no fellow within the lodge or without misanswer either ungodly or reprovably without reasonable cause.

"Also every Mason shall reverence his elder and put him to worship.

"Also no Mason shall be any common player at hazard or at the dice, nor at any other unlawful plays whereby the science might be slandered.

"Also that no Mason shall use any lechery or bawdry, whereby the science might be slandered.

"Also no fellow shall go into town in night time where there is a lodge of fellows unless he have a fellow with him to bear him witness that he was in an honest place.

"Also that every Master and fellow shall come to the Assembly, if it be within fifty miles about him, if he have any writing [summons].

"And if ye have trespassed against the science, to abide the award of the Masters and fellows, and make them accorded if they may, and if they may not accord them, to go to the common law.

"Also that no Master or fellow make a mold [a model for moldings or ornaments] or square or rule to a layer [one who lays stones, but not a skilled Mason], nor set a layer within the lodge or without to hew mold stones [large stones on which moldings were to be cut].

"Also that every Mason receive and cherish strange fellows when they come over the countries, and set them at work if they want it, as the manner is, viz., if to have no mold stones in his place, he shall refresh him with money into the next lodge.

"Also every Mason shall truly serve the lord for his pay, and every Master shall truly complete his work, be it task or journey (See *No. 1776*), if ye have your covenants and all that ye ought to have.

"These charges that we have now rehearsed to you and to all other that belongeth to Masons ye shall keep, so help you God, and your holy dome, and by this book unto your power, Amen."

2242. OLD MAN.

A. TO PUT OFF. *Rom. 6:6; Eph. 4:22; Col. 3:9.* See *No. 1115B*.

B. IN DOTAGE. See *No. 1115A*.

2243. OLD TESTAMENT, apocrypha. See *Apocrypha, Old Testament, No. 448B*.

Ancient versions. See *Versions*, No. 3178A. English versions. See *Versions*, No. 3178B. Languages. See *Language of the Bible*, No. 1853.

Miracles. See *Miracles of the Bible*, No. 2087. Parables. See *Parables*, No. 2286.

A. **JEWISH ARRANGEMENT OF**. This differed from the order observed in our Bibles. There were three parts:

1. The Law or Torah, i.e., the Pentateuch or five "books of Moses."
2. The Prophets—(a) The former prophets (Joshua, Judges, Samuel, Kings). (b) The latter prophets (Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets).
3. The Holy Writings or Hagiographa—(a) Psalms, Proverbs, Job. (b) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther. (c) Daniel, Ezra, Nehemiah, Chronicles. Another name given to this class was Kethubim or "Writings."

#### 2244. OLIVE.

A. **ORIGINATING** in Southwestern Asia, olives and vines were among the discoveries of the Israelites when they entered Canaan. The oil is produced from the fruits, does not easily dry, and can be made to the very end of the extreme age of the tree. At first green, the leaves become silvery white in color.

B. **PRIMARILY** a symbol of the resurrection and immortality, and secondarily of peace and victory.

C. **IT IS A FRUIT TREE** common to Palestine. The dove brought a branch of it to the ark as the flood was abating. (*Gen.* 8:11).

D. **VISION OF**, *Zech.* 4:2-12; *Rev.* 11:4.

E. **A SYMBOL OF PROSPERITY**, *Ps.* 128:3.

F. **THE WILD OLIVE** a figure of the Gentiles; the cultivated, of the Jews, *Rom.* 11:17-21, 24. G. **OIL OF**, used in the Tabernacle, *Ex.* 39:37; *Lev.* 24:2; *Zech.* 4:12.

H. **YARDS**, *Ex.* 28:11; *1 Sam.* 8:14; *Neh.* 9:25.

2245. **OLIVES, MOUNT OF**, or Olivet, not a single peak but a range of limestone mountains, east of Jerusalem, which reaches to a height of 2,600 feet above sea level, and commands a fine view of the Jordan valley. Its connection with our Lord is famous. (See *2 Sam.* 15:30; *Matt.* 21:1; *24:3*; *Mark* 11:1; *13:3*; *Luke* 21:37; *John* 8:1; *Acts* 1:12.)

2246. **O'ME-GA**. See No. 313. Final letter of Greek alphabet, *Rev.* 1:8, 11; 21:6; 22:13.

2247. **OMNIPRESENCE**. See No. 301B.

2248. **OMRI, SON OF**. See No. 213A.

2249. **ON** [aun, strength]. See Nos. 1854-5. A. **AN IMPORTANT CITY** in lower Egypt east of the Nile, *Gen.* 41:45. See No. 11.

B. **A REUBENITE**, son of Peleth, who joined Korah, Dathan, and Abiram in murmuring against Moses and Aaron, *Num.* 16:1.

2250. **ONYX**. [finger-nail], a precious stone, reddish or brown, overlaid with a translucent bluish-white layer, *Ex.* 28:20; 39:13. See No. 1733P.

2251. **OPEN**. *Num.* 16:30, if the earth o. her mouth.

*Ps.* 49:4, I will o. my dark saying.

*Ps.* 78:2, I will o. my mouth in a parable.

*Ps.* 81:10, o. thy mouth wide.

*Ps.* 104:28, thou o. thine hand.

*Ps.* 118:19, o. to me the gates of righteousness.

*Ps.* 119:18, o. thou mine eyes.

*Prov.* 31:8, o. thy mouth for the dumb.

*Is.* 22:22, he shall o., and none shall shut.

*Is.* 26:2, o. gates, that righteous may enter.

*Is.* 42:7, to o. the blind eyes.

*Is.* 60:11, thy gates shall be o. continually.

*Mol.* 3:10, o. the windows of heaven.

*Matt.* 25:11; *Luke* 13:25, Lord o. to us.

*Luke* 24:32, while he o. to us the scriptures.

*Acts* 26:18, to o. their eyes. *Col.* 4:3, that God would o. to us a door of utterance.

*Heb.* 4:13, all things are o. to him.

*Rev.* 3:7, and no man o.

*Rev.* 5:2, who is worthy to o. the book?

2252. **OPEN BIBLE**. See No. 728G.

2253. **OPEN BIBLE, WHERE**. See No. 728H.

2254. **OPEN = HANDED**. See No. 1482G.

2255. **OPERATIVE**. See No. 2041C.

A. **DARKNESS**. See No. 1048A.

B. **LIGHT**. See No. 1048B.

C. **MASONRY**. See No. 2241CI.

2256. **OPERATIVE AND SPECULATIVE**. See No. 1948Fic.

2257. **O'PHIR**. The country celebrated for its gold and precious stones (*Gen.* 10:29) and from which Solomon got much of his gold for the Temple. See No. 309. It is regarded by some as being on the Arabian coast, by others as on the coast of Somaliland, and by others again as part of India, namely, Ahirah, at the mouth of the Indus, the Hebrew "tukkiyyim," "peacocks," which came from Ophir being compared with the Tamil "togci." *Gen.* 10:29 would lead us to place it in South Arabia, between Sheba and Havilah, thus supporting the first suggestion.

Gold of, *1 Kin.* 9:28; 10:11; 22:48; *1 Chr.* 29:4; *2 Chr.* 8:18; *Job* 22:24; *Ps.* 45:9; *Is.* 13:12. 2258. **ORACLE**. The holy of holies containing the ark, *1 Kin.* 6:16; 8:6; *2 Chr.* 4:20. (See also *2 Sam.* 16:23; *Ps.* 28:2.)

2259. **ORACLES**, supposed answers or revelations of the gods, and sought in various ways. Jehovah responded through the mysterious media of Urim and Thummim.

"Lively oracles," *Acts* 7:38; the communications to Moses at Sinai.

"Oracles of God," i.e., the Holy Scriptures, *Rom.* 3:2; *Heb.* 5:12; *1 Pet.* 4:11.

2260. **ORDER**. Necessary in the churches, *1 Cor.* 14:40; *Tit.* 1:5.

*2 Kin.* 20:1; *Is.* 38:1, set thine house in o.

*Job* 10:22, a land without o.

*Job* 23:4, would o. my cause.

*Ps.* 37:23, steps of a good man are o. by the Lord.

*Ps.* 50:21, I will set them in o.

*Ps.* 110:4; *Heb.* 5:6; 6:20; 7:11, the o. of Melchizedek.

*1 Cor.* 15:23, every man shall rise in his o.

2261. **ORDERS OF ARCHITECTURE**. See Nos. 511B, 955B, C, D.

2262. **ORDER, GAVEL MAINTAINS**. See No. 1395B, C.

2263. **ORGAN**. See No. 2130I.

2264. **ORIGIN OF MASONRY**. See No. 3031D.

2265. **ORONTES**. See No. 1556.

2266. **OR'NAN THE JEB'U-SITE**. See Nos. 646B2, 3, 6, 1321.

2267. **ORNAMENTS**, of apparel, etc., *Gen.* 24:22; *Prov.* 4:9; 25:12; *Is.* 3:18; *1 Pet.* 3:4.

Of covering of King of Tyre, *Ezek.* 28:13.

*Prov.* 1:9, an o. of grace to thy head.

*Is.* 61:10, decketh himself with o.

*Jer.* 2:32, can a maid forget her o.?

*1 Pet.* 3:4, the o. of a meek and quiet spirit.

2268. **ORNAMENTS OF A LODGE**.

A. **THE ORNAMENTS OF** a lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

B. **THE MOSAIC PAVEMENT**.

1. Two Meanings. The term "mosaic" as used in English is derived from two different languages with corresponding differences in meaning.

1a. Hebrew. When we speak of the mosaic law, the mosaic religion, the mosaic symbolism, etc., we refer to the law, religion, symbolism,

etc., associated with the Jewish lawgiver, Moses.

1b. Greek. When we refer to mosaics, of which the mosaic pavement is an illustration, we use a term coming from the Greek "musa" through the Latin "mosaicus," the original meaning of which was "something artistic, relating to the Muses." Our word "museum" is thus derived, meaning "a place where artistic work is displayed."

2. Masonic Meaning. As thus derived, the term is applied to inlaid work which was a branch of the fine arts very prominent during the Middle Ages, though we also find traces of it in nations of great antiquity as well as in modern times. It has been used on walls, ceilings, and furniture, but its principal use is on floors.

3. Pavements. It is formed by arranging pieces of glass, marble, enamel, etc., so as to make an ornamental design. It is usually formed by arranging small cubes of marble or stone arranged in simple patterns. Such work was very common at the time of the building of King Solomon's Temple.

4. Masonic Tradition. Our Masonic tradition is that the ground floor of King Solomon's Temple was decorated with a mosaic pavement of small square stones alternately black and white in color.

5. Biblical Basis. When Moses and the elders of Israel went up into the mountains to receive instructions for the building of the Tabernacle, *Ex. 24:10*. "They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."

*Ex. 25:1, 9*. "And the LORD spake unto Moses, saying: . . . According to all that I show thee, after the pattern of the Tabernacle . . . even so shall ye make it."

*John 19:13*. "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement."

(See also *2 Kin. 16:17; 2 Chr. 7:3; Est. 1:6; Ezek. 40:17, 18; 42:3*.)

## 6. Symbolism.

6a. Good and Evil. The symbolism of the mosaic pavement has an important place in Masonry. It is an old symbol of the Order and is found in our earliest lectures. Its alternate black and white stones make it a fitting symbol of human life, checkered with good and evil.

6b. Life's Vicissitudes. It is also a symbol of all the vicissitudes of life, for its squares of opposite colors symbolize the contrasts, the opposites of life.

The cradle and the grave are, at best, not far apart, comparatively no further than the space between the white and black stones of the mosaic pavement. Day and night succeed each other in rapid succession; storm and calm, rain and shine, joy and sorrow meet us everywhere.

6c. Under Foot. Although life's vicissitudes constantly beset us, yet we shall triumph over all and even trample the king of terrors under our feet.

## C. THE BLAZING STAR.

1. Of this we are assured, because, while the pavement itself is a symbol of human life, it has the blazing star in the center.

2. This star is a fitting symbol of the Great Architect of the Universe, "with whom is no variableness, neither shadow of turning" (*James 1:17*).

## 3. Fixed Stars.

3a. We speak of the stars as "fixed" in position. By their aid the mariner tests his

compass and finds his way over the trackless ocean to his destined port.

3b. Even so in the midst of change and confusion we may look to God for guidance and steer our course over life's unresting sea to that safe haven "where the wicked cease from troubling and where the weary be at rest" (*Job 3:17*). **D. INDENTED TESSEL.** The indented tessel is the beautiful tessellated border which surrounded the mosaic pavement. It symbolizes the many comforts and blessings which surround us, notwithstanding the vicissitudes of life through which we pass. (See *Is. 54:12; Ezek. 45:1*.)

2268.5. ORONTES. See No. 1556.

2269. OSIRIS. See No. 81C.

2270. OSIRIS, MYSTERIES OF. See No. 2139A.

2271. OTHNIEL'S WIFE. See No. 104.

2272. OUCHES [ar.], sockets, *Ex. 28:11; 39:6*.

2273. OUTER DOOR. See No. 1111A.

2274. OVERSEERS. See No. 731. A Master Mason was once called an overseer (*2 Chr. 3:18*).

Overseers in building the Temple, *1 Chr. 9:29; 2 Chr. 2:18*.

*2 Chr. 34:17*, delivered money into hand of o. *Prov. 6:7*, the ant having no o.

*Acts 20:28*, Holy Ghost made you o.

2275. OWNERSHIP, ASSUMPTION OF. See No. 2765O.

2276. OX. Treatment of, *Ex. 21:28; 22:1; 23:4; Lev. 17:3; Deut. 5:14; 22:1*.

Not to be muzzled when treading out the corn, *Deut. 25:4; 1 Cor. 9:9; 1 Tim. 5:18*.

*Ex. 20:17; Deut. 5:21*, not covet neighbor's o. *1 Sam. 12:3*, whose o. have I taken?

*Is. 11:7*, lion shall eat straw like o. *Luke 13:15*, doth not each loose his o. on sabbath.

*Luke 14:19*, bought five yoke of o.

*John 2:14*, those in Temple sold o.

*Acts 14:13*, priest of Jupiter brought o.

2277. OX CHERUB. See No. 891G. The device on the banner of the Tribe of Ephraim, and in Masonry on one of the Royal Arch banners.

2278. PĀ'DAN-A'RAM [field of Aram], country in Mesopotamia, whither Jacob was sent, *Gen. 25:20; 28:2*.

2279. PAIN. See No. 2929B.

*Ps. 25:18*, look on mine affliction and p.

*Ps. 116:3*, the p. of hell gat hold upon me.

*Acts 2:24*, having loosed the p. of death.

*Rom. 8:22*, the whole creation travaileth in p. *Rev. 21:4*, neither shall there be any more p.

2280. PĀL-ES-TĪ'NĀ, or Palestine [Heb. 'Palesheth'; wandering], meant in Old Testament times Philistin; later it included all of Canaan. (See *Ex. 15:14; Is. 14:29*.)

The name was never applied to Israel in the Bible. Such names as "Canaan" (*Ps. 105:11*), "Israel" (*1 Sam. 13:19*), "Judea" (*Matt. 19:1; Mark 10:1*) were preferred in the pre-monarchic, the monarchic, and the exile and post-exile periods respectively. It was only at the beginning of the Christian Era that the name Palestine attached itself to the whole land. Down through the Middle Ages and even in our own day the commonest name has been the "Terra sancta" or "Holy Land."

2281. PĀL-ES-TĪNE.

A. LIMITS. The range of mountains which runs parallel to the Mediterranean, southwards from the Taurus to the tongue of the Sinaitic peninsula, is bounded by the valleys of the Orontes and the Jordan, and extends 600 miles, with a mean breadth of 40 miles, having on the west a narrow plain which gradually broadens into the plateau of the desert of Beersheba. This

region includes three districts: 1. *the Lebanon*, extending 200 miles south to Hermon; 2. *Western Palestine*, from Dan under Hermon (143 miles) to Beersheba at the foot of the Hebron Hills, with an area of 6000 square miles; 3. *the Sinaitic desert*, descending in steps from the Beersheba plateau to the granitic group of the Sinai mountains.

**B. MOUNTAINS.** *The Lebanon* (Jebel Libnan, *Josh. 13:6; 1 Kin. 5:6; Ps. 29:5; Is. 14:8; Ezra 3:7*) is a very narrow, rugged range of hard limestone, well watered, and with good soil near its feet. "Lebanon towards the sun-rising" (Jebel esh Sherki, *Josh. 13:5; Judith 1-7*) is the *Anti-Libanus*—an arid and desert chain, ending in white peaks of chalk on the north, near Palmyra. *Mount Hermon*, also called Sirion (*Deut. 3:9*), Shenir (the later Sanir), and Sion (Jebel esh Sheikh, *Deut. 4:48*), is a dome-shaped, rugged mountain, which is a main feature in Palestine scenery as far south as Shechem and Jericho. It commands a very fine view on all sides, and is still covered with vineyards. *Carmel* is a long ridge rising on the southeast (*1 Kin. 18:19; 2 Kin. 2:25; 4:25; Is. 33:9; 35:2; Jer. 46:18; Mic. 7:14*). The site of Elijah's sacrifice appears to have been at the south end, overlooking the plain of Esdraelon. *Tabor* is an outlier of the chain of upper Galilee (*Josh. 19:22; Judg. 4:6; 8:18, 19*). *Gilboa* is a very barren chain between the Jordan Valley and the plain of Esdraelon (*1 Sam. 31:1*). *Ebal* and *Gerizim* are lofty summits on the watershed divided by the Vale of Shechem; Gerizim, on the south, is the sacred mountain of the Samaritans. The reading of the Law occurred in the valley between them (*Deut. 11:26-30; John 4:20*). *Baal Hazor* is a remarkable summit south of Shiloh, rising 3300 feet above the sea (*2 Sam. 13:23*). *Olivet*, a long range of white chalky limestone, dotted with olives; it commands a fine view over the Jordan Valley (*1 Kin. 11:7; 2 Sam. 15:30; Ezek. 11:23; Zech. 14:4; Mark 13:3*). Other hills are *Moriah* (*2 Chr. 3:1 = Gen. 22:17*), *Sion* (*Ps. 133:3*), *Horeb* or *Sinai*, *Bashan* (*Ps. 68:15*), *Abarim* (*Num. 27:12; Deut. 32:49; 34:1*), *Gilead*, and *Mount Seir* (see various references).

**C. RIVERS.** The *Orontes* is not mentioned in the Bible. It rises from deep springs in the plain of Coele Syria, east of the Lebanon, and flows north. The *Eleutherus* (*1 Macc. 12:30*) is a stream rising west of Emesa and flowing to the sea north of Tripoli. *Abana* and *Pharpar*, the "rivers of Damascus," flow eastwards from the Anti-Lebanon and from Hermon respectively (*2 Kin. 5:12*). The river *Adonis*, not mentioned in the Bible, was celebrated in Phœnician mythology. The *Leontes* forms the natural division of Syria and Palestine; it rises not far from the source of the Orontes and runs southwest of Hermon. The *Kishon* drains the whole plain of Esdraelon and reaches the sea north of Carmel (*Judg. 4:7-13; 5:21; 1 Kin. 18:40*). The *Jabbok* is the only affluent of Jordan, from the east, mentioned in the Bible (*Deut. 3:6; Gen. 32:22; cf. 33:14*). The *Arnon* (*Num. 21:13; Josh. 13:16*) was in early times the north border of Moab, while in later books of the Old Testament Moab extends to Heshbon. The *Brook Zered*, the north border of Edom (*Deut. 2:14, 15*), flows into the south end of the Dead Sea. The *River of Egypt* (*Nakkhal, Num. 34:5; 1 Kin. 8:65; Is. 27:12*) is to be distinguished from the Nile (*Gen. 15:18; Josh. 13:3; Jer. 11:18*) and is the great torrent which bounds the Holy Land on the south, rising near Beersheba.

There are several minor streams watering Palestine, both those which flow west into the sea (the Crocodile River, the Aujeh, and others in the plain of Sharon, the Belus, near Achcho)

and those which join the Jordan, of which the most important is the *Hicromax*. The perennial streams of Syria are more numerous than those of Palestine, and in Judea there are no streams that run all the year, as there are in Galilee. See *Jordan, No. 1765*.

**D. LAKES.** The principal lakes in Palestine are the *Sea of Galilee* (of Gennesaret or of Tiberias) and the *Dead Sea*. The former is a pear-shaped basin, twelve miles north and south by eight miles east and west at its broadest, and which has a depth of 160 feet. The waters of the lake are sweet, but somewhat turbid near the Jordan. The basin is subject to sudden storms, such as are mentioned in the New Testament (*Matt. 8:24; 14:24; Mark 4:37; Luke 8:23*).

The *Dead Sea* extends forty miles in length by ten in breadth, and its level is kept down entirely by evaporation, which makes a difference of fifteen feet in the winter and summer water marks. The saltiness is greater than that of any known body of water, twenty-five per cent of various chlorides having been found in the analysis of specimens. No fish can live in the waters, which are extremely buoyant. The greatest depth near the east shore is about 1300 feet.

**E. SPRINGS.** We mention these briefly, merely to present a complete conspectus. Those calling for attention are *En Rogel* or *Gihon* (*1 Kin. 1:9, etc.*), *Bethesda* (*John 5:2*), *Jacob's Well* (*John 4:6*), *Serah* (*2 Sam. 3:26*), and *Hammath* (*Josh. 19:35*).

**F. SEA COAST.** The Palestine coast has only one natural harbor—the open roadstead under Carmel, at the south end of the Bay of Achcho. The small ports of Gaza, Jabneel, Joppa, and Caesarea are formed by dangerous reefs. Tyre possessed two ports, still extant, but both small and formed by reefs. *Sidon* had a larger port of the same character. The other Phœnician cities had also unimportant harbors, except Tripoli, which is said to be the best on the coast. This disadvantage may account for the small maritime power of the Hebrews, as compared with the Phœnicians, Egyptians, and Greeks.

**G. PLAINS.** Lower Galilee includes the large plain of *Jezreel* or *Esdraelon* (fourteen miles by ten miles), of triangular shape. The seaside plains of *Sharon* and *Philistia* are remarkable for the fertility of the soil; on the north side of the former there was an open woodland of oaks which still exist though much injured. The smaller Plain of Sepphoris ("Josephus' Life," sec. 45, etc.), north of the Nazareth Hills, opens into the plateau east of Tabor, which has, like it, a rich basaltic soil. The Plains of *Bashan* are also remarkable for the same rich volcanic soil, suitable for corn-land. The plain or valley of *Jericho* and *Shittim* is less naturally fertile, owing to the saltiness of the soil, and is only tilled towards the north, while on the south it is scattered with acacias, and near the Dead Sea grows only the alkali plant. Corn is still grown in the upper part of the Jordan Valley, where a few stunted palms represent the remains of former palm gardens ("Josephus' Ant." XVIII, 11:2). The plateau of Beersheba is entirely pastoral and still sustains large flocks watered at deep wells. The corn plains cease on the south near Gaza.

**H. DESERTS.** These are "the desert of Judea" (*Matt. 3:1*), "the rocks of the wild goats" (*1 Sam. 24:2*), the deserts of *Beersheba* and *Arabah* (*1 Kin. 19:4 f.*), and the true *Sinaitic desert* in the south. Although the first named is one of the most desolate regions in the world, the total proportion of desert to cultivated land is probably not greater than in England.

**I. CLIMATE.** The climate of Syria is not unlike that of Italy and its seasons are the same. In

summer, when the west wind blows, beginning about 10 a. m., the heat is rarely above 90° Fahr.; but in May, with the east wind from the Syrian Desert, it ranges to 140° Fahr. In the Jordan Valley in summer, it is as high as 120° Fahr., or even higher, in the shade. The summits of Lebanon and Hermon are, however, annually covered with snow, which sometimes is not altogether melted even in autumn. Snow also falls, at times, on the hills of Samaria and Judea.

**J. EARLY INHABITANTS OF THE LAND.** Syria and Palestine were early occupied by Canaanite tribes (*Gen. 10:15*), which were of the same stock with the early inhabitants of Mesopotamia (ver. 6) and not of the Semitic race to which Assyrians, Hebrews, Phoenicians, and Arabs belonged. The invasion of Syria, about 2500 B.C., by the Akkadian prince, Gudea, as found recorded at Tell Loh, agrees with the Biblical account: He cut cedars in the northern Lebanon and even brought diorite for statues from Sinai. The *Canaanite tribes* were probably related to the Akkadians and included in the north the Hittites, a powerful race, ruling from Carchemish on the Euphrates to Hermon (*Josh. 1:4*), to which stock belonged probably the six divisions of Arkites (at Arca, near Tripoli), Sinites (at Sinna, of Strabo), Arvadites (on the island of Arvad, thirty miles north of Tripoli), Zemarites (inland of Arvad), Hivites, and Hamathites (in Hamath, on the Orontes). The early inhabitants of Sidon, and of the Phoenician coast, appear to have been related to the Canaanites. In Palestine itself the Canaanites proper, or people of the "lowlands" (as the word is used geographically on Phoenician coins), were found in the plains of Gaza and in the Jordan Valley (*Gen. 10:19; Josh. 11:3*).

**K. THE AMORITES** were a tribe who are represented on Egyptian monuments as civilized inhabitants of the Hebron Mountains, where also a *Hittite* tribe dwelt (*Gen. 25:5*), the *Perizites* (compare Caphrath Perazi, *1 Sam. 6:18*), who were "rustics" in the center of Palestine (*Gen. 34:30*) and in Lower Galilee (*Josh. 17:15*). *Hivites* also lived in the hills north of Jerusalem and as far as Shechem (*Gen. 34:2; Josh. 9:17*), as well as in Lebanon (*Judg. 3:3*); the *Jebusites* inhabited Jerusalem, and the *Girgashites* some region unknown. Of the early aborigines, Rephaim, Zuzim Zamzummim, and Emim (*Deut. 2:11*), and the Anakim in the southern mountains (*2 Sam. 21:16*), nothing is known save the names. They were attacked by Chaldean conquerors at an early period (*Gen. 14:1*), probably by the Akkadians above mentioned. The *Horim*, or "cave men," were early aborigines of Edom (*Deut. 2:12*), and the *Avim* dwelt in "enclosures" (*Deut. 2:26*) and were conquered by the Philistines who as we are expressly told (*Gen. 10:14*) were a tribe of Mizraimite or Egyptian origin. The *Amalekites* inhabited the Sinaitic deserts (*Gen. 14:7*); these tribes appear to have been all of distinct race and "language" (*Gen. 10:20*) from the Semitic peoples.

**L. THAT THE APPEARANCE** of Semitic tribes in Syria occurred before 1600 B.C. is proved by the names of about 119 cities conquered by Thothmes III in 1600 B.C.; many of these are the same mentioned in the book of Joshua. The *Phoenicians* were a Semitic race whose traditions ("Strabo" XVI., 3:4) derived them from the Persian Gulf and whose civilization was similar to that of the Babylonians and their language very close to the Hebrew. Their great cities, Tyre, Sidon, etc., are mentioned in monumental texts as early as the seventeenth century B.C., bearing Semitic names. They probably migrated to the Syrian coast about the same

time as the Hebrews, whose ancestors finally settled in the plains of Beersheba (*Gen. 21:14*, etc.); about the same time also the kindred *Moabites* and *Ammonites* (*Gen. 19:37*) began to spread over Moab and Gilead, and the *Ishmaelites* (*Gen. 23:16*) over the Sinaitic desert and the region east of the Gulf of Akabah. A half-Hebrew, half-Hittite race then conquered the aborigines of *Edom* (*Gen. 36:1-43*), and to the same stock perhaps belonged the *Kenites* (*Gen. 15:19*) who may have been named from Cain, "the nest of the Kenite" (*Num. 24:21; Josh. 15:57*), and who remained in the same region south of Hebron in David's time (*1 Sam. 30:29*), but from whom the family of Hobab (cf. *Judg. 1:16*) separated to dwell on the plains of Tabor (*Judg. 4:11*). The *Kenizites* (see *Gen. 15:19*) were also probably Semitic, with the *Kadmonites* or "southerners," who also dwelt in the south (*Gen. 15:19*; cf. *1 Sam. 30:29*). The language of the whole of Palestine appears from the recently discovered letters from Tell 'Amarna (1500-1450 B.C.) to have been similar to that of Assyria, during the period immediately preceding and following the Exodus.

For the first division of the country into districts, see *Josh. 12:1-19:51*.

2282. PALESTINE ALMONDS. See No. 306.

2283. PALESTINE, DEWS OF. See No. 1086H.

2284. PALM [Heb. "tamar"; "Phoenix dactylifera"], was at one time a characteristic tree of Palestine. Differing in its erect mode of growth without forming branches, with a tapering stem and great summit clusters of leaves, it stood out from all other trees of the country. Its Hebrew name "tamar" was given to towns and to people. In some districts it was found in dense groves; in others, isolated trees served as landmarks. Its stem and leaves were favorite subjects for architectural embellishments from the period of Solomon's Temple. With a suitable climate it will flourish in almost any soil if it gets moisture. Its fruit, the date, is not mentioned in the Bible unless in the margin to *2 Chr. 31:5*, and yet it must have been largely used as an article of food. The immense branch-like leaves are mentioned as symbols of triumph and were used on occasions of rejoicing.

2285. PALM TREE and branches, *Ex. 15:27; Lev. 23:40; Deut. 34:3; Judg. 1:16; 3:13; 2 Chr. 28:15; John 12:13*.

*Ps. 92:12*, righteous flourish like p. tree.

*Rev. 7:9*, white robes, p. in their hands.

2286. PARABLES. See Nos. 295D, 2226F.

**A. A FABLE**, by making animals speak, etc., violates probability. An allegory is, on the other hand, very artificial, representing something "other" than itself (Greek = "speaking other"), e.g., the language of a journey being used for the spiritual life. A parable in the technical sense is not only a natural and self-sufficient story, but it also points to a deeper spiritual meaning, and whereas, in the allegory, every detail may be pressed, in the parable, which merely seeks to bring out a general truth, such a proceeding would be disastrous. The five "perfect" parables in the Old Testament are *2 Sam. 12:1-4; 14:6; 1 Kin. 20:39; Is. 5:1-6; 28:24-28*.

**B. OLD TESTAMENT.**

1. The trees making a king, addressed by Jotham to the men of Shechem, *Judg. 9:7-15*.
2. The poor man's ewe lamb, told by Nathan to David, *2 Sam. 12:1-6*.
3. Parable of the women of Tekoah and her two sons, *2 Sam. 14:6-11*.
4. The escaped prisoner, addressed to Abab by the unknown prophet, *1 Kin. 20:35-40*.
5. The thistle and cedar, addressed by Jehoash to Amaziah, *2 Kin. 14:9*.



6. Vineyard, *Is.* 5:1-7; 27:2, 3.
7. The plowman, or good out of evil, to the people of Israel, *Is.* 28:23-29.
8. Rent garment, *1 Kin.* 11:30-32.
9. The two harlots, addressed to the people of Israel, *Ezek.* 23.
10. The boiling pot and its scum, addressed to the people of Israel, *Ezek.* 24:3-5.
11. Vine and the two eagles, *Ezek.* 15; 17:5-10; 19:10-14.
12. Vine of Egypt, *Ps.* 80:8-16.
13. Skins filled with wine, *Jer.* 13:12-14.
14. The vision of Micaiah, told by him to Ahab, *1 Kin.* 22:19-23.
15. Lion's whelps, *Ex.* 19:1-9.
16. The drunkard, addressed to the people of Israel, *Prov.* 23:29-35.
17. The sluggard and his vineyard, to the people of Israel, *Prov.* 24:30-34.
18. The unfruitful vineyard, to the people of Israel, *Is.* 5:1-6.
19. The cedar in Lebanon, *Ezek.* 31.
20. The sea monster, *Ezek.* 32:1-16.
21. The shepherds and the flock, *Ezek.* 34.
22. The dry bones in the valley, *Ezek.* 37.
23. The living waters, *Ezek.* 47.
24. Riddle put forth by Samson to his marriage guests, *Judg.* 14:14.
25. *Num.* 23:7, Balaam took up p.  
*Ps.* 49:4, I will incline mine ear to a p.  
*Mic.* 2:4, take up a p. against you.  
(See also, *Num.* 24:5, 16; *2 Chr.* 25:18; *Job* 27; *Ps.* 78:2; *Prov.* 26:9; *Is.* 5:1; *Jer.* 13:1; *Is.* 24; 27; *Ezek.* 16:33.)
26. Many others, as in *Amos* 7-9; *Zech.* 1:7-6:15, and the true and the false shepherd in *Zech.* 11.

#### C. NEW TESTAMENT. PARABLES OF OUR LORD.

1. Peculiar to St. Matthew.
  - 1a. The tares, *Matt.* 13:24-30.
  - 1b. The hidden treasure, *Matt.* 13:44.
  - 1c. The pearl of great price, *Matt.* 13:45, 46.
  - 1d. The drag net, *Matt.* 13:47-50.
  - 1e. The unmerciful servant, *Matt.* 18:23-35.
  - 1f. Laborers in the vineyard, *Matt.* 20:1-17.
  - 1g. The father and two sons, *Matt.* 21:28-32.
  - 1h. The marriage of the king's son, *Matt.* 22:1-14.
2. Peculiar to St. Mark.
  - 2a. Growth of seed, *Mark* 4:26-29.
  - 2b. The household watching, *Mark* 13:34-37.
3. Peculiar to St. Luke.
  - 3a. The two debtors, *Luke* 7:36-50.
  - 3b. The good Samaritan, *Luke* 10:25-37.
  - 3c. The friend at midnight, *Luke* 11:5-8.
  - 3d. The rich fool, *Luke* 12:16-21.
  - 3e. The servants watching, *Luke* 12:35-40.
  - 3f. The steward on trial, *Luke* 12:42-48.
  - 3g. The barren fig-tree, *Luke* 13:6-9.
  - 3h. The great supper, *Luke* 14:15-24.
  - 3i. The tower and the warring king, *Luke* 14:28-33.
  - 3j. The lost piece of money, *Luke* 15:8-10.
  - 3k. The prodigal son and his elder brother, *Luke* 15:11-32.
  - 3l. The unjust steward, or dishonest land agent, *Luke* 16:1-13.
  - 3m. The rich man and Lazarus, *Luke* 16:19-31.
  - 3n. The master and servant, *Luke* 17:7-10.
  - 3o. The importunate widow, *Luke* 18:1-8.
  - 3p. The Pharisee and the publican, *Luke* 18:9-14.
  - 3q. The pounds, *Luke* 19:12-27.
4. Peculiar to St. John.
  - 4a. The bread of life, *John* 6.

- 4b. The shephord and the sheep, *John* 10.
- 4c. The vine and the branches, *John* 15:1-10.
5. Common to Matthew and Luke.
  - 5a. House built on rock and on sand, *Matt.* 7:24; *Luke* 6:48.
  - 5b. The leaven, *Matt.* 13:33; *Luke* 13:20, 21.
  - 5c. The lost sheep, *Matt.* 18:12-14; *Luke* 15:3-7.
6. Common to Matthew, Mark, Luke.
  - 6a. The candle under a bushel, *Matt.* 5:15 f.; *Mark* 4:21 f.; *Luke* 8:16 f.
  - 6b. The new cloth on old garment, *Matt.* 9:16; *Mark* 2:21; *Luke* 5:36.
  - 6c. New wine and old bottles, *Matt.* 9:17; *Mark* 2:22; *Luke* 5:37 ff.
  - 6d. The sower, *Matt.* 13:3-9, 18-23; *Mark* 4:1-9, 14-20; *Luke* 8:5-8, 11-15.
  - 6e. The mustard seed, *Matt.* 13:31, 32; *Mark* 4:31, 32; *Luke* 13:18, 19.
  - 6f. The wicked husbandman, *Matt.* 21:33-44; *Mark* 12:1-12; *Luke* 20:9-18.
  - 6g. The fig tree leafing, *Matt.* 24:32, 33; *Mark* 13:28, 29; *Luke* 21:29-31.

#### 2287. PARALLEL LINES.

A. IN THE AMERICAN RITUAL the parallel lines represent the two Saints John, but in British rituals the reference is to Moses and Solomon. The interpretation of both the British and American are good and illustrate parallels in various ways. There are many parallelisms in both the Bible and Masonry, and to argue as to which is right is to miss the point.

B. THE LAWS of the physical world are parallel to those of the spiritual, and the study of one will help us to understand the other.

C. EMERSON says "the mind that is parallel with the laws of Nature will be in the current of events, and strong with their strength," and "hitch your wagon to a star," the parallelism of earth and heaven.

D. JACOB'S LADDER is the transversal crossing the parallel lines of earth and heaven and making equal angles with each. Its rounds represent the means by which we climb from the lowly earth to the vaulted skies.

E. THE TWO SAINTS JOHN are parallel, in that each is a tangent to the circle of Christ's earthly mission, at opposite ends of the diameter. John the Baptist prepared the way, and John the Evangelist was the last survivor of those who had known the Master.

F. MOSES AND SOLOMON are parallel in that the practical art of one paralleled the intellectual wisdom of the other.

G. MOSES was a great leader, and his material achievements were very great. Solomon was a great thinker. The Law of Moses and the Proverbs of Solomon are called to mind by the very mention of their names.

H. NOTE for instance, the many parallelisms in the twelfth chapter of Ecclesiastes.

2288. PARADISE. This word is of Persian origin and was applied to the garden or park connected with the royal residence. Owing to the Persians regarding their kings as gods (which explains why the laws of Medes and Persians were unchangeable) the residence of the king and its surrounding grounds were looked upon as a divine abode. Accordingly paradise came to mean the precincts of the divine dwelling-place.

*Luke* 23:43, today thou shalt be with me in p.  
*2 Cor.* 12:4, caught up into p.

*Rev.* 2:7, midat of p. of God.

2289. PARTS. See No. 554.

2290. PASCAL LAMB. See No. 1841.

2291. PASS. *Gen.* 41:32, God will bring it to p.  
*Ex.* 12:13, when I see the blood, I will p. over.  
*Ex.* 33:22, cover thee while I p. by.

*Is.* 43:2, when thou p. through waters,

*Matt. 5:18*, till heaven and earth p.  
*Matt. 26:39; Mark 14:36*, let this cup p.  
*Luke 16:26*, neither can they p. to us.  
*John 5:24; 1 John 5:14*, is p. from death to life.

*1 Cor. 7:31*, fashion of this world p. away.  
*2 Cor. 5:17*, old things are p.  
*Eph. 3:19*, love of Christ, which p. knowledge.  
*Phil. 4:7*, peace of God, which p. all understanding.

*2 Pet. 3:10*, the heavens shall p. away.  
 2292. PASSAGE, *Num. 20:21; Josh. 22:11; 1 Sam. 13:23; Is. 10:29.*  
 2293. PASSAGES, *Judg. 12:5, 6; 1 Sam. 14:4; Jer. 22:20; 51:32.*

Of Jordan. See No. 7.  
 2294. PASSIONS SUBDUED. A Mason must learn to subdue his passions. All men have passions and should have, but they should serve, not master, us. (See *Acts 14:15; James 5:17.*) See No. 2354A.

2295. PASSOVER, FEAST OF THE.  
 A. THIS COVENANT of Israel was associated with the Feast of Unleavened Bread (*Ex. 34:25; Deut. 16:1 f.*), which lasted a week (*Lev. 23:6-8*). The Passover-lamb (a male, and without blemish) was slain at sunset closing the fourteenth day of the month Abib (or, as it was afterwards called, Nisan), and it was then roasted and eaten, no remnant of the flesh being allowed to remain till the following morning (*Deut. 16:4*) since decay or putrefaction, which rapidly sets in under a semi-tropical climate, was regarded as ritual defilement.

B. IT WAS STRICTLY ORDAINED that all leaven should be removed from the dwellings of the Hebrews on the 14th Nisan. The removal of the leaven was, by a much later enactment, prescribed for the period from the evening of the 13th till that of the 14th Nisan. This was the preparation for the Passover referred to in John's Gospel (*19:14*), on which every head of a family made diligent search for leaven by the light of a lamp ("Mishna Pesachim," 1:1). Leaven might indeed be eaten until midday of the 14th. After that every fragment of leavened bread that was discovered was burned. The presence of women as well as men was permitted at this as well as other festivals (*Luke 2:41; cf. 1 Sam. 1:24*), for the festival, though national, was domestic. The examples just cited show that the same privilege was extended to boys and little children. Legislation was generous in its rules respecting the victims. It might be either a lamb or a kid (*Ex. 12:5*), and it was to be selected four days beforehand, i.e., 10th Nisan, by the head of the family. If a household was too small, it might unite with another small household in providing a single lamb for both. Doubtless this regulation arose in part as a consequence of the rule which enforced the consumption of the entire victim before the following morning. For the lamb was slain at sunset of the 14th Nisan and whatever remained uneaten was consumed by fire. The blood of the animal was sprinkled with a bunch of hyssop on the two side posts and lintel of the house-door. The paschal feast was eaten by the family with unleavened cakes and bitter herbs, with loins girded, sandals on the feet, and staff in hand. The animal was eaten entire, head, legs, and entrails, without breaking a bone (*Ex. 12:7-11*) so far as this was possible.

The rule was stringently laid down that all males should unite with their brethren in celebrating this great national feast. Non-performance involved excommunication (*Num. 9:13*). Defilement, however, as by contact with a dead body, constituted a disqualification. For the temporarily unclean, therefore, a second and

later passover was instituted at the corresponding time in the following month (*Num. 9:10, 11*).

While the Jews still observe the Passover, they now omit the eating of the roasted lamb. C. Instituted, *Ex. 12:12*.  
 Laws relating to, *Lev. 23:5; Num. 9; 28:16; Deut. 16*.

Observed under Moses, *Ex. 12:23; Num. 9:5*; under Joshua, *Josh. 5:10*; by Hezekiah, *2 Chr. 30*; by Josiah, *2 Kin. 23:21*; by Her. 35; by Ezra, *Ezra 6:16*.

Kept by Christ, *Matt. 26:19; Mark 14:12; Luke 22:7; John 13*.

A type of Christ's death, *1 Cor. 5:7*.  
 2296. PASSOVER = EASTER. See No. 1144.  
 2297. PATH. *Num. 22:24*, angel of Lord stood in p.

*Job 28:7*, a p. which no fowl knoweth.  
*Ps. 16:11*, show me the p. of life.  
*Ps. 27:11*, lead me in a plain p.  
*Ps. 77:19*, thy p. is in the great waters.  
*Ps. 119:105*, thy word is a light unto my p.  
*Ps. 139:3*, thou compassedst my p.  
*Prov. 4:18*, the p. of the just.  
*Is. 2:3; Mic. 4:2*, they will walk in his p.  
*Is. 42:16*, in p. they have not known.  
*Jer. 6:16*, ask for the old p.  
*Matt. 3:3; Mark 1:3; Luke 3:4*, make his p. straight.

*Heb. 12:13*, make straight p. for feet.  
 2298. PATH OF LIFE. See No. 1390.  
 2299. PATIENCE. See No. 394E. It is said that time, patience, and perseverance accomplish all things. (See *Ps. 37:7; Eccles. 7:3; James 1:3; 5:17.*)

(See also *Prov. 15:18; Lam. 3:26; Luke 8:15; 21:19; Rom. 2:7; 5:3; 8:25; 12:12; 15:4; 1 Chr. 13:4; 2 Cor. 6:4; 12:12; Gal. 6:9; Eph. 4:1; Col. 1:10, 11; 3:12, 13; 1 Thess. 1:3; 5:14; 2 Thess. 3:5; 1 Tim. 3:2, 3; 6:11; 2 Tim. 2:24, 25; Tit. 2:1, 2, 9; Heb. 6:12, 15; 10:36; 12:1; James 1:4, 19; 5:8; 1 Pet. 2:19-23; 2 Pet. 1:5; Rev. 1:9; 13:10; 14:12.*)

2300. PATRIARCHS. See No. 303B.  
 2301. PATTERN.  
 A. ALTAR. See No. 314P2.  
 B. DIVINE. See No. 840D.  
 C. Of the tabernacle, etc., *Ex. 25:9, 40 (Ezek. 43:10); Heb. 8:5*.

*Num. 3:4*, p. which the Lord had showed.  
*1 Tim. 1:16*, in me Christ might show p.  
*Tit. 2:7*, showing thyself a p. of good works.  
*Heb. 9:23*, was necessary that p. of things.

2302. PAUL. See Nos. 94B, D, F, 517A.  
 A. APOCALYPSE OF. See No. 448C4.  
 B. APOSTLE. See No. 803B.  
 C. SWEARING. See No. 2226K.

D. THECLA AND ACTS OF. See No. 448C3b.  
 2303. PAVEMENT, *2 Kin. 16:17; Ezek. 40:17, 18; John 19:13*. See No. 2115A.

2304. PAYNE'S REGULATIONS. See No. 400B.  
 2305. PEACE.

A. WAR IS CONTRARY to the spirit of Freemasonry, which is a brotherhood. However, we live in a world of antagonistic interests and peace is not always possible. (See *Ps. 120:6, 7*.)  
 B. IN THE OLD TESTAMENT the word implies "welfare" and is external. The New Testament sense is that of "heart-peace" and is more internal.

To be prayed for, *Jer. 29:7; 1 Tim. 2:2*.  
 Bestowed by God, *Lev. 26:6; 1 Kin. 2:33; 4:24; 2 Kin. 20:19; Prov. 16:7; Jer. 14:13*.  
 Exhortations to maintain, *Matt. 5:9; Rom. 12:18; 14:19; 2 Tim. 2:22; 1 Pet. 3:11*.  
 Spiritual gift of God, *Acts 10:36; Rom. 8:6; 1 Thess. 5:23; 2 Thess. 3:16; Rev. 1:4*.  
 Preached to the Gentiles, *Zech. 9:10; Eph. 3*.  
 The fruit of the Spirit, *Gal. 5:22*.

On earth, *Luke 2:14*.  
 In heaven, *Luke 19:38*.  
 Denied to the wicked, *2 Kin. 9:31; Is. 48:22*;  
 (*Rom. 3:17; Jer. 12:12*).  
 To whom promised, *Ps. 29:11; 125:5; 128:6*;  
*147:14; Gal. 6:16; Eph. 6:23*.  
 King of, Melchisedec, *Heb. 7:2*.  
 Prince of, Christ, *Is. 9:6*.  
*Gen. 28:21*, I come to my father's house in p.  
*Gen. 41:16*, an answer of p.  
*Num. 6:26*, Lord give thee p.  
*Num. 25:12*, my covenant of p.  
*Deut. 29:19*, I shall have p., though I walk.  
*1 Sam. 25:6; Luke 10:5*, p. be to thine house.  
*2 Kin. 9:19*, what hast thou to do with p.?  
*Job 22:21*, acquaint thyself with him, and be  
 at p.  
*Ps. 4:8*, I will lay me down in p.  
*Ps. 7:4*, evil to him that was at p.  
*Ps. 34:14*, seek p., and pursue it.  
*Ps. 37:37*, end of upright man is p.  
*Ps. 72:3*, the mountains shall bring p.  
*Ps. 85:8*, he will speak p. to his people.  
*Ps. 122:6*, pray for the p. of Jerusalem.  
*Eccles. 3:8*, a time of war, a time of p.  
*Is. 26:3*, thou wilt keep him in perfect p.  
*Is. 32:17*, work of righteousness shall be p.  
*Is. 45:7*, I make p., and create evil.  
*Is. 48:18*, thy p. been as a river.  
*Is. 52:7; Nah. 1:15*, the feet of him that pub-  
 lisheth p.  
*Is. 53:5*, chastisement of our p. was upon him.  
*Is. 57:21*, no p. to the wicked.  
*Is. 59:8*, the way of p. they know not.  
*Jer. 6:14; 8:11*, saying, P., p.; when there is  
 no p.  
*Jer. 8:15; 14:19*, we looked for p.  
*Ezek. 7:25*, seek p., there shall be none.  
*Dan. 4:1; 6:25; 1 Pet. 1:2; 2 Pet. 1:2; Jude 2*,  
 p. be multiplied.  
*Matt. 10:13*, let your p. come upon it.  
*Matt. 10:34; Luke 12:51*, to send p. on earth.  
*Mark 9:50*, have p. one with another.  
*Luke 1:79*, to guide our feet in way of p.  
*Luke 19:42*, things which belong unto thy p.  
*Luke 24:36; John 20:19*, Jesus said, P. be  
 unto you.  
*John 14:27*, p. I leave with you, my p. I give  
 unto you.  
*John 16:33*, in me ye might have p.  
*Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3*;  
*Eph. 1:2; Phil. 1:2*; p. from God our Father.  
*Rom. 5:1*, we have p. with God.  
*Rom. 10:15; Eph. 6:15*, the gospel of p.  
*Rom. 14:17*, the kingdom of God is p.  
*Rom. 15:33; 16:20; 2 Cor. 13:11; Phil. 4:9*;  
*Heb. 13:20*, the God of p.  
*1 Cor. 7:15*, God hath called us to p.  
*2 Cor. 13:11*, live in p.  
*Eph. 2:14*, he is our p.  
*Eph. 2:17*, came and preached p.  
*Eph. 4:3*, unity of Spirit in bond of p.  
*Phil. 4:7*, p. of God, which passeth all under-  
 standing.  
*Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2*;  
*2 Tim. 1:2; Tit. 1:4; Philem. 3*; *2 John 3*, grace  
 and p. from God.  
*Col. 3:15*, let the p. of God rule in your hearts.  
*1 Thess. 5:13*, be at p. among yourselves.  
*Heb. 12:14*, follow p. with all men.  
*James 2:16*, depart in p.  
*James 3:18*, fruit of righteousness is sown in p.  
*2 Pet. 3:14*, be found of him in p.

2306. PEACH. See No. 306D.

2307. PEKAH. See No. 219A4.

2308. PÉ'LEG [division]. A son of Eber of the  
 family of Shem, in whose days the earth was  
 divided, *Gen. 10:25; 11:16-18; 1 Chr. 1:19, 25*.  
 2309. PELICAN. Several species of the genus  
 "Pelicanus" are found in Palestine. It is found

of damp places, and after feeding it often seeks  
 places of solitude. *Lev. 11:18; Deut. 14:17*;  
*Ps. 102:6*.

2310. PELLA. See No. 67B.

2311. PENCE, *Matt. 18:28; Luke 10:35; John*  
*12:5*.

2312. PÉ-NÍ'EL or Penuel [face of God], a  
 place on the east of Jordan, scene of Jacob's  
 wrestling with an angel, *Gen. 32:24, 30*.  
 Gideon's vengeance upon, *Judg. 8:17*.

2313. PENNY. A Roman coin equal to about  
 sixteen cents, *Matt. 20:2; Mark 12:15; Rev. 6:6*.

2314. PENTATEUCH. "Pentateuch" is a  
 Greek name meaning "the five-volumed" book.  
 Its equivalent in Hebrew is "the Law," or  
 "the book of the law of Moses," or, according to  
 the later Jews, "the five-fifth parts of the  
 law."

All that we have to say of the first five books  
 of the Old Testament applies equally to Joshua.  
 Hence we might really speak of "the Hexa-  
 teuch." The authorship of Moses can no longer  
 be entertained, but that does not detract from  
 the value of the book.

The following is a brief suggestion concerning  
 the composition of the "Hexateuch." Earliest  
 of all the sources come the traditions, followed  
 by ancient poetry as embodied in the "Wars of  
 Jahweh" and "Book of Jashar" (See No. 1697).  
 With these as foundation a Judaistic school of  
 writers, imbued with the prophetic spirit and an  
 interest in the southern sanctuaries like  
 Hebron, wrote the history of the Hebrews.  
 They used the name Jahweh to designate God;  
 hence they are known to us as J. They probably  
 began in the ninth century B.C. and continued  
 for many years. About a century later came a  
 similar band of writers, interested in the north-  
 ern sanctuaries like Shechem and Bethel and  
 using Elohím as the name of God. This is the  
 school known to us as E. J. and E. were prob-  
 ably combined into a single history about the  
 seventh century. The book of Deuteronomy  
 was added during the Exile; and traces of it  
 can be seen in the earlier books (e.g., *Gen. 18:19*;  
*26:5*), while it undoubtedly influenced Joshua.  
 We may say we now have J. E. D. After the  
 Exile, a spirit of legalism, ritual, and theology  
 displaced that of poetry, theophany, and reli-  
 gion. During this period editors went over or  
 "redacted" the prophetic books in the inter-  
 ests of the priesthood. This school we know as  
 P. and can be dated about 500 B.C. The whole  
 "Hexateuch" as we know it was edited and re-  
 edited, but probably received its final form  
 about 450 B.C.

2315. PÉN'TE-COST. Pentecost is a Greek  
 word, *ἡ πεντήκοστή (ἡμέρα)*, the fiftieth day.  
 This followed the last day of the seven weeks  
 reckoned from "the morrow of the Sabbath"  
 (*Lev. 23:11, 15, 16*). Without stirring the dust  
 of dead controversies that once prevailed among  
 the Jewish schools as to what the Sabbath here  
 referred to was, it is enough to say that the  
 "morrow after the Sabbath," on which the  
 "wave offering" (Tenufah) of the omer or  
 sheaf was presented in the Temple, was the  
 16th Nisan. The Feast of Weeks thus fell on the  
 6th Sivan. This day of Pentecost was marked  
 by the offering of two loaves made with leaven  
 to be presented by way of Tenufah as a first-  
 offering. They were accompanied by burnt-  
 offerings of seven lambs without blemish, of a  
 year old, together with meal-offerings and  
 drink-offerings. In addition to these there was  
 a sin-offering of a he-goat and a peace-offering  
 consisting of two male lambs of the first year.  
 These likewise were to be presented as a wave-  
 offering by the priest. The sacrificial details are

not referred to in *Deut. 16*, but are to be found in *Lev. 23:16-20* (*Num. 28:26-30*). This again was a day of festal assembly, or, as the phrase in the book of Leviticus expresses it, a day of "holy convocation" on which no servile work was done (*Lev. 23:21*).

This festival is not connected in the Old Testament with any national event in Israel's history. It coincided, however, with the exact time of the year when the law was given from Sinai, according to the record in the book of Exodus, and this coincidence was probably realized by the Jews in the days of Christ, as it certainly was in later times.

Manner observed, *Lev. 23:9*; *Deut. 16:9*.

Holy Spirit given at that time, *Acts 2*.

**2316. PENTECOST AND FREEMASONRY.** *A. Acts 2:4-12.* "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they all amazed and marveled saying . . . How hear we every man in his own tongue, wherein we were born? . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

*B. IN ALL AGES* men have sought to understand the mighty work of God and to know Him, and yet, if we have ears to hear, his messengers speak to each of us "in his own language." The very ease with which God may be known amazes us and we say, as did the people at Pentecost, "What meaneth this?"

*C. SYMBOLISM.* The symbolism of Masonry, like the Holy Ghost at Pentecost, speaks to men of every race, sect, and nation, each in his own language. Our greatest symbol is King Solomon's Temple. During all the time that it existed, it was called "God's home," "God's dwelling place." Every Masonic hall is a type of that Temple, and, with the hall as with the Temple, all the stones of the building, the working tools of the Craft, the altar, the pillars, etc., suggest divine, spiritual ideas. There is a "corner stone" and we all, like the prophets of old, are "foundation stones" in the Temple of God. We dedicate our Masonic halls to Freemasonry, yet they are material halls and but symbols of the spiritual temple of which we are the "living stones" and which we also consecrate at every dedication ceremony.

**2317. PENUEL.** See *Peniel, No. 2312*.

**2318. PERAMBULATION,** *Ps. 133*; *Amos 7:7*; *Ezek. 12:1-7*.

**2319. PERFECT.** *Gen. 6:9*, Noah was a just man and p.

*Gen. 17:1*, walk before me, and be thou p.

*Deut. 18:13*, thou shalt be p. with the Lord.

*Job 1:1, 8; 2:3*, that man was p.

*Ps. 18:30*, his way is p.

*Ps. 19:7*, law of Lord is p.

*Ps. 37:37*, mark the p. man.

*Ps. 101:2*, behave my self in a p. way.

*Prov. 4:18*, path of just shineth to p. day.

*Ezek. 28:15*, thou wast p. in thy ways.

*Matt. 5:48*, be ye p., as your Father is p.

*Matt. 19:21*, if thou wilt be p.

*John 17:23*, may be made p. in one.

*John 24:22*, having more p. knowledge.

*Rom. 12:2*, that p. will of God.

*1 Cor. 2:6*, wisdom among them that are p.

*2 Cor. 12:9*, strength made p. in weakness.

*Eph. 4:13*, till we come unto a p. man.

*Phil. 3:15*, as many as be p.

*Col. 1:28*, present every man p. in Christ.

*Col. 4:12*, may stand p. and complete.

*Heb. 2:10*, made p. through sufferings.

*Heb. 7:19*, the law made nothing p.

*Heb. 11:40*, without us should not be made p.

*Heb. 12:23*, spirits of just men made p.

*Heb. 13:21*, make you p., in every good work.

*James 1:4*, let patience have her p. work.

*James 1:17*, every good and p. gift.

*James 2:22*, by works was faith made p.

*James 3:2*, the same is a p. man.

*1 John 4:18*, p. love casteth out fear.

*1 Thes. 3:10*, p. that which is lacking.

**2320. PERFECT ASHLAR.** See *No. 512B, F.*

*A. PERFECT LODGE.* See *No. 1801C*.

**2321. PERFECT MAN.** See *Nos. 512F13, 747K*.

**2322. PERFECT POINTS OF ENTRANCE.**

What we now call "the Perfect Points of Entrance" were originally "Principal Points." They allude to the four "Cardinal Virtues" (See *No. 850*).

**2323. PERFECTION.** See *No. 572F6*.

**2324. PERIODS, HISTORIC.** See *No. 2041D*.

**2325. PERPEND ASHLAR.** See *No. 572E*.

**2326. PERSIA.**

*A. KING OF.* See *No. 217B, C*.

*B. PRINCE OF.* See *No. 141*.

**2327. PERSONAL MERIT.** See *No. 2067*.

**2328. PERSONS, NAMES OF.** See *No. 1948E*.

**2329. PETER, APOCALYPSE OF.** See *No. 448C4*.

**2330. PETER, FIRST EPISTLE OF.**

*A. OCCASION.* The Christians met at night and in secret; their celebration of the Lord's Supper was private; relationships between the sexes were frank and free of conventional restraint; they were charged with eating "flesh" (i.e., in the supper) and of being cannibals. Hence they were slandered, as we learn in 2:12; 3:16. Even although they suffered persecution, however (4:12), they could hold themselves erect, for, despised as they seem to be, they were "elect" of God (1:1). Whether the persecution (4:1 f.; 4:12 f.; 2:13-17; 4:15 f.) was that in the reign of Nero, or of Domitian, or of Trajan, it was under such conditions that the Epistle was written.

*B. AUTHORSHIP AND DATE.* "The name of Christ" (4:14) only became a subject for persecution under the reign of Trajan, and this seems to imply the late date, c. A. D. 110. Others urge that the persecution was that under Domitian. It seems best, however, to accept the view that the Epistle dates from the Neronian persecution of A. D. 64. It borrows from James and Paul. Perhaps we may say safely that we need not deny Peter's authorship; and if there are resemblances to Paul they are due to the fact that Sylvanus, that apostle's friend, corrected the language of the Epistle before it was sent out. Being sent from Rome ("Babylon," 5:13), it bears no greetings, for it came from a church of Paul's founding. It is a pastoral letter, sent to strengthen the wavering in the face of a crisis.

*C. SUMMARY.* Ch. 1:1-2:10, Persecution to be endured. 2:11-3:13, Duties to be discharged. 3:14-4:19, Patience and holiness enforced by Christ's example. 5:1-14, Various directions, etc.

**2331. PETER, SECOND EPISTLE OF.**

*A. AUTHORSHIP AND DATE.* Ch. 1:3, 14 f., 17; 3:1, are the only notes of personal reference given. The Petrine authorship must be surrendered, for (1) there is no external evidence for the authorship until the end of the second century; (2) it is utterly different in style, language, and tone from 1 Peter, and the differences are due not to time alone, but also to individuality; (3) a reference in 3:15 to a Pauline Canon precludes Peter's authorship; (4)

there is nothing of the Resurrection or even of the sayings of Christ; (5) the "false teachings" is taken to be a form of second century gnosticism.

From its resemblance to the "Apocalypse of Peter" we may assign it to the same date and place—i.e., to A.D. 150, and to Egypt.

**B. SUMMARY.** Ch. 1:1-21, Exhortations to grow in grace and knowledge. 2:1-3:13, Warnings and Predictions as to the future judgment. 3:14-18, Reiterates exhortations.

2332. PETER, GOSPEL OF. See No. 448C2i.

2333. PETER AND PAUL, ACTS OF. See No. 448C3a.

2334. PETITION. 1 Sam. 1:17, God grant thee thy p.

1 Kin. 2:20, I desire one small p.

Est. 5:6; 7:2; 9:12, what is thy p.?

Ps. 20:5, the Lord fulfill all thy p.

Dan. 6:13, maketh his p. three times a day.

1 John 5:15, we have the p. that we desired.

2335. PETRIFICATION. See No. 2918H.

2336. PHARAOH. See No. 1J.

2337. PHÁ'RĒZ. See Nos. 120H, 221, 637F.

2338. PHÁ'R'Ī-SEE.

**A. ORIGIN AND NAME.** Post-exilic Israel was faced with the difficulty of building up a new type of community to replace the bankrupt monarchy. Their solutions was a sort of half-Church, half-State hybrid; their leaders were drawn not so much from the prophets now as from teachers who stressed the Jewish idea of monotheism. Superiority to the idolatrous heathen as regards the idea of God brought with it a tendency to withdraw from contact with alien races (cf. *Ezra* 10:11). Thus, when, in the third century B.C., Hellenism began to threaten Judaism with extermination, the stricter Jews or Puritans ("Hasidim" or "Holy Men") drew apart from innovating tendencies. Their "separating" themselves earned them the name Pharisees.

**B. LEADING CHARACTERISTICS.** In religion they did lean to the new views concerning the apocalyptic or divine intervention, with its doctrine of angels and of the resurrection (cf. the Sadducees, who in this were more conservative). Politics they regarded as useless for the true Jew in light of the sudden coming of the Messiah, when the earth was to be straightened by a cataclysmic effort on God's part. Their strict adherence to the "jot and tittle" of the Law led them to be charged with sanctimonious hypocrisy. They held that the will was free and the soul was immortal and all life was predestined. While never very numerous, their influence was enormous, and they were respected by the people as conservers of all that was best in the faith (cf. *Gal.* 2:12 ff.; *Matt.* 23:2). Their weaknesses arose from their over-anxiety to conserve the Law and thus to externalize.

See *Sadducees*, No. 2609, *Essenes*, No. 1226. Censured by Christ, *Matt.* 5:20; 16:6; 21:43; 23:2, 13; *Luke* 11:39, 42.

Christ's controversies with, *Matt.* 9:34; 19:3; *Mark* 2:18; *Luke* 5:30; 11:39; 16:14.

Celebrated ones: Nicodemus, *John* 3:1; Simon, *Matt.* 26:6; Gamaliel, *Acts* 5:34; Saul of Tarsus, *Acts* 23:6; 26:5; *Phil.* 3:5.

Christ entertained by, *Luke* 11:37; 14:1.

People cautioned against, *Mark* 8:15; *Luke* 12:1.

Seek a sign from Christ, *Matt.* 12:38; 16:1.

Take counsel against Christ, *Matt.* 12:14;

*Mark* 3:6.

Send officers to take him, *John* 7:32.

Nicodemus remonstrates with, *John* 7:50.

Contend about circumcision, *Acts* 15:5.

Their belief in the resurrection, *Acts* 23:8.

2339. PHAROS. See No. 285B.

2340. PHĪ-LĒ'MON, EPISTLE TO.

**A. CHARACTERISTICS AND DATE.** This exquisite relic stands alone among the writings of St. Paul and almost alone in the Bible. It is a private letter from an Apostle to a private individual. The Pastoral Epistles are addressed to individuals, but they are not private. They are partly official, being written to persons who hold office in the Church and are to be read by others besides Titus and Timothy. The letter to Philemon is entirely domestic. St. Paul may have written many such letters in the course of his long ministry, but this is the only one of which we have any knowledge; and, short as it is, it reveals the Apostle to us in a new, but not unexpected, character, as the perfect Christian gentleman, with all a gentleman's courtesy and delicacy of feeling. It was written at the same time as the Epistle to the Colossians (viz., A.D. 63), and Onesimus, the bearer of it, was accompanied by Tychicus who had charge of the two longer Epistles.

**B. IMMEDIATE OCCASION.** Philemon of Colossae had been converted by St. Paul. Apphia was probably his wife, and Archippus possibly his son (ver. 2). Onesimus, his slave, had robbed him and fled to Rome, the common hiding place of countless criminals. His name means "profitable," and hence the play on words (ver. 11, 20). While he was in Rome he came in contact with St. Paul, who converted him and became deeply attached to him. But at great personal sacrifice he restored him to his master, whom he begs to welcome the former slave and thief as now a brother and the Apostle's child.

**C. PAUL AND SLAVERY.** Neither here nor in other Epistles, in which he treats of slaves and their masters, does St. Paul order, or even recommend, emancipation. But he enjoins a treatment of slaves which would render emancipation either inevitable or unnecessary. If a slave is treated as a beloved brother, slavery has become an empty form. Of the effect of this letter we have no certain knowledge, but we need not doubt that Onesimus was forgiven and kindly received.

2341. PHILIP, ACTS OF. See No. 448C3d.

2342. PHĪ-LĪP'PĪ-ANS, EPISTLE TO THE.

**A. CHARACTERISTICS, OCCASION, AND DATE.** Like Romans and Ephesians, this Epistle is not called forth by any reported error in doctrine or in conduct; but, unlike them, it expounds no doctrinal systems. It is a spontaneous expression of love and gratitude in return for the affectionate generosity of the Philippians, and is a beautiful reflection of the Apostle's mind and character in its noblest and tenderest moods.

The Epistle to the Philippians is the only one of St. Paul's letters to the Churches in which there is no word of rebuke or disappointment. It overflows with Christian cheerfulness, "Rejoice in the Lord always; again I will say, rejoice" (4:4). Like the First Epistle to the Thessalonians, it approaches the character of a private letter as an exhibition of personal feeling; hence there is very little arrangement of topics. He looks forward to visiting them again (2:24); and it would seem that this hope was fulfilled in the interval between the two Roman imprisonments (1 Tim. 1:3); but in the New Testament we are told no more about Philippi. The letter was sent by Epaphroditus who had brought help from the Philippians who had brought master in Rome, at the cost of a severe illness, which almost proved fatal, and which left him rather homestead. St. Paul generously seconded

his desire to return home, and with him sent this affectionate letter (2:25-30). Although Epaphras is a shortened form of Epaphroditus, yet Epaphroditus of Philippi is not to be identified with Epaphras of Colossae (*Col. 1:7; 4:12; Philem. 23*). The date is 63 A.D.

**B. SUMMARY.** 1:1-11, Salutation and Thanksgiving; 1:12-26, Personal Narrative; 1:27-2:18, Exhortation to follow Christ; 2:19-30, The Missions of Timothy and Epaphroditus; 3:1-4:1, Final Charge, interrupted by a caution against those who debase the Gospel; 4:2-9, and resumed; 4:10-20, Gratitude for their bounty; 4:21-23, Greetings and blessing.

**C. PAUL AND THE CHURCH AT PHILIPPI.** Philippi, founded by Philip, the father of Alexander the Great, and immortalized by the battle which ended the Roman republic and ushered in the empire (42 B.C.), had been thereupon raised to the rank of a Roman military colony and made a miniature likeness of Rome. Greeks, Roman officials and colonists, and a small colony of Jews, who had a place of prayer by the river, formed the population. St. Paul's first visit to Philippi, in company with Silas, Timothy, and Luke, is narrated by Luke with exceptional detail in one of the "we" sections (16:11-40). This was on the second missionary journey, in or near A.D. 52. The three converts whom St. Luke mentions, and the order of their conversion, are typical: first the proselyte purple-seller from Thyatira; next the Greek slave-girl with the spirit of divination; and lastly, the Roman gaoler. The Gospel is for both Jew and Gentile, for both bond and free, for both male and female; and it passed through the Jew and the proselyte to the Greek, and from the Greek to the Roman. Nowhere, in spite of very great persecution, was the Apostle's success so great, and nowhere had he more loyal converts. They were the only congregation from which he accepted pecuniary help (4:15), and that more than once. He was deeply attached to them as his "joy and crown"; and visited them a second time towards the end of 57, when he wrote 2 Corinthians and perhaps Galatians on his way to Corinth; and yet a third time on his return to Asia for the last journey to Jerusalem, in the spring of 58, when he stayed and kept Easter with them. They contributed, not only to his support, but to the relief of the poor Christians in Judea—a charitable work which St. Paul had very much at heart.

2343. PHILO. See No. 285C.

2344. PHINEHAS. See No. 1E.

2345. PHOENICIAN CITY. See No. 105.

2346. PHOENICIANS, GOD OF. See No. 209B.

2347. PHYLLACTERIES. See *Frontlets*, No. 1372.

2348. PHYSICAL QUALIFICATIONS. See Nos. 738, 1237. The Constitutions of our ancient operative brethren provided that "No Master should take an apprentice . . . unless he be a perfect youth, having no maim, or defect in his body that may render him incapable of learning the Art of serving his Master's lord, and of being made a brother."

In the Bible both the priest who officiated at an offering and the animal offered were to be "without blemish."

*Priests, Lev. 21:16-24.*

*Offerings, Ez. 12:5; Lev. 1:3; Deut. 17:1.*

2349. PILATE, DOCUMENTS ABOUT. See No. 448C2ie.

2350. PILLAR. See Nos. 511B3, 4, 955.

A. PILLARS seem to have been an essential part of every "high place." Erected originally perhaps as suitable resting-places if the spirits

of the departed came back to the scene of their burial, they became the abode of any nimia, and later still were regarded merely as symbolic of deities whose abodes were elsewhere.

Erected by Jacob, *Gen. 28:18; 35:20*; and Absalom, *2 Sam. 18:18.*

In porch of the Temple, *1 Kin. 7:21; 2 Chr. 3:17.*

Pillar of cloud and fire, *Ex. 13:21; 33:9; Ps. 99:7.*

*Gen. 19:26*, a p. of salt.

*Neh. 9:12*, leddest them by cloudy p.

*Job 9:6; 26:11*, the p. thereof tremble.

*1 Tim. 3:15*, the p. and ground of the truth.

*Rev. 3:12*, him that overcometh will I make a p.

B. JACOB'S. See Nos. 1689, 2234U.

C. NAMES OF. See No. 715.

2351. PILLAR, ABRAHAM'S. See No. 74.

2352. PILLAR, BOAZ. See No. 749B.

2353. PILLAR CAST IN CLAY GROUNDS. See No. 926.

2354. PILLARS, TWO. See No. 2241C, *Tubal-Cain*, No. 3128, *Divested of all Metals*, No. 1102.

A. 1. The Old Manuscripts of Masonry say that the sons of Lamech, knowing that the world would be destroyed, but not knowing whether by fire or water, erected two hollow pillars, one of brick to withstand fire and the other of stone to resist water. In these pillars they deposited the arts and sciences, and after the flood they were found in the stone pillar.

2. The first part of this story is taken from *Gen. 4:19-22*; the latter is a legend found in many forms but agreeing that one pillar resisted fire and the other water, and that the latter saved the knowledge of the arts and sciences to humanity. Josephus tells the story and says the pillar which survived the flood "remains in the land of Siriad to this day."

3. A later legend ascribes the erection of the pillars to Enoch, who inscribed on them the liberal arts and sciences, including the principles of Freemasonry. The Lost Word of Masonry was lost in the deluge, but not irrevocably. In Revelation we are told how it may be found:

*Rev. 3:12*. "Him that overcometh will I make a pillar in the temple of my God,—and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

4. Thus each one who learns to subdue his passions will become a pillar in the spiritual Temple of God, and upon him will be written the forgotten Name of God, of which The Lost Word is a symbol.

5. There is a similar legend regarding the pillars in the porch of Solomon's Temple, viz.: "They were cast hollow, the better to serve as safe repositories for the archives of Masonry against all conflagrations and inundations."

B. TEMPLE PILLARS. The pillars were hollow. *Jer. 52:21-22*. "Concerning the pillars, the height of one pillar was eighteen cubits . . . it was hollow. . . . The second pillar also and the pomegranates were like unto these."

C. GOD'S DWELLING PLACE.

1. The ancients regarded pillars as dwelling places for the gods, and we see traces of this in the Bible references to "the high places." Even the Israelites regarded Jehovah as dwelling in high places, including pillars. In *1 Kin. 20:23* the Syrians called the gods of Israel "gods of the hills."

2. When the ark was moved David in his prayer said, "Why leap ye, ye high hills? this is

the hill which God desireth to dwell in; yea the Lord will dwell in it forever." (Ps. 68:16.)

**D. PLACE OF THE NAME** Mt. Moriah, on which the Temple was to be built, is referred to in *Deut. 12:11*: "There shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow with the Lord."

1 *Kin. 8:29*. "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there." (See also *2 Chr. 7:12*.)

**E. MT. SINAI**. In many places in the Old Testament, before the building of the Temple, Mt. Sinai is looked upon as the abode of Jehovah. (See *Deut. 33:2*; *Judg. 5:4, 5*.) In *Ex. 3:1* Horeb, another name for Sinai, is called "the mountain of God."

**F. ALTAR OF WORSHIP**. Among the Israelites and many other nations pillars were closely associated with the altar of worship. In *Hos. 10:1, 2* (R.V.) Israel is described as having, through too great prosperity, divided her heart and raised altars and pillars to many gods.

**G. BAD USE OF**. *Hos. 10:1, 2*. "Israel is a luxuriant vine, that putteth forth his fruit; according to the abundance of his fruit he hath multiplied his altars, according to the goodness of their land they have made goodly pillars. Their heart is divided; now shall they be found guilty; he will smite their altars, he will destroy their pillars."

**H. FALSE GODS**. The pillar was near an altar and was regarded as the abode of the deity who was worshipped in the services about that altar. [See *Ex. 23:24* (R.V.); *Deut. 7:5, 12:3* (R.V.).]

#### **I. EGYPT'S OVERTHROW AND REDEMPTION.**

1. The pillars of idolaters were to be destroyed, but when erected by the patriarchs of Israel were regarded as abodes of Jehovah. (See *Gen. 28:18-22*; *31:45-51*; *Ex. 24:4*.) The overthrow of idolatry in Egypt is thus pictured:

*Is. 19:10* (R.V.). "The pillars of Egypt shall be broken in pieces."

2. The redemption of Egypt is similarly described in *Is. 19:19-22*: "In that day there shall be an altar to Jehovah in the midst of the land of Egypt and a pillar at the border thereof to Jehovah . . . shall be known to Egypt . . . and they shall return unto Jehovah . . . and he will heal them."

#### **J. SACRED SIGNIFICANCE OF PILLARS.**

1. There are many other references in the Bible which indicate the sacred significance of pillars.

2. When Jacob met Jehovah at Luz he said (*Gen. 28:16, 17*): "Surely the LORD is in this place; and I knew it not. This is none other than the house of God, and this is the gate of heaven." He therefore set up a pillar and changed the name of the place to Bethel (House of God) and said (*Gen. 28:18-22*): "This stone which I have set up for a pillar shall be God's house."

#### **K. WITNESS TO A COVENANT.**

1. As a witness to a covenant between himself and Laban, Jacob set up a pillar and said: "The LORD watch between me and thee, when we are absent one from another." And Laban said: "This pillar be witness." (*Gen. 31:45-52*.)

2. Later Jacob erected another pillar at Bethel (House of God) to commemorate the fact that God had again appeared to him with a promise of great blessings to be conferred (*Gen. 35:20*).

#### **L. PILLARS OF FIRE AND CLOUD.**

1. It was in a pillar of cloud by day and a pillar of fire by night that God appeared to the Israel-

ites in their journey through the wilderness (*Num. 14:14*).

2. When God spoke to his friends "face to face as a man speaketh unto his friend" (*Ex. 33:11*) it was from the cloudy pillar. He also appeared in the cloudy pillar to reprove Miriam and Aaron (*Num. 12:5*). Again God appeared to Moses in a pillar of cloud to tell him of his approaching death and give him final instructions (*Deut. 31:15*).

**M. WITNESS TO A PROMISE**. Joshua set up a pillar at Shechem as a witness of a promise which the people had given to God (*Josh. 24:24-27*). This place was afterwards called "the plain of the pillar" (*Judg. 9:6*).

**N. WITNESS TO GOD'S PROTECTION**. When the children of Israel had passed over Jordan into the promised land, Joshua by divine command ordered a representative from each of the twelve tribes to take a stone from the river bed and set up a pillar with them at the place where the ark of the covenant was to rest that night. He also took twelve stones from the land and set up a pillar in the river bed "where the feet of the priests which bare the ark of the covenant stood; and they are there to this day" (*Josh. 4:9*). It is possible that the two pillars set up before the Temple, which was to house the ark of the covenant, had the same significance as the two pillars set up by Joshua, namely, the protecting and sustaining care of Jehovah for his children. This is definitely stated as to Joshua's pillars:

*Josh. 4:21-24*. "When your children shall ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall let your children know, saying, Israel came over this Jordan as dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the LORD, that it is mighty; that ye might fear the LORD your God forever."

**O. SECRETS PRESERVED IN**. Thus the legend of the two pillars erected to preserve some very important secrets from nature's two great destructive forces, fire and flood, is derived from the symbolical meaning attached to pillars as representing God's presence and His protecting care for His human children.

#### **P. BOAZ AND JACHIN.**

1. The two pillars which stood in front of the Temple porch marked the dividing line between unconsecrated ground and the sacred precincts of the Temple. They were also symbols of the strength of the kingdom of Israel as established by God.

2. Their very names, Boaz, denoting strength, and Jachin, establishment, indicate this interpretation, but in a larger sense they were symbols of Jehovah himself.

**Q. PILLAR OF CLOUD**. It is to be noted that these pillars were placed at the entrance to the Temple. Remembering that the tabernacle was the model of the Temple, it is significant that the pillar of cloud descended and stood at the door of the tent to denote Jehovah's presence. (See *Ex. 33:8-10*; *Num. 12:5*; *20:6*; *Deut. 31:15*.)

#### **R. GOD'S PRESENCE.**

1. Therefore, the two pillars placed at the entrance of the Temple denoted God's presence in His Holy Temple. The pillars and the Temple were so closely associated as symbols of God's presence that, when the prophet Amos warned the people of the destruction of the Temple because of their sins, he did it by saying that he saw the Lord standing on the altar and commanding that the capitals of the pillars be

smitten so that the threshold may shake (*Amos 9:1 R.V.*).

2. That they were symbols of great importance is indicated in many Biblical passages, as, for instance, in the vision of Ezekiel:

*Ezek. 40:4.* "Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee, for, to the intent that I may show them unto thee, art thou brought hither."

#### S. EZEKIEL'S DESCRIPTION.

1. Then follows a description of the Temple as the prophet was conducted to its various parts.

2. That pertaining to the pillars is as follows: *Ezek. 40:48.* "And he brought me to the porch of the house . . . and there were pillars by the posts, one on this side and another on that side."

**T. GOD'S DIRECTING PRESENCE.** As long as the Hebrews were wanderers, the pillars of cloud by day and of fire by night were symbols of God's directing presence. When they came at last to the promised land, the pillars of cloud and fire became the two pillars of the porch of the Temple to symbolize the establishment of the nation.

**U. CLOUD AND FIRE.** The right-hand or south pillar, Jachin, represented the pillar of cloud, while Boaz, the left-hand or north pillar, represented that of fire.

**V. MEMORIALS OF GOD'S PROMISES.** Thus they were memorials of God's repeated promises to His people, and as they entered the Temple, passing between the pillars, they were continually reminded of God's abundant promises and inspired with confidence in His continued protection and support. So to us as Masons they represent the ever-sustaining power of our God supporting and directing us as we journey through the wilderness of this earthly life to the promised land of heavenly mansions. As they were placed at the entrance to the Temple, so to the candidate they are placed where he is to begin his journey to the Middle Chamber to remind him that he is passing from the world of the seen and temporal, the material world, to the realm of the unseen and eternal, the spiritual realities. He is also reminded that he is leaving the world in which his depraved appetites held sway and is entering the holy place in which he will receive the promised guidance of his Heavenly Father.

**W. SYMBOLS OF UPLIFTING FORCES.** The two pillars, then, are symbolical reminders of great uplifting forces. As the pillars of God's strength uphold the universe and establish worlds in their courses, so will His strength establish those who trust in Him and keep them safe amid temptation's destructive forces. God is a builder not only of material worlds but of human souls, and so to us the pillars teach the important lesson that the most godlike man is the one whose life is most constructive. The Mason does not tear down until he has something better to replace the thing destroyed. He therefore remembers that his mission is to build, not to wreck.

#### X. CHURCH AND STATE.

1. The two great uplifting forces which the pillars represent have by some been called "The Church and State." They referred to the priestly and kingly power.

2. King's Pillar.  
2a. *2 Kin. 11:11-14.* "And the guard stood . . . round about the king . . . along by the altar and the temple. And he brought forth the king's son, and put the crown upon him . . . and they made him king . . . And when she looked, behold the king stood by a pillar, as the manner was."

2b. *2 Chr. 23:10-13.* "Behold the king stood at his pillar."

2c. From this it would seem that the pillar where the king was crowned was called "his pillar." This was probably Boaz, since the kings of Judah were descended from Boaz. Also, since Jachin was the ancestral head of a priestly line, it has been thought that priests were consecrated at the pillar Jachin.

3. Priest's Pillar. "The king stood by his pillar as the manner was" indicates that it was the usual thing for the king to be crowned at that place, and in *Ex. 29* and *Lev. 8-9* we have accounts of the consecration of Aaron to the priesthood "at the door of the tabernacle."

The crowning of the king and consecration of the priest at the door of the Temple, each by his own pillar, would remind them that Jehovah would strengthen and establish each in his own particular office.

#### Y. CLAY GROUNDS.

1. We are told that the pillars Boaz and Jachin were cast by the architect of the Temple on the banks of the Jordan.

1 *Kin. 7:46.* "In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zarthan."

2. Space and Time. In this respect they represent the pillars of Space and Time, cast by the Great Architect of the Universe in the clay ground of the brain and placed in the porchway of human consciousness, to guide us in our passage from material to spiritual knowledge.

**Z. REPOSITORIES FOR RECORDS.** Reference has been made to the use of the pillars as repositories for records. The pillars of the Temple were cast hollow "the better to serve as safe repositories for the archives of Masonry against all conflagrations and inundations." Space and Time are hollow. We are dwelling within their walls, and though floods may overwhelm and fire consume the material work of our hands, yet will the record of a noble character be forever safe in the repository of God's infinite love and care.

#### 2355. PILLARS, POSITION OF THE.

A. 1 *Kin. 7:21.* "He set up the right pillar and called the name thereof Jachin; and he set up the left pillar and called the name thereof Boaz."

2. The terms "right" and "left" as here used have no reference to the position of the observer but of the Temple. Since the Temple faced East, its right side was on the south and its left side on the north.

3. 1 *Kin. 7:39.* "He set the sea on the right side of the house eastward over against the south."

#### B. FACING THE EAST.

1. Facing the East to receive the rays of the rising sun was the proper position for one to take while in the act of worship. It was the position of the neophyte in search of knowledge. Therefore, the East meant "before," the West "behind," the South "the right hand," and the North "the left hand." Thus, in *Gen. 25:18*, "before Egypt" means "east of Egypt." The Hebrew word meaning "East" is frequently used in the Old Testament for "before." "The letter which ye sent unto us hath been plainly read before me" (literally "east of me") (*Ezra 4:18*). There are many other instances where the word meaning "east" is translated "before" or "in front of."

2. In *Judg. 18:12*, Mahaneh-dan is said to be "behind (west of) Kiriathjearim." In *Gen. 13:15* we read, "Hobab, which is on the left hand of Damascus." Since Hobab was north of Damascus, the word "left" here means "north."

3. The Hebrew word "teman" meaning "the right hand" is translated "south" in *Ex. 26:18*,



35; 27:9; 36:23; 38:9; Num. 2:10; 3:29; 10:6; Deut. 3:27; Josh. 12:3; 13:4; 15:1; Job 9:9; 59:26; Ps. 78:26; Song of Sol. 4:16; Ezek. 20:46; 47:19; 48:28; Zech. 6:6; 9:14.

4. The Hebrew word "yammin" also means "right hand or side" and is usually so translated in the English Bible, but in 1 Sam. 23:19, 24, and in Ps. 89:12 it is translated "south." It is this word which is translated "right side" in 1 Kin. 7:29, 49.

5. Again, the Hebrew word "yemani" means "right hand or side" and is so translated in 1 Kin. 6:8; 7:21; 2 Kin. 11:11; Ezek. 47:1, 2.

2356. PILLAR, JOSHUA'S. See No. 1772B.

2357. PILLARS, THREE. See Nos. 697B, 955, 2928, 3251.

2358. PIPE. See No. 2130J.

2359. PĪ-SID'Ī-A. See No. 427B.

2360. PITCHER. Gen. 24:15, 20; Luke 22:10. Gideon's use of, Judg. 7:16 ff.

Eccles. 12:6, or the p. be broken at the fountain.

Lam. 4:2, esteemed as earthen p.

Mark 14:13, man bearing a p.

2361. PĪTHOM. A city in lower Egypt in Goshen, Ex. 1:11.

2362. PLACE. Idolatrous, 1 Kin. 11:7; 12:31; 13:22; Ps. 78:58; Ezek. 16:24.

Destruction of, Lev. 26:30; 2 Kin. 18:4; 23:5; 2 Chr. 14:3; 17:6; 34:3; Ezek. 6:3.

Is. 3:5; Josh. 5:15, the p. whereon thou standest is holy.

1 Kin. 8:29, thine eyes may be open toward this p.

2 Kin. 6:1; Is. 49:20, the p. is too strait.

Ps. 26:8, the p. where thine honour dwelleth.

Ps. 32:7; 119:114, thou art my hiding-p.

Ps. 33:14, from the p. of his habitation.

Ps. 103:16, the p. thereof shall know it no more.

Prov. 15:3, the eyes of the Lord are in every p.

Eccles. 5:20, all go to one p.

Is. 60:13, the p. of my feet glorious.

Is. 66:1, where is the p. of my rest?

Mic. 1:3, the Lord cometh out of his p.

Mal. 1:11, incense be offered in every p.

Matt. 28:6; Mark 16:6, see the p. where the Lord lay.

Mark 6:10, in what p. soever.

Luke 10:1, two and two into every p.

Luke 14:9, give this man p.

John 8:37, my word bath no p. in you.

Acts 2:1, with one accord in one p.

Acts 4:31, the p. was shaken.

Acts 8:32, the p. of the scripture.

Rom. 12:19, rather give p. unto wrath.

Eph. 4:27, neither give p. to the devil.

Heb. 12:17, no p. of repentance.

2363. PLACE OF ARK. See No. 531C6.

2364. PLACE OF DEPOSIT. See No. 194872.

2365. PLACE OF THE NAME. See No. 2354D.

2366. PLAGUES OF EGYPT. See No. 1J.

2367. PLAGUES STAYED BY AARON. See No. 1010.

2368. PLAN ADHERED TO. See No. 572F10.

2369. PLANETS, SEVEN. See No. 841D.

2370. PLEDGE, CABLE TOW. See No. 826G.

2371. PLEIADES. See No. 729A.

2372. PLENTY. See Shiboeth, No. 2748.

The gift of God, Deut. 16:10; 28:11; Ps. 65; 68:9; 104:10; 144:13; Joel 2:26; Acts 14:17.

Gen. 27:28, p. of corn and wine.

Job 22:25, p. of silver.

Job 37:28, p. of justice.

Prov. 3:10, barns filled with p.

Jer. 44:17, p. of victuals.

2373. PLENTY, HORN OF. See No. 1585.

2374. PLINY. See Nos. 338, 1822A.

2375. PLUCKING THE SHOE. See No. 2765.

2376. PLUMB, SQUARE, AND LEVEL. See No. 1726B. C.

A. Ps. 15:1-4. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not." See No. 651.

B. THE PLUMB. Is. 28:17. "Judgment also will I lay to the line, and righteousness to the plummet."

2 Kin. 21:13. "And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab."

(See also Amos 7:7; Zech. 1:10.)

C. THE LEVEL. See No. 1889. Ps. 17:2. "Let thine eyes behold the things that are equal (just)."

Col. 4:1. "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

(See also Ezek. 18:25, 29; 33:17, 20; Deut. 1:16, 17; 16:18-20; Prov. 22:2; 1 Sam. 2:8; 16:7; Rom. 2:11; 2 Chr. 19:5-9; Job 3:11-19; 13:7-10; 34:17-19; Prov. 28:21; James 2:1-9.)

D. LEVELLING THE PATH OF LIFE. See No. 1890. Ps. 5:8. "Lead me, O LORD, in thy righteousness, make thy way straight before my face."

Prov. 4:26. "Ponder [Make level] in Revision] the path of thy feet."

Prov. 5:6 (R). "So that she findeth not the level path of life."

(See also Prov. 5:21; Is. 26:7; 40:3, 4.)

E. THE SQUARE. See No. 2876. Masonically a square is a right angle; as a working tool it is the Mason's try square having equal sides; as a geometrical figure, both Biblically and Masonically, it has four right angles, but the sides are not necessarily equal. One with equal sides is called a perfect square, but if the sides are not equal it is an oblong square. Symbolically it is a combination of the level and the plumb. To act on the square is to be honorable and upright in our conduct, and in our relations to others do to them as we would have them do to us.

The Biblical passages on this subject are too numerous to list.

F. HAMMER. See Nos. 1477, 2874C.

1. 1 Kin. 6:7. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor any tool of iron heard in the house while it was in building."

2. (See also Judg. 4:21; 5:26; Is. 41:7; 44:12; Jer. 10:4; 23:29; 50:23; Ps. 74:6.)

3. Gauge or measuring line, see Jer. 31:39; Ezek. 40:5; Zech. 2:1.

G. PLUMBLINE. See No. 3712D.

2377. POINT. See No. 554C.

Gen. 25:32, at the p. to die.

Jer. 17:1, written with the p. of a diamond.

Mark 5:23; John 4:47, at the p. of death.

Heb. 4:15, in all p. tempted.

James 2:10, yet offend in one p.

A. POINT WITHIN A CIRCLE. See No. 912E.

B. POINT OF ENTRANCE. See No. 1208.

C. POINT OF FELLOWSHIP. See No. 1296A.

D. POINT, MASORETIC. See No. 2017.

E. POINT, CARDINAL. See No. 849.

2378. POLE STAR. See No. 2890.

2379. POLICY, Dan. 8:25.

2380. POMEGRANATE.

A. A LOVELY TREE—evergreen in warm countries—bearing large orange-scarlet flowers, and

large apple-like fruit. The bright pink seeds are beautifully arranged within the rind of the fruit. This fruit was cultivated from early days in Egypt, and in Palestine (*1 Sam. 14:2*). The spices brought some fruit to show the fruitfulness of the country (*Num. 13:23*).

**B. FIGURES** of the pomegranate fruit. 1. embroidered on the ephod, *Ex. 28:33, 34; 39:24; 2*, carved on the Temple pillars, *1 Kin. 7:18, 20, 42; Jer. 52:22, 23*.

**C. WINE** made of, *Song of Sol. 8:2*.

**2381. POMMEL.** A round knob. As an architectural term it denotes any ornament of a globular form. (*See 2 Chr. 4:12, 13*.)

**2382. POOLS.** *Is. 55:7*, ground shall become a p.

*Is. 41:18*, wilderness a p. of water.

*John 5:2*, by the sheep market, a p.

*John 5:7*, put me into the p.

*John 9:7*, wash in the p. of Siloam.

**2383. POOR.** An interesting study is to note all the instances in which the word "poor" occurs in the Old Testament. The prophets especially seem to imply that the "poor" are righteous, the "rich" wicked. The Hebrews were very alert to the problem of the poor and their attitude, on the whole, was very humane.

Always to be found, *1 Sam. 2:7; Matt. 26:11; John 12:8*.

Their condition described, *Job 24:4; Prov. 13:8; 14:20; 18:23; 19:4; Eccles. 9:15*.

Causes of poverty, *Prov. 6:11; 13:4; 19:15; 20:13; 25:21; 28:19*.

Not to be despised, *Deut. 1:17; 16:19; Prov. 24:23; 28:21; James 2*.

Oppression of, censured, *Ex. 22:25; 23:3; Deut. 24:12; Job 24:9; Ps. 12:5; 14:6; 82:3; Prov. 14:31; 28:3; Eccles. 5:8; Is. 3:14; Jer. 22:3; Amos 4; 5:11; 8:4; Zech. 7:10; James 2:3*.

Kindly treatment of, *Ex. 23:11; Lev. 19:10; 23:22; 25:25; Deut. 15:7; Is. 58:7; Gal. 2:10*.

God's consideration of, *Job 5:15; Ps. 69:33; 72:2; 102:17; 113:7; Zech. 11:7*.

Provision for, in the church, *Acts 6:1; 1 Cor. 16:2; 2 Cor. 8:9*.

In spirit, blessed by Christ, *Matt. 5:6; Luke 6:20*.

*Ex. 30:15*, the p. shall not give less.

*Lev. 19:15*, shalt not respect person of p.

*Deut. 15:11*, the p. shall never cease.

*1 Sam. 2:8; Ps. 113:7*, Lord raiseth up the p.

*Job 5:16*, the p. hath hope.

*Job 29:16*, I was a father to the p.

*Job 36:15; Ps. 72:12*, deliver p. in affliction.

*Ps. 9:18*, expectation of the p.

*Ps. 10:14*, the p. committeth himself to thee.

*Ps. 34:6*, this p. man cried.

*Ps. 41:1*, blessed is he that considereth the p.

*Ps. 68:10*, prepared of thy goodness for the p.

*Ps. 82:4*, deliver the p. and needy.

*Ps. 132:15*, I will satisfy her p. with bread.

*Ps. 140:12*, Lord will maintain the right of the p.

*Prov. 10:4*, he becometh p. that dealeth with a slack hand.

*Prov. 13:7*, there is that maketh himself p.

*Prov. 14:21*, that hath mercy on the p., happy is he.

*Prov. 17:5*, whoso mocketh the p. reproacheth his Maker.

*Prov. 22:2*, the rich and p. meet together.

*Prov. 30:9*, lest I be p., and steal.

*Is. 14:32*, the p. of his people shall trust.

*Is. 41:17*, when p. and needy seek water.

*Is. 66:2*, to him that is p. and of a contrite spirit.

*Amos 2:6*, they sold the p. for a pair of shoes.

*Zech. 11:11*, the p. of the flock waited on p.

*Matt. 5:3*, blessed are the p. in spirit.

*Matt. 11:5*, the p. have the Gospel preached.

*Mark 14:7*, ye have the p. always with you.

*2 Cor. 6:10*, as p., yet making many rich.

*2 Cor. 8:9*, for your sakes he became p.

*James 2:5*, hath not God chosen the p.?

*Rev. 3:17*, thou knowest not that thou art p.

(*See Prov. 15:16; 16:8; 19:4; 28:6, 11; 1 John*

*3:17*.)

**2384. POOR, CONTRIBUTIONS FOR.** See

*No. 94C.*

**2385. PORCH,** *1 Kin. 7:7; 2 Chr. 29:17;*

*John 10:23.*

**2386. PORCH, PILLARS OF THE.** See *No.*

*2354A5.*

**2387. PORT, GATE.** *Neh. 2:13.*

**2388. PORTER,** *1 Chr. 9:21; Mark 13:34;*

*John 10:3. See Tiler, No. 3076.*

**2389. PORTER IN TEMPLE OF SOLOMON.**

See *No. 233B.*

**2390. PORTER IN TEMPLE OF ZERUBBA-**

**BEL.** See *No. 270B, C.*

**2391. POSITION OF THE PILLARS.** See

*No. 2355.*

**2392. POSSESSION OF ONE SHOE.** See

*No. 2765K.*

**2393. POSSESSIONS.** *Gen. 17:8; 43:4*, for an

everlasting p.

*Ps. 2:8*, uttermost parts of the earth for thy p.

*Prov. 28:10*, good things in p.

*Matt. 19:22; Mark 10:22*, had great p.

*Acts 2:45*, sold their p.

*Eph. 1:14*, redemption of purchased p.

**2394. POSSESSIONS, WORLDLY.** See *Nos.*

*1948F2c, 3128C.*

**2395. POT.** *Ex. 16:33*, take a p., and put

manna therein.

*2 Kin. 4:2*, not any thing save a p. of oil.

*2 Kin. 5:40*, there is death in the p.

*Job 41:31*, maketh the deep boil like a p.

*Prov. 17:3; 27:21*, fining p. for silver.

*Zech. 14:21*, every p. shall be holiness.

*Mark 7:4*, the washing of cups and p.

*Heb. 9:4*, the golden p. with manna.

**2396. POT OF INCENSE.**

**A. THE USE OF INCENSE** as an element of worship was common to many ancient nations, including the Jews.

**B. IN THE BIBLE** incense is used as a symbol of prayer, and it is similarly used in Freemasonry. (*See Ps. 141:2*.)

**C. IN FREEMASONRY** the pot of incense typifies the pure heart which is always an acceptable sacrifice to God.

**2397. POT OF MANNA.** See *No. 1M.*

**A. ONE OF THE ARTICLES** preserved in the

Ark of the Covenant.

*Heb. 9:3, 4*, "The Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

**B. THE WORD** "manna" means "what is it," so called because the Israelites, when they first saw it, did not know what it was (*Ex. 16:12, 15, 31, 33, 35*).

**C. IT WAS THE FOOD** given the people during the forty years they lived in the wilderness (*Deut. 8:2, 3, 16*).

**D. AFTER THEY ENTERED** the promised land and had eaten of "the old corn of the land" (*Josh. 5:11, 12*) the manna appeared no more.

**E. THE MANNA** was much like the dew. It came mysteriously and vanished with the morning sun.

*Rev. 2:17*, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

**F. DURING THE SOJOURN** in the wilderness, manna was "the corn of heaven" and "angels' food" (*Ps.* 78:24, 25). It was a symbol of spiritual food (*Deut.* 8:3), and like spiritual food it did not satisfy those who could not appreciate it (*Num.* 21:5).

2398. **POTTER.** See No. 5510.

2399. **POWER.**

**A. BESTOWED BY GOD:** *Is.* 40:29; *Acts* 6:8; *Rom.* 15:13; *1 Cor.* 5:4; *2 Cor.* 12:9.

Powers, heavenly, *Matt.* 24:29; *Eph.* 3:10. Earthly, to be obeyed, *Rom.* 13; *Tit.* 3; *1 Pet.* 2:13.

*Gen.* 32:28, as a prince thou hast p. with God. *Ez.* 15:6, right hand glorious in p.

*Lec.* 26:19, I will break your p. *Deut.* 8:18, giveth thee p. to get wealth.

*2 Sam.* 22:33, God is my strength and p. *1 Chr.* 29:11; *Matt.* 6:13, thine is the p.

*2 Chr.* 25:8, God hath p. to help.

*Job* 21:7, why are the wicked mighty in p.?

*Job* 26:2, helped him that is without p.?

*Job* 37:23, excellent in p. and judgment.

*Ps.* 49:15, redeem my soul from p. of the grave.

*Ps.* 62:11, p. belongeth unto God.

*Ps.* 65:6, being girded with p.

*Ps.* 66:7, he ruleth by his p.

*Ps.* 90:11, who knoweth p. of thine anger?

*Ps.* 110:3, people be willing in the day of thy p.

*Ps.* 145:11, they shall talk of thy p.

*Prov.* 3:27, it is in p. of thy hand.

*Prov.* 18:21, in p. of the tongue.

*Eccles.* 5:19; 6:2, p. to eat thereof.

*Eccles.* 8:4, where word of king is, there is p.

*Jer.* 10:12; 51:15, made earth by his p.

*Ezek.* 30:6, pride of her p. shall come down.

*Dan.* 2:37, God hath given thee p.

*Mic.* 3:8, full of p. by the Spirit.

*Hab.* 2:9, delivered from the p. of evil.

*Zech.* 4:6, not by might, nor by p.

*Matt.* 9:6; *Mark* 2:10; *Luke* 5:24, Son of man hath p. to forgive.

*Matt.* 24:30; *Luke* 21:27, coming in clouds with p.

*Matt.* 28:18, all p. is given me.

*Mark* 9:1, kingdom of God come with p.

*Luke* 1:35, p. of the Highest.

*Luke* 4:6, all this p. will I give thee.

*Luke* 4:32, his word was with p.

*Luke* 5:17, the p. of the Lord was present.

*Luke* 9:43, amazed at the mighty p. of God.

*Luke* 12:5, that hath p. to cast into hell.

*Luke* 22:53, the p. of darkness.

*Luke* 24:49, endued with p. from on high.

*John* 1:12, p. to become sons of God.

*John* 10:18, I have p. to lay it down.

*John* 17:2, given him p. over all flesh.

*John* 19:10, p. to crucify, p. to release.

*Acts* 1:8, receive p., after Holy Ghost is come.

*Acts* 3:12, as though by our own p.

*Acts* 5:4, was it not in thine own p.?

*Acts* 8:10, this man is the great p. of God.

*Acts* 26:18, from the p. of Satan unto God.

*Rom.* 1:20, his eternal p. and Godhead.

*Rom.* 9:21, hath not potter p. over clay?

*Rom.* 13:2, whosoever resisteth the p.

*1 Cor.* 4:20, not in word, but in p.

*1 Cor.* 15:43, sown in weakness, raised in p.

*2 Cor.* 4:7, excellency of p. be of God.

*Eph.* 1:19, exceeding greatness of his p.

*Eph.* 2:2, prince of the p. of the air.

*Eph.* 3:7, by the effectual working of his p.

*Phil.* 3:10, the p. of his resurrection.

*Col.* 1:13, delivered us from the p. of darkness.

*2 Tim.* 1:7, God hath given spirit of p.

*2 Tim.* 3:5, a form of godliness, but denying the p.

*Heb.* 1:3, all things by the word of his p.

*Heb.* 2:14, might destroy him that had p. of death.

*Heb.* 7:16, the p. of an endless life.

*Rev.* 4:11; 5:12, thou art worthy to receive p.

**B. HAND A SYMBOL OF.** See No. 14825.

2400. **POWER TO USE BLESSINGS.** See No. 108611.

2401. **POWER OF NAME.** See No. 19480.

2402. **PRACTICE OF LAYING CORNER STONES.** See No. 989B.

2403. **PRAY.** *Gen.* 20:7, he shall p. for thee.

*1 Sam.* 7:5, I will p. for you to the Lord.

*1 Sam.* 12:23, I should sin in ceasing to p.

*2 Sam.* 7:27, found in his heart to p.

*2 Chr.* 6:24, p. and make supplication.

*Ezra* 6:10, p. for the life of the king.

*Job* 21:15, what profit if we p. to him?

*Ps.* 5:2, My God, to thee will I p.

*Ps.* 55:17, evening, and morning, and at noon will I p.

*Ps.* 122:6, p. for the peace of Jerusalem.

*Is.* 16:12, come to sanctuary to p.

*Is.* 45:20, p. to a god that cannot save.

*Jer.* 37:3; 42:2, 20, p. for us to the Lord.

*Zech.* 7:2, they sent men to p. before the Lord.

*Matt.* 5:44, p. for them which spitefully use you.

*Matt.* 6:5, love to p. standing in the synagogues.

*Matt.* 14:23; *Mark* 6:46; *Luke* 9:28, apart to p.

*Mark* 11:24, what ye desire, believe when ye p.

*Mark* 14:38; *Luke* 22:40, watch and p. lest ye enter into temptation.

*Luke* 11:1, Lord, teach us to p.

*Luke* 18:1, men ought always to p.

*John* 14:16; 16:26, I will p. the Father.

*John* 17:9, I p. for them: I p. not for the world.

*Acts* 9:11, behold, he p.

*Acts* 10:9, on housetop to p.

*Rom.* 8:26, know not what we should p. for.

*1 Cor.* 14:15, I will p. with the spirit.

*1 Thess.* 5:17, p. without ceasing.

*1 Tim.* 2:8, that men p. everywhere.

*James* 5:14, let them p. over him.

*James* 5:16, p. one for another.

*1 John* 5:16, I do not say that he shall p. for it.

2404. **PRAYER.** See No. 2241B2.

**A. THIS IS THE FIRST ACT** of the candidate after he enters the lodge. Here the Master prays for him; later he must pray for himself.

**B. THE OLD CHARGES** of Masonry all begin with a prayer to the Trinity, and Masonry has always taught its members to pray.

**C. AS ALBERT PIKE SAID:** "Though Masonry neither usurps the place of, nor apes religion, prayer is an essential part of our ceremonies. It is the aspiration of the soul toward the Absolute and Infinite Intelligence. Certain faculties of man are directed toward the Unknown—thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass."

**D. THE EXAMPLES OF PRAYER** in the Bible are very numerous, and we are there taught that God delights to have His children approach Him in prayer.

**E. MASONRY** insists that before a man enters upon any great and important undertaking he should first invoke the aid of Deity.

**F. DAVID'S PRAYER** for his house, *2 Sam.* 7:18-29.

**G. SOLOMON'S PRAYER** for wisdom, *1 Kin.* 3:6-9.

**H. SOLOMON'S PRAYER** at dedication of Temple, *1 Kin.* 8:23-53; *2 Chr.* 6:14-42.

**I. THE PRAYER OF ABRAHAM'S SERVANT** Eliezer for success in his mission, *Gen.* 24:12-14.

**J. MANOAH'S PRAYER** for guidance in training his child, *Judg. 13:8*.

**K. INSTANCES OF PRAYER.** 1. Abraham, *Gen. 18:23-32*; Lot, *Gen. 19:19*; 2. Jacob, *Gen. 32:9*; 3. Joshua, *Josh. 7:6-9*; 4. Gideon, *Judg. 6:13, 22, 36, 39*; 5. Hannah, *1 Sam. 1*; 6. David, *2 Sam. 6:18*; 7:18; *1 Chr. 29:10, 12*; 7. Solomon, *2 Chr. 6:12*; 8. Elijah, *1 Kin. 18:36*; 9. Hezekiah, *2 Kin. 20:2*; 10. Isaiah, *2 Kin. 20:11*; 11. Jabez, *1 Chr. 4:10*; 12. Manasseh, *2 Chr. 33:19*; 13. Ezra, *Ezra 9:5, 6*; 14. Nehemiah, *Neh. 2:4*; 15. Jeremiah, *Jer. 32:16*; 16. Daniel, *Dan. 9:3*; 17. Jonah, *Jonah 2:1*; 18. Jews, *Luke 1:10*; 19. Anna, *Luke 2:37*; 20. early church, *Acts 2:46*; *4:24*; *12:5, 12*; 21. Peter and John, *Acts 3:1*; 22. Paul, *Acts 9:11*; *1 Thess. 5:23*; 23. Paul and Silas, *Acts 16:16*; 24. Paul with the elders, *Acts 20:36*; *21:5*; 25. Cornelius, *Acts 10:2, 30*; 26. Peter, *Acts 9:40*; *10:9*.

**L. OTHER INSTANCES.** *1 Chr. 16:35*; *Job 33:26*; *Ps. 122:6*; *Matt. 5:44*; *9:38*; *26:41*; *Luke 18:3, 38*; *Rom. 15:30*; *1 Cor. 7:5*; *James 5:13*; *1 Pet. 3:7*; *4:7*.

**M. PRAYER COMMANDED.** *Is. 55:6*; *Matt. 7:7*; *26:41*; *Luke 18:1*; *21:36*; *Eph. 6:18*; *Phil. 4:6*; *Col. 4:2*; *1 Thess. 5:17, 25*; *1 Tim. 2:1, 8*.

**N. ENCOURAGEMENTS TO PRAYER.** *Job 33:26*; *Ps. 6:9*; *32:6*; *66:19*; *Is. 65:24*; *Zech. 13:9*; *Matt. 18:19*; *21:22*; *Mark 11:24*; *Luke 11:9*; *Rom. 10:13*; *James 1:5*.

**O. HOW TO BE OFFERED.** *Ps. 145:18*; *Prov. 15:29*; *Eccles. 5:2*; *Matt. 6:5, 7*; *21:22*; *Mark 11:24*; *Luke 11:5*; *18:1*; *John 9:31*; *15:7*; *Rom. 12:12*; *Eph. 6:18*; *Col. 4:2*; *1 Tim. 2:8, 5:5*; *Heb. 11:6*; *James 1:6*; *4:8*.

**P. POSTURE FOR:**

1. Falling on the face, *Num. 16:22*; *Josh. 5:14*; *1 Chr. 21:16*; *Matt. 26:39*.  
2. Raising hands, *1 Kin. 8:22*; *Ps. 28:2*; *Is. 1:15*; *Lam. 2:19*; *1 Tim. 2:8*.  
3. Kneeling, *2 Chr. 6:13*; *Ps. 95:6*; *Luke 22:41*; *Acts 20:36*.  
4. Standing, *Mark 11:25*.

**Q. PUBLIC PRAYERS.** *Is. 56:7*; *Matt. 18:19, 20*.

**R. PROMISES** for prayer, *Is. 65:24*; *Amos 5:4*; *Zech. 13:9*; *Matt. 6:6*; *Luke 11:9*; *John 14:13*.

**S. HYPOCRISY** in prayer condemned, *Ps. 109:7*; *Prov. 1:28*; *28:9*; *Matt. 6:5*.

**T. PRAYERS OF CHRIST.** *Matt. 11:23*; *26:36*; *27:46*; *Mark 6:46*; *14:32*; *15:34*; *Luke 6:12*; *9:28*; *23:34, 46*; *John 17:9*.

**U. A TIME** for prayer, *Acts 3:1*.

**V. THE HOUSE** of prayer, *Is. 56:7*; *Matt. 21:13*; *Mark 11:17*; *Luke 19:46*.

**W. THE PLACE** of prayer, *Acts 16:13*.

**X. CONSTANT PRAYER.** *Ps. 55:17*; *72:15*; *Luke 6:12*; *Acts 6:4*; *12:5*; *1 Sam. 12:23*.

**Y. PRAYER OF AZARIAH.** See No. 448B10a.

2405. PRAYER, DOWLAND MS. See No. 2241B.

2406. PRAYER, GRAVE. See No. 1450D.

2407. PRAYER, HANDS LIFTED. See No. 1478C3.

2408. PRAYER OF MANASSES. See No. 448B11.

2409. PRAYER, SECRET. See No. 2225.

2410. PRAYER FOR SUCCESS. See No. 1948W2a.

2411. PREACH. *Neh. 6:7*, appointed prophets to p.

*Is. 61:1*, anointed me to p. good tidings.

*Jonah 3:2*, p. the preaching I bid thee.

*Matt. 4:17*, Jesus began to p.

*Matt. 11:1*, he departed thence to p.

*Mark 1:4*, John did p. the baptism of repentance.

*Mark 2:2*, he p. the word to them.

*Mark 3:14*; *Luke 9:2*, send them forth to p.

*Mark 6:12*, they p. that men should repent.

*Mark 16:20*, went forth, and p. everywhere.

*Luke 9:60*, go and p. the kingdom of God.

*Acts 5:42*, ceased not to p. Christ.

*Acts 10:42*, he commanded us to p.

*Acts 13:38*, through this man is p. forgiveness.

*Acts 15:21*, in every city them that p. him.

*Acts 17:3*, this Jesus, whom I p. unto you, is Christ.

*Rom. 2:21*, thou that p. a man should not steal.

*Rom. 10:15*, how shall they p., except they be sent?

*1 Cor. 1:23*, p. Christ crucified.

*1 Cor. 9:16*, woe is unto me, if I p. not the Gospel.

*1 Cor. 9:27*, lest when I have p. to others.

*1 Cor. 15:11*, so we p., and so ye believed.

*2 Cor. 4:5*, we p. not ourselves.

*Gal. 2:2*, gospel which I p.

*Phil. 1:15*, some p. Christ of envy and strife.

*Col. 1:28*, whom ye p., warning every man.

*2 Tim. 4:2*, p. the word; be instant.

*Heb. 4:2*, the word p. did not profit.

*1 Pet. 3:19*, p. to spirits in prison.

2412. PREACHER. *Eccles. 12:10*, the p. sought to find words.

*Rom. 10:14*, how shall they hear without a p.?

*1 Tim. 2:7*; *2 Tim. 1:11*, am ordained a p.

2413. PREACHING. Of Jonah, *Jonah 3*; *Matt. 12:41*; *Luke 11:32*.

Of John the Baptist, *Matt. 3*; *Mark 1*; *Luke 3*.

Of Noah, *2 Pet. 2:5*, etc.

Of the gospel, *Matt. 4:23*; *5*; *28:18*; *Mark 1:14*; *16:15*; *Luke 4:18*; *24:47*; *Acts 2:14*; *3:12*; *4:8*; *13:16*.

(See *Rom. 10:8*; *1 Cor. 1:17*; *2*; *15:1*; *Gal. 1*; *Eph. 1-3*; *Tit. 1:3*.)

2414. PRECEPT. *Neh. 9:14*, commandest them p.

*Ps. 119:40*, I have longed after thy p.

*Is. 28:10*, 13, p. must be upon p.

*Is. 29:13*, taught by p. of men.

*Dan. 9:5*, departing from thy p.

*Mark 10:5*, he wrote you this p.

2415. PRECEPTS OF NOAH, SEVEN. See No. 2195D.

2416. PRECIOUS. *Gen. 24:53*; *Deut. 33:13*, p. things.

*1 Sam. 3:1*, the word of the Lord was p.

*1 Sam. 26:21*, my soul was p. in thine eyes.

*2 Kin. 1:13*, let my life be p.

*Job 28:16*, it cannot be valued with p. onyx.

*Ps. 49:8*, the redemption of their souls is p.

*Ps. 72:14*, p. shall their blood be in his sight.

*Ps. 116:15*, p. in sight of Lord is death of saints.

*Ps. 126:6*, bearing p. seed.

*Ps. 133:2*, like p. ointment upon the head.

*Ps. 139:17*, how p. are thy thoughts, O God.

*Prov. 3:15*, wisdom is more p. than rubies.

*Prov. 20:15*, lips of knowledge are a p. jewel.

*Eccles. 7:1*, good name better than p. ointment.

*Is. 13:12*, a man more p. than gold.

*Is. 28:16*; *1 Pet. 2:6*, a p. corner stone.

*Is. 43:4*, thou wast p. in my sight.

*Jer. 15:19*, take the p. from the vile.

*Lam. 4:2*, the p. sons of Zion.

*James 5:7*, husbandman waiteth for p. fruit of earth.

*1 Pet. 1:7*, trial of your faith more p. than of gold.

*1 Pet. 1:19*, the p. blood of Christ.

*1 Pet. 2:7*, to you which believe he is p.

*2 Pet. 1:1*, obtained like p. faith.

*2 Pet. 1:4*, exceeding great and p. promises.

2417. PRECIOUS JEWELS. See No. 1732.

2418. PRECIOUS STONES. See Nos. 553K, 2918D.

A. STONES in the Breastplate of the High Priest (*Ex. 28:17-20*):

A. V.	Hebrew	Modern Names
Sardius	'Odem	Sard
Topaz	Pitdah	Chrysolite
Carbuncle	Bareketh	Emerald
Emerald	Nophek	Garnet, or Carbuncle
Sapphire	Sappir	Lapis Lazuli
Diamond	Yahalom	Corundum (?)
Ligure	Leshem	Hyacinth
Agate	Shebo	Agate
Amethyst	'Ahlamah	Amethyst
Beryl	Tarshish	Beryl
Onyx	Shoham	Onyx
Jasper	Yashepeh	Jade (?)

B. THE ORNAMENTS in the covering of the King of Tyre (*Ezek. 28:13*):

A. V.	Hebrew	Modern Names
Sard	'Odem	Sard
Topaz	Pitdah	Chrysolite
Diamond	Yahalom	Corundum (?)
Beryl	Tarshish	Beryl
Onyx	Shoham	Onyx
Jasper	Yashepeh	Jade (?)
Sapphire	Sappir	Lapis Lazuli
Emerald	Nophek	Carbuncle
Carbuncle	Bareketh	Emerald

C. THE FOUNDATIONS of the Heavenly City (*Rev. 21:10-20*):

A. V.	Modern Names
Jasper	Jade (?)
Sapphire	Lapis Lazuli
Chalcedony	Chalcedony
Emerald	Emerald
Sardonyx	Sardonyx
Sardius	Sard
Chrysolite	Topaz
Beryl	Beryl
Topaz	Chrysolite
Chrysoprasus	Chrysoprase
Jacinth	Sapphire
Amethyst	Amethyst

2419. PREFERMENT. The Old Masonic Constitutions provide that preferment among Masons should be governed entirely by skill and ability. They state that Nimrod charged that "they should ordain the most wise and cunning man to be Master of the King or Lord's work. . . and neither for love, riches, nor favor, to set another that had little cunning to be Master of that work, whereby the Lord should be ill served, and the science ill defamed."

*Dan. 6:3*. "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

*Est. 2:9*. "And the maiden pleased him . . . and he preferred her and her maids unto the best place of the house of the women."

(See also *Ps. 137:6*; *John 1:15, 27, 30*; *Rom. 12:10*; *1 Tim. 5:21*.)

2420. PREPARE. *Ex. 15:2*, I will p. him an habitation.

*1 Sam. 7:3*, p. your hearts unto the Lord.

*Ps. 61:7*, O p. mercy and truth.

*Ps. 68:10*, thou hast p. of thy goodness for the poor.

*Ps. 107:36*, they may p. a city.

*Prov. 8:27*, when he p. the heavens.

*Prov. 30:25*, they p. their meat in summer.

*Is. 21:5*, p. the table, watch in the watch tower.

*Is. 40:3*; *Mal. 3:1*; *Matt. 3:3*; *Mark 1:3*;

*Luke 1:76*, p. the way of the Lord.

*Is. 62:10*, p. the way of the people.

*Amos 4:12*, p. to meet thy God.

*Matt. 11:10*, shall p. way before thee.

*Matt. 20:23*; *Mark 10:40*, given to them for whom it is p.

*Matt. 26:17*; *Mark 14:12*; *Luke 22:9*, where wilt thou that we p.?

*John 14:2*, I go to p. a place for you.

*Rom. 9:23*, vessels of mercy afore p.

*1 Cor. 2:9*, things God hath p.

*1 Cor. 14:8*, who shall p. to battle?

*Heb. 10:5*, a body hast thou p. me.

*Heb. 11:16*, hath p. for them a city.

2421. PREPARATION. See *Nos. 989H, 3095E*. The word was used of the day preceding the Sabbath, or any of the Jewish festivals, and especially that day preceding the Passover.

*Prov. 16:1*, p. of the heart of man.

*Matt. 27:62*; *Mark 15:42*; *Luke 23:54*; *John 19:14*, the day of p.

*Eph. 6:15*, feet shod with p. of the gospel of peace.

2422. PREPARATION OF CANDIDATE. See *No. 838C*.

2423. PREPARATION OF MATERIALS. See *No. 3095E*.

2424. PREPARATION OF OIL. See *No. 2334A*.

2425. PRESENCE, GOD'S. See *No. 2354R*.

2426. PRESERVED IN PILLARS. See *No. 2354O*.

2427. PRIEST. See *Nos. 27E, 44B, 147B*.

A. PRIOR TO THE ORGANIZATION OF SOCIETY every patriarch or founder of a family was the priest of that family. Abraham, Isaac, and Jacob each performed the function of a priest in offering sacrifices to God.

B. MELCHIZEDEK, a priest of the Most High God (See *Melchizedek, No. 2052*), emerges from obscurity for a brief moment to symbolize a divine priesthood which would replace the human and temporal. (See *Gen. 14:18*; *Ps. 110:4*; *Heb. 5:6, 10*; *6:20*; *7:1-17, 21*.)

C. HIGH PRIEST, *Ex. 28:39*; *Lev. 8*; *16*; *Levitical, Ex. 28:1*; *Lev. 8*. See *High Priest, No. 1532*.

Their duties, etc., *Lev. 1*; *9*; *21*; *22*; *Num. 3*; *Deut. 31:9*; *Josh. 3*; *4*; *1 Kin. 8:3*.

Slain by command of Saul, *1 Sam. 22:17*.

Divided by lot by David, *1 Chr. 24*.

Denounced for unfaithfulness, *Jer. 1:18*; *Hos. 5:6*; *Zeph. 3:3*; *Mal. 2*.

Of Baal, slain, *1 Kin. 18:40*; *2 Kin. 10:19*; *11:18*.

Christians called, *1 Pet. 2:5*; *Rev. 1:6*; *20:6*.

For the method whereby the priests were supported financially see *1 Num. 18:26*; *2 Num. 18:12-18*; *Lev. 7:30-34*; *3 Num. 18:9*; *Lev. 5:13*; *6:16*; *Num. 18:11*; *Lev. 7:8*; *Lev. 24:9*.

*Gen. 14:18*; *Heb. 7:1*, p. of the most high God.

*1 Sam. 2:35*, I will raise up a faithful p.

*2 Chr. 6:41*; *Ps. 132:16*, let thy p. be clothed with salvation.

*2 Chr. 15:3*, Israel without a teaching p.

*Ps. 110:4*; *Heb. 5:6*, p. for ever after order of Melchizedek.

*Is. 24:2*, as with people, so with p.

*Is. 28:7*, p. and prophet have erred.

*Is. 61:6*, be named the P. of the Lord.

*Jer. 6:31*, p. bear rule.

*Jer. 23:11*, prophet and p. are profane.

*Mic. 3:11*, the p. teach for hire.

*Mal. 2:7*, the p. lips should keep knowledge.

*Luke 10:31*, there came down a certain p.

*Luke 17:14*, show yourselves unto the p.

*Acts 6:7*, p. were obedient to the faith.

*Acts 14:13*, the p. of Jupiter.

*Heb. 7:3*, abideth a p. continually.

*Rev. 5:10*, made us unto our God kings and p.

2428. PRIEST, ANOINTED. See *Nos. 417, 2234XZ*.

2429. PRIEST, JUPITER. See *No. 3142N*.

2430. PRIEST, NEHEMIAH. See *No. 44E*.

2431. PRIEST, ZERUBBABEL. See No. 11F.  
 2432. PRIEST, PILLAR OF. See No. 2354X3.  
 2433. PRIESTHOOD, of Christ, Aaron, and Melchizedek, Rom. 8:34; Heb. 2:17; 3; 5; 7; 1 John 2:1.

Ex. 40:15; Num. 25:13, an everlasting p.

Heb. 7:24, hath an unchangeable p.

1 Pet. 2:5, an holy p.

1 Pet. 2:9, ye are a royal p.

2434. PRIESTHOOD, AARON'S. See No. 10.

2435. PRIESTHOOD, AARON'S, DETERMINED BY ROD. See No. 112, 3.

2436. PRIESTHOOD, CHRIST'S. See No. 10.

2437. PRINCIPALS.

A. THE THREE PRESIDING OFFICERS of a chapter of Royal Arch Masons are called

"The Three Principals" in England, "The Council" (formerly "Grand Council") in the U. S. A.

B. IN BOTH ENGLAND AND THE UNITED STATES they represent the same Biblical characters, Jeshua (Priest), Zerubbabel (King or Prince), and Haggai (Scribe). (See Jeshua, No. 1723; Zerubbabel, No. 3319; Haggai, No. 1472.)

2438. PRINCIPAL OFFICERS.

A. 1. In practically all Masonic bodies there are three principal officers. Their names and titles may differ, but the number three is constant.

2. There is a sacred number in Masonry as in the Bible.

3. There are three persons in the Godhead, and the old time Masons prayed to the Trinity.

4. *Jonah* 1:17. "Jonah was in the belly of the fish three days and three nights." (*Matt.* 12:40; *Luke* 11:30.)

5. For other references to "three days" see *Gen.* 40:10, 12; *42:17*; *Ex.* 10:22; *19:11*; *Josh.* 1:11; *2:16*; *22*; *2 Sam.* 23:13; *1 Kin.* 12:5; *2 Kin.* 20:5; *Hos.* 6:2; *Est.* 4:16; *Matt.* 16:21.

6. The expression "three days and three nights" so often repeated infers a reason for it which is probably symbolical.

B. PRINCIPAL SOJOURNER

1. This term "sojourner" is used in the Bible to describe a man living in a country not his own. The Israelites were sojourners while in captivity.

2. The Principal Sojourner in a Royal Arch chapter represents one of these captives returning to Jerusalem in charge of other former captives also returning home. He is called the Principal Sojourner because he represents the leader of the returning captives.

3. In the Bible, however, the term is usually applied to the captives in Egypt.

(See *Gen.* 12:10; 19:9; 20:1; 21:23; 34; 23:4; 26:3; 32:4; 35:27; 47:4; *Ex.* 3:22; 12:48, 49; 22:3; *Lev.* 16:29; 17:8, 12; 18:26; 19:33; 20:2; 22:10; 25:6, 23, 35, 40, 45, 47; *Num.* 9:14; 15:14, 15, 26; 19:10; 35:15; *Deut.* 18:6; 25:5; *Josh.* 20:9; *Judg.* 17:7, 8, 9; 19:1; *Ruth.* 1:1; 2 *Kin.* 5:1, 2; 1 *Chr.* 29:15; *Ezra* 1:4; *Ps.* 39:12; 105:23; 120:5; *Is.* 23:7; 52:4; *Jer.* 42:15, 17, 22; 43:2; 44:12, 14, 28; *Lam.* 4:15; *Ezek.* 14:7; 47:22, 23; 20:38; 1 *Kin.* 17:20; *Acts* 7:6; *Heb.* 11:9; 2 *Sam.* 4:3.)

2439. PRINCIPLES OF MASONRY. See No. 652.

2440. PRINCIPLES OF MASONRY NOT SECRET. See No. 2678J.

2441. PROCLAIM. *Ex.* 33:19, I will p. the name of the Lord.

*Is.* 61:1, p. liberty to captives.

*Is.* 62:11, the Lord hath p., Behold, thy salvation cometh.

*Luke* 12:3, shall be p. upon the housetops.

*Rev.* 5:2, p. with a loud voice.

2442. PROCLAMATION.

A. AT THE INSTALLATION OF OFFICERS of a Masonic body the Marshal makes a "proc-

lamation" of that fact to the members assembled.

*Jonah* 3:7. "And he caused it to be proclaimed and published through Nineveh by the decree of the king."

*Ex.* 36:6. "And Moses gave commandment, and they caused it to be proclaimed throughout the camp."

B. PROCLAMATION OF CYRUS. A ceremony in the Royal Arch Degree. It refers to the proclamation given in *Ezra* 1:1-3, in which Cyrus gives the captive Jews permission to return to Jerusalem and rebuild the Temple.

2443. PROFANE. See No. 1115B.

A. THIS WORD means "outside the temple," and it has this meaning both in Masonry and in the Bible.

*Ezek.* 42:20. "He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place."

B. BECAUSE IT WAS OUTSIDE the Temple it was not holy, and therefore became thought of as "unholy," "unclean," "given to unholy words," etc. Using the name of God lightly became "profane" (*1 Tim.* 1:9), "blasphemy."

C. IN MASONRY the profane are the uninitiated, those without the Temple of Freemasonry. The word has here no reference to blasphemy.

2444. PROFANATION OF TEMPLE. See No. 67A.

2445. PROFIT. *Gen.* 25:32, what p. shall birth-right do to me?

*Gen.* 37:26, what p. is it if we slay our brother? *Job* 21:15, what p., if we pray unto him?

*Ps.* 30:9, what p. is in my blood?

*Prov.* 14:23, in all labour there is p.

*Eccles.* 1:3; 3:9; 5:16, what p. hath a man of his labour?

*Eccles.* 2:11, there was no p. under the sun.

*Eccles.* 5:9, the p. of the earth is for all.

*Eccles.* 7:11, by wisdom there is p.

*Jer.* 16:19, things wherein is no p.

*Mal.* 3:14, what p. that we have kept his ordinance?

*Rom.* 3:1, what p. of circumcision?

*1 Cor.* 10:33, not seeking mine own p.

*2 Tim.* 2:14, about words to no p.

*Heb.* 12:10, he chasteneth us for our p.

*1 Sam.* 12:21, vain things which cannot p.

*Job* 34:9, it p. nothing to delight in God.

*Prov.* 10:2, treasures of wickedness p. nothing.

*Prov.* 11:4, riches p. not in the day of wrath.

*Is.* 30:5, a people that could not p.

*Jer.* 2:11, changed for that which doth not p.

*Jer.* 7:8, lying words that cannot p.

*Matt.* 16:26; *Mark* 8:36, what is a man p. if he gain the world?

*1 Cor.* 12:7, given to every man to p. withal.

*1 Cor.* 13:3, charity, it p. me nothing.

*Gal.* 5:2, Christ shall p. you nothing.

*1 Tim.* 4:8, bodily exercise p. little.

*Heb.* 4:2, the word preached did not p.

*James* 2:14, what doth it p.?

2446. PROGRESS.

A. MATERIAL. See No. 3095B.

B. RODS SYMBOLS OF. See No. 2580H.

2447. PROMISE. *Num.* 14:34, know my breach of p.

*1 Kin.* 8:56, not failed one word of his good p.

*Neh.* 5:13, performeth not p.

*Ps.* 77:8, doth his p. fail?

*Luke* 24:49; *Acts* 1:4, p. of the Father.

*Acts* 2:39, the p. is to you and your children.

*Acts* 7:17, the time of the p.

*Acts* 26:6, hope of the p. made of God.

*Rom.* 4:14, the p. is made of none effect.

*Rom.* 9:4, to whom pertain the p.

2 Cor. 1:20, p. of God in him are yea and amen.

Gal. 3:17, should make the p. of none effect.

Eph. 2:12, strangers from covenants of p.

1 Tim. 4:8, having p. of the life that now is.

Heb. 6:12, through faith inherit the p.

Heb. 9:15; 10:36, the p. of eternal inheritance.

2 Pet. 3:4, where is the p. of his coming?

2 Pet. 3:9, Lord is not slack concerning his p.

1 John 2:25, this is the p. he hath p. us.

Ex. 12:25, give according as he p.

Num. 14:40, will go to place the Lord p.

Deut. 1:11; 15:6, Lord bless you, as he hath p.

Deut. 19:8; 27:3, give thee the land which he p.

Deut. 26:18, to be his people, as he p.

1 Kin. 8:56, Lord hath given rest, as he p.

2 Kin. 8:19; 2 Chr. 21:7, he p. to give him a

light.

Matt. 14:7, Herod p. with an oath.

Mark 14:11, they p. to give him money.

Luke 1:72, mercy p. to our fathers.

Rom. 4:21, what he had p. he was able to per-

form.

Tit. 1:2, p. before the world began.

Heb. 10:23; 11:11, faithful that p.

2448. PROMISE, PILLAR A WITNESS TO.

See No. 2354M.

2449. PROMISE OF SUCCESS. See No.

1948W2b.

2450. PROMISES OF GOD, Ps. 89:3; Rom.

1:2; Eph. 3:6; 2 Tim. 1:1; Heb. 6:17; 8:6. See

No. 2354V.

Inviolable and precious, Num. 23:19; Deut.

7:9; Josh. 23:14; Ps. 105:42; Gal. 3:21; Heb.

6:17; 2 Pet. 1:4.

Of pardon and reconciliation, Ex. 34:7; Ps.

65:3; 130:4; Is. 1:18; 27:5; 43:25; 44:22; 46:13;

53:56; Jer. 31:34; 33:8; Ezek. 33:16; 36:25;

Rom. 4:5; 2 Cor. 6:18; 7:1; Eph. 2:13.

Of strength and help, etc., Ps. 23; 37:17;

42:8; 73:26; 84:11; 94:14; 103:13; Is. 25:8;

30:18; 40:29; 41:10; 43:4; 46:3; 49:13; 63:9;

Jer. 31:3; Hos. 13:10; 14:4; Zeph. 3:17; Zech.

2:9; 10; Rom. 16:20; 1 Cor. 10:13; 15:57; 2 Cor.

6:18; 12:9; Eph. 1:3; 1 Pet. 1:3; 5:7.

To Adam, Gen. 3:15; to Noah, Gen. 8:21; 9:9;

to Abraham, Gen. 12:7; 13:14; 15; 17; 18:10;

22:15; to Hagar, Gen. 16:10; 21:17; to Isaac,

Gen. 26:2; to Jacob, Gen. 28:13; 31:3; 32:12;

35:11; 46:3; to David, 2 Sam. 7:11; 1 Chr. 17:10;

to Solomon, 1 Kin. 9; 2 Chr. 1:7; 7:12.

Of Christ to his disciples, Matt. 6:4, 33; 7:7;

10; 11:28; 12:50; 16:18, 25; 17:20; 19:28;

28:20; Luke 9:11; 12:32; 22:29; John 14-16;

20:21.

To the poor, fatherless, etc., Deut. 10:18; Ps.

9:8; 10:14; 12:5; 68:5; 69:33; 72:12; 102:17;

107:41; 109:31; 113:7; 146:9; Prov. 15:25; 25:10;

Jer. 49:11; Hos. 14:3.

Of temporal blessings, Ex. 23:25; Lev. 26:6;

Ps. 34:9; 37:3; 91; 102:28; 112; 121:3; 128;

Prov. 3:10; Is. 32:18; 33:16; Matt. 6:25;

Phil. 4:19; 1 Tim. 4:8.

Exhortation concerning, Heb. 4:1.

Fulfilled in Christ, 2 Sam. 7:12 (Acts 13:23);

Luke 1:69-73.

2451. PROPHECIES, we must remember,

are not so much mere predictions of happenings

in the near future as the ideas of prophets or

seers, men of vision, who can picture the cer-

tainty of the overruling of the universe on the

part of God. Their actual categories or modes

of thought may not satisfy all our ideas, but

their faith and their seeing are eternally true.

"God's in His heaven" and His kingdom must

prevail. Since God is a person, we can think of

no higher category than that of personality,

and the purpose of God is linked with the

fortunes of a Person, Christ. This Person is

vaguely foreshadowed in the Old Testament,

and it is interesting to see how certain proph-

ecies point to the Messiah, and how the New

Testament realizes these pictures.

Gen. 3:15—Gal. 4:4.

Gen. 22:18—Gal. 3:16.

Ex. 12:46; Ps. 34:20—John 19:33, 36.

Ps. 2:7—Luke 1:32, 35.

Ps. 16:10—Acts 2:31.

Ps. 22:1—Matt. 27:46.

Ps. 22:7, 8—Matt. 27:39-44.

Ps. 22:14, 15—Luke 22:42, 44.

Ps. 22:16—John 19:18; 20:25.

Ps. 22:18—Matt. 27:35.

Ps. 45:7; Is. 11:2; 61:1—Matt. 3:16; John

3:34; Acts 10:38.

Ps. 68:18—Luke 24:51; Acts 1:9.

Ps. 69:9—John 2:17.

Ps. 69:21—Matt. 27:34.

Ps. 72:8; Dan. 7:14—Phil. 2:9, 11.

Ps. 78:2—Matt. 13:34, 35.

Ps. 110:1—Heb. 1:3.

Ps. 118:22—Matt. 21:42; John 7:48.

Ps. 132:11; Jer. 23:5—Acts 13:23; Rom. 1:3.

Is. 7:14—Matt. 1:18; Luke 2:7.

Is. 9:7; Dan. 7:14—Luke 1:32, 33.

Is. 11:10; 42:1—Matt. 1:17, 21; John 10:16;

Acts 10:45.

Is. 28:16—1 Pet. 2:6, 7.

Is. 40:3; Mal. 3:1—Matt. 3:1; Luke 1:17.

Is. 40:11; 42:3—Matt. 12:15, 20; Heb. 4:15.

Is. 50:6—John 19:1.

Is. 52:14; 53:3—John 19:5.

Is. 53:2—Mark 6:3; Luke 9:58.

Is. 53:4-6; Dan. 9:26—Matt. 20:28.

Is. 53:7—Matt. 26:63; 27:12-14.

Is. 53:12—Matt. 27:50; Mark 15:28.

Hos. 11:1—Matt. 2:15.

Mic. 5:1—Matt. 27:30.

Mic. 5:2—Matt. 2:1.

Zech. 6:13—Rom. 8:34.

Zech. 9:9—Matt. 21:1-5.

Zech. 11:12—Matt. 26:15.

Zech. 11:13—Matt. 27:7.

Zech. 13:7—Matt. 26:31.

2452. PROPHECY. God author of, Is. 44:7;

45:21; Luke 1:70; Rev. 1:1.

Gift of Christ, Eph. 4:11; Rev. 11:3; of Holy

Ghost, 1 Cor. 12:10.

Christ the great subject of, Luke 24:44; Acts

3:22-24; 10:43; 1 Pet. 1:10, 11.

How to be received, 2 Chr. 20:20; Luke 24:25;

1 Thess. 5:20.

False, how tested, Deut. 13:1; 18:20; Jer.

14:15; 23:16; Ezek. 13:3.

Matt. 13:14, is fulfilled the p. of Esaias.

1 Cor. 13:8, whether there be p., they shall

fail.

1 Tim. 4:14, gift given thee by p.

2 Pet. 1:19, a more sure word of p.

2 Pet. 1:21, p. came not by the will of man.

Rev. 1:3, blessed that hear this p.

Rev. 19:10, the testimony of Jesus is the spirit

of p.

Rev. 22:19, if any man take from this p.

2453. PROPHECY. Num. 11:25, they p., and

did not cease.

1 Kin. 22:8, he doth not p. good.

Is. 30:10, p. not to us right things.

Jer. 5:31, the prophets p. falsely.

Jer. 14:14; 23:25, the prophets p. lies.

Joel 2:28; Acts 2:17, your sons shall p.

Amos 2:12; Mic. 2:6, saying, P. not.

Amos 3:8, Lord hath spoken, who can hnt p.?

Mic. 2:11, I will p. of wine.

Matt. 26:68; Mark 14:65; Luke 22:64, p. unto

us, thou Christ.

Rom. 12:6, whether prophecy, let us p.

1 Cor. 13:9, we p. in part.

1 Cor. 14:3, he that p. speaketh unto men.

1 Cor. 14:39, covet to p.

2454. **PROPHET.** See No. 229B1.

2455. **PROPHET ANOINTED.** See No. 2234X.  
 2456. **PROSELYTES, Jewish, Acts 2:10; 6:5; 13:43.** These were Gentiles won from the heathen world and converted to Judaism. The "proselytes of righteousness" were circumcised and fully initiated into the Jewish legal requirements. "The devout" worshipped "in the court of the Gentiles," and though they kept the commandments they could hardly be termed "proselytes" in the strict sense of the term. This was the class which supplied many of the early Gentile Christians.

2457. **PROSPERITY.** See No. 1173H.

Of the righteous, *Ps. 36:8; 37:11, 18; 75:10; 84:11; 92:12; Prov. 3:2; Eccles. 8:12.*

Of the wicked, *Job 12:6; 20:5; 21:7; Ps. 37; 92:7; Eccles. 8:14; 9:2; Jer. 12.*

Dangers of, *Deut. 6:10; Prov. 30:8; Luke 6:24; 12:16; 16:19; James 5:1.*

*Deut. 23:6,* thou shalt not seek their p.

*1 Sam. 25:6,* say to him that liveth in p.

*1 Kin. 10:7,* thy wisdom and p.

*Job 36:11,* spend their days in p.

*Ps. 30:6,* in my p. I shall never be moved.

*Ps. 73:3,* when I saw the p. of the wicked.

*Ps. 118:25,* O Lord, send now p.

*Ps. 122:7,* p. within thy palaces.

*Prov. 1:32,* the p. of fools shall destroy them.

*Eccles. 7:14,* in the day of p. be joyful.

*Jer. 22:21,* I spake to thee in thy p.

*Lam. 3:17,* I forgot p.

2458. **PROSPERITY, SYMBOLS OF.** See No. 1173F. H.

2459. **PROTECTION.**

A. **PILLARS A WITNESS TO.** See No. 2354N.

B. **RODS SYMBOLS OF.** See No. 2580G.

C. **ELEMENT OF.** See No. 2234G1.

2460. **PROTEVANGELIUM OF JAMES.** See No. 448C2b.

2461. **PROVERBS, of Solomon, Prov. 1-25;** collected under Hezekiah, *Prov. 25-29.*

Variou, *1 Sam. 10:12; Luke 4:23.*

*Deut. 28:37,* become a p. and a by-word.

*1 Sam. 24:13,* as saith p. of ancients.

*Ps. 69:11,* I became a p. to them.

*Eccles. 12:9,* preacher set in order many p.

*Hab. 2:6,* take up a p. against him.

*John 16:29,* speakest plainly and speakest no p.

*2 Pet. 2:22,* it is happened according to the p.

2462. **PROVERBS, BOOK OF.**

A. **TITLE.** The Hebrew title of the book is *Mishle*, the singular of which is *Mashal*, usually translated "proverb." The word really signifies "likeness," and then a similitude or "parable." It is frequently employed for short maxims or sententious sayings which often consist in comparisons, or for longer or shorter didactic poems.

B. **LITERARY ANALYSIS.** Just as the Psalms are attributed to David as the fount of Hebrew psalmody, so the Proverbs were ascribed to Solomon as the source of Hebrew wisdom. That he is not responsible for the whole collection is seen in the marked divisions into which the book falls: (1) Praise of wisdom, *1-9 (6:1-19, and 9:7-12 are misplaced).* (2) Proverbs of Solomon, *10:1-22:16.* (3) Two collections to the professional sages or "wise," *22:17-24:22, and 24:23-34.* (4) The Hezekiah collection, *25-29 (i.e., "collected by the men of Hezekiah").* (5) Four appendices, *30-31:* (a) words of Agur (*30:1-9*); (b) Proverbs numerical, etc. (*30:10-33*); (c) words of King Lemuel (*31:1-9*); (d) the virtuous woman, an acrostic poem (*31:10-31*).

C. **DATE.** The date must be connected with each particular division. The general finding is as follows: (2) is ascribed to Solomon as the father of Hebrew wisdom (*1 Kin. 4:29-34*). That many actual sayings are here preserved

is doubtful. In political, social, and religious outlook the section betrays Persian and Greek influences. There are no strong national characteristics. These considerations and others suggest that while an older stratum can be observed, this collection has its origin somewhere between 400 and 300 B.C. (4) and (3) are regarded as slightly later than (2), the main consideration being the date of the class of literary sages, who most naturally fall into the post-exilic period. (1) is a unity and not a string of aphorisms. There are definite Greek traces herein, and we can assign it to the years 300-250 B.C., and probably to the editor of (2), (3), and (4). (5) is a collection added to the above edition later (a) and (d) especially bear the stamp of a late date.

D. **CHARACTERISTICS.** The poetry makes great use of parallelism, which is antithetic in form (i.e., the thought of one line of a couplet balanced by a contrasted thought in the other) or synonymous (i.e., the thought in the second line repeats in a different form the thought of the first).

2463. **PROXIES.** See No. 1056A, B.

2464. **PRUDENCE, 2 Chr. 2:12; Prov. 8:12; Eph. 1:8.** See No. 850C.

2465. **PRUDENT. Prov. 12:16,** a p. man covereth shame.

*Prov. 12:23,* a p. man concealth knowledge.

*Prov. 14:8,* wisdom of p. is to understand.

*Prov. 15:5,* that regardeth reproof is p.

*Prov. 16:21,* the wise shall be called p.

*Prov. 19:14,* a p. wife is from the Lord.

*Prov. 22:3; 27:12,* a p. man foreseeth evil.

*Is. 5:21,* woe to them that are p. in their own sight.

*Jer. 49:7,* is counsel perished from p.?

*Hos. 14:9,* who is p.?

*Amos 5:13,* the p. shall keep silence.

*Matt. 11:25; Luke 10:21,* hid these things from the wise and p.

*1 Cor. 1:19,* bring to nothing the understanding of the p.

2466. **PSALMS, BOOK OF.**

A. **COMPILATION AND DATE.** (1) Collection in book form of the Psalms "of David" (this included *Ps. 3-42, 44-41*); (2) a second hymn-book entitled "of David" (*Ps. 51-72*, with certain exceptions); (3) compilation entitled "of Asaph" (cf. *Ezra 2:41*, where we see "asaph" is a guild of singers); (4) book "of the sons of Korah" (cf. (3) and see *2 Chr. 20:19*); (5) the "Elohistic Psalter" (compiled from (2), (3), and (4), and substituting "Elohim" for "Jahweh"); (6) (5) enlarged by adding *Ps. 83-89*; (7) compilation of "Songs of the Ascents."

All we can say regarding the date is that the Psalter was compiled between the sixth and second centuries B.C., and that, as Solomon was regarded as the father of Hebrew wisdom, so David was considered the pioneer of Hebrew psalmody, and his name was affixed not only to the completed edition, but also to various collections and to individual psalms.

B. **DIVISIONS.** In the Hebrew and in the R. V. the Psalter is divided into five books. This division was probably due to the similar division of the Pentateuch, and dates back to a period before the LXX translation.

1. Book I contains *Ps. 1-41.* Thirty-seven of the Psalms in this book are ascribed in the titles to David. *Ps. 1* and *2* are without titles. *Ps. 9* and *10* were originally one, as appears from the alphabetical arrangement of the verses, and the absence of a title to *Ps. 10.* They form but one in the LXX and Vulgate. *Ps. 33* has no superscription in the Hebrew, but in the LXX is ascribed to David. *Ps. 2, 16, and 22* are Messianic, and probably *Ps. 8* (see *Heb. 2*), so



also *Ps. 40*. In Book I the usual title of God is Jehovah; Elohim is rarely used.

2. Book II comprises *Ps. 42-72*. In this book *Ps. 42-49* are ascribed to the sons of Korah, *Ps. 50* to Asaph, and *Ps. 51-65, 68-70* to David. *Ps. 66, 67, and 71* are without titles, and *Ps. 72* is headed "a Psalm of Solomon." *Ps. 67* is ascribed in the LXX to David. *Ps. 43* probably forms part of *Ps. 42*; the former is without a title and in some Hebrew MSS. is united with *Ps. 42*. In the majority of the Psalms in this book the Divine title Elohim is used, Jehovah being employed only thirty times. Two psalms which are in Book I Jehovistic (*Ps. 14* and *40:13-17*) are here Elohist, viz., *Ps. 53* and *70*. The Messianic Psalm in this first book is *Ps. 72*, but the New Testament recognizes Messianic elements in *Ps. 45, 68, and 69*.

3. Book III consists of *Ps. 73-89*. *Ps. 73-83* inclusive are ascribed to Asaph; *Ps. 84, 85, 87* to the sons of Korah. *Ps. 86* is entitled "a prayer of David." *Ps. 88* is assigned both to the sons of Korah and to Heman the Ezrahite; and *Ps. 89* to Ethan the Ezrahite. *Ps. 89* is applied to the Messiah in the New Testament.

4. Book IV contains *Ps. 90-106*. *Ps. 90* is ascribed in the title to "Moses the man of God," and *Ps. 101, 103* to David. All the others are anonymous, though the LXX assigns *91, 93-99* and *104* to David. *Ps. 91* is applied to the Messiah in the New Testament.

5. Book V comprises *Ps. 107* to end. Fifteen of these are, according to the Hebrew titles, Davidic. One (*Ps. 127*) is Solomonic. *Ps. 116* and *147* are each divided into two psalms in the LXX version. The titles prefixed to the psalms in this book in the LXX, Syriac, and Vulgate versions differ considerably from those in the Hebrew. *Ps. 110* is an important Messianic psalm, and Messianic elements are recognized in the New Testament in *Ps. 118*. The fifteen psalms (*120-134*) are entitled "Songs of Degrees." These psalms were probably intended to be sung by the pilgrims on their way to Jerusalem.

At the end of each of the first four books of the Psalter a doxology is inserted, which in each case serves to conclude the book. These doxologies are found in all the ancient versions and are an evidence of the antiquity of the fivefold division.

C. **TITLES.** Only thirty-four psalms are without titles. The superscriptions of the others indicate the supposed author, or the liturgical character of the psalm, e.g., "For the precentor," or "chief musician," or the musical or religious features of the psalm, "a Maschil," "a Shiggaion," "a Michtam," "a prayer," "a song of praise." Others specify the instrument to be used in playing the accompaniment to the psalm, or the measure or melody to which it was to be sung. In other cases the title indicates the event which prompted the composition of the psalm, or the occasion on which it was to be used (e.g., the Songs of Degrees, see above). In some cases the psalm is provided with two titles (e.g., *Ps. 88*). The psalms without titles have been named "Orphan" Psalms; seven psalms (viz., *6, 32, 38, 51, 102, 130, 143*) are also called Penitential Psalms. The various classifications of the Psalter are more or less unsatisfactory.

D. **GENERAL REMARKS.** Its subject matter is varied. It contains prayers, songs of praise, lamentations, reflections on God's providence and His moral government of the world, expressions of faith, resignation, joy in God's presence, psalms referring to the personal circumstances of the Psalmist; national, historical, and royal psalms (many of Messianic import); others of a

didactic character, referring to matters of religion or morality (cf. Driver, "Introd.," p. 346 ff.). The theology of the Psalter does not differ from that of the prophetic books. The psalms were used both in the public services of the Israelites and also in their private devotions, and afford a striking picture of the religious life and thought of the pious portion of Israel.

E. **THE PSALMS** may be divided into five parts as follows: 1. Davidic (*1-41*); 2. Davidic (*42-72*); 3. Asaphic (*73-89*); 4. of the captivity (*90-106*); 5. of restoration (*107-150*); or may be classified according to their subjects, thus:

F. **PSALMS OF SUPPLICATION.**

1. On account of sin, *Ps. 6; 25; 32; 38; 51; 102; 130.*

2. Affliction, *Ps. 7; 10; 13; 17; 22; 31; 35; 41-43; 54-57; 59; 64; 69-71; 77; 86; 88; 94; 109; 120; 140-143.*

3. Persecution, *Ps. 44; 60; 74; 79; 80; 83; 89; 94; 102; 133; 137.*

4. Relative to public worship, *Ps. 26; 27; 42; 43; 63; 65; 84; 92; 95-100; 118; 122; 132; 144; 145-150.*

5. Expressing trust in God, *Ps. 3-5; 11; 12; 16; 20; 23; 27; 28; 31; 42; 43; 52; 54; 56; 57; 59; 61-64; 71; 77; 86; 103; 115; 118; 121; 125; 131; 138; 141.*

6. The Psalmist's integrity, *Ps. 7; 17; 26; 35; 101; 119.*

G. **GRATITUDE.**

1. For mercies shown to the Psalmist, *Ps. 9; 18; 30; 32; 34; 40; 61-63; 75; 103; 108; 116; 118; 138; 144.*

2. To the Church, *Ps. 33; 46; 47; 65; 66; 68; 75; 76; 81; 85; 87; 95; 98; 105-107; 124; 126; 129; 134-136.*

H. **ADORATION.**

1. Of God's goodness and mercy, *Ps. 3; 4; 9; 16; 18; 30-34; 36; 40; 46; 65-68; 84; 85; 91; 99; 100; 103; 107; 111; 113; 116; 117; 121; 126; 145; 146.*

2. Of God's power, majesty, and glory, *Ps. 2; 3; 8; 18; 19; 24; 29; 33; 45-48; 50; 65-68; 76; 77; 89; 91-100; 104-108; 110; 111; 113-118; 135; 136; 139; 145-150.*

I. **DIDACTIC.**

1. Shewing the blessings of God's people and the misery of His enemies, *Ps. 1; 3; 4; 5; 7; 9-15; 17; 24; 25; 32; 34; 36; 37; 41; 50; 52; 53; 58; 62; 73; 75; 82; 84; 91; 92; 94; 101; 112; 119; 121; 125; 127-129; 133; 149.*

2. The excellence of God's law, *Ps. 19; 119.*

3. The vanity of human life, etc., *Ps. 14; 39; 49; 53; 73; 90.*

J. **PROPHETICAL, TYPICAL, AND HISTORICAL.** *Ps. 2; 16; 22; 24; 31; 35; 40; 41; 45; 50; 55; 68; 69; 72; 73; 87; 88; 102; 105; 106; 109; 110; 118; 132; 135; 136.*

K. *Luke 20:42*, David saith in book of P.

*Luke 24:44*, written in the P.

*Eph. 5:19*, speaking to yourselves in p.

*Col. 3:16*, admonishing one another in p.

*James 5:13*, is any merry? let him sing p.

2467. **PSALTER OF SOLOMON.** See No. 426B16a.

2468. **PSALTERY.** See No. 2130K.

2469. **PSEUDO-MATTHEW.** See No. 448C2c.

2470. **PUBLICANS.** These were not dealers in spirituous liquors, but native Jews who acted as tax and tribute raisers. Roman officers contracted with their government to levy certain revenues. Local agents, who knew the people and their ways, were employed to raise the required amounts. These had authority to assess taxes on land, produce, and live stock, and to exact their own remuneration in addition. The practice reeked with extortion, oppression, and cruelty; consequently, "publicans" were the most odious members of the community and were regarded as traitors to their race.

Some believe in Jesus, *Matt. 21:32; Luke 5:27; 7:29; 15:1; 19:2.*

Parable of Pharisee and publican, *Luke 18:10.* (See *Matt. 5:46; 9:11; 11:19; 18:17; Luke 5:12.*)

**2471. PUN ON ALMOND.** See No. 306A, G. **2472. PUNISH.** *Prov. 17:26*, to p. the just is not good.

*Is. 13:11*, I will p. the world for their evil.  
*Is. 26:21*, Lord cometh to p. inhabitants of the earth.

*Jer. 21:14*, p. according to your doings.  
*Acts 4:21*, how they might p. them.

*Acts 26:11*, I p. them in every synagogue.  
*2 Thess. 1:9*, p. with everlasting destruction.

*2 Pet. 2:9*, unto the day of judgment to be p. **2473. PUNISHMENTS.** See Nos. 371D3, 1047D.

**A. THE ONLY PENALTIES** inflicted by Masonry are expulsion, suspension, or reprimand. All other penalties are symbols.

**B. IN THE BIBLE** death was the penalty for most crimes, scourging or imprisonment for minor offenses.

**C. BY BURNING.** *Gen. 38:24; Lev. 20:14; 21:9; Hanging, Gen. 40:22; Deut. 21:22; Ezra 6:11; Est. 2:23; 7:10.*

Scourging, *Lev. 19:20; Deut. 25:1; Matt. 27:26; Acts 22:25.*

Stoning, *Lev. 20:2; 24:14; 1 Kin. 21:10; John 8:59; Acts 7:58; 14:19.*

Beheading, *2 Kin. 6:31; 10:7; Matt. 14:10. Crucifying, Matt. 20:19; 27:31 ff.*

*Gen. 4:13*, my p. is greater than I can bear.  
*1 Sam. 28:10*, no p. shall happen to thee.

*Job 31:3*, a strange p. to workers of iniquity.  
*Prov. 19:19*, a man of wrath shall suffer p.

*Lam. 3:39*, a man for p. of his sins?  
*Lam. 4:6*, p. is greater than p. of Sodom.

*Ezek. 14:10*, bear p. of their iniquity.  
*Matt. 25:46*, go away into overlasting p.

*Heb. 10:29*, of how much sorer p?  
*1 Pet. 2:14*, the p. of evil doers.

(See *Heb. 11:36.*) **2474. PURIFICATION, SYMBOL OF.** See No. 672A.

**2475. PURIM, FEAST OF.** See No. 1291D6. **2476. PURITY.** See No. 1116A.

**2477. PURITY, EMBLEM OF.** See Nos. 476A, 1423A.

**2478. PURPLE.** See No. 747B. The famous Tyrian purple dye was obtained from the bodies of several species of shellfish.

Purple, a combination of blue and red, is a symbol of fraternal union. In the Bible the Hebrew word for "purple" means "dyed" and is usually used with "blue" and "scarlet." (See *Ex. 25:4; 26:1, 31, 36; 27:16; 28:5, 6, 8, 15, 33; 35:6, 23, 25, 34; 36:8, 35, 37; 38:18, 23; 39:1, 2, 3, 5, 8, 24, 29; 2 Chr. 2:7, 14; 3:14.*)

**2479. PURPOSE.** *Prov. 20:18*, every p. is established by counsel.

*Eccles. 3:1, 17; 8:6*, a time to every p.  
*Is. 1:11*, to what p. are your sacrifices?

*Is. 14:27*, Lord hath p., who shall disannul it?  
*Acts 11:23*, with p. of heart.

*Rom. 8:28*, called according to his p.  
*Rom. 9:11*, that p. of God might stand.

*2 Cor. 1:17*, do I p. according to the flesh?  
*2 Cor. 9:7*, every man as he p. in heart.

*Eph. 1:11*, according to the p. of him who worketh.

*Eph. 3:11*, eternal p. in Christ.  
*1 John 3:8*, for this p. the Son of God.

**2480. PURPOSE OF MASONRY.** See No. 572F13.

**2481. PURSUE.** *Deut. 19:6; Josh. 20:5*, lest avenger p.

*Job 30:15*, terrors p. my soul.  
*Psa. 34:14*, seek peace, and p. it.

*Prov. 11:19*, he that p. evil p. death.

*Prov. 28:1*, wicked flee when no man p.

**2482. QUALIFICATIONS, PHYSICAL.** See No. 2338.

**2483. QUARRELS.** The Ancient Constitutions forbid quarrelling in lodge. "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations or State policy."

*Col. 3:13*, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

*2 Kin. 5:7*, see how he seeketh a q.

*Mark 6:19*, Herodias had a q. against John.

**2484. QUARRIES.**

**A. THE STONES** for the Temple were taken from quarries near the site of the Temple itself. They are situated near the Damascus gate in the northeast part of Jerusalem.

**B. THERE IS NO REFERENCE** to them in the Bible, the only mention of quarries being in *Judg. 3:19, 26.*

**C. THE STATEMENT** of some Masonic writers that the stones came from Tyre is a mistake. Hiram, King of Tyre, furnished much material, cedars of Lebanon, etc., but not stone.

**2485. QUATERNION.**

**A. A SET OF FOUR** things or people. Four is a sacred number in Masonry as well as among the Jews, since the great and sacred Name of God consists of four letters (See *The Lost Word, No. 1948*).

**B. MASONICALLY** the number is significant because of the "Four Crowned Martyrs," the four old lodges that organized the Grand Lodge of England, etc.

**C. THE WORD "quaternion,"** however, occurs only once in the Bible (*Acts 12:4*). The "four quaternions of soldiers" were four bodies of four men. Each set of four soldiers did duty for six hours in the twenty-four. Peter was chained to two of the quaternion, the other two standing guard.

**2486. QUATUOR CORONATI LODGE.**

**A. LODGE NO. 2076** under the Grand Lodge of England. It was established in 1886 for the "purpose of studying the History, Symbols, and Legends of Freemasonry."

**B. THIS LODGE** is named after the Four Crowned Martyrs (See No. 1347).

**2487. QUEEN,** of heaven, idolatrous worship of, *Jer. 44:17, 25.*

*1 Kin. 10:1; 2 Chr. 9:1*, the q. of Sheba.

*Psa. 45:9*, the q. in gold of Ophir.

*Is. 49:23*, their q. thy nursing mothers.

*Dan. 5:10*, q. came into banquet house.

*Matt. 12:42; Luke 11:31*, the q. of the south shall rise up in judgment.

*Rev. 18:7*, I sit a q., and am no widow.

**2488. QUEEN CROWNED.** See No. 1025B7.

**2489. QUEEN OF SHEBA.** See Nos. 144, 2731.

**2490. QUESTION.**

**A. 1 Kin. 10:1; 2 Chr. 9:1**, to prove him with a q.

*Matt. 22:46*, neither durst ask any more q.

*Mark 9:16*, what q. ye with them?

*Mark 11:29*, I will ask of you one q.

*Acts 18:15*, if it be a q. of words.

*Acts 19:40*, in danger to be called in q.

*1 Cor. 10:25*, asking no q. for conscience' sake.

*1 Tim. 6:4*, dotting about q.

*2 Tim. 2:23; Tit. 3:9*, unlearned q. avoid.

**B. THE ETERNAL.** See No. 2929C.

**2491. RAB'BI** [master], *Matt. 23:7, 8; John 1:38; 3:2, 26; 6:25.* The Jewish teachers simply quoted Rabbi after Rabbi (much as we might quote professors) to prove all the minutiae of the Law. No one ventured to express his own beliefs or to come down to the level of the people until Jesus charmed them by His simplicity

and daring. He was His own authority. He made religion a natural thing, rather than the study of a few.

**2492. RAB-BO'NI.** See No. 144.

**A. RABBONI** means "My Master" and is the name by which Mary greeted Christ. (John 20:16).

**B. IT IS A SIGNIFICANT WORD** in some Masonic degrees.

**2493. RAB'SHA-KEH** [Assyr., "Rabsaki," commander-in-chief], 2 Kin. 18:17, 19; Is. 36:2, 4.

**2494. RAIN.**

**A. ABOUT THE MIDDLE OF THE EIGHTEENTH CENTURY**, when Freemasons were talking together, if one of them saw a profane approaching, he would say, "It rains." This was notice to refrain from talking Masonry.

**B. THIS EXPRESSION** is derived from the ancient punishment of an eavesdropper, by placing him under the eaves of a house in rainy weather and letting the droppings from the eaves fall on him.

**Job 20:23.** "God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating."

**Ps. 105:32.** "He gave them hail for rain, and flaming fire."

**C. THE DELUGE**, Gen. 7; Ex. 9:34; 1 Sam. 12:17; Ps. 105:32.

Withheld, Jer. 14; Zech. 14:17.

Emblematic, Lev. 26:4; Ps. 68:9; Hos. 10:12.

The gift of God, Matt. 5:45; Acts 14:17.

There are two seasons of rain in Palestine with an interval of dry weather. The first rains after summer begin to fall generally in November. These soften the hard-baked soil and allow the sower to sow his seeds. The "latter" rains water the seed.

**Gen. 2:5.** Lord had not caused it to r.

**Gen. 8:2.** r. from heaven was restrained.

**Ex. 16:4.** I will r. bread from heaven.

**Deut. 11:14.** drinketh of the r. of heaven.

**Deut. 11:14; 28:12.** r. in due season.

**Deut. 32:2.** my doctrine shall drop as r.

**1 Kin. 17:1.** there shall be no dew nor r.

**1 Kin. 18:41.** a sound of abundance of r.

**Ezra 10:19.** a time of much r.

**Job 5:10.** who giveth r. upon earth.

**Job 28:26.** he made a decree for the r.

**Job 37:6.** to small r., and to great r.

**Job 38:28.** hntth the r. a father?

**Ps. 11:5.** upon the wicked he shall r. anares.

**Ps. 72:6.** like r. on the mown grass.

**Ps. 78:24, 27.** and r. down manna.

**Prov. 25:14.** like clouds without r.

**Prov. 25:23.** north wind driveth away r.

**Prov. 26:1.** as r. in harvest.

**Eccles. 11:3.** if the clouds be full of r.

**Eccles. 1:22.** nor clouds return after the r.

**Song of Sol. 2:11.** the r. is over and gone.

**Is. 4:6.** a covert from storm and from r.

**Is. 30:23.** then shall he give the r.

**Is. 55:10.** as the r. cometh down from heaven.

**Ezek. 38:22.** I will r. an overflowing r.

**Hos. 6:3.** he shall come unto us as the r.

**Matt. 7:25.** the r. descended, and the floods came.

**Heb. 6:7.** earth drinketh in the r.

**James 5:17.** Elias prayed that it might not r. (See *Prov. 27:15*.)

**2495. RAINBOW.** Sign of God's covenant with Noah, Gen. 9:12; Ezek. 1:28.

**2496. RAINY.** *Prov. 27:15.*

**2497. RAINED NOT IN THE DAYTIME.**

**A. JOSEPHUS** (Ant. Book XV, Chapter II) says: "It is reported that during the time that the Temple was building, it did not rain in the

daytime, but the showers fell in the night, so that the work was not hindered. And this our fathers have delivered to us."

**B. THE BIBLE** does not give this tradition, but Masonry does and applied it to King Solomon's Temple. However, rain in the Bible is regarded as the gift of God who granted it as a reward and withheld it as a punishment. He sometimes granted it to one place and withheld it from another. (*Amos 4:7*).

**C. IF THE PEOPLE WERE FAITHFUL**, they should have rain at the proper time. (*Lev. 26:4; Deut. 11:14; 28:12; Ezek. 34:26*).

**D. IF THEY SINNED**, the rain would fail. (*Deut. 11:17; 28:23-24*).

**E. GOD SENT RAIN** at seedtime both in spring and fall, the early and the latter rain. (*Jer. 5:24; Joel 2:23; Hos. 6:3*).

**F. HE DID NOT SEND RAIN** at the harvest time except on rare occasions, and then as a punishment for sin. (*1 Sam. 12:16-18*).

**G. RAIN IN HARVEST** was as unusual as snow in summer. (*Prov. 26:1*).

**H. SINCE GOD BLESST** the work of building the Temple and, according to the Bible, regulated the rain to the needs of the people, there is nothing improbable in the traditions which Josephus says "our fathers have delivered unto us."

**2498. RAISE.**

**A. Deut. 18:15; Acts 3:22.** Lord will r. up a prophet.

**1 Sam. 2:8; Ps. 113:7.** he r. poor out of the dust.

**Ps. 145:14; 146:8.** he r. those that he bowed down.

**Is. 44:26.** I will r. up decayed places.

**Hos. 6:2.** in the third day he will r. us up.

**Matt. 11:5; Luke 7:22.** dead are r. up.

**John 2:19.** in three days I will r. it up.

**John 6:40.** I will r. him up at the last day.

**Acts 26:8.** why incredible that God should r. the dead?

**Rom. 4:25.** was r. again for our justification.

**Rom. 6:4.** as Christ was r. from the dead.

**1 Cor. 6:14.** God will r. us up by his power.

**2 Cor. 1:9.** trust in God which r. the dead.

**2 Cor. 4:14.** he shall r. us up by Jesus.

**Eph. 2:6.** r. us up together.

**Heb. 11:19.** accounting that God was able to r. him.

**James 5:15.** the Lord shall r. him up.

**1 Pet. 1:21.** believe in God that r. him.

**B. Is. 26:19.** "Thy dead men shall live, together with my dead body shall they arise." (See No. 752.)

**2499. RAM A SUBSTITUTE.** See No. 2933FL.

**2500. RAMAEL.** See No. 525.

**2501. RAPHAEL.** The name of an angel given in art and tradition but not in the Bible. It is a Hebrew name meaning "The Healing of God." He was supposed to govern the planet Mercury. The title of an officer in a Rose Croix Chapter.

**2502. RE-BE'CA.** *Rom. 9:10.* See *Rebekah*, No. 2503.

**2503. RE-BEK'AH** [noose], history of, Gen. 22; 24:15, 67; 27:6, 42; 49:31.

**2504. REBIRTH.** See No. 699H.

**2505. REBUILDING PROMISED.** See Nos. 1948W2b, 4, 3031L.

**2506. REBUKE.** *Deut. 28:20.* Lord shall send on thee r.

**2 Kin. 19:3; Is. 37:3.** this is a day of r.

**Ps. 6:1; 38:1.** r. me not in anger.

**Ps. 18:15.** at thy r., at blast of breath of thy nostrils.

**Ps. 80:16.** perish at r. of thy countenance.

**Ps. 104:7.** at thy r. they fled.

**Prov. 9:8.** r. a wise man and he will love thee.

**Prov. 13:1.** a scorner heareth not r.

**Prov. 27:5.** open r. is better than secret love.

**Prov. 28:23.** he that r. shall find favour.

**Eccles. 7:5.** better to hear r. of wise.

**Is. 2:4; Mic. 4:3.** he shall r. many nations.

**Is. 30:17.** thousand flee at r. of one.

**Zech. 3:2; Jude 9.** the Lord r. thee.

**Matt. 8:26; Mark 4:39; Luke 8:24.** he r. the wind.

**Matt. 16:22; Mark 8:23.** Peter began to r. him.

**Luke 17:3.** if brother trespass, r. him.

**Luke 19:39.** r. thy disciples.

**Phil. 2:15.** without r.

**1 Tim. 5:1.** r. not an elder.

**2 Tim. 4:2.** r. with all long suffering.

**Tit. 1:3; 2:15.** r. sharply.

**Heb. 12:5.** nor faint when thou art r.

**Rev. 3:19.** as many as I love, I r.

**2507. RECEIVED AND ACKNOWLEDGED.** The term applied to one who has received the Degree of Most Excellent Master. See No. 107.

**John 1:11, 12.** "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

**Prov. 3:6.** "In all thy ways acknowledge him, and he shall direct thy paths."

**2508. RECOGNITION.**

**A. MODES OF.** Each of the degrees of Masonry has its own modes of recognition, known only to one who has received the degree. See No. 2678L.

**B. SIGNS** as modes of recognition are common in the Bible.

**Ex. 31:13, 17.** "It is a sign between me and you throughout your generation. . . . It is a sign between me and the children of Israel forever."

**C. THERE IS A GUARDED REFERENCE** to the exchange of a sign between two kings in 1 Kin. 20:31-34. "Thy servant Ben-hadad saith, I pray thee, let me live. And he [Ahab] said, Is he yet alive? he is my brother. Now the men [Ben-hadad's messengers] did diligently observe whether anything would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad."

**D. SECRET RECOGNITION.** See No. 2678L.

**2509. RECOMMENDATION.** The petition of a candidate for initiation must be recommended to the lodge by at least two members. See Nos. 1639, 3231. (See *Acts 14:26; 15:40*).

**2510. RECORD.** *Ex. 20:24.* in places where I r. my name.

**Deut. 30:19.** I call heaven and earth to r.

**Job 16:19.** my r. is on high.

**John 1:32, 34.** bare r.

**John 8:13.** thou bearest r. of thyself.

**John 19:35.** he that saw bare r., and his r. is true.

**Rom. 10:2.** I bear them r. they have a zeal of God.

**2 Cor. 1:23.** I call God for a r.

**Phil. 1:5.** God is my r. how greatly I long.

**1 John 5:7.** three that bear r.

**1 John 5:11.** this is the r. that God hath given.

**3 John 12.** we bear r. and our r. is true.

**2511. RECORD, OLD.** See No. 400A.

**2512. RECORDS, PILLARS REPOSITORIES FOR.** See No. 2354Z.

**2513. RECOVERY.**

**A. OF LOST PROMISE.** See No. 1948E6d.

**B. OF LOST SCIENCES.** See No. 2652.

**2514. RED.** Red symbolizes fervency and zeal, possibly because it is the color of fire. It is often found in connection with blue producing purple. (See *Blue*, No. 747; *Crimson*, No. 1021, *Purple*, No. 2478.)

**Gen. 25:30.** r. pottage.

**Gen. 49:12.** his eyes shall be r. with wine.

**2 Kin. 3:22.** water r. as blood.

**Ps. 72:8.** the wine is r.

**Prov. 23:31.** look not on wine when r.

**Is. 1:18.** though your sins be r. like crimson.

**Is. 27:2.** a vineyard of r. wine.

**Is. 63:2.** wherefore art thou r. in thine apparel?

**Matt. 16:2.** fair weather, for sky is r.

**2515. RED COUNTRY.** See No. 167.

**2516. RED EDDOM.** See No. 1157.

**2517. REFERENCES** to the Old Testament histories in the New Testament.

**A. THE PENTATEUCH.**

**1. Genesis.** The Creation generally, Gen. 1—Acts 14:15; 2 Pet. 3:4, 5. Creation out of nothing, Heb. 11:3; of light, 2 Cor. 4:6; of man and woman in God's image and from dust, 1 Cor. 11:7-12; 15:45-47. God's rest, Gen. 2—see Heb. 4:4; cf. Mark 2:27, 28. Garden of Eden, Rev. 2:7; 22:1, 2. Tree of life, Rev. 2:7; 22:2, 14. Man first formed, then woman, 1 Tim. 2:13; 1 Cor. 11:9. Woman out of man, 1 Cor. 11:8. Creation subject to man, Heb. 1:8. Institution of marriage, Matt. 19:4-6; 1 Cor. 6:16. Temptation of the serpent, Gen. 3—see John 8:44; 1 Cor. 11:3; 2 Cor. 3:11; 1 John 3:8; Rev. 12:9; cf. 20:2. Adam tempted by Eve, 1 Tim. 2:14. Sin and consequences, Rom. 5:12-19; 1 Cor. 15:22; Heb. 9:27. Creation cursed for man's sake, Rom. 8:22. Struggle between good and evil, 1 John 3:8, 10; and victory of good, Rom. 16:20; 2 Tim. 1:10; Heb. 2:14, 15. Abel's faith, Gen. 4—see Heb. 11:4. Murdered by Cain, 1 John 3:12; cf. John 8:44; Jude 11. Blood of Abel, Matt. 23:35; Luke 11:51; Heb. 12:24. Like begets like, Gen. 5:1—see John 3:6. Enoch's life and translation, Gen. 5:21-24—see Jude 14, 15; Heb. 11:5. Story of Noah, Gen. 6 ff.—see 2 Pet. 2:5. Preparation of the ark, Heb. 11:7; 1 Pet. 3:20. The flood, Gen. 7-9—see Matt. 24:37-39; Luke 17:26, 27; 1 Pet. 3:20; 2 Pet. 2:5; 3:6. History of Abraham, Gen. 12 ff.—see Acts 7:2 ff.; Rom. 4:3 ff. Promise to Abraham, Luke 1:33; Acts 3:25, 26; Gal. 3:8. His sojourn in Canaan, Acts 7:4; Heb. 11:8-10. Promise of the land, Acts 7:5. Melchizedek and Abraham, Gen. 14—see Heb. 7. Abraham's seed as the stars, Gen. 15:5—see Heb. 11:12; Rom. 4:3 ff. Abraham's faith (ver. 6)—see Rom. 4:3, 5, 18-22; Gal. 3:6; James 2:23. Bondage of his seed (ver. 13), Luke 1:72-75; Acts 7:5, 7. Abraham and Hagar, Gen. 16—see Gal. 4:24. Father of many nations, Gen. 17:5—see Rom. 4:16, 17. Circumcision (ver. 10)—see Rom. 4:11, 12. Abraham and the angels, Gen. 18 (ver. 2-5)—see Heb. 13:2. Sarah calls him "lord" (ver. 12)—see 1 Pet. 3:6. Sodom and Gomorrah—Lot, Gen. 19—see Matt. 10:15; 11:24; Mark 6:11; Luke 10:12; 17:28, 29; Rom. 9:29; 2 Pet. 2:6-8; Jude 7; cf. Rev. 11:8. Lot's wife (ver. 26)—see Luke 17:32. Birth of Isaac, Gen. 21—see Gal. 4:23, 28. Sarah's faith (ver. 2), Heb. 11:11. Isaac's circumcision (ver. 4), Acts 7:8. Ishmael mocking (ver. 9), Gal. 4:29. Bondwoman cast out, Gal. 4:30. Offering up of Isaac, Gen. 22:10—see Heb. 11:17-19; James 2:21-24. Promise "by oath" (ver. 17)—see Luke 1:72-75; Heb. 6:13, 14. "Thy seed" (ver. 18)—see Acts 3:25; Gal. 3:16, 17. Jacob and Esau, Rom. 9:7 ff. Esau and his birthright, Gen. 25:34—see Heb. 12:16. Esau's sorrow, Gen. 27:34—see Heb. 12:17. Isaac and "things to come" (vers. 34-40)—see Heb. 11:20. Jacob's dream, Gen. 28:12—see John 1:51. Jacob's history, Gen. 37—see Acts 7:8 ff.; Heb. 11:9. Joseph and his brethren (ver. 28), Acts 7:9 ff. Jacob blessing Joseph's sons, Gen. 48:20—see Heb. 11:21. The "lion's whelp," Gen. 49:9—see Rev. 5:5. "The Royal tribe" (ver. 10)—see Heb. 7:14. Joseph's bones, Gen. 50:25—see Heb. 11:22.

**2. Exodus.** Israel in Egypt, Ex. 1—see Acts

and daring. He was His own authority. He made religion a natural thing, rather than the study of a few.

2492. RAB-BO'NI. See No. 144. A. RABONI means "My Master" and is the name by which Mary greeted Christ. (John 20:16).

B. IT IS A SIGNIFICANT WORD in some Masonic degrees.

2493. RAB'SHA-KEH [Assyr., "Rabsaki," commander-in-chief], 2 Kin. 18:17, 19; Is. 36:2, 4.

2494. RAIN.

A. ABOUT THE MIDDLE OF THE EIGHTEENTH CENTURY, when Freemasons were talking together, if one of them saw a profane approaching, he would say, "It rains." This was notice to refrain from talking Masonry.

B. THIS EXPRESSION is derived from the ancient punishment of an eavesdropper, by placing him under the eaves of a house in rainy weather and letting the droppings from the eaves fall on him.

Job 20:23. "God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating."

Ps. 105:32. "He gave them hail for rain, and flaming fire."

C. THE DELUGE, Gen. 7; Ex. 9:34; 1 Sam. 12:17; Ps. 105:32.

Withheld, Jer. 14; Zech. 14:17. Emblematic, Lev. 26:4; Ps. 68:9; Hos. 10:12. The gift of God, Matt. 5:45; Acts 14:17. There are two seasons of rain in Palestine with an interval of dry weather. The first rains after summer begin to fall generally in November. These soften the hard-baked soil and allow the sower to sow his seeds. The "latter" rains water the seed.

Gen. 2:5. Lord had not caused it to r.

Gen. 8:2, r. from heaven was restrained.

Ex. 16:4, I will r. bread from heaven.

Deut. 11:14, drinketh of the r. of heaven.

Deut. 32:2, my doctrine shall drop as r.

1 Kin. 17:1, there shall be no dew nor r.

1 Kin. 18:41, a sound of abundance of r.

Ezra 10:19, a time of much r.

Job 5:10, who giveth r. upon earth.

Job 28:26, he made a decree for the r.

Job 37:6, to small r., and to great r.

Job 38:28, hath the r. a father?

Ps. 11:6, upon the wicked he shall r. snares.

Ps. 73:6, like r. on the mown grass.

Ps. 78:24, 27, and r. down manna.

Prov. 25:14, like clouds without r.

Prov. 25:23, north wind driveth away r.

Prov. 26:1, as r. in harvest.

Eccles. 11:3, if the clouds be full of r.

Eccles. 1:2, nor clouds return after the r.

Song of Sol. 2:11, the r. is over and gone.

Is. 4:6, a covert from storm and from r.

Is. 30:23, then shall he give the r.

Is. 55:10, as the r. cometh down from heaven.

Ezek. 38:22, I will r. an overflowing r.

Hos. 6:3, he shall come unto us as the r.

Matt. 7:25, the r. descended, and the floods came.

Heb. 6:7, earth drinketh in the r.

James 5:17, Elias prayed that it might not r. (See Prov. 27:15.)

2495. RAINBOW. Sign of God's covenant with Noah, Gen. 9:12; Ezek. 1:28.

2496. RAINY, Prov. 27:15.

2497. RAINED NOT IN THE DAYTIME. A. JOSEPHUS (Ant. Book XV, Chapter II) says: "It is reported that during the time that the Temple was building, it did not rain in the

daytime, but the showers fell in the night, so that the work was not hindered. And this our fathers have delivered to us."

B. THE BIBLE does not give this tradition, but Masonry does and applied it to King Solomon's Temple. However, rain in the Bible is regarded as the gift of God who granted it as a reward and withheld it as a punishment. He sometimes granted it to one place and withheld it from another. (Amos 4:7).

C. IF THE PEOPLE WERE FAITHFUL, they should have rain at the proper time (Lev. 26:4; Deut. 11:14; 28:12; Ezek. 34:26).

D. IF THEY SINNED, the rain would fail (Deut. 11:17; 28:23-24).

E. GOD SENT RAIN at seedtime both in spring and fall, the early and the latter rain (Jer. 5:24; Joel 2:23; Hos. 6:3).

F. HE DID NOT SEND RAIN at the harvest time except on rare occasions, and then as a punishment for sin (1 Sam. 12:16-18).

G. RAIN IN HARVEST was as unusual as snow in summer. (Prov. 26:1).

H. SINCE GOD BLESST the work of building the Temple and, according to the Bible, regulated the rain to the needs of the people, there is nothing improbable in the traditions which Josephus says "our fathers have delivered unto us."

2498. RAISE.

A. Deut. 18:15; Acts 3:22, Lord will r. up a prophet.

1 Sam. 2:8; Ps. 113:7, he r. poor out of the dust.

Ps. 145:14; 146:8, he r. those that he bowed down.

Is. 44:26, I will r. up decayed places.

Hos. 6:2, in the third day he will r. us up.

Matt. 11:5; Luke 7:22, dead are r. up.

John 2:19, in three days I will r. it up.

John 6:40, I will r. him up at the last day.

Acts 26:8, why incredible that God should r. the dead?

Rom. 4:25, was r. again for our justification.

Rom. 6:4, as Christ was r. from the dead.

1 Cor. 6:14, God will r. us up by his power.

2 Cor. 1:9, trust in God which r. the dead.

2 Cor. 4:14, he shall r. us up by Jesus.

Eph. 2:6, r. us up together.

Heb. 11:19, accounting that God was able to r. him.

James 5:15, the Lord shall r. him up.

1 Pet. 1:21, believe in God that r. him.

B. Is. 26:19, "Thy dead men shall live, together with my dead body shall they arise." (See No. 752.)

2499. RAM A SUBSTITUTE. See No. 2933FL.

2500. RAMAEL. See No. 525.

2501. RAPHAEL. The name of an angel given in art and tradition but not in the Bible. It is a Hebrew name meaning "The Healing of God."

He was supposed to govern the planet Mercury. The title of an officer in a Rose Croix Chapter.

2502. RE-BE'C'A, Rom. 9:10. See Rebekah, No. 2503.

2503. RE-BEK'AH [noose], history of, Gen. 22; 24:15, 67; 27:6, 42; 49:31.

2504. REBIRTH. See No. 699H.

2505. REBUILDING PROMISED. See Nos. 1948W2b, 4, 3031L.

2506. REBUKE. Deut. 28:20, Lord shall send on thee r.

2 Kin. 19:3; Is. 37:3, this is a day of r.

Ps. 6:1; 38:1, r. me not in anger.

Ps. 18:15, at thy r., at blast of breath of thy nostrils.

Ps. 80:16, perish at r. of thy countenance.

Ps. 104:7, at thy r. they fled.

Prov. 9:8, r. a wise man and he will love thee.

Prov. 13:1, a scorner heareth not r.

Prov. 27:5, open r. is better than secret love.

Prov. 28:23, he that r. shall find favour.

Eccles. 7:5, better to hear r. of wise.

Is. 2:4; Mic. 4:3, he shall r. many nations.

Is. 30:17, thousand flee at r. of one.

Zech. 3:2; Jude 9, the Lord r. thee.

Matt. 8:26; Mark 4:39; Luke 8:24, he r. the wind.

Matt. 16:22; Mark 8:23, Peter began to r. him.

Luke 17:3, if brother trespass, r. him.

Luke 19:39, r. thy disciples.

Phil. 2:15, without r.

1 Tim. 5:1, r. not an elder.

2 Tim. 4:2, r. with all long suffering.

Tit. 1:3; 2:15, r. sharply.

Heb. 12:5, nor faint when thou art r.

Rev. 3:19, as many as I love, I r.

2507. RECEIVED AND ACKNOWLEDGED. The term applied to one who has received the Degree of Most Excellent Master. See No. 107.

John 1:11, 12. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

Prov. 3:6. "In all thy ways acknowledge him, and he shall direct thy paths."

2508. RECOGNITION.

A. MODES OF. Each of the degrees of Masonry has its own modes of recognition, known only to one who has received the degree. See No. 2678L.

B. SIGNS as modes of recognition are common in the Bible.

Ex. 31:13, 17. "It is a sign between me and you throughout your generation. . . . It is a sign between me and the children of Israel forever."

C. THERE IS A GUARDED REFERENCE to the exchange of a sign between two kings in 1 Kin. 20:31-34. "Thy servant Ben-hadad saith, I pray thee, let me live. And he [Ahab] said, Is he yet alive? he is my brother. Now the men [Ben-hadad's messengers] did diligently observe whether anything would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad."

D. SECRET RECOGNITION. See No. 2678L.

2509. RECOMMENDATION. The petition of a candidate for initiation must be recommended to the lodge by at least two members. See Nos. 1639, 3231. (See Acts 14:26; 15:40.)

2510. RECORD. Ex. 20:24, in places where I r. my name.

Deut. 30:19, I call heaven and earth to r.

Job 16:19, my r. is on high.

John 1:32, 34, bare r.

John 8:13, thou bearest r. of thyself.

John 19:35, he that saw bare r., and his r. is true.

Rom. 10:2, I bear them r. they have a zeal of God.

2 Cor. 1:23, I call God for a r.

Phil. 1:5, God is my r. how greatly I long.

1 John 5:7, three that bear r.

1 John 5:11, this is the r. that God hath given.

3 John 12, we bear r. and our r. is true.

2511. RECORD, OLD. See No. 400A.

2512. RECORDS, PILLARS REPOSITORIES FOR. See No. 2354Z.

2513. RECOVERY.

A. OF LOST PROMISE. See No. 1948E6d.

B. OF LOST SCIENCES. See No. 2652.

2514. RED. Red symbolizes fervency and zeal, possibly because it is the color of fire. It is often found in connection with blue producing purple. (See Blue, No. 747; Crimson, No. 1021, Purple, No. 2478.)

Gen. 25:30, r. pottage.

Gen. 49:12, his eyes shall be r. with wine.

2 Kin. 3:22, water r. as blood.

Ps. 72:8, the wine is r.

Prov. 23:31, look not on wine when r.

Is. 1:18, though your sins be r. like crimson.

Is. 27:2, a vineyard of r. wine.

Is. 63:2, wherefore art thou r. in thine apparel?

Matt. 16:2, fair weather, for sky is r.

2515. RED COUNTRY. See No. 167.

2516. RED EDDOM. See No. 1157.

2517. REFERENCES to the Old Testament histories in the New Testament.

A. THE PENTATEUCH.

1. Genesis. The Creation generally, Gen. 1—

Acts 14:15; 2 Pet. 3:4, 5. Creation out of nothing. Heb. 11:3; of light, 2 Cor. 4:6; of man and woman in God's image and from dust, 1 Cor. 11:7-12; 15:45-47. God's rest, Gen. 2—see Heb. 4:4; cf. Mark 2:27, 28. Garden of Eden, Rev. 2:7; 22:1, 2. Tree of life, Rev. 2:7; 22:2, 14.

Man first formed, then woman, 1 Tim. 2:13; 1 Cor. 11:9. Woman out of man, 1 Cor. 11:8. Creation subject to man, Heb. 1:8. Institution of marriage, Matt. 19:4-6; 1 Cor. 6:16. Temptation of the serpent, Gen. 3—see John 8:44; 1 Cor. 11:3; 2 Cor. 3:11; 1 John 3:8; Rev. 12:9; cf. 20:2. Adam tempted by Eve, 1 Tim. 2:14.

Sin and consequences, Rom. 5:12-19; 1 Cor. 15:22; Heb. 9:27. Creation cursed for man's sake, Rom. 8:22. Struggle between good and evil, 1 John 3:8, 10; and victory of good, Rom. 16:20; 2 Tim. 1:10; Heb. 2:14, 15. Abel's faith, Gen. 4—see Heb. 11:4. Murdered by Cain, 1 John 3:12; cf. John 8:44; Jude 11. Blood of Abel, Matt. 23:35; Luke 11:51; Heb. 12:24.

Like begets like, Gen. 5:1—see John 3:6. Enoch's life and translation, Gen. 5:21-24—see Jude 14, 15; Heb. 11:5. Story of Noah, Gen. 6 ff.—see 2 Pet. 2:5. Preparation of the ark, Heb. 11:7; 1 Pet. 3:20. The flood, Gen. 7-9—see Matt. 24:37-39; Luke 17:26, 27; 1 Pet. 3:20; 2 Pet. 2:5; 3:6. History of Abraham, Gen. 12 ff.—see Acts 7:2 ff.; Rom. 4:3 ff. Promise to Abraham, Luke 1:3; Acts 3:25, 26; Gal. 3:8. His sojourn in Canaan, Acts 7:4; Heb. 11:8-10. Promise of the land, Acts 7:5. Melchizedek and Abraham, Gen. 14—see Heb. 7. Abraham's seed as the stars, Gen. 15:5—see Heb. 11:12; Rom. 4:3 ff. Abraham's faith (ver. 6)—see Rom. 4:3, 5, 18-22; Gal. 3:6; James 2:23.

Bondage of his seed (ver. 13), Luke 1:72-75; Acts 7:6, 7. Abraham and Hagar, Gen. 16—see Gal. 4:24. Father of many nations, Gen. 17:5—see Rom. 4:16, 17. Circumcision (ver. 10)—see Rom. 4:11, 12. Abraham and the angels, Gen. 18 (ver. 2-5)—see Heb. 13:2. Sarah calls him "lord" (ver. 12)—see 1 Pet. 3:6. Sodom and Gomorrah—Lot, Gen. 19—see Matt. 10:15; 11:24; Mark 6:11; Luke 10:12; 17:28, 29; Rom. 9:29; 2 Pet. 2:6-8; Jude 7; cf. Rev. 11:8. Lot's wife (ver. 26)—see Luke 17:32. Birth of Isaac, Gen. 21—see Gal. 4:23, 28. Sarah's faith (ver. 2), Heb. 11:11. Isaac's circumcision (ver. 4), Acts 7:8. Ishmael mocking (ver. 9), Gal. 4:29.

Bondwoman cast out, Gal. 4:30. Offering up of Isaac, Gen. 22:10—see Heb. 11:17-19; James 2:21-24. Promise "by oath" (ver. 17)—see Luke 1:72-75; Heb. 6:13, 14. "Thy seed" (ver. 18)—see Acts 3:25; Gal. 3:16, 17. Jacob and Esau, Rom. 9:7 ff. Esau and his birthright, Gen. 25:34—see Heb. 12:16. Esau's sorrow, Gen. 27:34—see Heb. 12:17. Isaac and "things to come" (vers. 34-40)—see Heb. 11:20.

Jacob's dream, Gen. 28:12—see John 1:51. Jacob's history, Gen. 37—see Acts 7:8 ff.; Heb. 11:9. Joseph and his brethren (ver. 28), Acts 7:9 ff. Jacob blessing Joseph's sons, Gen. 48:20—see Heb. 11:21. The "lion's whelp," Gen. 49:9—see Rev. 5:5. "The Royal tribe" (ver. 10)—see Heb. 7:14. Joseph's bones, Gen. 50:25—see Heb. 11:22.

2. Exodus. Israel in Egypt, Ex. 1—see Acts

7:15 ff. Story of Moses, *Ex.* 2—see *Acts* 7:20ff.; *Heb.* 11:23 ff. Burning bush, *Ex.* 3—see *Luke* 20:37; *Acts* 7:30. Magicians of Egypt—Moses, *Ex.* 7:11—see 2 *Tim.* 3:8. Pharaoh's obstinacy, *Ex.* 9 ff.—see *Rom.* 9:17. The Passover and the firstborn, *Ex.* 12—see *Heb.* 11:28. Putting away of leaven (ver. 15)—see 1 *Cor.* 5:7. The Exodus (vers. 37-51)—see *Acts* 7:36; 13:17; *Jude* 5. Pillar of cloud, *Ex.* 13:21—see 1 *Cor.* 10:1. Passage of the Red Sea, *Ex.* 14:22—see *Acts* 7:36; 1 *Cor.* 10:1, 2; *Heb.* 9:29. Song of Victory, *Ex.* 15—see *Rev.* 15:3. Manna in wilderness, *Ex.* 16:15—see *John* 6:31, 32; 1 *Cor.* 10:3. Gathering of manna—see 2 *Cor.* 8:15. Pot of manna (vers. 33, 34)—see *Heb.* 9:4. Smitten rock, *Ex.* 17—see 1 *Cor.* 10:4. Giving of law on Sinai, *Ex.* 19, 20—see *Acts* 7:38 ff.; *Gal.* 3:19; 4:24, 25; *Heb.* 12:18, 21. Mount not to be touched, *Ex.* 19:12—see *Heb.* 12:20. Sprinkling of the people, *Ex.* 24:8—see *Heb.* 9:18-20. Ark and mercy seat, *Ex.* 25:10-16—see *Heb.* 9:4, 5. Shewbread and candlestick (vers. 23, 31), *Heb.* 9:2. Tabernacle, *Ex.* 26:30—see *Acts* 7:44; *Heb.* 8:5; 9:2, 7. The veil (vers. 31-33)—see *Matt.* 27:51; *Mark* 15:38; *Heb.* 6:19; 9:3. Most Holy place (ver. 33)—see *Heb.* 9:7, 8; 10:19. Daily offering, *Ex.* 29:38—see *Heb.* 10:11. Golden altar, *Ex.* 30:1-3—see *Heb.* 9:4 [see margin R. V.]; *Rev.* 8:3, 4. Golden calf, *Ex.* 32:4-6—see *Acts* 7:40; 1 *Cor.* 10:7. Tables of stone (ver. 16)—see 2 *Cor.* 3:3; *Heb.* 9:4. Veil on Moses' face, *Ex.* 34:33—see 2 *Cor.* 3:13.

3. Leviticus. Circumcision, *Lev.* 12:3 ff.—see *John* 7:22. Purification of women, *Lev.* 12:6—see *Luke* 2:22-24. Law of leprosy, *Lev.* 14:2—see *Matt.* 8:4; *Luke* 17:14. Day of Atonement, *Lev.* 16—see *Heb.* 6:19, 20; 9:7 ff.; 13:10-13. See Summary of Old Testament on Leviticus. Adulteress to be stoned, *Lev.* 20:10—see *John* 8:5. Shewbread for Priests, *Lev.* 24:5, 9—see *Matt.* 12:4.

4. Numbers. Oath of exclusion, *Num.* 14:23—see *Heb.* 3:11; "Breach of promise" (ver. 29)—see *Heb.* 3:16, 17; 4:1; *Jude* 5. The Forty Years (ver. 33)—see *Acts* 7:36, 42; 13:18; *Heb.* 3:9. Rebellion of Korah, *Num.* 16:32, 33—see *Jude* 11. Aaron's rod, *Num.* 17:2, 4, 10—see *Heb.* 9:4. Fiery serpents, *Num.* 21:6—see 1 *Cor.* 10:9. Serpent of brass (ver. 8), see *John* 3:14. The story of Balaam, *Num.* 22—see *Jude* 11; 2 *Pet.* 2:16; *Rev.* 2:14. Rebellions of Israel, *Num.* 25:1-9—see 1 *Cor.* 10:1-10.

5. Deuteronomy. Expulsion of Canaanites, *Deut.* 7:1—see *Acts* 13:19. Prophet like Moses, *Deut.* 18:15, 18, 19—see *Acts* 7:37. Law about oxen, *Deut.* 25:4. Divorce, *Deut.* 24:1—see *Matt.* 19:7; *Mark* 10:4, etc. Two witnesses, *Deut.* 19:15—see 2 *Cor.* 13:1. Body of Moses, *Deut.* 34:8—see *Jude* 9 [also *Zech.* 3].

**B. THE HISTORICAL BOOKS.**

1. Joshua. God's promise never to forsake Joshua, see *Heb.* 13:5. Rahab and spies, *Josh* 2—see *Heb.* 11:31; *James* 2:25. Walls of Jericho, *Josh.* 6:20—see *Heb.* 11:30. Tabernacle at Shiloh, *Josh.* 18:1—see *Acts* 13:19. Removal of land (ver. 10)—see *Acts* 13:19. Removal of Joseph's bones, *Josh.* 24:32—see *Heb.* 11:22.

2. Judges. Rule of the judges, *Judg.* 2:16—see *Acts* 13:20. Gideon, *Judg.* 6-8. Barak, *Judg.* 4. Samson, *Judg.* 14, 15. Jephthah, *Judg.* 11—see *Heb.* 11:32.

3. 1 Samuel. Samuel, 1 *Sam.* 3:20—see *Acts* 13:20; *Heb.* 11:32. People ask a king, 1 *Sam.* 8:5—see *Acts* 13:21. Saul, 1 *Sam.* 10:21—see *Acts* 13:21, 22. David, 1 *Sam.* 13:14—see *Acts* 7:46; 13:22. David and the shewbread, 1 *Sam.* 21:6—see *Matt.* 12:3, 4.

4. 2 Samuel. David's exploits, 2 *Sam.*—see *Heb.* 11:32. David's seed, 2 *Sam.* 5:4—see

*Acts* 13:21. Successors of David, *Matt.* 1:6 ff.; *Luke* 3:23 ff. David and the Temple, 2 *Sam.* 7:2, 3—see *Acts* 7:46.

5. 1 Kings. Solomon, 1 *Kin.* 6—see *Acts* 7:4. Queen of Sheba, 1 *Kin.* 10:1—see *Matt.* 16:49; *Luke* 11:31. Jezebel, 1 *Kin.* 16:31-33—see *Rev.* 2:20. Elijah and the drought, 1 *Kin.* 17:1—see *Luke* 4:25; *James* 5:17. Widow of Zarephath (ver. 9), *Luke* 4:26. Raising of the widow's son (ver. 23)—see *Heb.* 11:35. Elijah's intercession, 1 *Kin.* 19:14—see *Rom.* 11:3; *James* 5:17, 18. Seven thousand faithful (ver. 18), see *Rom.* 11:4.

6. 2 Kings. The Shunammite's son, 2 *Kin.* 4:34—see *Heb.* 11:35. Naaman and Elisha, 2 *Kin.* 5—see *Luke* 4:27. Star worship, 2 *Kin.* 16:3; 17:16; 24:4, 5—see *Acts* 7:42. Exile to Babylon, 2 *Kin.* 24:15—see *Matt.* 1:11; *Acts* 7:43.

7. 1 Chronicles. See the genealogies in *Matt.* 1 and *Luke* 3.

8. 2 Chronicles. The murder of Zechariah, 2 *Chr.* 24:20, 21—see *Matt.* 23:35; *Luke* 11:51.

9. Ezra. See references in *Matt.* 1:12 and *Luke* 3:27 to Zorobabel and Salathiel (Shealtiel).

**C. HISTORIES IN OTHER BOOKS.**

1. Job. Patience of Job, *Job* 1-22—see *James* 5:11.

2. Daniel. Daniel's three friends, *Dan.* 3:27—see *Heb.* 11:34. Daniel and lions, *Dan.* 6:22—see *Heb.* 11:33. Daniel the prophet, see *Matt.* 24:15; *Mark* 13:14.

3. Jonah in the fish, *Jonah* 1:17—see *Matt.* 12:40; 16:4. Mission to Nineveh, *Jonah* 3:4—see *Luke* 11:30.

2518. REFINER OF METALS. See No. 551P.

2519. REFRESH. *Ex.* 31:17, on the seventh day Lord rested, and was r.

1 *Kin.* 13:7, come home, and r. thyself.  
*Job* 32:20, I will speak that I may be r.  
*Acts* 3:19, when times of r. shall come.  
*Rom.* 15:32, I may with you be r.

2520. REFRESHMENT. Refreshment is a technical term in Masonry denoting an interval of rest from labor. When a lodge has been opened it is said to be "at labor." If the Master is not ready to close but wishes to rest a while or to change to another degree, he "calls to refreshment." It is based on the practice of workmen taking an hour off for refreshments at noon.  
(See 1 *Kin.* 13:7; *Acts* 27:3; 2 *Sam.* 16:14; 1 *Cor.* 16:18.)

2521. REFUGE. *Deut.* 33:27, the eternal God is thy r.

*Josh.* 20:3, r. from avenger of blood.  
2 *Sam.* 22:3, my high tower and r.  
*Ps.* 9:9, Lord will be a r. for the oppressed.  
*Ps.* 14:6, the Lord is his r.  
*Ps.* 59:16, my r. in the day of trouble.  
*Ps.* 71:7; 142:5, my strong r.  
*Ps.* 104:18, high hills a r. for wild goats.  
*Is.* 28:17, hail shall sweep away r. of lies.  
*Heb.* 6:18, who have fled for r.

2522. REFUGE, ARK OF. See No. 531P.

2523. REFUGE, CITIES OF. The six cities of refuge, three east and three west of Jordan, where (*Josh.* 20:7-9) Bezer, near the Arnon; Ramoth Gilead, north of the Jabbok; and Golan, east of the sea of Galilee; with Hebron, Shechem, and Kedesh Naphtali, in Upper Galilee.

2524. REGENERATION. The doctrine of regeneration was taught by symbols in the Ancient Mysteries. The word means a "new birth" and resembles the candidate's emerging from darkness to light. He is born again, from darkness to light, from death to life. See No. 672A.  
*Matt.* 19:28. "Verily I say unto you, That ye

which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory." (See also *John* 1:13; 3:3; *Tit.* 3:5.)

2524.5. REGULAR LODGE. See No. 1801C2.

2525. RE-HO'BOTH [broad place], *Gen.* 26:22.

2526. REHOBOAM. See Nos. 165A4, 2241B1.

2527. REHOBOAM, OFFICER OF. See No. 159B.

2528. REHOBOAM, SON OF. See Nos. 27C, 44C.

2529. RE'HUM.

A. EZRA calls him "the chancellor" (*Ezra* 4:8). He was an officer in Judea and "wrote a letter against Jerusalem to Artaxerxes the king."

B. HE IS A CHARACTER in some Masonic degrees dealing with the rebuilding of the Temple.

(See *Ezra* 2:2; 4:8, 9, 17, 23; *Neh.* 3:17; 10:25; 12:3.)

2530. REINCARNATION. See No. 699H.

2531. REJECT. *1Sam.* 10:19, ye have this day r. God.

*1 Sam.* 15:26, Lord hath r. thee from being king.

*Is.* 53:3, he is r. of men.

*Hos.* 4:6, thou hast r. knowledge.

*Matt.* 21:42; *Mark* 12:10; *Luke* 20:17, stone which builders r.

*Mark* 7:9, ye r. the commandment of God.

*Mark* 8:31; *Luke* 9:22, he shall be r. of the elders.

*Luke* 17:25, be r. of this generation.

*John* 12:48, he that r. me, and receiveth not my words.

*Heb.* 12:17, have inherited blessing, he was r.

2532. REJECTED STONE. See No. 2915.

2533. RELIEF. One of the tenets of a Freemason's profession. The others are Brotherly Love and Truth. They are symbolized by the three columns of Wisdom, Strength, and Beauty.

"Truth is the Column of Wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; Brotherly Love, the Column of Strength, which binds us as one family in the indissoluble bond of fraternal affection; and Relief, the Column of Beauty, whose ornaments, more precious than the lilies and pomegranates that adorn the pillars of the porch, are the widow's tears of joy and the orphan's prayer of gratitude."

(See *Acts* 11:29; *Lec.* 25:35; *Ps.* 146:9; *Is.* 1:17; *Lam.* 1:11, 16, 19; *1 Tim.* 5:10, 16.)

2534. RELIEVE. *Lec.* 25:35, if brother be poor, thou shalt r. him.

*Ps.* 146:9, he r. the fatherless.

*Is.* 1:17, r. the oppressed.

*Lam.* 1:16, comforter that should r. my soul is far from me.

2535. RELIGION. *Acts* 26:5, straitest sect of our r.

*Gal.* 1:14, profited in the Jews r.

*James* 1:27, pure r. and undefiled before God.

2536. RELIGION AND MASONRY.

A. IT HAS BEEN CLAIMED by some writers that the Masonry of the Old Manuscripts was Trinitarian and sectarian and that Anderson changed this in his clause on "God and Religion."

Anderson's statement is as follows:

A mason is oblig'd, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular

opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

B. BRITISH GRAND LODGES. The corresponding statements of the Grand Lodges of Ireland, the Ancients in England, as well as that of the United Grand Lodge of England, agree with Anderson.

C. OLD CHARGES. Practically all the Old Charges begin with a prayer to the Father, Son, and Holy Ghost, and charge the candidate to "be true man to God and the holy church and that you use neither error nor heresy according to your own understanding or discreet and wise men's teaching."

Therefore, if Anderson made any change at all, it was very little.

D. TOLERANT TRINITARIAN.

The Masons of that day in England were Trinitarian, but they simply required a candidate to be true to God and His Church according to his own understanding. Is the Masonry of our own day any more liberal?

They required God to be revered, and so do we. They permitted each man to interpret his duty to God for himself, and so do we.

E. GOD A LANDMARK. Thus God is a Masonic landmark. An atheist cannot be a Mason no matter what else he may be. An organization that does not recognize God cannot be Masonic, for it has no architect.

F. MASONRY RELIGIOUS. Masonry is not a religion but it is religious. Its lodges are opened and closed with prayer; God's blessing is invoked upon all its labors; the candidate must trust in God; and the Holy Bible is open on its altars while the lodge is at labor.

G. NON-SECTARIAN. However, it is not sectarian. We require our members to be true to God and His Church as did our ancient brethren, but it is according to his understanding, not that of any one else.

2537. RELIGIOUS, *Acts* 13:43; *James* 1:26.

2538. REMOVED SHOES. See Nos. 2765R, 2769.

2539. RENOWN—NAME. See No. 1948D1.

2540. RENUNCIATION, SYMBOL OF. See No. 2365E.

2540.5. REPETITION. See No. 2574.

2541. REPORT. *Gen.* 37:2, their evil r.

*Ex.* 23:1, thou shalt not raise a false r.

*Num.* 13:32, an evil r. of the land.

*Deut.* 2:25, nations who shall hear r. of thee.

*1 Sam.* 2:24, it is no good r. I hear.

*1 Kin.* 10:6; *2 Chr.* 9:5, it was a true r.

*Prov.* 15:30, a good r.

*Is.* 53:1, who hath believed our r.?

*Acts* 6:3, men of honest r.

*Acts* 10:22, of good r. among the Jews.

*2 Cor.* 6:3, by evil r. and good r.

*Phil.* 4:8, whatsoever things are of good r.

*1 Tim.* 3:7, a bishop must have a good r.

*Heb.* 11:39, these having obtained a good r.

*Neh.* 6:6, it is r. among the heathen.

*Jer.* 20:10, r., say they, and we will r. it.

*Matt.* 28:15, this saying is commonly r.

*Acts* 16:2, well r. of.

*1 Cor.* 14:25, he will r. that God is in you.

*1 Tim.* 5:10, well r. for good works.

2542. REPORT, TONGUE OF GOOD. See No. 3093.

2543. REPOSITORIES FOR RECORDS. See No. 2354Z.

2544. REPROOF. Necessary, *Lec.* 19:17; *Is.*

58:1; *Ezek.* 2:3; 33; 2 *Thess.* 3:15; 1 *Tim.* 5:20; 2 *Tim.* 4:2; *Til.* 1:13; 2:15.  
Benefits of, *Pa.* 141:5; *Prov.* 9:8; 15:5; 24:25.  
Not to be despised, *Prov.* 1:25; 5:12; 10:17; 12:1; 15:10; 29:1.  
*Job* 26:11, they are astonished at r.  
*Prov.* 1:23, turn you at my r.  
*Prov.* 15:5, he that regardeth r. is prudent.  
2 *Tim.* 3:16, Scriptures profitable for r.  
2545. REPUTATION. Unless a man is "under the tongue of good repute" he may not be made a Mason. He is disqualified. (See *Prov.* 22:1; *Eccles.* 7:1.)  
*Eccles.* 10:1, him that is in r. for wisdom.  
*Acts.* 5:34, had in r. among the people.  
*Gal.* 2:2, privately to them of r.  
*Phil.* 2:7, made himself of no r.  
*Phil.* 2:29, hold such in r.  
(See *Dan.* 4:35.)  
2546. RESERVATION, MENTAL. See No. 1253.  
2547. REST. *Gen.* 2:2, he r. on seventh day.  
*Ex.* 31:15; 35:2; *Lec.* 16:31; 23:3, 32; 25:4, the Sabbath of r.  
*Ex.* 33:14, I will give thee r.  
*Ex.* 34:21, in harvest thou shalt r.  
*Lec.* 25:5, a year of r. to the land.  
*Num.* 11:25, the Spirit r. upon them.  
*Deut.* 3:20; *Josh.* 1:13, Lord have given r.  
*Josh.* 3:13, feet of priests shall r.  
*Judg.* 3:30, the land had r. fourscore years.  
*Ruth* 1:9, Lord grant you may find r.  
2 *Sam.* 21:10, the birds to r. on them by day.  
1 *Chr.* 22:9, a man of r., and I will give him r.  
1 *Chr.* 28:2, to build a house of r.  
*Neh.* 9:28, after they had r. they did evil.  
*Job* 3:17, there the weary be at r.  
*Job* 3:18, there the prisoners r. together.  
*Job* 11:18, thou shalt take thy r. in safety.  
*Job* 17:16, our r. together is in the dust.  
*Ps.* 16:9; *Acts* 2:26, my flesh shall r. in hope.  
*Ps.* 37:7, r. in the Lord.  
*Ps.* 55:6, then would I fly away and be at r.  
*Ps.* 94:13, thou mayest give him r.  
*Ps.* 116:7, return to thy r., O my soul.  
*Ps.* 132:8, arise, O Lord into thy r.  
*Ps.* 132:14, this is my r. for ever.  
*Prov.* 6:35, nor will he r. content.  
*Eccles.* 2:23, his heart taketh not r. in the night.  
*Is.* 11:2, Spirit of the Lord shall r. upon him.  
*Is.* 11:10, his r. shall be glorious.  
*Is.* 14:3, the Lord shall give thee r.  
*Is.* 14:7; *Zech.* 1:11, the earth is at r.  
*Is.* 28:12, this is the r. wherewith.  
*Is.* 30:15, in returning and r. shall ye be saved.  
*Is.* 57:20, like the sea when it cannot r.  
*Is.* 63:14, Spirit of the Lord caused him to r.  
*Is.* 66:1; *Acts* 7:49, where is the place of my r.?  
*Jer.* 6:16, ye shall find r. for your souls.  
*Ezek.* 38:11, I will go to them that are at r.  
*Dan.* 12:13, thou shalt r., and stand in thy lot.  
*Mic.* 2:10, depart, this is not your r.  
*Matt.* 11:28, I will give you r.  
*Matt.* 12:43; *Luke* 11:24, seeking r., and finding none.  
*Matt.* 26:45; *Mark* 14:41, take your r.  
*Mark* 6:31, come, and r. awhile.  
*John* 11:13, he had spoken of taking r. in sleep.  
2 *Cor.* 12:9, power of Christ may r. on me.  
*Heb.* 4:9, remaineth a r. to people of God.  
*Rev.* 4:8, they r. not day and night.  
*Rev.* 14:13, that they may r. from their labours.  
2548. REST, NEED FOR. *Gen.* 2:2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: be-

cause that in it he had rested from all his work which God created and made."

### 2549. RESURRECTION.

A. BELIEF IN. The belief in a resurrection of the body is typical of later Jewish thought and may be contrasted with the corresponding Greek conception of the immortality of the soul. The two lines of thought are, in a sense, combined in Paul's conception of a "spiritual body."

The earliest hints of a future life in the Old Testament have behind them the idea of the re-establishment of the Jewish nation rather than the persistence of individual personality after death. Indeed, the whole subject, as dealt with in the Old Testament, is bound up with two further questions—the growing belief in the value of the individual, and the search for a solution to the problem of suffering. Jewish thought on these questions prepared the way for a doctrine of a future life for the individual in which moral values would persist and the inequalities of this life would somehow be made good.

The Christian doctrine of resurrection is based on the belief in the resurrection of Christ, and from the first has held a central place in Christian thought and preaching. "If Christ be not risen, then is our preaching vain, and your faith is also vain." (1 *Cor.* 15:14.)

B. THE BELIEF IN THE RESURRECTION OF THE BODY is taught in the Masonic raising and the Biblical account of the resurrection of Christ. See Nos. 699H, 948C, 2406, 2929F.

*Job* 14:14, 15. "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee."

*Job* 19:25-27. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

*Ps.* 17:15. "As for me I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

*Ps.* 49:15. "God will redeem my soul from the power of the grave: for he shall receive me."

*Is.* 25:8. "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces."

*Is.* 26:19. "Thy dead men shall live, together with my dead body shall they arise."

*Dan.* 12:2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

*Hos.* 13:14. "I will ransom them from the powers of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

(See also *Ezek.* 37:1-14; *Matt.* 22:23-32; *Mark* 12:18-27; *Luke* 20:27-38; *Matt.* 24:31; 25:1-13; 27:52; *Luke* 14:14; *John* 5:21-29; 6:39-54; 11:23, 24; 14:19; *Acts* 2:26-31; 4:1, 2; 17:18, 32; 23:6-8; 24:14, 15; 26:6-8; *Rom.* 4:16-21; 8:10, 11, 19-23; 1 *Cor.* 6:14; 15:12-57; 2 *Cor.* 4:14; 5:1-5; *Phil.* 3:10, 11, 21; 1 *Thess.* 4:14-16; 2 *Tim.* 1:10; 2:18; *Heb.* 6:2; 11:19, 35; *Rev.* 1:18; 20:4-6, 13.)

2550. RESURRECTION, BEE A SYMBOL OF. See No. 699H.

2551. RESURRECTION, CORN. See No. 985L.

2552. RESURRECTION, DEW. See No. 1086F.

2553. REUBEN [a son]. The oldest son of Jacob (*Gen.* 29:32). His is one of the Royal Arch banners. Its color, purple, purple, its device a man.

2554. REU' BEN-ITES. Their number and possessions, *Num.* 1; 2; 26; 32; *Deut.* 3:12; *Josh.* 13:15; 1 *Chr.* 5:18.

Dealings of Moses and Joshua with, *Num.* 32; *Deut.* 33; *Josh.* 1:12; 22.

Carried into captivity, 1 *Chr.* 5:26 (*Rev.* 7:5).

2555. REVEAL. *Deut.* 29:29, things r. belong to us and our children.

1 *Sam.* 3:7, nor was the word of the Lord r. to him.

*Job* 20:27, the heaven shall r. his iniquity.

*Prov.* 11:13; 20:19, a talebearer r. secrets.

*Is.* 22:14, it was r. in mine ears.

*Is.* 30:5, glory of the Lord shall be r.

*Is.* 53:1; *John* 12:38, to whom is the arm of the Lord r.?

*Jer.* 33:6, I will r. abundance of peace.

*Dan.* 2:28, there is a God that r. secrets.

*Amos* 3:7, he r. his secret to the prophets.

*Matt.* 10:26; *Luke* 12:2, nothing covered that shall not be r.

*Matt.* 11:25; *Luke* 10:21, hast r. them unto babes.

*Matt.* 16:17, flesh and blood hath not r. it.

*Luke* 2:35, thoughts of many hearts may be r.

*Luke* 17:30, in day when Son of man is r.

*Rom.* 1:18, wrath of God is r. from heaven.

*Rom.* 8:18, glory which shall be r. in us.

1 *Cor.* 2:10, God hath r. them by his Spirit.

1 *Cor.* 3:13, it shall be r. by fire.

*Gal.* 1:16, to r. his Son in me.

*Gal.* 3:23, faith which should be r.

2 *Thess.* 1:7, when the Lord Jesus shall be r.

2 *Thess.* 2:3, that man of sin be r.

1 *Pet.* 1:5, ready to be r. in last time.

1 *Pet.* 5:1, partaker of glory that shall be r.

2556. REVEALED TO MOSES. See No. 1948L.

2557. REVELATION (of God). Christian thought recognizes God's revelation of Himself in many spheres of thought and life, but over against this "general" revelation it holds that there is a "special" revelation in the history of the Hebrew race which finds its consummation in the life of Jesus Christ. It recognizes in the life, death, and resurrection of Jesus Christ a special and final revelation of God.

(from God) Of mercy, etc., *Deut.* 29:29; *Job* 33:16; *Is.* 40:5; 53:1; *Jer.* 33:6; *Dan.* 2:22; *Amos* 3:7; *Matt.* 11:25; 16:17; 1 *Cor.* 2:10; 2 *Cor.* 1:2; *Gal.* 1:12; *Eph.* 3:9; *Phil.* 3:15; 1 *Pet.* 1:5; 4:13.

Of wrath, *Rom.* 1:18; 2:5; 2 *Thess.* 1:7.

*Rom.* 2:5, r. of righteous judgment of God.

*Rom.* 16:25, r. of the mystery.

1 *Cor.* 14:26, every one hath a r.

2 *Cor.* 12:7, through abundance of the r.

*Rev.* 1:1, r. of Jesus Christ which God gave.

2558. REVELATION, BOOK OF.

A. AUTHORSHIP AND DATE. The date of the book of Revelation is variously placed by scholars as A. D. 68, in the reign of Nero, and A. D. 95 in the reign of Domitian. If, as is probable, the latter date is to be accepted, the book may be ascribed, if not to John himself, at least, to one of his disciples.

B. INTERPRETATIONS. There are three traditional interpretations of the book—the Praeterist, the Continuous, or Historical, and the Futurist. The Praeterists consider that the prophecies refer to events now past, and especially the overthrow of Jerusalem and of heathen Rome. The second school interpret the book as a series of prophecies which are being continuously fulfilled in the course of history. For the Futurists the fulfillment of the whole series of prophecies is bound up with the second coming of Christ.

C. SUMMARY. The book of Revelation has a Prologue and an Epilogue, between which (1:19-

22:5) the Revelation proper lies. This consists of seven visions, in which the symbolical numbers, three, four, seven, and twelve, are frequent. There are occasional interludes between the parts: (1) the vision of the throne of God and of the lamb (4:5); (2) the vision of the seven seals (6:1-8:1); (3) the vision of the seven trumpets (8:2-9:19); (4) the vision of the woman and her enemies (12:1-13:18); (5) the vision of the lamb and the angels of judgment (14); (6) the vision of the seven vials of wrath (15:1-16:21); (7) the vision of final triumph (17:1-22:5).

The book ends, as it began, with the certainty of Christ's coming, and of His perfect victory over His enemies.

2559. REVOLVING SWORD. See *Sword*, *Tiler's*, No. 2957.

2560. REWARD. *Gen.* 15:1, thy exceeding great r.

*Gen.* 44:4, wherefore have ye r. evil?

*Deut.* 10:17, God who taketh not r.

*Deut.* 32:41, I will r. them that hate me.

*Ruth* 2:12, a full r. be given thee of the Lord.

1 *Sam.* 24:19, the Lord r. thee good.

2 *Sam.* 4:10, thought I would have given him a r.

1 *Kin.* 19:7, I will give thee a r.

2 *Chr.* 15:7, your work shall be r.

2 *Chr.* 20:11, behold, how they r. us.

*Job* 6:22, did I say, give a r.?

*Job* 7:2, as an hireling looketh for r.

*Job* 21:19, he r. him, and he shall know it.

*Ps.* 15:5, nor taketh r. against innocent.

*Ps.* 19:11, in keeping them is great r.

*Ps.* 31:23, plentifully r. the proud doer.

*Ps.* 35:12; 109:5, they r. me evil for good.

*Ps.* 58:11, there is a r. for the righteous.

*Ps.* 70:3, let them be turned back for a r.

*Ps.* 91:8, shalt see the r. of the wicked.

*Ps.* 103:10, nor r. us according to our iniquities.

*Prov.* 11:18, a sure r.

*Prov.* 13:13, sureth commandment be r.

*Prov.* 17:13, who so r. evil, evil shall not depart.

*Prov.* 24:20, no r. to the evil man.

*Prov.* 25:22, the Lord shall r. thee.

*Prov.* 26:10, both r. the fool, and r. transgressors.

*Eccles.* 4:9, they have a good r. for labour.

*Eccles.* 9:5, neither have they any more a r.

*Is.* 1:23, every one followeth after r.

*Is.* 5:23, justify the wicked for r.

*Is.* 40:10; 62:11, his r. is with him.

*Jer.* 31:16, thy work shall be r.

*Dan.* 5:17, give thy r. to another.

*Hos.* 9:1, thou hast loved a r.

*Mic.* 7:3, the judge asketh for a r.

*Matt.* 5:12; *Luke* 6:23, great is your r. in heaven.

*Matt.* 5:46, what r. have ye?

*Matt.* 6:2, 5, 16, they have their r.

*Matt.* 6:4, 18, Father shall r. thee.

*Matt.* 10:41, shall receive a prophet's r.

*Matt.* 10:42; *Mark* 9:41, in no wise lose his r.

*Matt.* 16:27, he shall r. every man according to his works.

*Luke* 6:35, your r. shall be great.

*Luke* 23:41, we receive due r. of our deeds.

*Acts* 1:18, purchased field with r. of iniquity.

*Rom.* 4:4, the r. is not reckoned of grace.

1 *Cor.* 3:8, every man shall receive his own r.

1 *Cor.* 9:18, what is my r.?

*Col.* 2:18, let no man beguile you of your r.

*Col.* 3:24, the r. of the inheritance.

1 *Tim.* 5:18, the labourer is worthy of his r.

2 *Tim.* 4:14, the Lord r. him.

*Heb.* 2:2; 10:35; 11:26, recompence of r.

2 *Pet.* 2:13, the r. of unrighteousness.



2 John 8, that we receive a full r.  
*Rev. 18:6*, r. her even as she r. you.  
*Rev. 22:12*, I come quickly, my r. is with me.  
 (See *Heb. 11:6*.)  
 To the righteous, *Gen. 15:1*; *Ps. 19:11*; *58:11*;  
*Prov. 11:18*; *25:22*; *Matt. 5:12*; *6:1*; *10:41*;  
*Luke 6:35*; *1 Cor. 3:8*; *Col. 2:18*; *3:24*; *Heb.*  
*10:35*; *11:6*; *Rev. 22:12*.  
 Threatened to the wicked, *Deut. 32:41*;  
 2 *Sam. 3:39*; *Ps. 54:5*; *91:8*; *109*; *Obad. 15*;  
 2 *Pet. 2:13*; *Rev. 19:17*; *20:15*; *22:15*.  
 2561. RĒ'ZON. See No. 233C.  
 2561.5. RHETORIC. See No. 2241B3c.  
 2562. RICE THROWING. See No. 985J.  
 2563. RIDDLE, SAMSON'S. See No. 699F.  
 2564. RIGHT. *Gen. 18:25*, shall not the Judge  
 of all do r.?  
*Gen. 24:48*, Lord who led me in r. way.  
*Deut. 6:18*; *12:25*; *21:9*, thou shalt do that is r.  
*Deut. 21:17*, the r. of the first-born is his.  
*Deut. 32:4*, God of truth, just and r. is he.  
*Ruth 4:6*, redeem thou my r.  
 1 *Sam. 12:23*, I will teach you good and r.  
 way.  
 2 *Sam. 15:3*, thy matters are good and r.  
*Neh. 9:33*, thou hast done r.  
*Job 6:25*, how forcible are r. words.  
*Job 34:6*, should I lie against my r.?  
*Job 34:23*, he will not lay on man more than r.  
*Job 35:2*, thinkest thou this to be r.?  
*Job 36:6*, he giveth r. to the poor.  
*Ps. 9:4*, thou hast maintained my r.  
*Ps. 17:1*, hear the r., O Lord.  
*Ps. 19:8*, statutes of the Lord are r.  
*Ps. 45:6*, sceptre of thy kingdom is a [r.  
 sceptre.  
*Ps. 51:10*, renew a r. spirit within me.  
*Ps. 119:75*, thy judgments are r.  
*Ps. 140:12*, the Lord will maintain the r. of  
 the poor.  
*Prov. 4:11*, I have led thee in r. paths.  
*Prov. 8:6*, opening of my lips shall be r. things.  
*Prov. 12:5*, thoughts of righteous are r.  
*Prov. 14:12*; *16:25*, there is a way that seem-  
 eth r.  
*Prov. 16:13*, they love him that speaketh r.  
*Prov. 21:2*, every way of a man is r. in his  
 own eyes.  
*Is. 30:10*, prophesy not r. things.  
*Jer. 17:11*, that getteth riches, and not by r.  
*Ezek. 21:27*, till he comes whose r. it is.  
*Hos. 14:9*, ways of the Lord are r.  
*Amos 3:10*, they know not to do r.  
*Matt. 20:4*, whatsoever is r. I will give you.  
*Mark 5:15*; *Luke 8:35*, in his r. mind.  
*Luke 12:57*, why judge ye not what is r.?  
*Eph. 6:1*, obey your parents, this is r.  
 2 *Pet. 2:15*, forsaken the r. way.  
 2565. RIGHT HAND. See No. 1482C4, 5.  
 2566. RIGHT HAND, CUP OF GOD'S. See  
 No. 1029B8.  
 2567. RIGHT AND LEFT. See No. 2355A.  
 2568. RIGHTEOUS. Blessings and privileges  
 of the, *Job 36:7*; *Ps. 1*; *5:12*; *14:5*; *15*; *32:11*;  
*34:15*; *37*; *52:6*; *55:22*; *58:10*; *64:10*; *89*; *92:12*;  
*97:11*; *112*; *125:3*; *146:8*; *Prov. 2:7*; *3:32*; *12:26*;  
*10-13*; *28:1*; *Is. 3:10*; *26:2*; *60:21*; *Ezek. 18*;  
*Matt. 13:43*; *Acts 10:35*; *Rom. 2:10*; *1 Pet. 3:12*;  
 1 *John 3:7*; *Rev. 22:11*.  
*Gen. 7:1*, thee have I seen r. before me.  
*Gen. 18:23*, wilt thou destroy r. with wicked?  
*Gen. 20:4*, wilt thou slay a r. nation?  
*Num. 23:10*, let me die the death of the r.  
*Deut. 25:1*; 2 *Chr. 6:23*, they shall justify r.  
*Judg. 5:11*; 1 *Sam. 12:7*, r. acts of the Lord.  
 1 *Sam. 24:17*, thou art more r. than I.  
 1 *Kin. 2:32*, two men more r. than he.  
*Job 4:7*, where were the r. cut off?  
*Job 9:15*, though I were r., yet would I not  
 answer.

*Job 15:14*, what is man, that he should be r.?  
*Ps. 1:5*, the congregation of the r.  
*Ps. 1:6*, the Lord knoweth the way of r.  
*Ps. 5:12*, thou wilt bless r. with favour.  
*Ps. 7:9*, the r. God trieth the hearts.  
*Ps. 14:5*, God is in generation of the r.  
*Ps. 34:17*, the r. cry, and the Lord heareth  
 them.  
*Ps. 37:16*, a little that a r. man hath.  
*Ps. 37:23*, have not seen the r. forsaken.  
*Ps. 37:30*, the mouth of r. speaketh wisdom.  
*Ps. 55:22*, never suffer the r. to be moved.  
*Ps. 58:11*, there is a reward for the r.  
*Ps. 64:10*, the r. shall be glad in the Lord.  
*Ps. 92:12*, the r. shall flourish like palm tree.  
*Ps. 112:6*, r. shall be in everlasting remem-  
 brance.  
*Ps. 118:20*, gate, into which r. shall enter.  
*Ps. 125:3*, rod of wicked shall not rest on lot  
 of r.  
*Ps. 141:5*, let the r. smite me.  
*Ps. 146:3*, the Lord loveth the r.  
*Prov. 2:7*, he layeth up wisdom for r.  
*Prov. 10:3*, the Lord will not suffer the r. to  
 famish.  
*Prov. 10:16*, labour of r. tendeth to life.  
*Prov. 10:25*, the r. is an everlasting founda-  
 tion.  
*Prov. 10:30*, the r. shall never be removed.  
*Prov. 11:8*, the r. is delivered out of trouble.  
*Prov. 12:10*, a r. man regardeth the life of  
 his beast.  
*Prov. 13:9*, the light of the r. rejoiceth.  
*Prov. 13:21*, to the r. good shall be repaid.  
*Prov. 14:9*, among the r. there is favour.  
*Prov. 14:32*, the r. hath hope in his death.  
*Prov. 15:6*, in the house of the r. is much  
 treasure.  
*Prov. 15:29*, he heareth the prayer of r.  
*Prov. 18:10*, the r. runneth into it, and is safe.  
*Prov. 28:1*, the r. are bold as a lion.  
*Prov. 29:2*, when the r. are in authority,  
 people rejoice.  
*Prov. 29:7*, the r. considereth cause of the  
 poor.  
*Eccles. 3:17*, God shall judge r. and wicked.  
*Eccles. 7:16*, be not r. overmuch.  
*Eccles. 9:1*, the r. and the wise are in the hand  
 of God.  
*Eccles. 9:2*, one event, to r. and wicked.  
*Is. 3:10*, say to r., it shall be well.  
*Is. 24:16*, songs, even glory to the r.  
*Is. 26:2*, that r. nation may enter in.  
*Is. 53:11*, shall my r. servant justify many.  
*Is. 57:1*, r. perisheth, no man layeth it to  
 heart.  
*Is. 60:21*, thy people shall be all r.  
*Amos 2:6*, they sold the r. for silver.  
*Mal. 3:18*, discern between the r. and wicked.  
*Matt. 9:13*; *Mark 2:17*; *Luke 5:32*, not come  
 to call the r.  
*Matt. 13:43*, then shall the r. shine forth.  
*Matt. 23:28*, outwardly appear r. to men.  
*Matt. 25:46*, the r. into life eternal.  
*Luke 1:6*, they were both r. before God.  
*Luke 18:9*, trusted they were r., and despised  
 others.  
*Luke 23:47*, certainly this was a r. man.  
*John 7:24*, judge r. judgment.  
*John 17:25*, O r. Father.  
*Rom. 3:10*, there is none r., no, not one.  
*Rom. 5:19*, by obedience of one many be  
 made r.  
 2 *Tim. 4:8*, the Lord, the r. Judge.  
*Heb. 11:4*, obtained witness that he was r.  
 1 *Pet. 3:12*, eyes of the Lord are over the r.  
 1 *Pet. 4:18*, if the r. scarcely be saved.  
 2 *Pet. 2:8*, Lot vexed his r. soul.  
 1 *John 3:7*, is r., even as he is r.  
*Rev. 16:7*, true and r. are thy judgments.

*Rev. 22:11*, he that is r., let him be r. still.  
**2569. RIGHTEOUSLY.** *Deut. 1:16; Prov. 31:9*, judge r.

*Ps. 67:4; 96:10*, thou shalt judge the people r.  
*Is. 33:15*, he that walketh r. shall dwell on high.

*Jer. 11:20*, O Lord, that judgest r.  
*Til. 2:12*, we should live soberly, r.

**2570. RIGHTEOUSNESS.** See *Plumb, No. 2376.*

**A. By faith,** *Gen. 15:6; Ps. 106:31; Rom. 4:3; Gal. 3:6; James 2:23.*

Of Christ, imputed to the Church, *Is. 54:17; Jer. 23:6; 33:16; Hos. 2:19; Mal. 4:2; Rom. 1:17; 5:22; 10:3; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9; Tit. 2:14; 2 Pet. 1:1.*

Of the law and faith, *Rom. 10.*  
 Of man, *Deut. 9:4; Is. 64:6; Dan. 9:18; Phil. 3:9.*

*Gen. 30:33*, so shall my r. answer for me.  
*Deut. 6:25*, it shall be our r. if.  
*Deut. 33:19*, shall offer sacrifices of r.  
*1 Sam. 26:23*, Lord render to every man his r.  
*Job 29:14*, I put on r., and it clothed me.  
*Job 35:2*, thou saidst, my r. is more than God's.

*Job 36:3*, I will ascribe r. to my Maker.  
*Ps. 4:5*, offer the sacrifices of r.  
*Ps. 9:8*, he shall judge the world in r.  
*Ps. 17:15*, I will behold thy face in r.  
*Ps. 23:3*, leadeth me in paths of r.  
*Ps. 24:5*, r. from the God of his salvation.  
*Ps. 40:9*, I have preached r.  
*Ps. 45:7; Heb. 1:9*, thou lovest r.  
*Ps. 85:10*, r. and peace have kissed each other.  
*Ps. 94:16*, judgment shall return unto r.  
*Ps. 97:2*, r. is the habitation of his throne.  
*Ps. 118:19*, open to me the gates of r.  
*Ps. 132:9*, let thy priests be clothed with r.  
*Prov. 8:18*, riches and r. are with me.  
*Prov. 10:2; 11:4*, r. delivereth from death.  
*Prov. 11:5*, r. of the perfect shall direct his way.

*Prov. 11:19*, r. tendeth to life.  
*Prov. 12:28*, in the way of r. is life.  
*Prov. 14:34*, r. exalteth a nation.  
*Prov. 16:8*, better is a little with r.  
*Prov. 16:12*, the throne is established by r.  
*Prov. 16:31*, crown of glory, if found in way of r.

*Eccles. 7:15*, a just man that perisheth in his r.  
*Is. 11:5*, r. shall be the girdle of his loins.  
*Is. 26:9*, inhabitants of the world will learn r.  
*Is. 28:17*, r. will I lay to the plummet.  
*Is. 32:1*, a king shall reign in r.  
*Is. 32:17*, work of r. shall be peace.  
*Is. 41:10*, uphold thee with right hand of my r.

*Is. 59:16*, his r. sustained him.  
*Is. 64:6*, our r. as filthy rags.  
*Jer. 23:6; 33:16*, name, the Lord our r.  
*Ezek. 18:20*, the r. of the righteous shall be upon him.

*Dan. 4:27*, break off thy sins by r.  
*Dan. 9:7*, O Lord, r. belongeth to thee.  
*Dan. 9:24*, to bring in everlasting r.  
*Dan. 12:3*, they that turn many to r.  
*Hos. 10:12*, till he ruin r. upon you.  
*Amos 5:24*, let r. run down as a stream.  
*Mal. 4:2*, sun of r. arise.  
*Matt. 3:15*, to fulfill all r.  
*Matt. 5:6*, that hunger and thirst after r.  
*Matt. 5:20*, except your r. exceed the r. of scribes.

*Matt. 21:32*, John came in the way of r.  
*Luke 1:75*, in r. before them.  
*John 16:8*, reprove the world of r.  
*Acts 10:35*, he that worketh r. is accepted.  
*Acts 13:10*, thou enemy of all r.

*Acts 24:25*, as he reasoned of r.  
*Rom. 1:17; 5:5; 10:3*, the r. of God.  
*Rom. 4:6*, man to whom God imputeth r.  
*Rom. 4:11*, a seal of the r. of faith.  
*Rom. 5:21*, grace reign through r.  
*Rom. 6:13*, members as instruments of r.  
*Rom. 8:10*, the Spirit is life because of r.  
*Rom. 9:30*, the r. of faith.  
*Rom. 10:4*, Christ is the end of the law for r.  
*Rom. 14:17*, kingdom of God is r., peace.  
*1 Cor. 1:30*, Christ is made unto us, r.  
*1 Cor. 15:34*, awake to r.  
*2 Cor. 5:21*, made the r. of God in him.  
*2 Cor. 6:7*, the armour of r.  
*2 Cor. 6:14*, what fellowship hath r. with unrighteousness?

*Gal. 2:21*, if r. come by the law.  
*Eph. 6:14*, the breastplate of r.  
*Phil. 1:11*, filled with the fruits of r.  
*Phil. 3:6*, touching the r. in the law blameless.

*1 Tim. 6:11; 2 Tim. 2:22*, follow r.  
*2 Tim. 4:8*, a crown of r.  
*Til. 3:5*, not by works of r.  
*Heb. 7:2*, king of r.  
*Heb. 12:11*, the peaceable fruit of r.  
*James 1:20*, wrath of man worketh not the r. of God.

*James 3:18*, fruit of r. is sown in peace.  
*1 Pet. 2:24*, dead to sins, should live unto r.  
*2 Pet. 2:5*, a preacher of r.  
*2 Pet. 3:13*, new earth wherein dwelleth r.  
*1 John 2:29*, every one that doeth r.

**B. RIGHTEOUSNESS A BREASTPLATE.** See *No. 1508B.*

**C. RIGHTEOUSNESS, GIRDLE OF.** See *No. 1423D.*

**2571. RING.** See *Signet, No. 2779.*  
**A. THE RING** was considered a necessary part of a Hebrew's attire because it contained his signet. In fact, the Hebrew word for "ring" means a "seal" or "signet." As such (seal) it was a symbol of authority, presented to Joseph by Pharaoh (*Gen. 41:42*); to Haman by Ahasuerus (*Est. 3:10*); and to the prodigal son by his father (*Luke 15:22*).

**B. IT WAS** therefore highly valued and the symbol of something very precious (*Jer. 22:24; Hag. 2:23*).

*Ex. 28:11* implies that the rings contained a jewel engraved with a private device or the owner's name.

**C. WOMEN** wore such rings as well as men (*Is. 3:21*) and they are listed as articles to be presented for the service of the Tabernacle by both men and women (*Ex. 35:22*).

**D. THE SIGNET RING** was worn on the right hand (*Jer. 22:24*).

**E. AS ORNAMENTS** rings were worn on the fingers, in ears and nose, and around wrists and ankles (*Is. 3:20, 21, etc.*).

**2572. RISING SUN.** See *East, No. 1137-1143.*

**2573. RITES.**

**A. BURIAL.** See *No. 818B.*

**B. OF ENOCH.** See *No. 1201B.*

**C. FESSLER.** See *No. 1803.*

**2574. RITUAL AND BIBLE.** See *No. 728P3.*

**A. THE MASONIC RITUAL** has been criticized by purists for using two or more words that mean the same thing, such as "three several," "high importance and solemnity," "light and trivial," etc.

**B. THIS IS AN OLD LITERARY DEVICE** to make a statement emphatic. In this respect Masonry follows the Bible. For instance:

*James 1:27.* "Pure religion and undefiled before God and the Father."

*Heb. 12:28.* "With reverence and godly fear."

*Col. 4:12.* "Ye may stand perfect and complete."

2575. RITUAL CHANGES IN BIBLE TEXTS. See No. 728O.

2576. RIVERS IN EDEN. See No. 849A1.

2577. RĪZ/PAH [hot stone], 2 Sam. 3:7. The same word is translated "a live coal" in the story of Isaiah's call, Is. 6:6. cf. 2 Sam. 21:9-11.

2578. ROCK. Ex. 17:6, I will stand before thee on the r.

Ex. 33:22, I will put thee in a clift of the r.

Nun. 20:8, speak to the r. before their eyes.

Num. 24:21, thou puttest thy nest in a r.

Deut. 8:15, who brought thee water out of the r.

Deut. 32:4, he is the R.

Deut. 32:15, lightly esteemed the R. of his salvation.

Deut. 32:31, their r. is not as our R.

1 Sam. 2:2, neither is there any r. like our God.

2 Sam. 22:2; Ps. 18:2; 92:15, the Lord is my r.

2 Sam. 22:32; Ps. 18:31, who is a r. save our God?

1 Kin. 19:11, strong wind brake in pieces the r.

Job 14:18, the r. is removed out of his place.

Job 19:24, graven in the r. for ever.

Ps. 27:5; 40:2, he shall set me upon a r.

Ps. 31:3; 71:3, thou art my r. and my fortress.

Ps. 61:2, lead me to the r. that is higher than I.

Ps. 89:26; 95:1, r. of salvation.

Prov. 30:26, their houses in the r.

Song of Sol. 2:14, that art in the clefts of the r.

Is. 17:10, not mindful of the r. of thy strength.

Is. 32:2, as the shadow of a great r.

Jer. 23:29, hammer that breaketh the r. in pieces.

Matt. 7:26; Luke 6:48, it was founded upon a r.

Matt. 16:18, upon this r. I will build my church.

Luke 8:6, some fell upon a r.

Rom. 9:33; 1 Pet. 2:8, I lay in Zion a r. of offence.

1 Cor. 10:4, drank of that spiritual r.

Rev. 6:16, said to the r., fall on us.

2579. ROCK.

A. CLEFT OF THE. See No. 931.

B. WATERS FROM. See No. 108.

2580. RODS.

A. RODS are frequently used in the ceremonies of Freemasonry, and the kind of rod carried by an officer symbolizes the function of the officer who carries it. They are symbols of authority, and the symbol surmounting the rod indicates the nature of the authority.

B. FIRST REFERENCE IN BIBLE. The first reference in the Bible to the rod as a staff is in Gen. 32:10 where Jacob says, "For with my staff I passed over this Jordan."

C. JACOB. The dying Jacob, in blessing his sons, said (Gen. 49:10), "The scepter shall not depart from Judah. . . until Shiloh come."

D. MOSES. The rod of Moses is called (Ex. 4:20) "the rod of God" as a token that he was the agent of God. By means of this rod Moses performed many great deeds and proved that God was with him. (See Ex. 4:2, 4, 17; 9:23; 10:13; 14:16; etc.)

With this rod Moses smote the rock and life-giving waters flowed forth for the thirsty people (Ex. 17:5, 6). In Joshua's fight with Amalek this rod was the symbol of God's power aiding Israel (Ex. 17:11-13).

E. SYMBOL OF AUTHORITY. All through the Bible the rod is represented as a symbol of authority, support, strength, and power. For instance:

Ps. 110:2. "The Lord shall send the rod of thy

strength out of Zion; rule thou in the midst of thine enemies."

F. OFFICERS' RODS. In our Masonic lodges rods are carried by the Deacons and the Stewards. We may say that the Marshal also carries one, for his baton is but an abbreviated rod, and its function is the same—to denote authority.

G. SYMBOL OF PROTECTION. The rods also symbolize protection. The Stewards have their rods when they prepare the candidate, and the Senior Deacon when he meets him at the door. This should remind him he is in the hands of true and trusty friends who will safeguard his interests. Their meaning is the same as that which David ascribed to the rod of God when he said:

Ps. 23:4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

H. SYMBOL OF PROGRESS. The rods also symbolize progress. Masonry is a progressive science, and from the time the candidate is met and prepared to the completion of his course he is continually advancing. His guards are not stationary but are guiding him from darkness to light, from ignorance to knowledge, from light to more light, and on and on. The rods represent the fact that light and knowledge come by degrees, slowly but surely, progressively ever onward. And so it is in the Bible: the rods of Moses and Aaron led the Israelites from slavery to the promised land. As the rod of the shepherd leads the sheep, so the shepherds of God's people lead His people ever onward and upward.

I. Ex. 4:4, it became a r. in his hand.

Job 21:9, neither is the r. of God upon them.

Ps. 2:9, break them with a r. of iron.

Ps. 23:4, thy r. and staff comfort me.

Ps. 110:2, the Lord shall send the r. of strength.

Prov. 10:13; 26:3, a r. for back of fools.

Prov. 13:24, he that sparreth the r.

Prov. 29:15, r. and reproof give wisdom.

Is. 11:1, shall come forth a r.

Ezek. 30:37, cause you to pass under the r.

Mic. 6:9, hear the r., and who hath appointed it.

2 Cor. 11:25, thrice was I beaten with r.

Rev. 12:5, rule nations with a r. of iron.

2581. ROD OF AARON. See No. 11, 3, 4, M.

2582. ROD, DEACONS'. See No. 1056C.

2583. RODS, TWO. See No. 668.

2584. ROLL OF PROPHECY. Is. 8:1; Jer. 36:2;

Ezek. 2:9; 3:1; Zech. 5:1. See No. 761D2.

2585. ROME. See No. 285C.

2586. ROMANS, EPISTLE TO THE.

A. AUTHOR AND DATE. The Epistle to the Romans stands in the second group of Paul's Epistles, along with those to the Corinthians and the Galatians. The authenticity of this group is undoubted, and when taken together, they contain all the essentials of Pauline Christianity. Historically, they stand after the early Epistles to the Thessalonians and before the Epistles of the Captivity. The Epistle to the Romans was written in the spring of 58, from Corinth, during a stay of three months in Greece.

B. THE CHURCH AT ROME. The origin of the Church at Rome is unknown. There is no trustworthy historical evidence for the belief that it was founded by the Apostle Peter. Owing to its geographical position, the Roman Church was naturally of great strategic importance for the Christian cause, and it played an important part in the days of persecution by the Emperors. It appears to have been from the start a representative and cosmopolitan body, including a fair proportion of both Jewish and Gentile Christians. Both are addressed in the course of the Epistle, and of the persons men-

tioned by Paul some are Jews, some Greeks, and two (Urban and Ampliatus) have Latin names.

**C. CHARACTER AND CONTENTS OF THE EPISTLE.** The Epistle is worthy of the Church to which it is addressed. It is really an elaborate theological treatise in which the Apostle expounds his faith, dealing with the great fundamental questions of sin, salvation, faith, and righteousness. The main body of the Epistle may be divided into two sections, theoretical and practical, with the division taking place at the beginning of chapter 12. There is a short introduction, and the last chapter contains many personal greetings.

2587. ROMAN STANDARDS. See No. 67B.

2588. ROPE, *Is.* 5:18.

A. ROPE BASKET. See No. 690.

2589. ROPES, *Judg.* 16:11, 12; *2 Sam.* 17:18;

*1 Kin.* 20:31, 32; *Acts* 27:32.

2590. ROPEMAKER. See No. 551Q.

2591. ROSE.

A. THE ROSE is a two-fold symbol: of secrecy, and of immortality. "Under the rose" is a term denoting secrecy. See No. 2785B, C, D.

B. THE ROSE OF SHARON (*Song of Sol.* 2:1) is a term applied to Christ "who hath abolished death, and hath brought life and immortality to light."

C. THE COMBINATION of the rose and the cross forms the jewel of the Rose Croix Degree. See No. 2604A.

D. THE HEBREW WORD occurs only twice (*Song of Sol.* 2:1; *Is.* 35:1). It seems to indicate some bulbous plant and may refer to the autumn crocus as suggested in the margin of the R. V. Some have suggested a mallow. The plant now called Rose of Sharon is a rock cistus.

*Gen.* 4:8, Cain r. up against Abel.

*Gen.* 32:31, the sun r. upon him.

*Josh.* 3:16, waters r. up upon an heap.

*Ps.* 124:2, when men r. up against us.

*Luke* 16:31, not be persuaded, though one r. from the dead.

*Rom.* 14:9, Christ both died and r.

*1 Cor.* 10:7, people r. up to play.

*1 Cor.* 15:4, he was buried, and r. again.

*2 Cor.* 5:15, him who died and r. again.

2592. ROUGH ASHLAR. See No. 572A.

2593. ROYAL ARCH.

A. AARON IV. See No. 1M.

B. BANNERS. See No. 670C.

2594. ROYAL ARCH, LEGEND OF THE. See No. 1079D.

2595. ROYAL LODGE. See No. 1569A.

2596. ROYALTY, SYMBOL OF. See No. 1021.

2597. RUBBISH, REMOVAL OF. See No. 2772.

2598. RUFFIANS, THE. See No. 1963.

2599. RULE. See No. 554A, C.

*Gen.* 1:16, to r. the day.

*Gen.* 3:16, thy husband shall r. over thee.

*Judg.* 8:23, I will not r. over you.

*2 Sam.* 23:3, he that r. over men must be just.

*Est.* 9:1, Jews had r. over them.

*Ps.* 66:7, he r. by his power for ever.

*Ps.* 89:9, thou r. the raging of the sea.

*Ps.* 103:19, his kingdom r. over all.

*Ps.* 110:2, r. in midst of enemies.

*Prov.* 16:32, that r. his spirit.

*Prov.* 17:2, a wise servant shall have r.

*Prov.* 19:10, a servant to have r. over princes.

*Prov.* 25:28, no r. over his own spirit.

*Eccles.* 8:9, one man r. over another.

*Is.* 5:4, babes shall r. over them.

*Is.* 32:1, princes shall r. in judgment.

*Is.* 40:10, his arm shall r. for him.

*Is.* 63:19, thou never barest r. over them.

*Ezek.* 29:15, no more r. over nations.

*Joel* 2:17, heathen should r. over them.

*Mark* 10:42, who are accounted to r.

*Rom.* 12:8, he that r., with diligence.

*1 Cor.* 15:24, put down all r.

*2 Cor.* 10:13, measure of the r.

*Gal.* 6:16, as many as walk according to this r.

*Phil.* 3:16, let us walk by the same r.

*Col.* 3:15, let the peace of God r. in your hearts.

*1 Tim.* 3:5, how to r. his house.

*1 Tim.* 5:17, elders that r. well.

*Heb.* 13:7, 17, that have the r. over you.

2600. RUTH. See Nos. 719A, 2765.

2601. RUTH'S KINSMAN. See No. 2765L.

2602. SĀB'A-ŌTH. Meaning "hosts." A term applied to the Most High in Isaiah, Jeremiah, Zechariah, and Malachi, but not in the Books of Moses. In the Old Testament it is translated "LORD of Hosts." In the New Testament it appears twice untranslated (*Rom.* 9:29; *James* 5:4).

2603. SABBATH.

A. THERE IS A DISSERTATION on the Sabbath in the Middle Chamber Lecture of the Second Degree, based on the account in *Gen.* 2:2.

B. THE WORD "Sabbath" means a rest period.

*Ex.* 34:21. "Six days thou shalt work, but on the seventh day thou shalt rest."

*Ex.* 35:2. "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD."

*Mark* 2:27. "The sabbath was made for man, and not man for the sabbath."

C. THE SABBATH is the only season of worship to which the decalogue makes any reference, and it stands first among the "feasts" in the catalogue contained in *Lev.* 23. Like the other festivals, it is called a "holy convocation." Its maintenance as a strict day of rest was insisted on even in the "earing time" and "harvest" (*Ex.* 34:21). In the later days of the exile, the prophets gave special prominence in their teaching to the sanctity of the Sabbath (*Ezek.* 22:26; cf. *Jer.* 17:19-27; *Ezek.* 44:24; *Is.* 56:2; 58:13), enforcing the precepts that found legislative expression in stringent regulations (*Ex.* 31:14; 35:2, 3; *Num.* 15:32-35), and in the reforming zeal of Nehemiah (13:15-19).

What the precise form of Sabbath worship was, both before and after the exile, we cannot determine. Probably in earlier times it mainly consisted in sacrificial acts; probably also it was employed as a day for consulting the prophets in cases of difficulty, or the priests for responses with ephod or with Urim and Thummim (cf. *2 Kin.* 4:23). During the Greek and Roman periods, when synagogue worship became established among all the Jewish settlements throughout Asia Minor, Egypt, and Europe, the reading of the Jewish Scriptures became the regular characteristic feature of Sabbath ritual.

The traditional Jewish Sabbath provided a basis for our distinctively Christian Sabbath, or "Lord's Day." The latter title is the more correct, as the early Christians made the first day of the week (the day following the Jewish Sabbath) their day of worship in memory of our Lord's Resurrection on that day.

Instituted, *Gen.* 2:2 (*Heb.* 4:4).

To be kept holy, *Ex.* 16:23, 20:8; 23:12;

31:13; *Lev.* 25:3; *Num.* 15:32; *Deut.* 5:12; *Neh.* 10:31; 13:15; *Is.* 56; *Jer.* 17:21; *Ezek.* 20:12.

Its offerings, *Num.* 28:9.

Of the seventh year, *Ex.* 23:11; *Lev.* 25:1 ff.

Christ the Lord of, *Luke* 6:5.

The Jews' hypocrisy concerning, reproved, *Matt.* 12; *Mark* 2:23; 3; *Luke* 13:14 ff.; *John* 7:23.

First day of the week kept as, *Acts* 20:7; *1 Cor.* 16:2; *Rev.* 1:10.

*Ex.* 31:14, 16, ye shall keep the s.  
*Lev.* 16:31; 23:3, 32, s. of rest.  
 2 *Kin.* 4:23, it is neither new moon nor s.  
*Neh.* 9:14, madest known thy holy s.  
*Is.* 58:13, call s. a delight.  
*Ezek.* 46:1, on s. it shall be opened.  
*Amos* 8:5, when will the s. be gone?  
*Mark* 2:28; *Luke* 6:5, the Son of man is Lord of the s.  
*Luke* 13:15, doth not each one of you on s. loose his ox?  
*John* 5:18, he not only had broken the s.  
 (See *Matt.* 28:1; *Mark* 16:2, 9; *John* 20:1, 19, 26.)

2604. SACKCLOTH. Coarse cloth made of goat's hair (*Is.* 50:3; *Rev.* 6:12). It was used in making sacks, but was also used for the rough garments worn by mourners.  
 A. IN THE ROSE CROIX DEGREE sackcloth is a symbol of grief for that which was lost.  
 B. IN THE BIBLE also it is a symbol of mourning.  
 (See *Gen.* 37:24; 2 *Sam.* 3:31; 21:10; 1 *Kin.* 20:31, 32; 21:27; 2 *Kin.* 6:30; 19:1, 2; 1 *Chr.* 21:16; *Est.* 4:1-4; *Job* 16:15; *Ps.* 30:11; 35:13; 69:11; *Is.* 3:24; 15:3; 20:2; 22:12; 32:11; 37:1, 2; 50:3; 58:5; *Jer.* 4:8; 6:26; 48:37; 49:3; *Lam.* 2:10; *Ezek.* 7:18; 27:31; *Dan.* 9:3; *Joel* 1:8, 13; *Amos* 8:10; *Jonah* 3:5, 6, 8; *Matt.* 11:21; *Luke* 10:13; *Rev.* 6:12; 11:3; *Neh.* 9:1.)

2605. SACRAMENTAL USE OF OIL. See No. 2234J.

2606. SACRED.  
 A. LAW. See No. 1861.  
 B. LODGE. See No. 1569.

2607. SACRED SIGNIFICANCE OF PILLARS. See No. 2354J.

2608. SACRIFICE.  
 A. TYPES OF CHRIST, *Heb.* 9:11.  
*Gen.* 31:54, Jacob offered s.  
*Ex.* 5:17; 8:8, do s. to the Lord.  
*Ex.* 20:24, thou shalt s. burnt offerings.  
*Lev.* 7:12; *Ps.* 116:17, offer s. of thanksgiving.  
 1 *Sam.* 2:29, wherefore kick ye at my s.?  
 1 *Sam.* 15:22, to obey is better than s.  
*Ezra* 4:2, we seek your God, and do s. to him.  
*Neh.* 4:2, will they s.?  
*Ps.* 4:5, offer s. of righteousness.  
*Ps.* 40:6; 51:16, a. thou didst not desire.  
*Ps.* 51:17, the s. of God are a broken spirit.  
*Ps.* 54:6, I will freely s. to thee.  
*Ps.* 118:27, bind the s. to horns of the altar.  
*Ps.* 141:2, lifting up of my hands as the evening s.  
*Ps.* 107:22, s. sacrifices of thanksgiving.  
*Prov.* 15:8, s. of wicked an abomination.  
*Prov.* 17:1, a house full of s. with strife.  
*Prov.* 21:3, to do justice is more acceptable than s.  
*Eccles.* 5:1, the s. of fools.  
*Eccles.* 9:2, to him that s. and that a. not.  
*Is.* 1:11, to what purpose the multitude of your s.?  
*Jer.* 6:20, nor your s. sweet unto me.  
*Jer.* 33:17, that bring s. of praise.  
*Ezek.* 39:17, gather to my s., a great s.  
*Dan.* 8:11; 9:27; 11:31, daily s. taken away.  
*Hos.* 6:6; *Matt.* 9:13; 12:7, I desired mercy, not s.  
*Hos.* 8:13, they s., but the Lord accepteth not.  
*Amos* 5:25, have ye offered unto me s.?  
*Hab.* 1:16, they s. unto their net.  
*Zeph.* 1:7, the Lord hath prepared a s.  
*Mark* 9:49, every a. shall be salted.  
*Mark* 12:33, to love the Lord is more than s.  
*Acts* 7:42, have ye offered s. forty years?  
*Acts* 14:13, would have done s.  
*Rom.* 12:1, present your bodies a living s.  
 1 *Cor.* 5:7, Christ our passover is s. for us.

1 *Cor.* 8:4; 10:19, 28, offered in s. to idols.  
 1 *Cor.* 10:20, things Gentiles s., they s. to devils.  
*Eph.* 5:2, a s. to God for a sweet-smelling savour.  
*Phil.* 2:17, offered on s. of your faith.  
*Phil.* 4:18, a s. acceptable, well-pleasing to God.  
*Heb.* 9:26, put away sin by the s. of himself.  
*Heb.* 10:26, there remaineth no more s. for sin.  
*Heb.* 13:15, let us offer the s. of praise.  
 1 *Pet.* 2:5, to offer up spiritual s.  
*Rev.* 2:14, 20, things s. to idols.

The custom of offering sacrifices, by which atonement was made for sin, formed an important element in early Jewish religious rites and ceremonies. In patriarchal times the sacrificial rites were performed by the head of the family, but in later times these duties were performed by the official priesthood, who were drawn from the tribe of Levi.

The custom of sacrifice was one point at which the great prophets attacked the religion of their day. The prophets held that the moral obligations of the worship of Jehovah were being neglected in favor of the more outward and ceremonial obligations of which the various sacrifices were a conspicuous example.

B. CORN A SYMBOL OF. See No. 985G.

C. RESULT OF. See No. 985G, H.

D. SPIRITUAL. See 1 *Pet.* 2:5.

2609. SĀD'DU-CEES. Their controversies with Christ, *Matt.* 16:1; 22:23; *Mark* 12:18; *Luke* 20:27; with the apostles, *Acts* 4:1; with Paul, *Acts* 23:8; their doctrines, *Matt.* 22:23; *Mark* 12:18; *Acts* 23:8.

The Sadducees, or "righteous ones," were a Jewish sect or party whose origin can be traced to the time of the Antiochian persecution in the second century before Christ. They were drawn largely from the priestly class and through their religious position they became an extremely influential body.

Their doctrines centered in an extravagant reverence for the law, coupled with a contempt for all later traditions. This led them into conflict with the Pharisees, the other great Jewish sect, particularly on the subject of the future life. The Sadducees, inasmuch as they excluded all future rewards and punishments, were remarkably severe in their enforcing of the old Mosaic criminal code. Their only way to discourage crime was by enforcing the temporal terrors of the law.

2610. SAFETY, ARK OF. See No. 531B.

2611. SAINT(S). Their blessings and privileges, *Deut.* 33:2; *Ps.* 145:10; 148:14; 149; *Dan.* 7:18; *Zech.* 14:5; *Rom.* 8:27; *Col.* 1:12; *Rev.* 5:8.  
 Their duty, 2 *Chr.* 6:41; *Ps.* 30:4; 34:9; 132:9; *Rom.* 16:2, 15; 1 *Cor.* 6:2; 2 *Cor.* 8:4; *Eph.* 4:12; 6:18; *Phil.* 4:22; *Heb.* 6:10; 13:24.  
*Deut.* 33:3, and all his s. are in thy hand.  
 1 *Sam.* 2:9, keep the feet of his s.  
*Job* 15:15, he putteth no trust in his s.  
*Ps.* 16:3, to the s. that are in the earth.  
*Ps.* 31:23, love the Lord, all ye his s.  
*Ps.* 37:28, the Lord forsaketh not his s.  
*Ps.* 50:5, gather my s. together.  
*Ps.* 89:7, God is to be feared in the assembly of s.  
*Ps.* 97:10, he preserveth souls of his s.  
*Ps.* 116:15, precious is the death of his s.  
*Prov.* 2:8, preserveth way of his s.  
*Matt.* 27:52, many bodies of his s. arose.  
*Acts* 9:13, evil he hath done to thy s.  
*Acts* 26:10, many of the s. did I shut up.  
*Rom.* 1:7; 1 *Cor.* 1:2, called to be s.  
*Rom.* 8:27, maketh intercession for the s.  
*Rom.* 12:13, distributing to the necessity of s.

1 Cor. 6:2, s. shall judge the world.

1 Cor. 16:15, the ministry of s.

Eph. 1:18, his inheritance in the s.

Eph. 4:12, perfecting of the s.

Col. 1:12, the s. in light.

1 Thess. 3:13, coming of our Lord with his s.

2 Thess. 1:10, to be glorified in his s.

Jude 3, faith once delivered to the s.

Rev. 8:3, the prayers of s.

It is interesting to note that the word "saint," which in Catholic tradition has been reserved for a few outstanding examples of Christian living, was in the Early Church the common word applied to all believers in Christ (cf. *Rom. 1:7*; *1 Cor. 1:2*, called to be s.)

2612. SAINT ALBANS. See No. 2241K1.

2613. SAINTS JOHN. See *John, Nos. 1749, 1750.*

A. THE MASONIC OBSERVANCE of June 24 in honor of St. John the Baptist and of December 27 of St. John the Evangelist antedates the Grand Lodge of England and was by them considered a landmark.

B. WHATEVER OUR RELIGIOUS FAITH may be, the two Saints John are types of the great covenant every Mason has entered into. The Baptist is the type of that moral purity we should all strive to attain, and the Evangelist of the brotherly love and affection we should all entertain toward each other.

2614. SALARY. See No. 1173F.

2615. SA-LA'THI-EL, *1 Chr. 3:17*; *Matt. 1:12*.

2616. SA'LEM [peace]. Supposed to be the original name of Jerusalem, *Gen. 14:18*; *Psa. 76:2*; *Heb. 7:1, 2*.

2617. SALT. See No. 1173F2, 3.

A. SALT abounds under various conditions in Palestine, the Dead Sea being only one important source. Its essential usefulness to man has caused it to be frequently referred to in the Bible, both literally and figuratively, *Gen. 19:26*; *Lev. 2:13*; *Matt. 5:13*; *Mark 9:49*; *Luke 14:34*. Lot's wife becomes a pillar of, *Gen. 19:26*.

Of the earth, *Matt. 5:13*; *Luke 14:34* (*Col. 4:6*). Sea (*Siddim*), *Gen. 14:3*; *Num. 34:3, 12*; *Deut. 3:17*; *Josh. 3:16*; *12:3*; *15:2*.

B. 1. Corn, wine, and oil, as elements of consecration in certain Masonic ceremonies, are well known to Masons everywhere, but that salt is so used is not so well known, especially in the United States of America.

2. Salt added.

2a. In some countries salt is added to corn, wine, and oil in Masonic ceremonies because it is a symbol of the wisdom and learning which should characterize a Masonic lodge.

2b. The formula used differs in different jurisdictions, but the symbolism is very similar, viz., it has some relation to Masonry's three pillars, Wisdom, Strength, and Beauty.

3. Corner Stone.

3a. In one ritual the salt is sprinkled on the corner stone with the words, "May this undertaking, contrived by Wisdom, be executed in Strength and adorned with Beauty, so that it shall be a house where peace, harmony, and brotherly love shall perpetually reign."

3b. In the United States the salt is not sprinkled but similar words are used; for instance:

"May the corn of nourishment, wine of refreshment, and oil of joy be abundant among men throughout the whole world. May the blessing of Almighty God rest upon this undertaking. May he protect the workmen from every accident.

"May the structure, here to be erected, be contrived by wisdom, executed in strength, and adorned with beauty."

3c. In the latter case, while the material salt is absent, its symbolism is present.

4. Biblical Use. The Bible also associates salt with corn, wine, and oil as an element of consecration.

*Lev. 2:1, 13*. "When anyone offereth an oblation of a meat-offering (R "meal-offering") unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it . . . and every oblation of thy meal-offering thou shalt season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking."

(See also *Num. 18:19*; *2 Chr. 13:5*; *Ezra 6:8-10*; *7:21-27*.)

5. Seasoned with Salt. As the elements used in consecrating the Temple were to be "seasoned with salt pure and holy" (*Ex. 30:35 R*), so we are told to have salt in ourselves and be at peace one with another (*Matt. 9:50*), and we are told to let our speech be always with grace, seasoned with salt (*Col. 4:6*).

6. Symbol of Masonic Virtues. Salt is a symbol of the Masonic virtues, Wisdom, Strength, and Beauty; of hospitality, friendship, and brotherhood; of fidelity, truth, and light; of perpetuity, incorruption, and preservation; of the seasoning of divine grace, of an unbreakable covenant, the covenant we should make with God and with each other.

7. Proper and Improper Use. Properly used, salt is a preserver and a symbol of faith, sweet joy, and good luck. Improperly used, it is a destroyer and a symbol of doubt, briny sorrow, and bad luck.

8. Unseen Blessings. It is a symbol of the unseen blessings of the Holy Spirit. Its physical presence is not seen in the American ceremony, but its divine seasoning is everywhere present in our symbolism. It is like salt in our food, its presence not visible to the eye but its absence making the food tasteless. Likewise the absence of what it symbolizes in our spiritual food is discernible by lack of interest in the principles and divine manna which sustain the higher life of the soul.

9. Summary.

9a. Masonry is the science of character building. A temple is a place erected as a dwelling place for the Most High God.

*2 Chr. 6:2*. "I have built thee a house of habitation, and a place for thy dwelling forever."

9b. Solomon's Temple is a symbol of the human soul, the house not made with hands, which is to be made holy so as to be a fit dwelling place for the Almighty.

*Rom. 8:9*. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you."

*1 Cor. 3:16, 17*. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

2618. SALUTATIONS. See No. 1462. Oriental courtesies at meeting and parting are wont to be ceremonious. Spoken salutations among the Hebrew people were such as "The Lord bless thee" (*Ruth 2:4*); "We bless you in the name of the Lord" (*Psa. 129:8*). From the general use of the word "bless" in greetings, that term came to signify "salute" and is sometimes translated "salute" (*1 Sam. 13:10*). Parting salutations were mostly a benedictory prayer, such as, "Go in peace" (*1 Sam. 1:17*). This form was in use in the time of Christ (*Mark 5:34*). The salutation to be used by the disciples on entering a house was "Peace be to this house" (*Luke 10:5*). When the risen Lord met the disciples His salutation was "Peace be unto you" (*John 20:19*). The Eastern salaam (from the

Arabic salam = peace, safety) consists in bowing very low with the open palm of the right hand placed on the forehead. In courtesies more deferential and cordial the hand is placed on the lips and on the heart also.

2619. SALUTE. *Matt. 5:47*, if ye s. your brethren only.

*Matt. 10:12*, when ye come into an house, s. it.

*Mark 15:18*, began to s. him.

*Luke 10:4*, s. no man by the way.

*2 Cor. 13:13*; *Phil. 4:22*, saints s. you.

*Phil. 4:21*, s. every saint in Christ Jesus.

(See *Mark 12:38*; *Luke 1:29*; *1 Cor. 16:21.*)

2620. SALVATION, CUP OF. See No. 1029B3.

2621. SALVATION, HELMET OF. See No. 1508B.

2622. SĀ-MĀ'RĪ-Ā [Heb. Shomeron = watchtower], capital of the Northern Kingdom of Israel. The capture of Samaria, which signified the end of the Northern Kingdom, took place in 722 B.C., after a siege of three years. *1 Kin. 16:24*; *20:1*; *2 Kin. 6:24*.

2623. SĀ-MĀR'Ī-TAN. Parable of, *Luke 10:33*. Miracle performed on, *Luke 17:16*.

2624. SĀ-MĀR'Ī-TANS. The Samaritans were a mixed race, composed of imported colonists and the Israelites who remained when the bulk of the Ten Tribes were carried into captivity. They had a temple to Jehovah on Mount Gerizim, their sacred mountain; they accepted Moses as their lawgiver and the Pentateuch as their law; but they rejected the traditions and rules of the Pharisees. They observed the rite of circumcision, the requirements of the Sabbath, and the yearly Jewish festivals, but denied the Jewish priesthood and refused to accept Jerusalem as the one place where the temple of Jehovah should stand.

After the return from captivity there was considerable bitterness between the Jews and the Samaritans. To pious Jews the term "Samaritan" was a term of reproach.

2625. SĀM'SON. Greek form of Shimshon [sun man], which was retained in the Latin Vulgate, and so passed into common use.

His deeds, etc., *Judg. 13:16*.

Delivered up to Philistines, *Judg. 16:21*.

His death, *Judg. 16:30*.

2626. SĀM'SON, RIDDLE OF. See No. 699F.

2627. SĀM'U-EL [name of God]. See Nos. 195, 637J, 1147.

Born and presented to the Lord, *1 Sam. 1:19, 26*.

Ministers to the Lord, *1 Sam. 3*.

The Lord speaks to, *1 Sam. 3:11*.

Judges Israel, *1 Sam. 7:8, 11*; *Acts 13:20*.

Anoints Saul king, *1 Sam. 10:1*.

Rebukes Saul for disobedience, *1 Sam. 13:13*; *15:16*.

Anoints David, etc., *1 Sam. 16; 19:18*.

His death, *1 Sam. 25:1*; *28:3*.

His spirit consulted by Saul, *1 Sam. 28:12*.

As a prophet, *Ps. 99:6*; *Acts 3:24*; *Heb. 11:32*.

2628. SAMUEL, BOOK OF.

A. NAME. In Hebrew MSS. the two books of Samuel are regarded as one; but in the Greek and Latin versions they are entitled the First and Second Books of Kings. The English version accepted the division into two books, and gave to them the name of Samuel, who is the most important character in the opening portion.

B. AUTHOR AND DATE. The book belongs to an early date, probably shortly after the separation of the kingdoms of Judah and Israel (cf. *1 Sam. 27:6*). In its present form, however, the work appears to have undergone considerable modification. This seems clear from the additions, omissions, double narratives, and discrepancies that can be traced in it. In *1 Chr.*

*29:29*, "the book of Samuel the seer" is mentioned; and in *1 Sam. 10:25* mention is made of a work by Samuel which contained at least the law of the kingdom. In all probability these early sources were employed by the compiler of the books of Samuel.

C. CONTENTS. The books relate the histories of Samuel, Saul, and David, and may be divided into three parts: (1) *1 Sam. 1-12*, the history of Samuel until he retires from his position as judge—Eli's history being narrated so far as connected with that of Samuel; (2) *1 Sam. 13-2 Sam. 1*, the history of Saul from his accession until his death; (3) *2 Sam. 2-24*, the reign of David.

2629. SAMUEL built altar. See No. 314Q9.

Son of. See No. 27A.

2630. SANCTIFICATION. By Christ, *John 17:19*; *1 Cor. 1:2, 30*; *Eph. 5:26*; *Heb. 10:10*; *Jude 1*.

By the Spirit, *2 Thess. 2:13*; *1 Pet. 1:2*.

2631. SANCTIFIED. The seventh day, *Gen. 2:3*.

The firstborn to be, *Ex. 13:2*.

The people, *Ex. 19:10*; *Numb. 11:18*; *Josh. 3:5*.

The tabernacle, etc., *Ex. 29:30*; *Lev. 8:10*.

The priests, *Lev. 8:30*; *9*; *2 Chr. 5:11*.

2632. SANCTIFIED, ALTAR, HOW. See No. 314T.

2633. SANCTIFY. *Ex. 31:13*, the Lord that doth s. you.

*Lev. 11:44*; *20:7*; *Josh. 7:13*; *1 Sam. 16:5*, s. yourselves.

*Is. 8:13*, s. the Lord of hosts.

*Is. 29:23*, they shall s. the Holy One.

*Is. 66:17*, that s. themselves in gardens.

*Jer. 1:5*, I s. and ordained thee a prophet.

*Ezek. 36:23*, I will s. my great name.

*Joel 1:14*; *2:15*, s. ye a fast.

*John 10:36*, him whom the Father hath s.

*John 17:17*, s. them through thy truth.

*Acts 20:32*; *26:18*, inheritance among them which are s.

*Rom. 15:16*, being s. by the Holy Ghost.

*1 Cor. 6:11*, but ye are s.

*1 Cor. 7:14*, unbelieving husband is s. by the wife.

*1 Thess. 5:23*, the very God of peace s. you.

*1 Tim. 4:5*, it is s. by the word of God.

*2 Tim. 2:21*, a vessel s. for the Master's use.

*Heb. 2:11*, he that s. and they who are s.

*Heb. 10:14*, he perfected for ever them that are s.

*Heb. 13:12*, that he might s. the people.

*1 Pet. 3:15*, s. the Lord God in your hearts.

2634. SANCTITY OF THE NAME. See No. 1948R.

2635. SANCTIONS FOR OBLIGATIONS ON BIBLE. See No. 2226C.

2636. SANCTUARY. See No. 224B6.

God, of his people, *Is. 8:14*; *Ezek. 11:16*.

*Ex. 15:17*, plant them in the s.

*Ex. 25:8*, let them make me a s.

*Ps. 63:2*, as I have seen thee in the s.

*Ps. 73:17*, till I went into the s. of God.

*Is. 60:13*, beautify the place of my s.

*Heb. 9:1*, first covenant had a worldly s.

(See *Ps. 20:2*; *68:24*; *77:13*; *78:54*; *96:6*; *134:150*; *Heb. 8:9*.)

2637. SANDAL WOOD. See No. 309.

2638. SANHEDRIN. The Sanhedrin, or Jewish Council, was an assembly of seventy persons, recruited principally from the ranks of the ruling oligarchy. Its action was authoritative in both the religious and the secular sphere: and it presided over by the high priest. During the Roman period in Jewish history, however, its power was weakened, and in such cases as capital charges, it had to submit its decisions for the approval of the Roman procurator. The authority of the Sanhedrin was not confined

to Palestine, but extended to Jewish communities in other countries.

2639. **SAPPHIRE**. See No. 1733Q. The true sapphire does not appear to have been known in Old Testament times, but it is referred to in the New Testament as "jacinth." *Ex.* 24:10; 28:18; *Ezek.* 1:26; 10:1; 28:13; *Rev.* 21:19.

2640. **SARAI** [dominative] and **SARAH** [princess], *Gen.* 11:29; 17:15, 16.

2641. **SARDINE**. A precious stone, *Rev.* 4:3.

2642. **SARDIUS**. See No. 1733R. *Ex.* 28:17; 39:10; *Ezek.* 28:13; *Rev.* 21:20. The sard may be described as a variety of what we call carnelian, but it is of a deeper and somewhat brownish tinge. It has been extensively used, since early times, for signets and intaglios. The name is derived from Sardis in Lydia, one of the numerous localities where it is obtained.

2643. **SARDONYX**. See No. 1733S. *Rev.* 21:20. Sardonyx is an onyx with the addition of a third layer of sard. There is no reference to it in the Old Testament.

2644. **SATAN**. See No. 92.

2645. **SATURN-SCYTHE**. See No. 2660A.

2646. **SAUL**. See Nos. 36A, 53B, 62A, 195, 219B, 226B, 232A, 234A.

A. **BUILT ALTAR**. See No. 314Q10.

B. **HOME OF**. See No. 1414A.

C. **SON OF**. See No. 49C.

D. **WIFE OF**. See No. 237A.

2647. **SCALES**. See No. 1218.

2648. **SCAPEGOAT, THE**. See No. 639.

2649. **SCARLET**. See No. 747B2.

*Song of Sol.* 4:3, like a thread of s.

*Is.* 1:18, sins be as s.

*Matt.* 27:28, put on him a s. robe.

2650. **SCEPTRE**. *Gen.* 49:10, the s. shall not depart from Judah.

*Ezr.* 4:11, hold out the golden s.

*Ps.* 45:6, s. of thy kingdom is a right s.

2651. **SCIENCES, BEGINNING OF**. See No. 3121B.

2652. **SCIENCES**.

A. **RECOVERED**. See No. 2241D.

B. **SEVEN LIBERAL ARTS AND**. See No. 2241B4.

2653. **SCRIBES**. The primary work of the scribes was to study and interpret the Mosaic Law and the growing body of traditional law, and to promote among the people a spirit of reverence for them. They sought to interpret the law in terms of the everyday life of the people. In this work they became closely associated with the Pharisees.

The body of Jewish teachers of the law, *2 Sam.* 8:17; 20:25; *1 Kin.* 4:3; *2 Kin.* 19:2; 22:8; *Ezra* 7:6; *Jer.* 36:26.

And Pharisees, censured by Christ, *Matt.* 15:1 f.; 23:2; *Mark* 2:16; 3:22; *Luke* 11:53; 20:1.

Conspire against Christ, *Mark* 11:18; *Luke* 20:19; 22:2; 23:10.

Persecute Stephen, *Acts* 6:12.

*1 Chr.* 27:32, wise man and a s.

*Is.* 33:18, where is the s.?

*Jer.* 3:8, pen of the s. is in vain.

*Matt.* 5:20, exceed the righteousness of the s.

*Matt.* 13:52, every s. instructed unto the kingdom.

*Mark* 12:38; *Luke* 20:46, beware of the s.

*1 Cor.* 1:20, where is the a.?

2654. **SCRIPTURES**. The Holy, given by inspiration of God through the Holy Ghost, *Acts* 1:16; *Heb.* 3:7; *2 Pet.* 1:21.

To be kept unaltered, *Deut.* 4:2; *Prov.* 30:6; *Rev.* 22:18.

Profitable for doctrine, instruction, etc., *Ps.* 19:7; 119:9; *John* 17:17; *Acts* 20:32; *Rom.* 15:4; 16:26.

Referred to and expounded by Christ, *Matt.* 4:4; *Luke* 24:27; *John* 7:42.

Testify of Christ, *John* 5:39; *Acts* 10:43; 18:28; *1 Cor.* 15:3.

Make wise unto salvation, *John* 20:31; *Rom.* 1:2; *2 Tim.* 3:15; *James* 1:21; *2 Pet.* 1:19.

Formerly given by God through the prophets, *Luke* 16:31; *Rom.* 3:2; 9:4; *Heb.* 1:1; in the last days through Jesus Christ, *Heb.* 1:2.

Fulfilled by Christ, *Matt.* 5:17; *John* 19:24; *Acts* 13:29.

Appealed to by the Apostles, *Acts* 2; 3; 17:2; 18:24; 23:23.

Danger of rejecting, *John* 12:48; *Heb.* 2:3; 10:28; 12:25.

*Dan.* 10:21, what is noted in s.

*Mark* 7:10, have ye not read this s.?

*Acts* 8:32, the place of the s. which he read.

*2 Tim.* 3:16, all s. is given by inspiration of God.

*James* 4:5, do ye think that the s. saith in vain?

*1 Pet.* 2:6, contained in the s.

*2 Pet.* 1:20, no prophecy of s. of private interpretation.

2655. **SCRIPTURE READINGS**. See Nos. 728H, 914.

2656. **SCRIPTURE, FIRST DEGREE**, *Ps.* 133. See No. 1086.

2657. **SCRIPTURE, SECOND DEGREE**, *Amos* 7:7, 8. See No. 371.

2658. **SCRIPTURE, THIRD DEGREE**. See No. 2240.

2659. **SCROLL, Is.** 34:4; *Rev.* 6:14.

2660. **SCYTHE**. See Nos. 3079-3082.

A. **AMONG THE GREEKS AND ROMANS** the scythe was dedicated to Saturn, the god of time.

B. **SATURN** was said to have taught the use of the scythe in agriculture. The yearly periods of harvest suggested the scythe as an emblem of time, and as the scythe was used to reap the ripened grain, time became figured as an old man with gray hair and beard, two large wings on his back, an hour glass in one hand and a scythe in the other. In this form it has been adopted by Freemasonry.

C. **THE SCYTHE** is not mentioned in the Bible, but the sickle is and in the same sense as the scythe. (See *Deut.* 16:9; 23:25; *Jer.* 50:16; *Joel* 3:13; *Mark* 4:29; *Rev.* 14:14-19.)

2661. **SEA**. God's power over, *Ex.* 14:16; 15; *Neh.* 9:11; *Job* 38:11; *Ps.* 65:7; 66:6; 89:9; 93:4; 107:23; 114:3; 5; *Prov.* 8:29; *Is.* 51:10; *Nah.* 1:4.

Calmed by Christ, *Matt.* 8:26; *Mark* 4:39.

The molten, *1 Kin.* 7:23; *2 Chr.* 4:2.

Of glass, *Rev.* 4:6; 15:2.

No more, *Rev.* 21:1.

2662. **SEA AND SKY, COLOR OF**. See No. 747L.

2663. **SEAFARING MAN**. The citizens of Tyre were sometimes called seafaring men because so many of them were engaged in commerce with other countries, transportation being by sea.

*Ezek.* 26:15-21. "Thus saith the Lord GOD to Tyre . . . How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea. . ."

2664. **SEAL**. See No. 2571.

2665. **SEAL OF RIGHTEOUSNESS**. See Nos. 2570C, 2779.

2666. **SEALED**. Believers, *2 Cor.* 1:22; *Eph.* 1:13; 4:30; *Rev.* 7.

Book opened, *Rev.* 5:9.

Utterances of the seven thunders, *Rev.* 10:4.

2667. **SEAPORT OF JOPPA**. See No. 1763.

2668. **SEARCH**. *Num.* 13:2, that they may s. the land.

*1 Chr.* 28:9, the Lord s. all hearts.

*Job* 13:9, is it good that he should s. you out?



*Job 36:26*, neither can the number of years be s. out.

*Ps. 44:21*, shall not God s. this out?

*Ps. 139:23*, s. me, O God.

*Prov. 25:2*, honour of kings to s. a matter.

*Eccles. 1:13; 7:25*, I gave my heart to a wisdom.

*Jer. 17:10*, I the Lord s. the heart.

*Jer. 29:13*, when ye s. for me with all your heart.

*Lam. 3:40*, let us s. our ways.

*Ezek. 34:11*, I will s. my sheep.

*Zeph. 1:12*, I will s. Jerusalem with candles.

*John 5:39; Acts 17:11*, s. the scriptures.

*Rom. 8:27*, he that s. hearts knoweth mind of the Spirit.

*1 Cor. 2:10*, the Spirit s. all things.

*1 Pet. 1:10*, prophets s. diligently.

*Rev. 2:23*, he which s. the reins.

(See *Ps. 64:6; 77:6; Jer. 2:34.*)

2669. SEARCH FOR THE LOST. See No. 1948W.

2670. SEARCH, DIRECTIONS FOR. See No. 1948W3a.

2671. SEARCH FOR TRUTH.

A. *THE SEARCH FOR TRUTH* is the great object of Freemasonry. As the Mason advances in knowledge he finds that the search for light, for truth, for the Word, and for God are but different phases of the same great quest. (See *The Lost Word, No. 1948.*)

B. *Deut. 4:29*. "But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."

*1 Chr. 28:9*. "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be fond of thee; but if thou forsake him, he will cast thee off forever."

C. See *2 Chr. 11:16; 15:2, 12, 13; 26:5; 30:18, 19; 31:21; Ezra 8:22; Job 5:8; 8:5, 6; Ps. 9:10; 14:2; 17:1, 2; 22:26; 24:3-6; 25:5, 15; 27:4, 8, 14; 33:20; 34:4; 40:1-4; 42:1-4; 63:1-8; 69:32; 70:4, 5; 77:1-9; 78:34; 81:10; 83:16; 84:2; 105:4; 119:2, 10; 130:5, 6; 143:6; 145:18, 19; Prov. 2:3-5; 8:17, 34; 28:5; Song of Sol. 3:1-4; Is. 8:19; 26:8, 9; 44:3, 4; 45:19, 22; 49:9-12, 23; 51:1; 55:6, 7; 59:20; 61:1-3; Jer. 29:13; 42:3; 60:4; Lam. 3:25, 26, 41; Ezek. 18:21-23; Dan. 9:3; Hos. 3:5; 5:15; 10:12; Joel 2:12, 13; Amos 5:4-8, 14; 8:12; Zeph. 2:3; Zech. 8:20-23; Matt. 5:6; 6:33; 7:7-12; Luke 6:21; 11:9-13; 13:24; 14:26-33; 16:16; John 6:37; Acts 2:21; 17:27; Rom. 3:11; 10:13; Heb. 7:25; 9:28; 11:6; James 4:8; Rev. 3:20; 21:6; 22:17.*

D. *INSTANCES OF SEEKING GOD*: 1. Asa, *2 Chr. 14:7*; 2. Jehoshaphat, *2 Chr. 17:3, 4*; 3. Uzziah, *2 Chr. 26:5*; 4. Hezekiah, *2 Chr. 31:21*; 5. Josiah, *2 Chr. 34:3*; 6. Ezra, *Ezra 7:10*; 7. David, *Ps. 34:4*; 8. Daniel, *Dan. 9:3, 4*; 9. The Wise Men, *Matt. 2:1, 2*.

2672. SEARCH FOR THE WORD. See No. 1948W.

2673. SEARCHING. *Job 11:7*, canst thou by a find out God?

*Is. 40:28*, there is no s. of his understanding.

2674. SEASONED WITH SALT. See No. 2617E.

2675. SEAT OF FIDELITY. See No. 1305.

2676. SEBAT, eleventh month. See No. 2101L.

2677. SECOND TEMPLE, ALTAR IN. See No. 314U.

2678. SECURECY. See No. 2054B.

A. *ONE OF THE MAIN REASONS* assigned by the opponents of Freemasonry for their antagonism to the Institution is its secrecy and the fact that its adherents are pledged to secrecy.

B. *SOURCE OF THE OPPOSITION*. It is a curious fact that most of the opposition comes from atheists on the one hand and certain Christian denominations on the other.

C. *ATHEISTS*. The following statements were made by atheists:

1. "I am of the opinion that nothing useful to be known should be made a secret, and the mere profession of having such a secret is a vice."

Masonic secrets are private affairs, like those of a family, and should not be published to the world.

2. "Any secret remedy for human disorder is but murder toward those who need it and cannot reach it."

Powerful remedies should be administered by a skilled physician, not given out promiscuously.

3. "I hate secrecy, abhor concealment of knowledge, and have so far studied as to know that man is born ignorant and has need of mental culture. That knowledge is the one thing needful. The true secret of universal brotherhood must be equality of knowledge and honesty of application."

Masonry conceals no knowledge that mankind at large should know.

D. *CHURCHMEN*.

1. "Secrecy has well-nigh become a synonym of evil. Men rarely move secretly when their object is good. Indeed, secrecy and goodness of design are almost incompatible. Goodness seeks and dwells in the light. Truth, justice, and right court investigation, but evil seeks darkness and shuns the light of day."

2. Let us see what Christ says about this:

*Matt. 6:3-7*. "When thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret shall reward thee openly."

Masons look to God as their Father and have no secrets from Him.

3. "Secrecy is a mark of the charlatan who, professing to have valuable secrets in his possession, offers them to the public at a high price, and seeks to enrich himself at the expense of human credulity."

The secrets of Masonry are not those of the charlatan.

4. "Secrecy is prima facie evidence of guilt. All that is good, noble, brave, ennobling, elevating, and saving, is open as day, as conspicuous as the sun, and as free as its light."

Christ evidently did not think so. (See *Matt. 6:3-7.*)

E. *FALLACY*.

1. The fallacy of the contention that secrecy is in itself a vice is at once apparent when we ask ourselves if the gossip, the scandalmonger, and the betrayer of confidences are to be commended.

2. The answer to this question shows that under some circumstances publicity rather than secrecy is an evil.

3. If secrecy is a vice, it is wrong for the doctor, the priest, and the lawyer to keep secret and inviolable the confidence reposed in them by their patients, parishioners, and clients; family affairs should be public knowledge; and the banker should make known to all and everyone the combination of his safe.

F. *THE BIBLE*.

1. The Bible is quoted on both sides of the controversy, and the Bible is right in every case. The fallacy consists in applying the Bible passages to the cases which do not fit.

2. It is a well-known fact that the Bible is used to support all kinds of doctrines, by quoting passages outside of their connection with other texts, so that they are made to express a thought

that was not intended by the Bible writer. The Bible must be interpreted as a whole—not by a few isolated passages.

#### G. ANTI-SECRECY.

1. *Matt. 5:14-16.* "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Certainly that is what Masons are trying to do. They seek light and even more light, and they do not keep it hidden.

2. *Matt. 10:26, 27.* "There is nothing covered, that shall not be revealed: and hid that shall not be known. What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the house tops."

The lessons of character building taught in the lodge room should be preached abroad by every Mason. The principles of Masonry are not secret.

3. *John 18:20.* "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

Christ is here speaking of His doctrine. He is not referring to His confidential messages to His disciples.

#### H. PRO-SECRECY.

*Pror. 25:9.* "Debate thy cause with thy neighbor himself; and discover not a secret to another."

*Job 15:8.* "Hast thou heard the secret of God?"

*Psa. 27:5.* "In the secret of his tabernacle shall he hide me."

*Judg. 13:18.* "The angel of the LORD said unto him, Why asketh thou thus after my name, seeing it is secret?"

*John 7:10.* "... he (Christ) went ... up to the feast, not openly, but as it were in secret."

*Matt. 17:9.* "Tell the vision to no man." (See also *Matt. 8:4; 16:20; Mark 7:36; 8:30; 9:9.*)

Christ spoke in parables to the multitude, but gave the explanation only to His disciples and when asked the reason said:

*Matt. 13:11.* "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

The true teaching of the Bible is that the question of secrecy depends upon the circumstances.

1. **SECRECY NOT A VICE.** Secrecy in itself is not a vice, but one of the best means of growth. The forces of good as well as of evil thrive best in secrecy. To condemn secrecy because it is used as an aid to evil is as fallacious as to insist that no one should eat food because it nourishes evil men.

#### J. MASONIC PRINCIPLES NOT SECRET.

1. Masonry is not to be condemned for its secrets, for every Mason knows that its secrets do not involve anything contrary to the duties we owe to God, our country, or ourselves.

2. The mission, the purpose, the principles, the teachings of Masonry are not secret. Anyone, Mason or not, may learn them if he wishes.

3. Its modes of recognition, ballots on candidates, forms and ceremonies observed in conferring degrees are secret, but none of these affect the world at large.

4. Also, all personal matters similar to family affairs should be kept secret. They are not supposed to be matters for public knowledge.

**K. OBLIGATIONS.** Our obligations are secret, not because there is anything in them of which we need be ashamed, but because the very fact that they are secret binds the members of the Fraternity more closely together and impresses

the secrets themselves more firmly upon the mind. It is a well-known fact that a secret between two persons binds them together and impresses the secret itself more firmly on their minds. It is this fact that Freemasonry uses in keeping our obligations secret.

**L. MODES OF RECOGNITION.** The modes of recognition would fail of their purpose if they were known to all the world, just as the combination of a safe would cease to be of value if it were not a secret known only to those who are entitled to have access to the contents thereof.

#### M. BALLOT.

1. The ballot upon candidates should be secret because it is a personal matter between the members of the lodge and the candidate himself. It is no concern of the world at large.

2. That the ballot must be sacred and secret is a cardinal principle of Freemasonry. It has proved to be the greatest bulwark of the Fraternity.

#### N. FORMS AND CEREMONIES.

1. The forms and ceremonies observed in conferring degrees are secret because the lessons are more firmly impressed upon the candidate if they are new to him and he realizes that they are being given for his especial benefit.

Taken with the salt of curiosity and expectation, the lessons of the ceremonies are more readily perceived.

**O. TEACHINGS NOT SECRET.** The lessons of the degrees and of the ceremonies may be taught to the entire world. Masonic papers and magazines are constantly printing them. They are not secret, but the experience of the ages has shown that truths openly taught often fall on deaf ears and that the element of secrecy is one of the best means of preparing the mind for the reception and development of truths.

**P. SYMBOLS.** Masonry teaches by symbols, but symbols pass before our eyes unheeded unless by some means they are called to our attention and firmly impressed upon the mind.

**Q. SEEDS OF VIRTUE.** In the privacy of the Masonic lodge, the seeds of virtue sprout and grow. Thomas Carlyle said:

"Like other plants, Virtue will not grow unless its root be hidden, buried from the eye of the sun. Let the sun shine on it, the root withers, and no flower will gladden thee."

**R. LIGHT.** The light which the Mason receives is not secret and he should let it shine in the world through the acts of his daily life.

2679. **SECRET.** Things, belong to God, *Deut. 29:29; Job 15:8.*

Revealed by him, *Amos 3:7; Matt. 11:25; 13:35; Rom. 16:25; 2 Cor. 3:14.*

All known to him, *Psa. 44:21; 90:8; Eccles. 12:14; Mark 4:22; Rom. 2:16.*

Secrets not to be revealed, *Pror. 25:9; Matt. 13:16.*

*Gen. 49:6,* come not into their s.

*Job 29:4,* the s. of God was upon my tabernacle.

*Psa. 25:14,* the s. of the Lord is with them that fear him.

*Psa. 27:5,* in s. of his tabernacle hide me.

*Psa. 64:4,* may shoot in s. at the perfect.

*Psa. 139:15,* when I was made in s.

*Pror. 3:32,* his s. is with the righteous.

*Pror. 9:17,* bread eaten in s.

*Pror. 21:14,* a gift in s. pacifieth anger.

*Is. 45:19; 48:16,* I have not spoken in s.

*Matt. 6:4,* thy Father who seeth in s.

*John 18:20,* in s. have I said nothing.

*Judg. 3:19,* I have a s. errand.

*Judg. 13:18,* why askest my name, seeing it is s.?

*Psa. 19:12,* cleanse thou me from s. faults.

*Psa. 90:8,* s. sins in light of thy countenance.

*Ps. 91:1*, s. place of the Most High.  
*Pror. 27:5*, open rebuke better than s. love.  
*Matt. 24:26*, he is in the s. chambers.  
*Luke 11:33*, no man putteth candle in a s. place.

#### 2680. SECRET DOCTRINE.

**A. THE SECRET DOCTRINE** of the Jews was a system of interpretation in which every statement of the Scriptures was thought to have a hidden meaning. It is true that there is much symbolism in the Bible, but judgment should be used in its application. The school that insists that everything is symbolic is as much mistaken as the one which takes every statement as a literal truth.

**B. MAIMONIDES**, a leader of the symbolic school, said: "Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense; and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it."

(See *Deut. 29:29*; *Ps. 25:14*; *44:21*; *Eccles. 12:14*; *1 Cor. 2:7-10*.)

**C. THE SECRET DOCTRINE** of Freemasonry is the same as that of the Bible. It is secret only to those who are not able to understand it because they love darkness rather than light.

*Mark 4:11*. "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables."

2681. SECRET PRAYER. See No. 2226H.

2682. SECRET PRESERVED IN PILLARS. See No. 2354O.

2683. SECRETS OF NOAH. See No. 1696B.

2684. SECTARIAN, NOT. See No. 2536G.

2685. SEE. *Gen. 11:5*, Lord came down to s. the city.

*Gen. 44:23*, you shall s. my face no more.

*Ex. 12:13*, when I s. the blood.

*Ex. 33:20*, there shall no man s. me and live.

*Num. 24:17*, I shall s. him, but not now.

*Deut. 3:25*, let me s. the good land.

*2 Kin. 6:17*, open his eyes, that he may s.

*Job 7:7*, mine eye shall no more s. good.

*Job 19:26*, in my flesh shall I s. God.

*Ps. 14:2*; *53:2*, God looked to s. if any did understand.

*Ps. 34:8*, O taste and s. that the Lord is good.  
*Ps. 40:3*, many shall s. it, and trust in the Lord.

*Ps. 66:5*, come and s. the works of God.

*Ps. 94:9*, he that formed the eye, shall he not s.?

*Is. 6:10*, lest they s. with their eyes.

*Is. 30:20*, thine eyes shall s. thy teachers.

*Is. 32:3*, the eyes of them that s. shall not be dim.

*Is. 33:17*, thine eyes shall s. the King in his beauty.

*Is. 52:8*, they shall s. eye to eye.

*Is. 53:2*, when we shall s. him.

*Matt. 5:8*, pure in heart shall s. God.

*Matt. 11:4*, show John the things ye s. and hear.

*Matt. 12:38*, we would s. a sign.

*Matt. 13:14*; *Mark 4:12*; *Acts 28:26*, s. ye shall s.

*Matt. 27:4*, s. thou to that.

*Matt. 28:6*, come s. the place where the Lord lay.

*Mark 8:18*, having eyes, s. ye not?

*Luke 17:22*, desire to s., and ye shall not s.

*John 1:39*; *11:34*; *Rev. 6:1*, come and s.

*John 3:36*, he shall not s. life.

*John 9:25*, I was blind, now I s.

*John 9:39*, that they who s. not, might s.

*1 Cor. 13:12*, we s. through a glass.

*Heb. 2:8*, we s. not yet all things put under him.

*1 Pet. 1:8*, though now ye s. him not.

*1 John 3:2*, we shall s. him as he is.

*Rev. 1:7*, every eye shall s. him.

2686. SEEDS OF VIRTUE. See No. 2678Q.

2687. SEEK. See No. 577.

*Gen. 43:18*, that he may s. occasion.

*Deut. 4:29*, if thou s. him with all thy heart.

*Deut. 29:6*; *Ezra 9:12*, thou shalt not s. their peace.

*1 Kin. 19:10*, *14*, they s. my life to take it.

*1 Chr. 28:9*; *2 Chr. 15:2*, if thou s. him he will be found.

*2 Chr. 19:3*; *30:19*, prepared heart to s. God.

*2 Chr. 34:3*, Josiah began to s. after God.

*Ezra 4:2*, we s. your God, as ye do.

*Neh. 2:10*, to s. the welfare of Israel.

*Job 5:8*, I would s. unto God.

*Job 7:21*, shalt s. me in the morning.

*Job 8:5*, wouldst s. unto God betimes.

*Job 20:10*, children shall s. to please the poor.

*Ps. 9:10*, hast not forsaken them that s. thee.

*Ps. 10:15*, s. out his wickedness.

*Ps. 14:2*; *53:2*, if there were any that did s. God.

*Ps. 24:6*, generation of them that s. him.

*Ps. 27:4*, one thing have I desired, that will I s. after.

*Ps. 27:8*, s. ye my face; thy face, Lord, will I s.

*Ps. 34:14*; *1 Pet. 3:11*, s. peace and pursue it.

*Ps. 63:1*, early will I s. thee.

*Ps. 69:32*, your heart shall live that s. God.

*Ps. 70:4*, let those that s. thee rejoice.

*Ps. 83:16*, that they may s. thy name.

*Ps. 104:21*, young lions s. meat from God.

*Ps. 119:2*, s. him with the whole heart.

*Ps. 122:9*, I will s. thy good.

*Prov. 1:28*, they shall s. me, but not find me.

*Prov. 8:17*, those that s. me early shall find me.

*Prov. 23:35*, I will s. it yet again.

*Song of Sol. 3:2*, I will s. him whom my soul loveth.

*Is. 1:17*, learn to do well; s. judgment.

*Is. 8:19*, should not people s. unto their God?

*Is. 34:16*, s. ye out of the book of the Lord.

*Is. 45:19*, I said not, S. ye me in vain.

*Jer. 29:13*, s. me, and find me.

*Lam. 3:25*, Lord is good to the soul that s. him.

*Ezek. 7:25*, they shall s. peace.

*Ezek. 34:16*, s. that which was lost.

*Dan. 9:3*, I set my face to s. by prayer.

*Amos 5:4*, s. ye me.

*Amos 8:12*, to s. the word of the Lord.

*Zeph. 2:3*, s. ye the Lord, all ye meek.

*Mal. 2:7*, they should s. the law.

*Matt. 6:32*, after all these things do the Gentiles s.

*Matt. 6:33*; *Luke 12:31*, s. ye first the kingdom of God.

*Matt. 7:7*; *Luke 11:9*, s., and ye shall find.

*Matt. 28:5*; *Mark 16:6*, I know that ye s. Jesus.

*Mark 1:37*, all men s. for thee.

*Luke 12:30*, these things the nations s.

*Luke 13:24*, many will s. to enter in.

*Luke 15:8*, doth she not s. diligently?

*Luke 17:33*, whosoever shall s. to save his life,

*Luke 19:10*, the Son of man is come to s. and to save.

*John 1:38*, Jesus saith, What s. ye?

*John 7:34*, ye shall s. me, and shall not find me.

*Acts 10:19*, three men s. thee.

*Rom. 2:7*, to them who s. for glory.

*Rom. 3:11*, none that s. after God.

*1 Cor. 10:24*, let no man s. his own.

*1 Cor. 13:5*, charity s. not her own.

*Phil.* 2:21, all s. their own.

*Col.* 3:1, s. those things which are above.

*Heb.* 11:14, declare plainly that they s. a country.

*Heb.* 13:14, but we s. one to come.

*Rev.* 9:6, in those days shall men s. death.

2688. SEEK, KNOCK, ASK. See *No.* 577.

2689. SELAH. See *No.* 2131J.

2690. SELECT MASTER. See *No.* 1672.

2691. SELEUCUS NICATOR. See *No.* 427A.

2692. SELF. 1 *Cor.* 4:3, judge not mine own s.

*Philem.* 19, even thine own s.

1 *Pet.* 2:24, own s. bare our sins.

2693. SELF-DENIAL. *Proc.* 23:2; *Jer.* 35;

*Luke* 9:11; 14:33; *Acts* 2:45; *Rom.* 6:12; 14:20;

15:1; 1 *Cor.* 10:23; 13:5; *Gal.* 5:24; *Phil.* 2:4;

*Tit.* 2:12; 1 *Pet.* 2:11.

Christ an example of, *Matt.* 4:8; 8:20; *Rom.* 15:3; *Phil.* 2:6.

Incumbent on his followers, *Matt.* 10:38; 16:24; *Mark* 8:34; *Luke* 9:23.

2694. SELF-EXAMINATION. Enjoined, *Ps.*

4:4; *Lam.* 3:40; 1 *Cor.* 11:28; 2 *Cor.* 13:5.

2695. SELF-INTEREST. See *No.* 699D.

2696. SELF-SUPPORT. The Old Charges of

Masonry insist that a Mason should work

faithfully to earn his pay and to support him-

self and family. A Master was forbidden to take

an apprentice if he had a physical infirmity

which might render him unable to do this. (See

1 *Tim.* 5:8.)

2697. SEND. *Gen.* 24:7, shall s. his angel.

*Gen.* 24:12, s. me good speed.

*Gen.* 45:5, God did s. me to preserve life.

*Ec.* 4:13, s. by hand of him whom thou wilt s.

*Lec.* 16:21, s. him away by a fit man.

*Judg.* 13:8, man of God thou didst s.

*Ps.* 43:3, s. out thy light and thy truth.

*Ps.* 118:25, Lord, s. now prosperity.

*Is.* 6:8, whom shall I s.?

*Is.* 19:20, he shall s. them a saviour.

*Matt.* 9:38; *Luke* 10:2, s. labourers.

*Matt.* 15:23, s. her away.

*Mark* 3:14, that he might s. them to preach.

*John* 14:26, whom the Father will s. in my name.

*John* 17:8, believed that thou didst s. me.

2698. SENECA. See *No.* 796D.

2699. SENIOR DEACON. See *No.* 1056D1.

2700. SENIOR WARDEN'S COLUMN. See

*No.* 955C.

2701. SENIOR WARDEN'S DUTY. See *No.*

2715A.

2702. SENNACHERIB, SON OF. See *No.*

161C.

2703. SÉPH'AR-VITES. See *No.* 161B.

2704. SEPTUAGINT. See *Nos.* 448A4, 699B.

2705. SEPULCHER. The Jews did not bury

their dead in the ground if a tomb or sepulcher

could be obtained. The word "bury" usually

means interment in a sepulcher, vault, or cave.

Abraham's, *Gen.* 23:6; 25:9; *Acts* 7:16.

Of Moses, unknown, *Deut.* 34:6.

Of Christ, *Matt.* 27:60; *Mark* 15:46; *Luke*

23:55; *John* 19:41.

(See *Matt.* 23:27.)

2706. SERAPHIM.

A. THE PLURAL of seraph, similar to cherubim

(*No.* 891). They were celestial beings serving

the LORD. They had the human form, face,

voice, two hands, two feet, and six wings. (See

*Is.* 6:2-7.) See *No.* 891C.

B. THE ORDER OF SERAPHIM is a Swedish

Rite.

2707. SERMON ON THE MOUNT. See *No.*

2226G.

A. *Matt.* 5-7; *Luke* 6:20 ff. These two passages

give us the most famous collection of the say-

ings of Christ, commonly called The Sermon on

the Mount. In this sermon we have the fullest

and most convenient statement of the moral teaching of Jesus. By common consent, it sets forth an ideal which "carried morality to the sublimest point attained, or even attainable, by humanity."

B. IN ITS PRESENT FORM, the sermon probably represents a collection of scattered sayings rather than a single coherent and complete address. The general order of thought, however, can be traced through the whole discourse, and the central theme throughout is the righteousness required of those who would enter the kingdom of Christ.

C. NOTES.

1. (*Matt.* 5:3; *Luke* 6:20) The form of the Beatitudes as given by the two Evangelists has occasioned some discussion. That adopted by St. Luke is terse, striking, even paradoxical—"Blessed be ye poor"; while that found in St. Matthew defines the poverty indicated as spiritual poverty. We know that among the characteristics of the teaching of Jesus was the use of brief, startling sayings, by which He arrested the attention of His hearers and set them thinking. These were not always to be taken literally, but to be interpreted by the general tenor of His instruction. In the Sermon on the Mount—"Resist not evil," "Be not anxious," are not meant to inculcate abject submission or want of prudence. Such were also the sayings—"Beware of the leaven of the Pharisees and Sadducees," and "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." It is noteworthy that in the parable of Dives and Lazarus, narrated only by St. Luke, nothing is said of the character of Lazarus, reference being made only to his extreme poverty. In *Mark* 10:23, 24, both forms of expression are attributed to Jesus—"They that have riches" being explained by "They that trust in riches," though the reading is not undisputed. We may conclude, therefore, regarding the Beatitudes, that either form may be original, while in either case the meaning is explicitly and accurately conveyed by St. Matthew.

2. (*Luke* 6:24-26). The four Beatitudes of St. Luke are paralleled by four "Woes" to which we find nothing corresponding in the generally more extended report of the first Evangelist. The explanation of this omission is probably to be found in the change from the form of direct address (the second person) to that of general reflection or aphorism (the third person). To the latter form denunciation obviously does not lend itself; hence the omission of the "Woes" by St. Matthew.

3. (*Matt.* 5:15). Read "lamp" for "candle," "the stand" for "a candlestick," and "the bushel" for "a bushel," as in the R. V.

4. (*Matt.* 5:21, 27, etc.). For "by them of old time" read "'to them of old time."

5. (*Matt.* 5:22). "Judgment" is the subordinate tribunal referred to in ver. 21. "Council" is the Sanhedrin, the supreme court of the Jews. "Hell fire," extreme punishment, literally "fire of Gehenna." The three offenses in this verse—"anger without cause," "saying Kaca (an expression of contempt)," "saying Thou fool (a still stronger expression, conveying malignant feeling)," form a climax.

6. (*Matt.* 6:1). The word translated "alms" in the A. V. should in this case be rendered "righteousness"; it denotes that of which all the three cases that follow are examples, viz.: alms-giving, prayer, and fasting.

7. (*Matt.* 6:31, 34). For "Take no thought" read "Be not anxious."

8. (*Matt.* 7:24, 25). For "a rock" read "the rock." Note the additional particular in *Luke*

6:48, "dugged and went deep" (R. V.). The difference between the two builders is not that one searched about until he found a rock on which to build—the houses may have stood side by side; but the wise builder dug through the gravel and clay till he came to the rocky foundation.

2708. SERPENT. Cursed by God, *Gen. 3:14* (2 *Cor. 11:3*; *Rev. 12:9*).

Brazen one made, *Num. 21:9*.

Brazen one destroyed, 2 *Kin. 18:4*.

*Gen. 3:1*, s. was more subtil.

*Gen. 49:17*, Dan shall be a s. by the way.

*Job 26:13*, his hand formed the crooked s.

*Ps. 58:4*, like the poison of a s.

*Ps. 140:3*, sharpened their tongues like a s.

*Prov. 23:32*, at last it biteth like a s.

*Eccles. 10:8*; *Amos 5:19*, a s. shall bite him.

*Is. 14:29*, a fiery flying s.

*Is. 27:1*, the Lord shall punish the s.

*Is. 65:25*, dust shall be the s. meat.

*Mic. 7:17*, lick dust like a s.

*Matt. 7:10*; *Luke 11:11*, will he give him a s.?

*Matt. 10:16*, be ye wise as a s.

*Mark 16:18*, shall take up s.

*John 3:14*, as Moses lifted up the s.

1 *Cor. 10:9*, destroyed of s.

*Rev. 20:2*, that old s., which is the Devil.

2709. SET. *Gen. 9:13*, I do s. my bow in the cloud.

*Deut. 7:7*, Lord did not s. his love on you.

*Deut. 11:26*, I s. before you a blessing and a curse.

*Deut. 30:15*, I s. before thee life and death.

*Job 33:5*, s. thy words in order before me.

*Ps. 4:3*, Lord hath s. apart him that is godly.

*Ps. 16:8*, I s. the Lord always before me.

*Ps. 20:5*, we will s. up our banners.

*Ps. 40:2*, s. my feet upon a rock.

*Ps. 91:14*, he hath s. his love upon me.

*Ps. 118:5*, s. me in a large place.

*Eccles. 7:14*, God hath s. one against the other.

*Jer. 21:8*, I s. before you the way of life.

*Matt. 5:14*, a city s. on a hill.

*Luke 11:6*, nothing to s. before thee.

*Luke 23:11*, Herod s. him at nought.

*John 3:33*, s. to his seal that God is true.

*Acts 18:10*, no man shall s. on thee.

*Heb. 6:18*, lay hold on hope s. before us.

*Rev. 3:8*, s. before thee an open door.

2710. SETH [appointed], *Gen. 5:3*; *Luke 3:38*.

2711. SETH, ENOCH OF. See No. 1948F3.

2712. SETH, NAME OF. See No. 1948E6.

2713. SETH A SUBSTITUTE. See No. 1948E6.

2714. SETTING MAUL. See No. 2038.

2715. SETTING SUN.

A. THE SETTING SUN is a symbol of rest at the close of the day's labor. It is the duty of the Senior Warden to pay the Craft their wages and dismiss them at the close of the day when the sun is setting in the west. This officer is therefore the symbol of the setting sun.

*Luke 4:40*. "Now when the sun was setting, all they that had any sick, with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." (*Mark 1:32*.)

*Deut. 24:14*, 15. "Thou shalt not oppress an hired servant. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it."

B. JACOB had his dream of the ladder when "the sun was set" (*Gen. 28:11*).

(See *Ex. 17:12*; *22:26*; *Lev. 22:7*; *Deut. 11:30*;

*16:6*; *23:11*; *24:13*; *Dan. 6:14*; *Eph. 4:26*.)

2716. SEVEN. See No. 2209.

2717. SEVEN—BRANCHED CANDLESTICK.

See Nos. 763E, 840B, E, 2234R.

2718. SEVEN LAMPS. See No. 841D.

2719. SEVEN LIBERAL SCIENCES IN DOWLAND MS. See No. 2241B4.

2720. SEVEN STEPS. See No. 1838.

2721. SHAKING HANDS. See No. 1482CR.

2722. SHĀL-MAN-È'SER. See No. 161A.

2723. SHAMIR.

A. ENGRAVED STONES. See No. 778H.

B. A LEGENDARY WORM by means of which Solomon is said to have carved the stones for the Temple without the aid of any iron tool. It is a Jewish tradition which has no Biblical foundation. See No. 778G, H, I.

C. SHAMIR SHAPED STONE ALTAR. See No. 778I.

D. SHAMIR IN THE BIBLE. The word "Shamir" appears three times in the Hebrew Bible: In *Jer. 17:1*, where it is translated "diamond"; in *Ezek. 3:9* and *Zech. 7:12* where it is translated "adamant."

E. HOWEVER, Shamir was the name of two towns and a Levite, none of which should be confused with the legendary worm "Shamir."

2724. SHAMMAL. See No. 56.

2725. SHAPAN. See No. 230.

2726. SHARP. *Josh. 5:2*, make thee s. knives.

*Ps. 45:5*, arrows s. in the heart.

*Ps. 52:2*, tongue like a s. razor.

*Ps. 57:4*, their tongue a s. sword.

*Prov. 25:18*, man that beareth false witness in a s. arrow.

*Acts 15:39*, the contention was so s.

*Heb. 4:12*, word of God s. than any two-edged sword.

2727. SHARP INSTRUMENT. The prick of the sharp instrument is emblematical of the prick of conscience. (See *John 8:9*; *Ps. 45:5*; *52:2*; *Prov. 25:18*.)

(See also *Job 15:21*; *27:6*; *Prov. 20:12*; *Matt. 6:22*, *23*; *Luke 11:33-36*; *Acts 23:1*; *24:16*; *Rom. 2:14*, *15*; *7:15-22*; *9:1*; *14:1-23*; *1 Cor. 8:7-13*; *10:27-32*; *2 Cor. 1:12*; *4:2*; *5:11*; *1 Tim. 1:5*, *19*; *3:9*; *Heb. 9:14*; *10:22*; *13:18*; *1 Pet. 2:19*; *3:16*, *21*; *1 John 3:20*, *21*.)

2728. SHĒ-ĀL'TI-EL [I asked God]. Father of Zerubbabel who led the Jews back from their Babylonian exile (also called Salathiel), *Ezra 3:2*, *8*; *5:2*.

2729. SHEAVES. Joseph's dream concerning *Gen. 37:7*.

Of the firstfruits, *Lev. 23:10*.

To be left in the field, *Deut. 24:19*; *Job 24:10*.

Typical, *Ps. 126:6*; *Mic. 4:12*; *Matt. 13:20*.

2730. SHĒ'BA [seven], *Gen. 25:3*; *Job 6:19*; *Ps. 72:10*; *Jer. 6:20*; *Ezek. 27:22*; *38:13*.

Benjamite, revolts, 2 *Sam. 20*.

2731. SHEBA, QUEEN OF.

A. THERE ARE MANY TRADITIONS about the Queen of Sheba and her visit to King Solomon. One of these is Masonic and is to the effect that when she saw the Temple she was so filled with admiration that she raised her hands to heaven.

B. THE ONLY BIBLICAL ACCOUNT is that given in 1 *Kin. 10:1-13* and 2 *Chr. 9:1-12*.

2732. SHĒ'BAH. See Nos. 144, 2489.

2733. SHĒCH-A-NĪ'AH [Jah is a neighbor].

A. HEAD OF A FAMILY of the house of David, 1 *Chr. 3:21*, *22*.

B. A PERSON some of whose descendants returned from Babylon with *Ezra*, *Ezra 8:3*.

C. ANOTHER whose descendants did the same, *Ezra 8:5*.

D. A SON OF JEHIEL who first confessed taking "strange wives," *Ezra 10:2*.

E. FATHER OF SHEMIAH, who helped repair the wall, *Neh. 3:29*.

F. FATHER-IN-LAW OF TOBIAH, who opposed Nehemiah, *Neh. 6:18*.

**G. A PRIEST** who returned with Zerubbabel, *Neh. 12:3*.

**2734. SHEKEL.** In the Mark Master's Degree we are told that the value of a mark is a Jewish half shekel of silver. This is approximately correct.

A measure of weight and money, *Gen. 23:15; Ex. 30:13; Josh. 7:21; 2 Sam. 14:26; 1 Kin. 10:16; Neh. 5:15; Jer. 32:9; Ezek. 4:10*.

**2735. SHEKINAH.** See *No. 2063F*.

**A. A TERM** applied by the Jews to the symbol of the divine glory which dwelt in the Tabernacle and the Temple, and appeared in a visible cloud over the mercy seat in the Holy of Holies.

**B. 1.** It first appeared to Moses in the burning bush (*Ex. 3:2-5*); 2. again in the cloud on Mount Sinai (*Ex. 24:16-18*); 3. and in the pillar of cloud which rested on the Tabernacle while the Israelites were in camp (*Ex. 40:34-38*).

**C. THE SHEKINAH** is often confused with the glory itself, but there was a distinction. The glory was the visible form of the shekinah, and the shekinah was the substance of the glory.

**D. THE MASONIC DOCTRINE** is that the shekinah was the symbol of the Divine Glory, and Divine Truth is the shekinah of Freemasonry.

**2736. SHĒM, Gen. 9:18; 10:21; 11:10; 1 Chr. 1:17.** See *Nos. 531A, 1696*. Shem was the name of one of the sons of Noah, but the word "Shem" means "name" or "renown" and is often applied to God himself. As thus applied it is translated in our English Bible "The Name," "The Name of our" meant J. H. V. H.

**2737. SHEM HAMPHORASCH.** A Hebrew term meaning "The Separated Name," applied to the Tetragrammaton or four-lettered Name. All the other names of God are derived from His works, but the Tetragrammaton is derived from the substance of the Creator, in which nothing else participates. "It indicates the self-existent essence of God, which is something altogether within Himself, and separate from His works."

**2738. SHEM, HAM, JAPHETH.** The three sons of Noah are significant words in the Masonry which deals with "the ark of safety" which was built by Noah and his sons.

**2739. SHĒ-MI'DAH.** See *No. 225*.

**2740. SHEMINITH.** See *No. 2131K*.

**2741. SHĒ'MĪTE.** See *No. 47*.

**2742. SHĒN LANDMARK.** See *No. 1147*.

**2743. SHEPHERD OF HERMAS.** See *No. 448Csd*.

**2744. SHEWBREAD.** See *No. 314P3*. This was twelve loaves of bread placed upon a table in the Temple and called the "shewbread" or "bread of the presence." It was a symbol of the bread of life—of the eternal life in the presence of God himself, of which the Master's Word is a symbol.

(See *Ex. 25:30; 35:12; 39:36; Num. 4:7; 1 Sam. 21:6; 1 Kin. 7:48; 1 Chr. 9:32; 23:29; 28:16; 2 Chr. 2:4; 4:19; 13:11; 29:18; Neh. 10:33; Matt. 12:4; Mark 2:26; Luke 6:4; Heb. 9:2*.)

**2745. SHEWBREAD, COVERED.** See *No. 747F*.

**2746. SHEWBREAD, TABLE FOR.** See *No. 81D*.

**2747. SHEWBREAD TABLE CROWNED.** See *No. 1025B3*.

**2748. SHĪB'BO-LĒTH.** See *No. 580*.

*A. Judg. 12:1-6.* "And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passest thou over to fight against the children of Ammon, and didst not call us to go with thee?"

we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay: Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."

**B. SHIBBOLETH** is a Hebrew word appearing several times in the Old Testament, but the passage in Judges quoted above is the only place in the English Bible where it is not translated. It could not be translated into English here without destroying the point of the tale.

**C. EPHRAIMITES.**

**1.** The Ephraimites had long been haughty and overbearing in their treatment of their brethren in Israel.

**2.** Manasseh and Ephraim were the two sons of Joseph, the favorite son of Jacob. Shortly before his death Jacob gave them his blessing, but gave the preference to the younger, Ephraim. **D. ARROGANT.** The Ephraimites therefore considered themselves the privileged tribe and deserving of higher honors than any of the other children of Israel. Their ambition and sense of superiority are seen in many of the events of their history.

**E. GIDEON.**

**1.** After Gideon with his three hundred men had routed the Midianites, he sent word to the Ephraimites to help him complete his victory over the disorganized hosts of Midian. This they did and took much spoil, but were not satisfied. They complained sharply to Gideon because he had not called them to help him when he first went against the Midianites.

**2.** Gideon appeased them by calling their attention to the fact that they had profited more than had he himself. (See *Judg. 8:1-3*.)

**F. JEPHTHAH.**

**1.** Some years later Jephthah delivered the children of Israel from the oppression of the Ammonites, and again the Ephraimites, after waiting until the victory had been won, complained that they had not been called to fight and share in the spoil.

**2.** Jephthah did not try to appease them as had Gideon before him, but reminded them that they had not attempted to help him when he called them before the battle but had left him to fight the enemy alone. (See *Judg. 12:1-6*.)

**G. VICTORY OF JEPHTHAH.**

**1.** He then accepted their challenge to fight and was victorious. The battle was fought on the east side of the river Jordan and the Ephraimites lived on the west side.

**2.** Jephthah, determined to teach this vainglorious tribe a lesson they would never forget and to so weaken them that they could never again become a menace to the other tribes, seized the fords of the Jordan and killed those

who, by their dialect, proved themselves to be Ephraimites.

#### H. A TEST WORD.

1. From this event the word "Shibboleth" obtained a new meaning. The dictionary now defines it as "a test-word, or pet phrase of a party; a watchword; a criterion."

2. It is the first recorded instance of a word being used to distinguish one party from another. It was not the last, but it gave its name to the others. Thus:

3. On November 2, 1002, "Chichester Church" was the "Shibboleth" to distinguish Dane from Saxon.

4. In 1282 "Ciceri" pronounced "Checkaree" or "Siseri" distinguished Sicilians from Frenchmen.

5. That the various test-words should be called "Shibboleths" is a striking illustration of the hold which a vivid account of an event has on the imagination of Mankind.

#### I. MEANING.

1. The real meaning of the Hebrew word "Shibboleth" has been a disputed point among Masonic writers. Some say it means a "flood" or "stream," "an ear of corn," etc.

In the Bible it is found in the following passages:

2. *Zech. 4:12*, translated "branch."

3. *Is. 27:12*, translated "channel."

4. *Gen. 41:5-7, 22-24, 26, 27; Ruth 2:2; Job 24:24*, translated "corn" or "ears of corn."

5. *Ps. 69:2*, translated "flood."

6. *Ps. 69:15*, translated "waterflood."

*Judg. 12:6*, not translated.

J. **SYMBOLICAL TEST.** The test of our Masonry is our ability to appreciate the spiritual life in true character building. We cannot do this if we have the self-seeking disposition which sees nothing in Masonry but the material advantages it may bestow.

#### K. FAILURE.

1. The idolatrous Canaanites could not pronounce the letter "h" but a true Hebrew had no difficulty in uttering it.

2. The Ephraimites had lived in such close association with the Canaanites and their materialistic philosophy that in speech and habit of thought they had become Canaanite while retaining their Jewish features.

L. **INWARD THOUGHTS.** *Prov. 23:7*. "As he thinketh in his heart, so is he." In order to learn whether a man is a true Mason we must subject him to a test which will reveal his inward thoughts.

M. **THE TEST.** Such a test is his conception of the spiritual truths of Masonry. Can he give expression to these truths in his life, or is the aspirate "h," the life-giving breath of the soul, so unknown to him that he cannot express it?

#### N. THE ASPIRATE "H."

1. The letter "h" is called an aspirate because it is pronounced with the breath, not the voice. It therefore symbolizes the breath of life, and to the Fellow Craft it represents the spiritual life of the soul.

2. The word "aspire" is associated with the word "aspirate" and makes the letter "h" a fitting symbol of the soul's aspiration for higher things.

#### O. THE WAGES OF A FELLOW CRAFT.

1. The Fellow Craft on his way to the Middle Chamber is seeking his wages of nourishment, refreshment, and joy, symbolized by corn, wine, and oil.

2. Before he can pass the outer door he must prove his ability to express life's higher attributes represented by the aspirate "h" in "Shibboleth."

3. Let him not, like the Ephraimites, become

so closely associated with the world and its self-seeking that the aspirations of the soul have for him no meaning.

#### 2749. SHIELD.

A. 1. The Knights Templar of the Middle Ages wore a shield which varied in shape to suit the fancies of the wearer, but in general it was wider at the top tapering to a point at the bottom. Usually it was made of wood covered with leather. The wearing of the shield has been discontinued by the modern Masonic Knights Templar, but its symbolism has been retained. 2. As the apron of the Mason protects him from the defilement of the world, so does the shield of faith enable the Templar to ward off the shafts of evil.

*Eph. 6:16*. "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

3. When Saul, the anointed one, sinned, his shield was no longer a protection (like the Mason who does not keep his apron unspotted by the world). (See *2 Sam. 1:21*.)

4. Different kinds of shield, *Ps. 35:2; Ezek. 38:4*.

5. Used by: 5a. the Benjamites, *2 Chr. 14:8; 17:17; 5b. Uzziah, 2 Chr. 26:14*.

6. Made: 6a. of brass, *1 Kin. 14:27; 6b. of gold, 2 Sam. 8:7; 1 Kin. 10:16, 17; 2 Chr. 9:15, 16; 6c. of wood, Ezek. 39:9, 10*.

7. With bosses, *Job 15:26*.

8. Stored in armories, *1 Kin. 10:17; 2 Chr. 11:12; 32:5, 27*.

9. In the Tabernacle, *2 Kin. 11:10; 2 Chr. 23:9*.

10. Covered when not used, *Is. 22:6*.

11. Painted red, *Nah. 2:3*.

12. Figurative: 12a. of God's protection, *Gen. 15:1; Dent. 33:29; 2 Sam. 22:3, 36; Ps. 5:12; 18:2, 35; 33:20; 59:11; 84:9, 11; 89:18; Prot. 30:5; 12b. of God's truth, *Ps. 91:4; 12c. of an entire army, Jer. 46:3*.*

#### B. SHIELD OF DAVID.

1. This is a figure of two interlaced equilateral triangles, more commonly known as "the seal of Solomon." The Hebrews considered this as both a shield and a talisman of great efficiency.

2. The Name of God in the center gave it a sacred character, but we have no Biblical sanction for it. To Masons it is simply one of the symbols of the Divine Name. Among the Hebrews the word in the center "Aglal" was the initials of a sentence meaning "Thou art strong in the Eternal God."

2750. SHIGGARION. See No. 2131L.

2751. SHI'MAR. Babylonia in its fullest extent except Assyria and Susiana. Its chief cities were Babylon, Erech, Accad, and Cabuch. *Gen. 10:10; 11:2; 14:1, 9; Is. 11:11; Dan. 1:2; Zech. 5:11*.

2752. SHIMEI. See No. 53C.

2753. SHIMHI, Son of. See No. 120C.

2754. SHINAR. See Nos. 82A, 646B1.

2755. SHINE. Num. 6:25, Lord make his face s. upon thee.

*Job 22:28*, light shall s. upon thy ways.

*Job 29:3*, when his candle s. upon my head.

*Ps. 104:15*, oil to make his face to s.

*Ps. 119:135*, make thy face to s. upon thy servant.

*Ps. 139:12*, the night s. as the day.

*Prov. 4:18*, as light that s. more and more.

*Is. 60:1*, arise, s., for thy light is come.

*Matth. 5:16*, let your light so s. before men.

*Matth. 13:43*, righteous s. as the sun.

*Matth. 17:2*, his face did s. as the sun.

*1 Cor. 4:6*, God, who commanded the light to s.

*2 Pet. 1:19*, a light that s. in a dark place.

*1 John 2:8*, the true light now s.

2756. **SHINING.** Of God's face, *Ps.* 31:16; 50:2; 67:1; 80:1; *Dan.* 9:17.

Skin of Moses' face, *Ex.* 34:29; 2 *Cor.* 3.  
Of Christ's countenance, *Luke* 9:29; *Rev.* 1:16.

Of Christians, as lights of the world, *Matt.* 5:16 (*John* 5:35); *Phil.* 2:15; and in the kingdom of heaven, *Dan.* 12:3.

Of the gospel, 2 *Cor.* 4:4; *Is.* 9:2.

2757. **SHIPBUILDER.** See *No.* 551S.

2758. **SHITTIM WOOD.** See *No.* 81A.

2759. **SHOCK.**  
A. **IN FREEMASONRY** there has been from time immemorial one or more ceremonies called "a shock;" something unexpected to make one realize that his situation has changed, that he has entered a new world and is beginning a new life.

B. **SUCH AN EXPERIENCE** came to Paul on his journey to Damascus (*Acts* 9:3, 4).

(See also *Judg.* 15:5; *Job* 5:26.)

2760. **SHOCK OF ENLIGHTENMENT.** See *No.* 1200.

2761. **SHOCK OF ENTRANCE.** See *No.* 1209.

2762. **SHOES.** The shoes or sandals consisted of a sole fastened to the foot by means of a strap or thong called the "shoe latchet" (*Gen.* 14:23). Various materials were used in making the soles, such as wood, leather, papyrus stalks, and palm leaves. In Egypt, the soles were turned up at the toes like skates, but the Hebrews preferred rounded or pointed forms. To "put off the shoes" was an act of reverence (*Ex.* 3:5; *Josh.* 5:15); accordingly the priests were barefooted when officiating in the Temple.

2763. **SHOES, ANOTHER MAN'S.** See *No.* 2765H.

2764. **SHOES, MASONIC SYMBOLISM.** See *No.* 2765V.

2765. **SHOE, PLUCKING THE.**  
A. *Ruth.* 4:7. "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel."

B. **THIS IS AN EXAMPLE** of the Biblical symbolism which has been adopted by Masonry. In this case the plucked shoe was a symbol of truthful testimony, but it had other meanings.

C. **OBLIGATION TO THE WIDOW.** Under the Jewish law, if a man died leaving a widow with no children, his nearest male relative eligible to marry was in duty bound to wed the widow, in order that his kinsman's name might be perpetuated through his descendants. If he refused to do this, his shoe was removed and given to the widow.

*Deut.* 25:10. "And his name shall be called in Israel, the house of him that hath his shoe loosed."

D. **THE UNNATURAL KINSMAN.** The man without a shoe symbolized an unnatural kinsman, one who had misused his privileges. The resumption of the shoe denoted resumption of both duties and privileges.

*Luke* 15:22. "But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

E. **SYMBOL OF RENUNCIATION.**

1. The act of removing the shoe was a symbol of renunciation and the handing it to another denoted transferred rights.

2. The act of renunciation might involve the refusal to perform a duty, in which case the wronged one removed the shoe from the delinquent and spat in his face to indicate contempt for one who renounced an honorable privilege and refused to perform a duty (*Deut.* 25:9).

F. **TO BIND A BARGAIN.**

1. If a mutual bargain was entered into, the one who renounced his rights voluntarily removed his shoe and gave it to the one to whom the relinquished rights were transferred (*Ruth* 4:8, 9).

2. The act thus performed before witnesses served the same purpose that a written instrument now serves as evidence of a binding agreement.

G. **THROWING A SHOE.** The old custom of throwing a shoe after a bride symbolized the renunciation of control over her by her parents and the transfer of that control to the groom. The custom is still followed, but its symbolism is forgotten.

H. **STAND IN ANOTHER'S SHOES.** The common expression "to stand in another man's shoes," meaning to occupy the place and assume the honors which of right belong to another, has its origin in the same thought of the transfer of shoes symbolizing the transfer of rights.

I. **INHERITANCE.** The statement "looking for dead men's shoes" means "waiting to inherit his property." Another form of the same idea is "waiting for my shoes" meaning "hoping for my death to inherit my property."

J. **OBLIGATION MUTUAL.**

1. The law requiring the marriage of a man's widow to his nearest kinsman was mutually binding, but the renunciation was not.

2. The man might repudiate the obligation, but the widow could not if the man insisted on his right to her.

K. **POSSESSION OF ONE SHOE.** Therefore, the possession of one shoe by the widow denoted her release from her obligation and that she was free to marry the man of her choice. The possession of the other shoe by the kinsman was evidence that all claim against him had been settled.

L. **RUTH'S KINSMAN.** The act of Ruth's kinsman in taking off his shoe and giving it to Boaz was evidence that he renounced his rights to her and transferred them to Boaz.

M. **OTHER AGREEMENTS.**

1. In other agreements, as for instance in the sale of land, the seller removed his shoe and gave it to the buyer as evidence that he had transferred his rights in the land to that buyer.

2. In every case the act signified the serious and binding nature of the engagements entered into.

N. **MASONIC SYMBOLISM.**

1. To Masons it signifies the sincerity of their intentions in entering upon their important work. It is a sign of consecration to that work and of a persevering effort to complete it.

2. It is also a sign to the candidate that rights are being transferred to him and that mutual obligations are being assumed.

O. **ASSUMPTION OF OWNERSHIP.** Sometimes the assumption of ownership was evidenced by taking off a shoe and casting it on the property assumed. The presence of a man's shoe on property denoted ownership since only the owner had a right to walk on it. (See *Ps.* 60:8; 108:9.)

P. **IN FOLKLORE.** In many of the folklore tales the search for the loosened or lost shoe is a search for a kindred soul and a desire to wed that soul.

Q. **TO THE CANDIDATE.**

1. To the candidate the absent shoe in the first two degrees denotes that he is forming new ties and taking upon himself new obligations.

2. He is casting off all degrading ties, learning to subdue his passions and improve himself in Masonry.

3. He is to climb the heights of intellectual



and moral achievements and cultivate the tenets of brotherly love, relief, and truth.

**R. BOTH SHOES REMOVED.** The absence of both shoes has a deeper meaning. Among savages shoes are seldom worn and their use is a sign of advancing civilization.

**S. USE OF.**

1. The main reason for wearing shoes was to protect the feet from defiled ground traveled over; from stones and thorns; from extreme heat or cold.

2. Necessarily the wearer, for the most part, traveled over unconsecrated ground.

**T. HOLY GROUND.**

1. When approaching a sacred place, the shoes must be removed to avoid contaminating the holy ground. For instance, Moses approaching the burning bush is commanded:

*Ex. 3:5.* "Put off thy shoes from off thy feet, for the place on which thou standest is holy ground."

*Josh. 5:15.* "And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy, and Joshua did so."

2. The priests also must remove their shoes before officiating in the Temple.

**U. EXPLANATION.** Perhaps the best explanation of the custom is that, since washing was a symbol of purification and consecration, a worshiper, before taking part in a sacred ceremony, must either take off his ordinary garments, wash himself, and put on clean clothes (*Lev. 16:4*), or wash both his garments and himself (*Lev. 16:26*). Shoes, however, could not be washed and must be removed.

**V. MASONIC SYMBOLISM.** In Masonry, also, the removal of the shoes is an act of consecration. It symbolizes preparation for a sacred ceremony, approach to a consecrated place, and devotion to a holy purpose. Such should be its meaning to the candidate about to be raised to the Sublime Degree of a Master Mason.

**2766. SHOE, POSSESSION OF ONE.** See No. 2765K.

**2767. SHOE, THROWING A.** See No. 2765G.

**2768. SHOE, USE OF.** See No. 2765S.

**2769. SHOES, REMOVING BOTH.** See No. 2765R.

**2770. SHOSHANNIM.** See No. 2131M.

**2771. SHUSHAN = EDUTH.** See No. 2131M.

**2772. SHOVEL.**

**A. ONE OF THE WORKING TOOLS** of a Royal Arch Mason, symbolizing the removal of the rubbish of his passions and prejudices, that he may fit himself for the search and reception of Eternal Truth and Wisdom.

**B. IN THE BIBLE** also its use was to remove rubbish (ashes). (*See Ex. 27:3; 38:3; Num. 4:14; 1 Kin. 7:40, 50; Jer. 52:18.*)

**2773. SIBYLLINE ORACLES.** See No. 448 B16f.

**2774. SICKLE.** See No. 2660C.

**2775. SIGN.**

**A. SIGNS OR GESTURES** furnish a universal language, in which the gesture itself conveys its meaning. Signs may also be given an arbitrary meaning which only the initiated can understand.

**B. DURING THE MIDDLE AGES** the monks had a system of signs by which they could recognize members of their respective Orders.

*Ex. 31:13.* "It is a sign between me and you throughout your generations." (*See also Ex. 31:17; Num. 16:38; Deut. 6:8; 11:18; Josh. 4:1-7; Judg. 20:38.*)

**C. A MIRACLE** to confirm faith, *Matt. 12:38; 16:4; 24:3, 30; Mark 8:11, 12; 13:4; John 2:11; 3:2; 4:48.*

**D. ASKED FOR** and given to: 1. Abraham,

*Gen. 15:8-17; 2. Moses, Ex. 4:1-9, 17, 28, 30; 3. Gideon, Judg. 6:17, 36-40; 4. Hezekiah, 2 Kin. 20:8; 5. Zacharias, Luke 1:18.*

**E. GIVEN TO:** 1. Jeroboam, *1 Kin. 13:3-5; 2. Ahaz, Is. 7:14-16; 8:1-4; 3. Eleazer, Num. 16:37, 38.*

**F. A TOKEN** of coming events, *Matt. 12:38, 39; 16:1, 3, 4; 24:3.*

**2776. SIGN OF VIRGIN BIRTH.** See No. 21946, 7, 8.

**2777. SIGNS, CERTAIN.** Signs furnish a universal language by which people of different tongues may communicate. They also furnish a secret language which only the initiate can understand. (*See Ex. 31:13, 17; Judg. 20:38; 1 Sam. 2:34; Josh. 4:6.*)

(*See also 1 Kin. 13:3, 5; Is. 38:22; 55:13; Ezek. 12:11; Dan. 6:8; Matt. 12:38, 39; 16:1, 4; 24:30; 26:48; Luke 2:12; 11:29; John 2:18; 4:54; 6:14; 10:41; 12:18; Rom. 4:11; Rev. 12:1, 3; 15:1; Deut. 13:1; Judg. 6:17; 2 Chr. 32:24; Is. 7:11, 14; 66:19; Ezek. 20:12; 24:24, 27; 39:15; Mark 8:11, 12; etc.*)

**2778. SIGNATURE, MARK A.** See No. 2000E.

**2779. SIGNET.** See *Ring, No. 2571.*

**A. A RING** on which there is an impression or design is called a signet. In ancient times documents and letters were authenticated with a signet instead of a signature as at present.

**B. SOME OLD MASONIC DOCUMENTS** were authenticated with a seal or signet, and their use was very common in Bible times.

(*See Gen. 38:16, 18, 25; Ex. 28:11, 21, 36; Dan. 6:17.*)

**2780. SIGNET OF TRUTH.**

**A. THE SIGNET OF ZERUBBABEL** in the Royal Arch Degree is called "the signet of Truth," since he who presents it is in search of Truth and the possession of this signet is assurance that he is authorized to pursue the search.

**B. THE NAMES OF THE TWELVE TRIBES OF ISRAEL** were engraved on the gems of the High Priest's breastplate "like the engravings of a signet" (*Ex. 39:6, 14, 30*).

**C. SIGNET AS A SYMBOL, Jer. 22:24.**

**2781. SIGNET OF ZERUBBABEL.** Zerubbabel himself is the signet in the rebuilding of the Temple.

*Hag. 2:23.* "In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant . . . and will make thee as a signet: for I have chosen thee, saith the LORD of hosts."

**2782. SIGNIFICANCE OF PILLARS.** See No. 2354J.

**2783. SIGNIFY, John 12:33; Acts 11:28; Hdb. 2:27; Rev. 1:1.**

**2784. SILENCE, Job 2:13; Ps. 39:2; Prov. 10:19; 11:12; 17:28.**

Women to keep, *1 Tim. 2:11.*

In heaven, *Rev. 8:1.*

**2785. SILENCE AND CIRCUMSPECTION.** See No. 181J.

**A. WE ARE TAUGHT** that silence and circumspection are truly Masonic virtues. They are also virtues in the world at large, but the viewpoint and method of instruction are different.

**B. THE ROSE.** Outside of Masonry, the best-known symbol of secrecy is a rose overhead. The well-known expression "sub-rosa" (under the rose), meaning "in strict confidence," is a case in point. We do not know the origin of this symbol thus used, but it is very old.

**C. TWO LEGENDS.** Two legends connect this symbol with ancient Greece and Rome:

1. One story relates to an ancient temple of Minerva, on the roof of which was a garden of roses. In this temple Pausanias bargained to betray his country to Xerxes, and each was sworn to silence and secrecy "under the roses."

2. Another account is that Cupid bribed

Harpocrates, the god of Silence, to keep secret the love affairs of his (Cupid's) mother Venus. Since the rose was sacred to Venus, the value of the rose to Harpocrates is apparent.

#### D. APPLICATIONS.

1. From this incident it is said that a host hangs a rose over the banquet table to remind his guests that anything said under it must be kept silent.

2. In ancient Germany the rose was sacred to Freya, the German Venus. It was depicted on the ceiling of the banquet room to remind the revellers that everything they might hear spoken by a guest under the influence of wine was "under the rose" and must not be revealed.

3. In the sixteenth century roses were often hung over the confessional as a symbol that everything there said was in strict confidence.

E. **MASONIC SYMBOLS.** In Masonry the symbol of silence and circumspection now is "the Book of Constitutions Guarded by the Tiler's Sword" (See No. 3076), but at first it was "the key." The instruction regarding it was as follows:

#### F. THE KEY. See No. 1813.

1. "The key is a symbol which we use to impress upon our minds the secrets of Masonry which have been transmitted through the centuries for the benefit of the Sons of Light.

2. "As we have thus received them, untarnished by the touch of profane curiosity, and unimpaired by the revolution of time and empires, so let us deliver them, in all their purity and perfection, to succeeding brethren, confident that they will never be divulged to such as are unworthy."

3. Greece. In the ancient Grecian Mysteries the key was a symbol of silence and circumspection.

4. Egypt. In the Mysteries of Isis the key was a symbol of the opening of the conscience for trial and judgment after death.

5. Eighteenth Century Masonry. In the eighteenth century among Masons the key was a symbol of the instructive tongue. A dialogue of that time ran something like this:

Q. What do you conceal?

A. All the secrets which have been intrusted to me.

Q. Where do you conceal them?

A. In the heart.

Q. Have you a key to gain entrance there?

A. Yes, Right Worshipful.

Q. Where do you keep it?

A. In a box of coral which opens only with ivory teeth.

Q. Of what metal is it composed?

A. Of none. It is a tongue obedient to reason, which knows only how to speak well of those of whom it speaks in their absence as in their presence.

6. Another dialogue stated that the secrets of Freemasonry could only be obtained by means of a certain key which "is said to hang and not to lie, because it is always to hang in a brother's defence and not to lie to his prejudice." It hung "by the thread of life at the entrance." It was connected with the heart because it should reveal nothing the heart does not dictate.

7. Present Symbolism. In Masonry the key is no longer used to symbolize silence. It is now a symbol of power, and as such is the official jewel of the Treasurer.

It had this meaning among the Romans when they gave a key to a bride to indicate that she now had authority in the home.

It was in this sense that the word is used in Isaiah:

Is. 22:22. "The key of the house of David will I lay upon his shoulders; so that he shall

open, and none shall shut; and he shall shut and none shall open."

Luke 11:52. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

(See also Matt. 16:19; Rev. 1:18; 3:7; 9:1; 20:1.)

#### G. MASONIC CIPHERS.

1. The old time Masons had a secret way of communicating with each other by means of two squares and a gavel. It is mentioned by Dermott, and several specimens of it have been found among old papers. As a rule, each specimen requires a different key for its solution, and it seems that each lodge or company of Masons agreed upon its own key.

2. Chapters of Royal Arch Masons use a key of their own which their members are sworn not to divulge. It is not, as many suppose, the key to the Master's Word, which is something very different.

3. The key to the Master's Word is to be found in the Holy Bible.

2786. SILENT. 1 Sam. 2:9, he s. in darkness.

Ps. 28:1, he not s. to me.

Zech. 2:13, be s., O all flesh, before the Lord.

(See Ps. 94:17; 1 Tim. 2:12; 1 Pet. 2:15.)

2787. SILVER. In Abraham's time commerce was carried on with silver by weight. In the age of Solomon it was abundant, and it was coined in the time of the Maccabees.

Used in the tabernacle, Ex. 26:19; Num. 7:13.

As money, Gen. 23:15; 44:2; Deut. 22:19;

2 Kin. 5:22.

2788. SILVER BOWL. See No. 763C.

2789. SILVER CORD. Eccles. 12:1-7. See No. 2240.

2790. SILVER AND GOLD. The pious pilgrim on his way to the Holy Sepulcher often had to live on a crust of bread and a cup of water. This has been symbolized in the ceremonies of the Order of the Temple, where the pilgrim asking for alms receives the reply:

Acts 3:6. "Silver and gold have I none; but

such as I have give I thee."

2791. SIMEON. See Nos. 2B, 133A, 152.

2792. SIMILITUDE. Num. 12:8, the s. of the Lord.

Deut. 4:12, saw no s.

Ps. 144:12, after the s. of a palace.

Rom. 5:14, after the s. of Adam's transgression.

Heb. 7:15, after s. of Melchisedec.

James 3:9, men made after s. of God.

2793. SIN.

A. **THE PROBLEM** of the origin and universality of sin underlies the whole moral teaching of the Old Testament, just as the salvation from sin offered in Christ is fundamental to the message of the New Testament. The first is probably one of those problems which the human mind can never satisfactorily answer. We can, however, say that had there been no such thing as human sin, we could never have known God in all His fulness as a merciful God, one of whose characteristics is that of forgiving love, revealed unto mankind in Jesus Christ.

Origin of, Gen. 3:6; Matt. 15:19; John 3:44;

Rom. 5:12; 1 John 3:8.

Characterized, Deut. 9:7; Josh. 1:18; Prov. 15:9; 24:9; Is. 1:18; Eph. 5:11; Heb. 3:13; 6:1; 9:14; James 1:15; 4:17; 1 John 3:4; 5:17.

All born in, and under, Gen. 5:3; Job 15:14; 25:4; Ps. 51:5; Rom. 8:9.

Christ alone without, 2 Cor. 5:21; Heb. 4:15; 7:26; 1 John 3:5.

Christ's blood redeems from, Eph. 1:7; 1 John 1:7; 3:5.

A fountain opened for, Zech. 13:1.

Repented of and confessed, *Job 33:27; Ps. 38:18; 97:10; Prov. 28:13; Jer. 3:21; 1 John 1:9.*  
 Striven against and mortified, *Ps. 19:13; 51:2; 139:23; Matt. 6:13; Rom. 8:13; Col. 3:5; Heb. 12:4.*  
 Excludes from heaven, *1 Cor. 6:9; Gal. 5:19; Eph. 5:5; Rev. 21:27.*  
 Wages of, death, *Rom. 6:23.*  
 Sting of death, *1 Cor. 15:56.*  
 Against the Holy Ghost, *Mark 3:29; Luke 12:10.*  
 Wilderness of, *Ex. 16:1; Num. 13:21; 27:14.*  
 City called by the Greeks "Pelusium, clay city," *Ezek. 30:15.*  
*Gen. 4:7, s. lieth at the door.*  
*Ex. 34:7, forgiving iniquity and s.*  
*Deut. 24:16; 2 Kin. 14:6; 2 Chr. 25:4, put to death for his own s.*  
*Job 10:6, thou searchest after my s.*  
*Ps. 32:1, blessed is he whose s. is covered.*  
*Ps. 51:3, my s. is ever before me.*  
*Ps. 103:10, not dealt with us after our s.*  
*Prov. 10:19, in multitude of words there wanteth not s.*  
*Prov. 14:34, s. is a reproach to any people.*  
*Is. 30:1, may add s. to s.*  
*Is. 53:12, he bare the s. of many.*  
*Mic. 6:7, fruit of body for s. of my soul.*  
*Matt. 12:31, all manner of s. shall be forgiven.*  
*John 1:29, taketh away the s. of the world.*  
*John 16:8, Comforter will reprove the world of s.*  
*Acts 7:60, lay not this s. to their charge.*  
*Rom. 4:7, blessed whose s. are covered.*  
*Rom. 5:20, where s. abounded.*  
*Rom. 6:1, shall we continue in s.?*  
*Rom. 7:9, commandment came, s. revived.*  
*Rom. 8:10, body dead, because of s.*  
*Rom. 14:23, whatsoever is not of faith is s.*  
*Gal. 3:22, concluded all under s.*  
*2 Thess. 2:3, that man of s.*  
*Heb. 9:26, he appeared to put away s.*  
*1 Pet. 2:24, his own self bare our s.*  
*1 John 1:8, if we say we have no s.*  
*B. (verb) Ex. 9:27; Num. 22:34; Josh. 7:20; 1 Sam. 15:24; 26:21; 2 Sam. 12:13; Job 7:20; Ps. 41:4; Matt. 27:4; Luke 15:18, I have a s.*  
*1 Kin. 8:46, no man that s. not.*  
*Job 10:14, if I s., thou markest me.*  
*Ps. 4:4, stand in awe, and s. not.*  
*Ps. 39:1, I s. not with my tongue.*  
*Prov. 8:36, he that s. against me.*  
*Is. 43:27, thy first father hath s.*  
*Ezek. 18:4, soul that s., it shall die.*  
*Hos. 13:2, now they s. more and more.*  
*Matt. 18:21, Lord, how oft shall my brother s.?*  
*John 5:14; 8:11, s. no more.*  
*Rom. 6:15, shall we s., because not under the law?*  
*1 Cor. 15:34, awake to righteousness, and s. not.*  
*Eph. 4:26, be ye angry, and s. not.*  
*Heb. 10:26, if we s. wilfully.*  
*1 John 5:9, he cannot s., because he is born of God.*  
 (See *Heb. 6:4; 1 John 5:16.*)  
 2794. SINS OF AARON'S SONS. See No. 109.  
 2795. S'INAI, *Ex. 16:1.* See Nos. 1F, 2354E.  
 The place where Moses received the Law from God. It is a mountain between the branches of the Red Sea. Sinai and Horeb are names applied indiscriminately to a particular mountain and the whole range of mountains in the Sinaitic peninsula. The actual mountain from which the law was given is placed in all ancient writings at the site now generally indicated, namely, Jebel Musa. Mount Hor is a different mountain which is sometimes called "Aaron's mountain" [Jebel Harum] (*Num. 20:22*).

2796. SINCERE. *Phil. 1:10, may be s. till day of Christ.*  
*1 Pet. 2:2, as babes desire s. milk of the word.*  
 (See *Judg. 9:16, 19; Phil. 1:16.*)  
 2797. SINCERITY. Exhortations to, *Josh. 24:14; 1 Cor. 5:8; Eph. 6:24; Tit. 2:7.*  
 2798. SIROC. A word formerly used in the Order of High Priesthood. It means "a shoe latchet," something of very little value.  
*Gen. 14:22, 23.* "And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, . . . that I will not take from a thread even to a shoelatchet [siroc]." (See *1301*.)  
 2799. SIT LUX ET LUX FUIT. See Nos. 1301, 1961.  
 2800. S'IT'NAH [hostility], *Gen. 26:21.*  
 2801. S'IVVAN [Assyr., "Sivanu"], month of June, *Est. 8:9.* See No. 2101D.  
 2802. SIX PERIODS, six days of creation.  
 2803. SKELETON, a symbol of death.  
 2804. SKILFUL, *1 Chr. 28:21; 2 Chr. 2:14; Ps. 33:3; Dan. 1:4.*  
 2805. SKILL. *1 Kin. 5:6; 2 Chr. 2:8, s. to hew timber.*  
*2 Chr. 2:7, men that can s. to grave.*  
*2 Chr. 34:12, all that could s. of instruments of music.*  
*Dan. 1:17, God gave them s. in wisdom.*  
 2806. SKIN. *Ex. 34:29, wist not that s. of his face shone.*  
*Job 2:4, s. for s.*  
*Job 10:11, thou hast clothed me with s. and flesh.*  
*Job 19:20, escaped with s. of my teeth.*  
*Job 19:26, after my s. worms destroy this body.*  
*Ps. 102:5, my bones cleave to my s.*  
*Jer. 15:23, can the Ethiopian change his s.?*  
*Heb. 11:37, wandered in sheep-s.*  
 2807. SKULL, a symbol of mortality, *Mark 15:22; Judg. 9:53.* See No. 2113A.  
 2808. SKULL AND CROSS-BONES, a symbol of mortality and death.  
 2809. SKULL, PLACE OF A. See No. 1438.  
 2810. SKY. See No. 747L, Q.  
 2811. SLANDER.  
 A. THE ANCIENT CONSTITUTIONS charge Masons to cultivate "Brotherly Love, the Foundation and Capstone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother."  
 B. THE BIBLE also forbids it. (See *Ex. 23:1; Prov. 10:18; Matt. 12:36.*)  
 C. SLANDER.  
 1. Comes from an evil heart, *Luke 6:45.*  
 2. Arises from hatred, *Ps. 109:3.*  
 3. Idleness leads to, *1 Tim. 5:13.*  
 4. The wicked addicted to, *Ps. 50:20; 52:4.*  
 5. Hypocrites indulge in, *Prov. 11:9.*  
 6. A characteristic of the devil, *Rev. 12:10.*  
 7. Women warned against, *Tit. 2:3; 1 Tim. 3:11.*  
 8. Should not be listened to, *1 Sam. 24:9.*  
*D. Ex. 23:1; Ps. 15:3; 31:13; 34:13 (1 Pet. 3:10); 50:20; 64:3; 101:5; Prov. 10:18; Jer. 6:28; 9:4; Rom. 3:8; Eph. 4:31; 1 Tim. 3:11; Tit. 3:2.*  
 Effects of, *Prov. 16:28; 17:9; 18:8; 26:20, 22; Jer. 38:4; Ezek. 22:9; Matt. 26:59; Acts 6:11; 17:7; 24:5.*  
 Behaviour under, *Matt. 5:11; 1 Cor. 4:12.*  
 2812. SLAVES [bodies]. *Rev. 18:13, s. and souls of men.*  
 2813. SMELTED BRASS. See No. 767B.  
 2814. SMELTER. See No. 551T.  
 2815. SMITTEN BUILDER. See No. 806E.  
 Some old Masonic lectures read: "The veil of the Temple is rent, the builder is smitten, and

we are raised from the tomb of transgression." (See *Is. 53:4, 5; Matt. 27:51.*)

2816. **SNUFF.** See No. 747F.

2817. **SNUFFERS.** See No. 747F.

2818. **SOCIETY OF FRIENDS AND BROTHERS.** See No. 799A.

2819. **SODOM.** See No. 140.

2820. **SOILED GIRL.** See No. 1423C.

2821. **SOJOURN.** *Gen. 19:9*, this fellow came in to s.

*Gen. 47:4*, to s. in the land are we come.

*1 Kin. 8:1*, s. wheresoever thou canst s.

*Ps. 120:5*, woe is me, that I s.

*Is. 52:4*, my people went to Egypt to s.

*Acts 7:6*, should s. in a strange land.

*Heb. 11:9*, by faith he s. in land of promise.

*1 Pet. 1:17*, pass the time of your s. in fear.

2822. **SOJOURNER**, *Lev. 25:23; 1 Chr. 29:15; Ps. 39:12.*

2823. **SOJOURNER, PRINCIPAL.** See No. 2438B.

2824. **SOLDIER.** Admonition to, *Luke 3:14.*

At the crucifixion, *John 19:2, 23, 32.*

As guards, *Matt. 27:66; 28:4, 12; Acts 12:4; 23:10; 27:42.*

*Ezra 8:22*, ashamed to require s.

*Matt. 8:9; Luke 7:8*, having s. under me.

*Luke 3:14*, the s. demanded, And what shall we do?

*John 19:23*, to every s. a part.

*Acts 10:7*, a devout s.

*2 Tim. 2:3*, endure hardness as a good s. of Christ.

2825. **SOLDIERS, TWO KINDS OF.** See No. 535A.

2826. **SOLEMN.** *Num. 10:10*, in your s. days. *Ps. 92:3*, sing praise with a s. sound. (See *Gen. 43:3; 1 Sam. 8:9; Is. 30:29.*)

2827. **SOLEMN OBLIGATION.** See No. 2226.

2828. **SÖLO-MON** [peacefull]. King of Israel, *2 Sam. 12:24; 1 Kin. 1; 2:25; 1 Chr. 28:9; 29.*

Asks of God wisdom, *1 Kin. 3:5; 4:29; 2 Chr. 1:7.*

His wise judgment, *1 Kin. 3:16.*

His league with Hiram, *1 Kin. 5; 2 Chr. 2.*

Builds the Temple (*2 Sam. 7:12; 1 Chr. 17:11*), *1 Kin. 6; 7; 2 Chr. 3-5.*

His prayer at the dedication, *1 Kin. 8; 2 Chr. 6.*

God's covenant with, *1 Kin. 9; 2 Chr. 7:12.*

Visited by the queen of Sheba, *1 Kin. 10; 2 Chr. 9 (Matt. 6:29); Matt. 12:42.*

David's prayer for, *Ps. 72.*

His idolatry, rebuke, and death, *1 Kin. 11:1; 9:41; 2 Chr. 9:29; Neh. 13:26.*

His Proverbs and Song of Sol., *Pror. 1:1; Eccles. 1:1; Song of Sol. 1:1.*

2829. **SOLOMON, APOSTASY OF.** See No. 2099.

2830. **SOLOMON, ARCH OF.** See No. 499B.

2831. **SOLOMON, HOUSEHOLD OF.** See No. 243.

2832. **SOLOMON, LEGEND OF.** See No. 988L.

2833. **SOLOMON, OFFICERS OF.** See Nos. 49D, 232C.

2834. **SOLOMON, PRAYER OF.** See Nos. 1697D, 2404G, H.

2835. **SOLOMON, PSALTER OF.** See No. 448B16g.

2836. **SOLOMON, SUBSTITUTE FOR DAVID.** See No. 2933F1d.

2837. **SOLOMON, SYMBOL OF.** See No. 211.

2838. **SOLOMON, TEMPLE OF, ALTAR IN.** See No. 314P.

2839. **SOLOMON, HISTORY OF.**

**A. BECAUSE OF THE SYMBOLIC MEANING** of many of the legends connected with the life of Solomon, they have been incorporated into the Masonic ritual, but we should not forget

that Masonry uses them as allegories and legends simply and makes no claim to their historical accuracy. See Nos. 153A, 236, 309, 1173C, 224112.

**B. MANY OF THESE LEGENDS** do not conflict with the Biblical account and the reader may use his own judgment about them.

**C. SOLOMON** was the son of David by Bathsheba, *2 Sam. 12:24; 1 Kin. 1:13, 17, 21.*

**D. HE WAS NAMED JEDIDAH** [beloved of Jehovah] by Nathan, the prophet, *2 Sam. 12:24, 25; Solomon [peaceful] by David, 2 Sam. 12:24.*

**E. HE WAS AN ANCESTOR** of Joseph, *Matt. 1:6.*

**F. SUCCEEDED DAVID** to the throne, *1 Kin. 1:11-48; 2:12; 1 Chr. 23:1; 28; Eccles. 1:12.*

**G. ANOINTED** a second time, *1 Chr. 29:22.*

**H. HIS PRAYER** for wisdom and his visions, *1 Kin. 3:5-14; 2 Chr. 1:7-12.*

**I. COVENANT RENEWED** after dedication of Temple, *1 Kin. 9:1-9; 2 Chr. 7:12-22.*

**J. HIS RIGOROUS REIGN**, *1 Kin. 2.*

**K. BUILDS THE TEMPLE**, *1 Kin. 5; 6; 9; 10; 1 Chr. 6:10; 2 Chr. 2; 3; 4; 7:11; Jer. 52:20; Acts 7:45-47.*

**L. DEDICATES THE TEMPLE**, *1 Kin. 8; 2 Chr. 6.*

**M. RENEWS SERVICES**, etc., *2 Chr. 8:12-16; 35:4; Neh. 12:45.*

**N. REIGNS FORTY YEARS**, *2 Chr. 9:30.*

**O. DEATH OF**, *2 Chr. 9:29-31.*

**P. PROPHECIES** concerning, *2 Sam. 7:12-16; 1 Kin. 11:9-13; 1 Chr. 17:11-14; 23:6, 7; Ps. 132:11.*

**Q. A TYPE OF CHRIST**, *Ps. 45:2-17; 72.*

2840. **SOLOMON INSTRUCTED TO BUILD.** See No. 3031B, C.

2841. **SOLOMON, TEMPLE OF, AND MAN'S BODY.** See No. 3031E.

2842. **SON OF MAN.** See Nos. 448A3, 2066B.

2843. **SONG OF SOLOMON** (Song of Songs).

**A. AUTHOR AND DATE.** The traditional view is that the author of this book is Solomon, but there is no decisive evidence on the question. It is conjectured from the language of the poem, and the writer's familiarity with the various places in Northern Palestine, that the author was a native of one of the northern tribes. From the way in which Tirzah is mentioned in Ch. 6:4, together with Jerusalem, it has been inferred that the former in the time of the author was the capital of the northern kingdom, and that the Song was composed before Omri constituted Samaria the metropolis of his kingdom. If this conjecture be correct, the poem may be assigned to a date about 930 B.C.

**B. CONTENTS.** It is now generally admitted that the Song is a single poem, the production of one author. The structure of the book is dramatic, and by some is supposed to have been designed for the stage. But that view is erroneous. Different parts of the poem are put in the mouths of various speakers. There are three principal characters in the poem, viz., Solomon, a beautiful Shulamite maiden, and her lover, a shepherd. The maiden is brought by the king to Jerusalem, and efforts are made by the monarch and the ladies of his court to induce her to give up her home and lover and enter the royal harem. The damsel, however, repels all the king's advances and is finally permitted to return to her home where, at the close of the poem, the lovers appear together and express in glowing terms the superiority of pure and genuine affection over that which may be obtained by wealth and position. A noteworthy element throughout the poem is the chorus which is composed of the daughters of Jerusalem. The poem is divided into twelve scenes, each commencing and ending with a sort of refrain which

separates one scene from the preceding and following.

2844. SONGS. Of Moses, *Ex. 15; Num. 21:17; Deut. 32; Rev. 15:3*; of Deborah, *Judg. 5*; of Hannah, *1 Sam. 2*; of David, *2 Sam. 22*; of Mary, *Luke 1:46*; of Zacharias, *Luke 1:68*; of the angels, *Luke 2:13*; of Simeon, *Luke 2:29*; of the redeemed, *Rev. 5:9; 19*.

Of Degrees. See *Psalms, No. 2466*.

*Job 30:9*, now am I their s.

*Ps. 33:3; Is. 42:10*, sing a new s.

*Ps. 40:3*, he hath put a new s. in my mouth.

*Ps. 42:8*, his s. shall be with me.

*Ps. 69:12*, s. of the drunkards.

*Ps. 118:14; Is. 12:2*, the Lord is my strength and s.

*Ps. 137:4*, how shall we sing the Lord's s.?

*Song of Sol. 1:1*, S. of s.

*Is. 24:16*, we heard s.

*Is. 35:10*, come to Zion with s.

*Ezek. 33:32*, as a very lovely s.

*Eph. 5:19; Col. 3:16*, speaking in psalms and spiritual s.

2845. SONS OF LIGHT. Since Freemasonry is a search for Light, Freemasons are called "Sons of Light." (See *Eph. 5:8; 1 Thess. 5:5; 1 Pet. 2:9*.)

2846. SONS OF THE WIDOW. A title sometimes given to Freemasons in reference to Hiram the Builder who "was a widow's son of the tribe of Naphtali" (*1 Kin. 7:14*). There is a legend to the effect that "The Freemasons call themselves the widow's sons because, after the death of our respectable Master, the Freemasons took care of his mother, whose children they called themselves" since Hiram had called them his brethren.

2847. SORROW. See *No. 733*.

2848. SORROW, CUP OF. See *No. 1029B2*.

2849. SOUL. Man endowed with, *Gen. 2:7*.

Atonement for, *Lev. 17:11*.

Redemption of, *Ps. 34:22; 49:15*.

Its inestimable value, *Matt. 16:26; Mark 8:37*.

*Deut. 11:13*, serve him with all your s.

*Deut. 13:3; Josh. 22:5*, love the Lord with all your s.

*1 Sam. 18:1*, the s. of Jonathan was knit with s. of David.

*1 Kin. 8:48*, return with all their s.

*1 Chr. 22:19*, set your s. to seek the Lord.

*Job 3:20*, life unto the bitter in s.

*Job 12:10*, in whose hand is the s. of every living thing.

*Job 16:4*, if your s. were in my s. stead.

*Job 33:19*, to deliver their s. from death.

*Job 49:8*, redemption of their s. is precious.

*Job 63:1*, my s. thirsteth for God.

*Job 103:1; 104:1*, bless the Lord, O my s.

*Job 116:7*, return unto thy rest, O my s.

*Ps. 142:4*, no man cared for my s.

*Prov. 11:25*, liberal s. shall be made fat.

*Prov. 19:2*, that the s. be without knowledge, it is not good.

*Is. 55:3*, hear, and your s. shall live.

*Is. 58:10*, if thou satisfy the afflicted s.

*Jer. 31:12*, their s. shall be as a garden.

*Jer. 38:16*, Lord that made this s.

*Ezek. 18:4*, all s. are mine.

*Hab. 2:10*, sinned against thy s.

*Matt. 10:28*, to destroy both s. and body.

*Mark 8:36*, lose his own s.

*Luke 21:19*, in patience possess ye your s.

*Acts 4:32*, of one s.

*Rom. 13:1*, let every s. be subject unto higher Powers.

*1 Thess. 5:23*, your s. and body be preserved.

*Heb. 6:19*, an anchor of the s.

*Heb. 10:39*, believe to saving of s.

*James 5:20*, shall save a s. from death.

*1 Pet. 2:11*, lusts which war against the s.

*1 Pet. 4:19*, commit the keeping of their s. to him.

*3 John 2*, evon as thy s. prospereth.

*Rev. 16:3*, every living s. died in the sea.

2850. SOUL BUILDING. See *No. 83R*.

2851. SOUL, HOME OF THE. See *No. 796D*.

2852. SOUL, WINE A SYMBOL OF. See *No. 3246H*.

2853. SOUTH. See *Nos. 849D, 2355B3*.

2854. SOUTH, RIGHT. See *No. 1482C*.

2855. SOUTHEAST CORNER. See *No. 988L, S*.

2856. SPACE AND TIME. See *No. 2354Y2*.

2857. SPAN [spread out]. A measure of length equal to about nine inches. Supposed to be the distance between thumb and little finger spread out. *Ex. 28:16; 39:9; 1 Sam. 17:4; Is. 40:12; Lam. 2:20; Ezek. 43:13*.

2858. SPEAR. *Josh. 8:18*, stretch out the s.

*1 Sam. 17:45*, comest with a s.

*Ps. 46:9*, he cutteth the s. in sunder.

*Is. 2:4; Mic. 4:3*, beat s. into pruning hooks.

*John 19:34*, with s. pierced his side.

2859. SPECIAL CHARGES TO MASTERS AND FELLOWS. See *No. 2241M3*.

2860. SPECULATIVE = LIGHT. See *No. 1047B, C*.

2861. SPECULATIVE AND OPERATIVE. See *No. 2041C*.

2862. SPEECH. *Gen. 11:1*, whole earth was of one s.

*Ex. 4:10*, I am slow of s.

*Deut. 32:2*, my s. shall distil as dew.

*1 Kin. 3:10*, Solomon's s. pleased the Lord.

*Ps. 19:2*, day unto day uttereth s.

*Prov. 17:7*, excellent s. becometh not a fool.

*Song of Sol. 4:3*, thy s. is comely.

*Is. 29:4*, thy s. shall be low out of the dust.

*Is. 33:19*, of deeper s. than thou canst perceive.

*Matt. 26:73*, thy s. bewrayeth thee.

*1 Cor. 2:1*, not with excellency of s.

*2 Cor. 10:10*, his s. is contemptible.

*Col. 4:6*, let your s. be always with grace.

*Tit. 2:8*, sound s., that cannot be condemned.

2863. SPES MEA IN DEO EST. The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite. It means "My hope is in God."

2864. SPINNER. See *No. 551U*.

2865. SPIRALS. See *No. 914*.

2866. SPIRIT. Of God, the Holy Spirit, or Holy Ghost. See *God, No. 1433*.

Of man, *Eccles. 12:7; Zech. 12:1; 1 Cor. 2:11*.

Broken, *Ps. 51:17; Prov. 15:13; 17:22*.

Of Christ, *Rom. 8:9; 1 Pet. 1:11*.

Of antichrist, *1 John 4:3*.

Born of, *John 3:5; Gal. 4:29*.

Fruit of, *Gal. 5:22*.

Of truth, *John 14:17; 15:26; 16:13*.

Of bondage, *Rom. 8:15*.

Of jealousy, *Num. 5:14*.

Of divination, *Acts 16:16*.

Of slumber, *Rom. 11:8*.

Of fear, *2 Tim. 1:7*.

*Gen. 6:3*, my s. shall not always strive.

*Ex. 35:21*, every one whom his s. made willing.

*Num. 11:17*, take of the s. which is upon thee.

*Num. 14:24*, he had another s. with him.

*Num. 27:18*, a man in whom is the s.

*Josh. 5:1*, nor was there any more s. in them.

*2 Kin. 2:9*, a double portion of thy s.

*Neh. 9:20*, thou gavest thy good s. to instruct.

*Job 15:13*, thou turnest thy s. against God.

*Job 26:4*, whose s. came from thee?

*Job 32:8*, there is a s. in man.

*Ps. 31:5; Luke 23:46*, into thine hand I commit my s.

*Ps. 32:2*, in whose s. there is no guile.

*Ps. 51:10*, renew a right s. within me.

Ps. 78:8, whose s. was not stedfast.  
 Ps. 139:7, whither shall I go from thy S.?  
 Ps. 143:10, thy s. is good.  
 Prov. 14:29, he that is hasty of s.  
 Prov. 16:18, a haughty s. goeth before a fall.  
 Prov. 16:32, he that ruleth his s.  
 Prov. 20:27, s. of man is candle of the Lord.  
 Eccles. 3:21, who knoweth s. of man?  
 Eccles. 8:8, no man hath power over s. to retain s.  
 Eccles. 11:5, knowest not what is the way of the s.  
 Is. 32:15, until the S. be poured upon us.  
 Is. 42:1, I have put my S. upon him.  
 Is. 61:1; Luke 4:18, the S. of the Lord is upon me.  
 Mic. 2:11, walking in the s. and falsehood.  
 Matt. 26:41; Mark 14:38, the s. is willing.  
 Mark 1:10; John 1:32, the S. descending on him.  
 Mark 8:12, he sighed deeply in his s.  
 Luke 1:40, waxed strong in s.  
 Luke 8:55, her s. came again.  
 Luke 9:55, ye know not what manner of s. ye are of.  
 Luke 24:39, a s. hath not flesh and bones.  
 John 3:34, God giveth not the S. by measure.  
 John 4:24, God is a S.  
 John 6:36, it is the S. that quickeneth.  
 Acts 2:4, began to speak, as the S. gave utterance.  
 Acts 6:10, not able to resist the wisdom and s.  
 Acts 17:16, his s. was stirred in him.  
 Acts 23:8, Sadducees say there is neither angel nor s.  
 Rom. 8:1, walk not after flesh, but after the S.  
 Rom. 8:26, S. maketh intercession.  
 1 Cor. 2:10, the S. searcheth all things.  
 1 Cor. 6:17, he that is joined to the Lord is one s.  
 1 Cor. 15:45, last Adam was made a quickening s.  
 2 Cor. 3:6, the letter killeth, but the s. giveth life.  
 2 Cor. 3:17, where the S. of the Lord is, there is liberty.  
 Gal. 3:3, having begun in the S.  
 Gal. 5:16, walk in the S.  
 Gal. 6:8, he that soweth to the S. shall of the S. reap.  
 Eph. 2:18, we have access by one S.  
 Eph. 2:22, habitation of God through the S.  
 Eph. 4:4, there is one body, and one S.  
 Eph. 5:9, the fruit of the S.  
 Eph. 6:18, be filled with the S.  
 Eph. 6:17, take the sword of the S.  
 Phil. 2:1, if there be any fellowship of the S.  
 1 Thess. 5:19, quench not the S.  
 1 Tim. 3:16, justified in the S.  
 Heb. 1:14, ministering s.  
 Heb. 4:12, dividing asunder of soul and s.  
 Heb. 9:14, who through the eternal S. offered himself.  
 James 2:26, the body without the s. is dead.  
 James 4:5, the s. lusteth to envy.  
 1 Pet. 3:4, ornament of a meek and quiet s.  
 1 Pet. 4:6, live according to God in the s.  
 1 John 4:1, try the s. whether they are of God.  
 1 John 5:6, it is the S. that beareth witness.  
 Rev. 1:10, I was in the S. on the Lord's day.  
 Rev. 22:17, the S. and the bride say, Come.  
 2867. SPIRITUAL. See No. 2268.  
 Body, etc., 1 Cor. 12; 15; 15:44; Phil. 3:21;  
 1 John 3:2.  
 Hos. 9:7, the s. man is mad.  
 Rom. 1:11, impart some s. gift.  
 Rom. 7:14, the law is s.  
 Rom. 15:27, partakers of their s. things.  
 1 Cor. 2:13, comparing s. things with s.  
 1 Cor. 2:15, he that is s. judgeth all things.

1 Cor. 3:1, I could not speak unto you as unto s.  
 1 Cor. 9:11, have sown unto you s. things.  
 1 Cor. 10:3, did all eat the same s. meat.  
 1 Cor. 12:1; 14:1, s. gifts.  
 Gal. 6:1, ye which are s. restore such an one.  
 Eph. 1:3, blessed us with s. blessings.  
 Eph. 5:19; Col. 3:16, in psalms and hymns and s. songs.  
 Eph. 6:12, s. wickedness in high places.  
 1 Pet. 2:5, a s. house, to offer s. sacrifices.  
 2868. SPIRITUAL BUILDING, CITIES. See No. 989F.  
 2869. SPIRITUAL FOOD. See No. 1086G3.  
 2870. SPIRITUAL FORCES. See No. 1086J3.  
 2871. SPIRITUAL LODGE.  
 A. THE SPIRITUAL LODGE is the Symbolic Lodge whose form, situation, size, covering, supports, etc., are given in the lectures.  
 B. IN THE OLD MASONIC LECTURES the Spiritual Lodge was said to be held in "the valley of Jehoshaphat" (Joel 3:2, 12). (See Valley of Jehoshaphat, No. 3168.)  
 2872. SPIRITUAL SACRIFICE. See No. 2608C.  
 2873. SPIRITUAL SYMBOLIZED BY MATERIAL. See No. 2918E.  
 2874. SPIRITUAL TEMPLE. See No. 83B.  
 A. IT HAS BEEN SAID, "We erect temples for virtue and dungeons for vice." At any rate, temples are symbols of spiritual life, and a dungeon suggests evil. The great purpose of Freemasonry is the casting away of evil and the erection of a spiritual temple in which we may truly live.  
 B. IN THIS RESPECT Freemasonry and the Bible are one. Christ himself said (John 2:19), "Destroy this temple, and in three days I will raise it up." (See also 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16.)  
 C. THERE IS A HINT of the spiritual meaning of King Solomon's Temple in 1 Kin. 6:7. "There was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." In other words, it represented "a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).  
 D. WHILE MANY SEE in the Tabernacle of Moses and the Temple of Solomon mere temporal structures which have been destroyed, there are some who see in the Biblical account of their erection a symbolical representation of man as the real temple of God, "with its Holy of Holies deep seated in the center of the human heart." (See 1 Pet. 2:5.)  
 2875. SPRIGS, Is. 18:5; Ezek. 17:6.  
 2876. SQUARE. See Nos. 572F4, 1726B, D, 2376E.  
 2877. SQUARE AND COMPASS. See No. 728J.  
 2878. SQUARE, OBLONG. A geometrical figure having four right angles but longer than broad. The term "square" in the Bible means having "right angles" with no reference to comparative length of sides. See No. 2376E.  
 1 Kin. 7:5. "The doors and posts were square."  
 (See also Ezek. 43:16, 17; 45:2; 41:21.)  
 2879. SQUARE, PERFECT. A geometrical figure having four right angles and four equal sides. Called "foursquare" in the Bible. See No. 2376E.  
 Ex. 27:1. "Thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare."  
 Rev. 21:16. "The city lieth foursquare, and the length is as large as the breadth."  
 (See also Ex. 28:16; 30:2; 37:25; 38:1; 39:9; 1 Kin. 7:31; Ezek. 40:47; 48:20.)  
 2880. STÁ'CHYS [ear of corn], Rom. 16:9.

2881. STAFF. *Gen. 32:10*, with my s. I passed over.

*Ex. 12:11*, eat it with s. in hand.

*Judg. 6:21*, the angel put forth end of his s.

*2 Kin. 4:29*, lay my s. upon face of the child.

*2 Ktn. 18:21; Is. 36:6*, thou trustest upon the s.

*Ps. 23:4*, thy rod and s. comfort me.

*Is. 3:1*, Lord doth take away the stay and s.

*Is. 9:4*, thou hast broken the s. of his shoulder.

*Is. 10:15*, as if the s. should lift up itself.

*Is. 14:5*, Lord hath broken the s. of the wicked.

*Is. 28:27*, fitches are beaten out with a s.

*Is. 30:32*, where the grounded s. shall pass.

*Jer. 48:17*, how is the strong s. broken.

*Zech. 11:10*, took my s., even Beauty.

*Mark 6:8*, take nothing, save a s. only.

*Heb. 11:21*, leaning on the top of his s.

2882. STAFF OF LIFE. See No. 773F.

2883. STAIRS. *1 Kin. 6:8*, went up with winding s.

*Song of Sol. 2:14*, in secret places of the s.

*Acts 21:40*, Paul stood on the s.

2884. STANDARDS. See No. 670.

2885. STAR(S). See No. 737.

A. MASONICALLY the North Star symbolizes Truth. It is better known as "the Pole Star."

B. OTHER STARS mentioned Masonically are the "morning star," the "day star," "the seven stars," etc.

C. THE MORNING STAR is the forerunner of the great light that is breaking upon the candidate.

D. IN THE BIBLE it denotes the great light that is to break upon a lost world.

E. THE SEVEN STARS are the seven planets of the ancient world, the moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn, symbolizing the eyes of God and represented in the Temple by the seven-branched candlestick (*Zech. 4:10*).

*Num. 24:17*, "There shall come a Star out of Jacob, and a scepter shall rise out of Israel."

*Matt. 2:2*, "We have seen his star in the east, and are come to worship him."

*2 Pet. 1:19*, "We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

*Rev. 2:28*, "I will give him the morning star."

*Rev. 22:16*, "I am the root and offspring of David, and the bright and morning star."

F. BALAAM'S prophecy concerning, *Num. 24:17*.

At Christ's birth, *Matt. 2:2*.

Morning star, Christ, *Rev. 22:16*.

Great star falls from heaven, *Rev. 8:10*.

Stars, created, *Gen. 1:16*.

Mentioned, *Gen. 15:5; 37:9; Judg. 5:20; Heb. 11:12; Rev. 8:12; 12:1*.

Not to be worshipped, *Deut. 4:19*.

*Job 38:7*, the morning s. sang together.

*Dan. 12:3*, they shall shine as s. for ever.

*Acts 7:43*, ye took up the s. of your god.

*1 Cor. 15:41*, one s. differeth from another s.

*Jude 13*, wandering s.

*Rcv. 9:1*, I saw a s. fall from heaven to earth.

2886. STAR OF BETHLEHEM. See No. 737E1, 3.

2887. STAR, BLAZING. See Nos. 737, 2268C.

2888. STAR, BRIGHT AND MORNING. See No. 2885B.

2889. STAR, FIXED. See No. 2268C3.

2890. STAR, NORTH. See No. 2201.

2891. STAR OF THE WISE MEN. See No. 737E.

2892. STAR, SUN, MOON AND. See No. 2942.

2893. STATE AND CHURCH. See Nos. 2234X,

2354X1.

2894. STEADY, *Ex. 17:12*.

2895. STEEL, ARCH OF. See No. 490R.

2896. STEPHEN BURIED. See No. 818C.

2897. STEPS. *Ex. 20:26*, neither go up by s.

*1 Sam. 20:3*, but a s. between me and death.

*2 Sam. 22:37; Ps. 18:36*, thou hast enlarged

my s.

*Job 14:16*, thou numberest my s.

*Job 31:4*, doth not he count my s.?

*Job 31:7*, if my s. hath turned out of the way.

*Ps. 37:23*, the s. of a good man are ordered by the Lord.

*Ps. 44:18*, nor have our s. declined.

*Ps. 73:2*, my s. had well nigh slipped.

*Ps. 119:133*, order my s. in thy word.

*Prov. 4:12*, thy s. shall not be straitened.

*Prov. 16:9*, the Lord directeth his s.

*Jer. 10:23*, not in man to direct his s.

*Rom. 4:12*, walk in s. of that faith.

*2 Cor. 12:18*, walked we not in the same s.?

*1 Pet. 2:21*, that ye should follow his s.

2898. STEPS, THREE. See No. 796C.

2899. STEWARD. Parable of, *Luke 16:1*.

Of God, a bishop is, *Tit. 1:7*.

*Gen. 15:2*, the s. of my house.

*1 Kin. 16:9*, drunk in house of his s.

*Luke 12:42*, faithful and wise s.

*Luke 16:8*, the Lord commended the unjust s.

*1 Cor. 4:1*, s. of the mysteries of God.

*1 Pet. 4:10*, as good s. of grace of God.

2900. STEWARD, JEWEL OF. See No. 1585.

2901. STING OF DEATH. See No. 1450.

2902. STONE.

A. A STONE is a symbol of strength and endurance; of faith and truth. It was the only suitable foundation for an enduring structure.

B. THE TEN COMMANDMENTS were engraved on tables of stone, *Ex. 24:12; 31:18; 34:1-4; Deut. 4:13; 5:22; 9:9-11; 10:1-3*.

C. THE LAW OF MOSES written upon stone by Joshua, *Josh. 8:32*.

D. HOUSES BUILT of stone, *1 Kin. 5:17, 18; 7:9-12; Matt. 24:2; Luke 19:44; 21:5, 6*.

E. PREPARED in advance, *1 Kin. 6:7*.

F. HEWN, *Ex. 34:1; Deut. 10:1; 1 Kin. 5:17; 6:36; 7:9; 2 Kin. 12:12; 22:6; 1 Chr. 22:2; 2 Chr. 34:11; Lam. 3:9*.

G. SAWED, *1 Kin. 7:9*.

H. HEWERS OF, *1 Kin. 5:18; 2 Kin. 12:12; 1 Chr. 22:15*.

I. CITY WALLS built of, *Neh. 4:3*.

J. MEMORIAL PILLARS of, *Gen. 28:18-22; 31:45-52; Josh. 4:2-9, 20-24; 24:25; 1 Sam. 7:12*.

K. LANDMARKS, *1. Abel, 1 Sam. 6:18; 2. Ezel, 1 Sam. 20:19; 3. Zohelath, 1 Kin. 1:9*.

L. USED IN BUILDING ALTARS, *Josh. 8:31*.

M. USED FOR WEIGHING, *Lev. 19:36* (margin).

N. USED FOR CLOSING SEPULCHERS, *Matt. 27:60; Mark 15:46; 16:3*.

O. GREAT, in Solomon's Temple, *1 Kin. 5:17, 18; 7:9-12*.

P. MAGNIFICENT, in Herod's, *Mark 13:1*.

Q. FIGURATIVE USE OF, *Gen. 49:24; Zech. 3:9; "Stone of stumbling," Is. 8:14; Rom. 9:33; 1 Pet. 2:8*.

R. OF CHRIST, "a tried stone, a precious corner stone, a sure foundation," *Is. 28:16*.

S. THE REJECTED CORNER STONE, *Ps. 118:22; Matt. 21:42-44; Mark 12:10; Luke 20:17, 18; Acts 4:11; 1 Pet. 2:4*.

T. THE TRUE FOUNDATION, *Is. 28:16; Matt. 16:18; 1 Cor. 3:11; Eph. 2:20; Rev. 21:14*.

U. THE WATER OF LIFE from, *1 Cor. 10:4*.

V. THE IMPENITENT HEART, *Ezek. 36:26*.

W. THE WHITE STONE, *Rev. 2:17*.

X. SYMBOLICAL, *Dan. 2:34, 35*.

2903. STONE ALTAR. See No. 7781.

2904. STONE BASKET. See No. 690B.

2905. STONE, BINDING. See No. 572E2, F.

2906. STONE, BREASTPLATE. See No. 778 D, E, F2, G.

2907. STONE CARVERS. See No. 1397.

2908. STONE, CUBICAL. See No. 1027B.

2909. STONE CUTTER. See No. 551R.

2910. STONE OF FOUNDATION.

A. **THE STONE OF FOUNDATION** is a legendary stone found not only in Freemasonry but in the stories of the Jewish Rabbis, the Talmudic writers, and others. They claim it was the stone laid by God as the foundation of the world and is alluded to in *Job 38:4*, "Where wast thou when I laid the foundations of the earth?" See No. 1733C2.

B. **IT IS THE STONE** referred to in *Is. 28:16* as "a sure foundation."

C. **IN NEARLY ALL THE LEGENDS** regarding this stone it is a symbol of God Himself. It is cubical in shape and on it is engraved the Name of God.

2911. STONE, HEWERS OF. See No. 2014.

2912. STONE, IDENTITY OF. See No. 778K.

2913. STONE, MOABITE. See No. 2096.

2914. STONE PILLAR. See No. 2354A1.

2915. STONE, REJECTED.

A. **THE BIBLE** has several references to a rejected stone, but does not reveal the origin of the symbol.

B. **COMMENTING ON THESE BIBLICAL REFERENCES** Dr. Adam Clarke (an Irish Methodist Preacher and author of a Commentary on the Bible, who died in 1832) said:

"It is an expression taken from the masons who, finding a stone, which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the *very stone* which had been before rejected may be found the most suitable as the *head stone of the corner*."

C. **DR. CLARKE** is referring to a legend regarding the masons engaged on building King Solomon's Temple.

(See *Ps. 118:22; Is. 53:3; Matt. 21:42; Mark 12:10; Luke 9:22; 17:25; 20:17; Heb. 12:17; 1 Pet. 2:7*.)

D. **SOMETIMES KNOWLEDGE OR WISDOM** is symbolized by the rejected stone. (See *Hos. 4:6*.)

2916. STONE, WHITE.

A. **AMONG THE ANCIENTS** voting was done by the use of white and black stones. A white stone was a favorable ballot, a black unfavorable.

B. **THEREFORE**, a white stone was a symbol of victory.

C. *Rev. 2:17*. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

2917. STONE, WITNESS. See No. 1146.

2918. STONE, LIVING AND BUILDING.

A. **THE RIVER JORDAN**. When the children of Israel, after forty years of wandering, crossed the River Jordan to enter the land which was to be their future home, they took twelve stones from the river bed and with them built a monument to commemorate the event. It was done, they were told:

*Josh. 4:6, 7*. "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever."

B. **STONES AS MEMORIALS**. See No. 1147.

From time immemorial stones have been set up as memorials and monuments of events and people, so that when we find them thus set up we say, as did the children of Israel of old, "What mean ye by these stones?" It is taken for granted that such stones have a meaning. C. **SYMBOLS OF CHARACTER BUILDING**. It is not only as monuments that stones are used to convey messages from mind to mind and from generation to generation. They are also symbols of divine ideas and ideals, of spiritual life, of basic principles, of fixedness of character. God himself is likened to a Rock.

*Deut. 32:4*. "He is the Rock, his work is perfect . . . a God of truth . . . just and right is he."

*Deut. 32:15*. "But Jeshurun . . . forsook God which made him and lightly esteemed the Rock of his salvation."

(See also *Deut. 32:18, 30, 31; 2 Sam. 22:2, 3, 32, 47; 23:3; 1 Cor. 10:4; 1 Sam. 2:2; Ps. 18:2, 31, 46; 28:1; 31:2, 3; 42:9; 61:2; 62:2, 6, 7; 71:3; 78:35; 89:26; 92:15; 94:22; 95:1; Is. 17:10*.)

D. **PRECIOUS STONES**. See No. 549. Certain stones called "precious" are symbols of priceless values and many other qualities. Many such, called jewels, have each a distinct meaning affecting human lives. Building stones and precious stones are closely associated in the Biblical descriptions of the New Jerusalem. (See *Rev. 21:10-19*.)

E. **MATERIAL STONES SYMBOLS OF SPIRITUAL**.

1. The stones of the material city and temple are symbols of the New Jerusalem and the spiritual temple. Both are called "God's house," "God's dwelling place." Everything about King Solomon's Temple has a spiritual counterpart.

2. The Messiah is "the chief corner stone" (*Eph. 2:20*), prophets and apostles are "foundation stones," all laborers for God are "builders" and "living stones," and all growth in character is "edification" (building).

3. Very often the description of the material temple shades imperceptibly into that of the spiritual whose ramparts are not composed of material stones. They are built of strong men, who as living stones will endure all the storms of affliction and temptation which can rage around them.

F. **A GEOLOGICAL FACT**. The aptness of considering physical stones as symbols of spiritual building material is well illustrated by a geological fact. Stones were originally soft and plastic, but for age after age cosmic forces have been crystallizing rocks out of the gases and liquids of the air and soil. The silix of the rock contains the same elements that build a stalk of grain.

G. **APPLICATION TO LIVING STONES**. The same law of crystallization holds in the spiritual realm. God is continually making weak men strong if they are willing to endure the necessary trials. For a man to become strong physically, mentally, or spiritually, he must submit to severe trials. There is no exception to this law.

*Heb. 2:10*. "For it became him, for whom are all things, and by whom are all things . . . to make the captain of their salvation perfect through suffering."

H. **NOT PETRIFICATION**. This character-forming process is not petrification. We remain moral beings with the power to choose between right and wrong. But when our hearts are filled with love of God, we desire to do His will, and it becomes as natural to do right as for a block of granite to rest in its position in the wall; God's love is the eternal law of gravity, while love of our fellow men is the cement which binds



us into a sacred band of friends and brothers. **I. FOUNDATION STONES.** The Bible is full of references to building and the proper rocks to use for a foundation.

2919. STONES SHAPED BY SHAMIR. See No. 2723A, C.

2920. STONES, TEMPLE, 1 Kin. 5:17. See Nos. 2484, 3031O.

2921. STONES, UNHEWN. See No. 314M.

2922. STONEMASONS, BOOK OF. See No. 761C6.

2923. STONESQUARERS. See No. 1417.

2923.5. STORE BASKET. See No. 690B.

2924. STORM AND SUNSHINE. See No. 2929A.

2925. STRANGER. Among the Israelites, not to be oppressed, *Ex. 23:9; Lev. 19:33; Deut. 1:16; 10:18; 23:7; 24:14; Mal. 3:5.*

Regulations as to the passover, the priest's office, marriage, and the laws concerning them, *Ex. 12:43; 34:16; Lev. 17:10; 22:10; 24:16; Num. 1:51; 18:7; 19:10; 35:15; Deut. 7:3; 17:16; 25:5; 31:12; Josh. 8:33; Ezra 10:2; Neh. 13:27; Ezek. 44:9.*

And pilgrims, 1 *Pet. 2:11.*

*Gen. 23:4; Ps. 39:12; 119:19, I am a s.*

*Ex. 22:21, thou shalt not oppress a s.*

*1 Chr. 29:15, we are s., as were all our fathers.*

*Job 31:32, the s. did not lodge in the street.*

*Ps. 109:11, let the s. spoil his labour.*

*Ps. 146:9, the Lord preserveth the s.*

*Prov. 2:16, to deliver thee from s.*

*Prov. 11:15, he that is surety for a s.*

*Prov. 14:10, a s. doth not intermeddle.*

*Prov. 27:2, let a s. praise thee.*

*Is. 56:3, neither let son of the s. speak.*

*Jer. 14:8, why be as a s. in the land?*

*Matt. 23:35, I was a s., and ye took me in.*

*Eph. 2:12, s. from the covenants.*

*Eph. 2:19, ye are no more s.*

*Heb. 11:13, confessed they were s.*

*Heb. 13:2, be not forgetful to entertain s.*

2926. STRAW FOR BRICK. See No. 781A, B.

2927. STRENGTH.

**A. STRENGTH** is one of the three principal supports of the lodge. It is represented by the Senior Warden, and the Doric Column.

**B. IT IS ONE OF THE TITLES** given in the Bible to God Himself: 1 *Sam. 15:29.* "The Strength of Israel will not lie nor repent; for he is not a man that he should repent." (See also *Ex. 15:2; Ps. 28:8; 29:11; 46:1; Is. 26:4; Joel 3:16; Zech. 12:5; Ps. 18:2; 28:7; 118:14; Is. 12:2; 46:1.*) See Nos. 510B6, 2533.

*Job 12:13, 16.* "With him is wisdom and strength."

*Ps. 96:6.* "Strength and beauty are in his sanctuary."

2928. STRENGTH, PILLAR OF. See Nos. 511B6, 2354P.

2929. STRENGTH AND WISDOM OF MAN.

**A. SUNSHINE AND STORM.** In the times of our prosperity, when the skies of life are clear, and the warm sun of friendship opens the buds of the flowers that bloom along our pathway, we are inclined to bask in the sunshine and overlook the fact that all creation languishes in continual sunshine. We also need the refreshing showers and the strength-giving storm for full development. Sometimes the storm sweeps over us with a force that seems greater than we can stand. Then come the words of the Master to us as they came to another soul who prayed that his burden be lifted, "My grace is sufficient for thee." (2 *Cor. 12:9.*)

**B. PAIN.** Again, in our hours of ease, we are inclined to forget the source from which all earthly blessings flow, but "when pain and anguish wring the brow," when calamity seems about to overwhelm us, or problems so perplex

us that we can see no solution to our difficulties, we then seek that inexhaustible supply above, which clears the brain and strengthens our faith in that divine wisdom which will never fail.

The Psalmist recognized this truth when he said:

"Thou knowest my downsitings and mine uprising; thou understandest my thought afar off." (*Ps. 139:2.*)

"Look upon mine affliction and my pain. . . . Consider mine enemies. . . ." (*Ps. 25:13, 19.*)

"Redeem Israel, O God, out of all his troubles." (*Ps. 25:22.*)

**C. MAN'S ETERNAL QUESTION.** There has been no more sublime answer to man's eternal question as to his own destiny, the problem of the ages, than that given by Job, when, from the height of prosperity, he was plunged into the depths of poverty, sickness, and despair. Under such conditions he said:

**D. PRAYER.**

1. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." (*Job 14:1, 2.*)

2. "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." (*Job 14:5, 6, 7.*)

3. "But man dieth, and wasteth away; yea man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (*Job 14:10, 11, 12.*)

4. Thus death stares him in the face and from the anguish of his heart he cries out, "If a man die shall he live again?" (*Job 14:14a.*)

5. He does not know, but he resolves that, however severe the trial, he will not be cast down. He says: "All the days of my appointed time will I wait, till my change come." (*Job 14:14b.*)

6. His mind continually dwells upon the changed conditions of his lot as he cries: "I was at ease, but he hath broken me asunder." (*Job 16:12.*) "My bone cleaveth to my skin and to my flesh." (*Job 19:20.*)

**E. STRENGTH AND WISDOM OF MAN.**

The strength and wisdom of man has failed, the words of his human friends furnish no relief. Then from that inexhaustible supply of strength and wisdom which comes from above and on which he has now drawn, he finds the answer which has comforted countless hosts of human souls since his day to the present time. His mind is now clear, and he gives the answer. His body shall be raised, and with his redeemer he will stand on the earth in the presence of his God. Note his language:

**F. RESURRECTION.**

1. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." (*Job 19:25, 26, 27.*)

2. Whether we interpret this as a literal resurrection of this earthly body or as a symbol of ourselves as living stones set into that spiritual building, that house not made with hands, eternal in the heavens, makes little difference. (2 *Cor. 5:1.*) It is a sublime expression of that faith which those who call upon God

in prayer may acquire and which has enabled many a soul to endure every trial and surmount every difficulty. We, too, can say with Job, "I know that my redeemer liveth," and that with Him we shall be raised into newness of life, and then we shall find that the Word we have long sought is God himself. We shall then be at one with Him, shall live with Him, and be like Him, for we shall see Him as He is (1 John 3:2).

2930. **STRENGTHEN.** *Ps.* 20:2, the Lord s. thee out of Zion.

*Ps.* 41:3, Lord will s. him upon bed of languishing.

*Ps.* 104:15, bread which s. man's heart.

*Is.* 35:3, s. ye the weak hands.

*Luke* 22:32, when converted, s. thy brethren.

*Eph.* 3:16; *Col.* 1:11, s. with might.

*Phil.* 4:13, do all things through Christ which s. me.

*Rev.* 3:2, s. the things which remain.

2931. **STRIKE.** *Job* 17:3; *Prov.* 22:26, s. hands.

*Ps.* 110:5, he shall s. through kings.

*Prov.* 7:23, till a dart s. through.

*Mark* 14:65, did s. Jesus with their hands.

2932. **SUBLIME.**

A. **THE THIRD DEGREE OF MASONRY** is called "The Sublime Degree of a Master Mason" because of its exalted lessons of God and a future life.

B. **THE WORD** "sublime" does not appear in the Bible but similar words, "exalted," "glorious," etc., are very frequently used.

*Neh.* 9:5, "Blessed be thy glorious name, which is exalted above all blessing and praise."

2933. **SUBSTITUTE.**

A. **ARK.** See No. 114, 531D.

B. **SETH.** See No. 1945E.

C. **ISAAC.** See Nos. 1948G, 2108C.

D. **LOST SON.** See No. 1948E6b.

E. **NAME.** See Nos. 1696B, 1948I.

F. **WORD.** See Nos. 117B, 2017G.

1. Examples

a. Symbol

b. Last Blessings

c. Seth for Abel

d. Solomon for David

e. Ram for Isaac

f. Christ for fallen man

2. Masonic Legend

1a. The substitute word is in Masonry a symbol of deep significance (see *The Lost Word*, No. 1948). 1b. There are many substitutes for lost blessings. 1c. Seth was a substitute for Abel (*Gen.* 4:25). 1d. Solomon was a substitute for David in the erection of the Temple (2 *Sam.* 7:12, 13). 1e. A ram was substituted for Isaac (*Gen.* 22:13). 1f. Christ was a substitute for fallen man (*Is.* 53:4, 5).

2. There is an old Masonic legend to the effect that the three sons of Noah after his death attempted to raise the body in search of a lost secret. They failed but adopted a substitute which through faith and prayer they believed would answer the same purpose as the real. They believed that the virtue of the secret was not so much in the thing itself as in the faith and prayer of those who used it.

2934. **SUCCESS.** *Josh.* 1:8; *Ps.* 111:10; *Prov.* 3:4. See No. 1948W2.

2935. **SUCCESS, PRAYER FOR.** See No. 1948W2a.

2936. **SUCCESS, PROMISE OF.** See No. 1948W2b.

2937. **SUC'COTH** [booths]. See Nos. 925, 2354YI. An ancient city of Palestine about forty-five miles northeast of Jerusalem. It was near the place where Hiram Abif cast the vessels for the Temple, 1 *Kin.* 7:46; 2 *Chr.* 4:17.

Identified with Tell Darala, *Gen.* 33:17; *Josh.* 13:27; 1 *Kin.* 7:46; *Ps.* 60:6.

Punished by Gideon, *Judg.* 8:5, 16.

In Egypt, *Ex.* 12:37; 13:20.

2938. **SUMMONS.**

A. A **MASONIC TERM** for a written notice of a lodge meeting at which the member summoned was expected to appear.

B. **THIS WORD** is not found in the Bible, but the words "call," "called," etc., are frequent. (See 1 *Kin.* 1:9, 10, 19, 25, 26.)

2939. **SUN.** Created, *Gen.* 1:14; *Ps.* 74:16.

Not to be worshipped, *Deut.* 4:19; *Job* 31:26; *Ezek.* 8:16.

Stayed by Joshua, *Josh.* 10:12.

Brought backward for Hezekiah, 2 *Kin.* 20:9.

Darkened at crucifixion, *Luke* 23:45.

Of righteousness, *Mal.* 4:2.

*Job* 9:7, commandeth s., and it riseth not.

*Ps.* 19:4, he set a tabernacle for the s.

*Ps.* 84:11, Lord is a s. and shield.

*Ps.* 121:6, the s. shall not smite thee by day.

*Eccles.* 1:9, no new thing under the s.

*Eccles.* 12:2, while the s. or stars be not darkened.

*Song of Sol.* 6:10, clear as the s.

*Is.* 60:20, thy s. shall no more go down.

*Mal.* 4:2, the S. of righteousness arise.

*Matt.* 5:45, he maketh his s. to rise on evil and good.

*Matt.* 13:43, then shall righteousness shine as the s.

1 *Cor.* 15:41, there is one glory of the s.

*Eph.* 4:26, let not the s. go down upon your wrath.

*Rev.* 21:23; 22:5, city had no need of the s.

2940. **SUN GOD.** See No. 641A.

2941. **SUN, MERIDIAN.** See No. 2066.

2942. **SUN, MOON AND STARS.** See No. 301.

2943. **SUN, RISING.** See *The East*, Nos. 1137, 1139.

2944. **SUNSHINE AND STORM.** See No. 2929A.

2945. **SUPPORT.** *Acts* 20:35; 1 *Thess.* 5:14, ye ought to s. the weak.

2946. **SUPPORT. SELF.** See No. 2696.

2947. **SURETY.** See No. 541.

2948. **SUSANNAH, STORY OF.** See No. 448B10a.

2949. **SWEAR.** *Lev.* 19:12, ye shall not s. by my name falsely.

*Ps.* 15:4, that s. to his hurt.

*Eccles.* 9:2, he that s., as he that feareth an oath.

*Is.* 45:23, unto me every tongue shall s.

*Is.* 65:16, shall s. by the God of truth.

*Jer.* 4:2, thou shalt s., The Lord liveth.

*Zech.* 5:3, every one that s. shall be cut off.

*Matt.* 5:34; *James* 5:12, s. not.

*Jer.* 23:10, because of s. the land mourneth.

*Hos.* 4:2, by s., and lying, they break out.

2950. **SWEAR NOT AT ALL.** See Nos. 919B, 2226I.

2951. **SWEARING.** See No. 2226.

2952. **SWEARING, JEWISH METHOD OF.** See No. 2226J.

2953. **SWIFT = EAGLE.** See No. 1127B.

2954. **SWORD.**

A. **THE SWORD** is not part of the dress of a Mason except in the chivalric degrees. However, it is the official implement of the Tiler, whose duty it is to keep out of the lodge room all who are not entitled to enter.

B. **THE TILER'S SWORD** is wavy in imitation of the flaming sword in the hands of the cherubim "to keep the way of the tree of life" (*Gen.* 3:24). See Nos. 1319, 3076B.

C. **SWORD OF THE LORD.** *Deut.* 32:41; *Judg.* 7:18; 1 *Chr.* 21:12; *Ps.* 45:3; *Is.* 34:5; 66:16; *Jer.* 47:6; *Ezek.* 21:4; 30:24; 32:10; *Zeph.* 2:12.

*Gen.* 3:24, cherubim and a flaming s.

*Deut.* 33:29, the s. of thy excellency. }

*Judg.* 7:20, s. of the Lord and of Gideon.  
*Ps.* 57:4, their tongue is a sharp s.  
*Song of Sol.* 3:8, every man hath his s. upon his thigh.  
*Is.* 2:4, nation shall not lift up s. against nation.  
*Jer.* 12:12, the s. of the Lord shall devour.  
*Jer.* 15:2; 43:11, such as are for the s. to the s.  
*Zech.* 11:17, the s. shall be upon his arm.  
*Zech.* 13:7, awake, O s., against my Shepherd.  
*Matt.* 10:34, not to send peace, but a s.  
*Luke* 2:35, a s. shall pierce through thy own soul.  
*Rom.* 13:4, he beareth not the s. in vain.  
*Eph.* 6:17, the s. of the Spirit.  
*Heb.* 4:12, sharper than any two-edged s.  
*Rev.* 1:16; 19:15, out of his mouth went a sharp s.  
*Rev.* 13:10, he that killeth with the s. must be killed with the s.

**2955. SWORD POINTING TO A NAKED HEART.** Webb says that "the sword pointing to the naked heart demonstrates that justice will sooner or later overtake us." The adoption of this symbol was probably suggested by the old ceremony, both in England and in continental lodges, and which is still preserved in some places in which the candidate found himself surrounded by swords pointing at his heart to indicate that punishment would duly follow his violation of his obligations.

**2956. SWORD OF THE SPIRIT.** See *No. 1508B.*

**2957. SWORD, TILER'S,** See *Nos. 761C3, 3076, 3077.*

**2958. SYMBOLS.** See *Nos. 301B, 2678P.*

**A. THE SYMBOLS OF MASONRY** are fairly well known, but those of the Bible are too often taken so literally that the truths they are intended to teach are lost sight of. Let us look at some of them:

1. The tree of life and knowledge, *Gen.* 2:9, 17; 3:3, 24; *Rev.* 22:2.
2. Rainbow, *Gen.* 9:12, 13.
3. Circumcision, *Gen.* 17:11; *Rom.* 4:11.
4. Passover, *Ex.* 12:3-28; *1 Cor.* 5:7.
5. Ishmael and Isaac, *Gen.* 16; *Gal.* 4:22-31.
6. The pillar of cloud, *Ex.* 13:21, 22; 14:19, 20; 19:9, 16.
7. Thunder on Sinai, *Ex.* 19:9, 16.
8. Darkness, *Ex.* 20:21; *Lev.* 16:2; *1 Kin.* 8:12; *Ps.* 18:11; 97:2; *Heb.* 12:18, 19.
9. The smitten rock, *Ex.* 17:6; *1 Cor.* 10:4.
10. The sprinkled blood, *Ex.* 24:8.
11. Wine, *Matt.* 26:27-29; *Mark* 14:23-25; *Luke* 22:17, 18, 20.
12. The brazen serpent, *Num.* 21:8, 9; *John* 3:14.
13. Sacrificial animals, *Gen.* 15:8-11; *John* 1:29, 36.
14. Wave and heave offering, *Ex.* 29:24-28; *Lev.* 8:27-29; 9:21.
15. The Mosaic rites, *Heb.* 9:9, 10, 18-23.
16. Tabernacle, *Ps.* 15:1; *Ezek.* 37:27; *Heb.* 8:2, 5; 9:1-12, 23, 24.
17. Sanctuary, *Ps.* 20:2.
18. Canaan, *Heb.* 3:11, 12; 4:5.
19. Salt, *Num.* 18:19. See Salt, *No. 2617.*
20. Offering water to drink, *Gen.* 24:13-15, 42-44.
21. Lapping water, *Judg.* 7:4-8.
22. Invitation to approach, *1 Sam.* 14:8-12.
23. Bow-shot, *1 Sam.* 20:21-37; *2 Kin.* 13:15-19.
24. Men meeting Saul, *1 Sam.* 10:2-7.
25. Rain and thunder, *1 Sam.* 12:16-18.
26. Rent altar, *1 Kin.* 13:3, 5.
27. Rending the veil, *Matt.* 27:51; *Mark* 15:38; *Luke* 23:45.
28. Wounding, *1 Kin.* 20:35-40.

29. Praying toward the temple, *1 Kin.* 8:29; *Dan.* 6:10.
30. Harvest, *2 Kin.* 19:29.
31. Isaiah's children, *Is.* 7:14-16; 8:1-18.
32. Nakedness, *Is.* 20:2-4.
33. Almond rod, *Jer.* 1:11.
34. Sticks and staves, *Ezek.* 37:16, 17; *Zech.* 11:7, 10, 11, 14.
35. Food, *2 Kin.* 19:29; *Is.* 37:30.
36. Shadow on Ahaz's dial, *2 Kin.* 20:8-11; *Is.* 38:7, 8.
37. Cooking, *Jer.* 1:13; *Ezek.* 4:9-15; 24:3-5.
38. Girdle, *Jer.* 13:1-7; *Acts* 21:11.
39. Bottles, *Jer.* 13:12; 19:1, 2, 10.
40. Breaking of potter's vessel, *Jer.* 19.
41. Good and bad figs, *Jer.* 24.
42. Basket of fruit, *Jer.* 24:1-3; *Amos* 8:1, 2.
43. Wine, *Jer.* 25:15-17; *Matt.* 26:27; *Mark* 14:23; *Luke* 22:17.
44. Yokes, *Jer.* 27:2, 3; 28:10.
45. Deeds of land, *Jer.* 32:1-16.
46. Book cast into Euphrates, *Jer.* 51:63.
47. Dumbness, *Ezek.* 3:26, 27; 24:27; 29:21; 33:22; *Luke* 1:20-22, 62-64.
48. Siege, *Ezek.* 4:1-3.
49. Posture, *Ezek.* 4:4-8.
50. Unclean food, *Ezek.* 4:9-17.
51. Ezekiel's beard, *Ezek.* 5:1-4.
52. Change of residence, *Ezek.* 12:3-11.
53. Eating carefully, *Ezek.* 12:17-20.
54. Eating and drinking in fear, *Ezek.* 12:18.
55. Vine, *Ezek.* 15:2; 19:10-14.
56. Death, *Ezek.* 24:16-19.
57. Boiling pot, *Ezek.* 24:1-5.
58. Mourning forbidden, *Ezek.* 24:15-18.
59. Two sticks, *Ezek.* 37:15-28.
60. Handwriting on wall, *Dan.* 5:5, 6, 16-28.
61. Plumbling, *Amos* 7:7, 8.
62. Marrying a whore, *Hos.* 1:2-9; 3:1-1.
63. Roll, *Zech.* 5:2-4.
64. Ephah, *Zech.* 5:6-11.
65. Jonah, *Jonah* 1:17; *Matt.* 16:4; *Luke* 11:29, 30.
66. Star in the East, *Matt.* 2:2.
67. Salt, *Col.* 4:6.
68. Bread, *Matt.* 26:26; *Mark* 14:22; *Luke* 22:19.
69. Childhood, *Matt.* 18:3; *Mark* 10:14, 15; *Luke* 18:16, 17.
70. Manna, *John* 6:31-58.

**B. SYMBOLS OF THE HOLY SPIRIT.**

1. Water, *John* 3:5; 7:38, 39; *Ezek.* 16:9; 36:25; *Eph.* 5:26; *Heb.* 10:22; *Ps.* 1:3; *Is.* 27:3, 6; 44:3, 4; 58:11.
2. Fire, *Matt.* 3:11; *Is.* 4:4; *Mal.* 3:2, 3; *Ex.* 13:21; *Ps.* 78:14; *Zeph.* 1:12; *1 Cor.* 2:10.
3. Wind, *Song of Sol.* 4:16; *John* 3:8; *1 Cor.* 12:11; *1 Kin.* 19:11; *Acts* 2:2; *John* 3:8; *Ezek.* 37:9, 10, 14.
4. Oil, *Ps.* 45:7; *Is.* 1:6; *Luke* 10:34; *Rev.* 18:13; *Is.* 61:3; *Heb.* 1:9; *Zech.* 4:2, 3, 11-13; *Matt.* 25:3, 4; *1 John* 2:20, 27; *Ex.* 29:7; 30:30; *Is.* 61:1.
5. Rain and dew, *Ps.* 72:6; *Ezek.* 34:26, 27; *Hos.* 6:3; 10:12; 14:5; *Ps.* 68:9; *Is.* 18:4; *Ps.* 133:3; *2 Sam.* 17:12; *Mark* 4:26-28.
6. A dove, *Matt.* 3:16.
7. A voice, *Is.* 6:8; *Matt.* 10:20; *Is.* 30:21; *John* 16:13; *Heb.* 3:7-11.
8. A seal, *Rev.* 7:2; *Job* 38:14; *2 Cor.* 3:18; *Eph.* 1:13, 14; 4:30; *1 Cor.* 1:22.
9. Cloven tongues, *Acts* 2:3, 6, 11.

**2959. SYMBOL OF AUTHORITY, ROD.** See *No. 2580E.*

**2960. SYMBOLS IN BIBLE.** See *No. 2958.*

**2961. SYMBOL, BRASS.** See *No. 551F.*

**2962. SYMBOL, CABLE-TOW.** See *No. 826A, E, F.*

**2963. SYMBOL, CHARACTER BUILDING.** See *No. 2918C.*

2964. SYMBOL, CORN. See No. 985E, F, G, L.  
 2965. SYMBOLS, ILLUSTRATIONS OF. See No. 826D.  
 2966. SYMBOL, LANGUAGE OF. See No. 826A, C.  
 2967. SYMBOLS, LESSONS TAUGHT BY. See No. 2678P.  
 2968. SYMBOLS, LETTERS, AND WORDS. See No. 826C.  
 2969. SYMBOLS, MASONIC. See Nos. 572F3, 5, 826E, 2617F, K.  
 2970. SYMBOLS, MUSICAL. See No. 1301.  
 2971. SYMBOL, MORTALITY. See No. 2113B.  
 2972. SYMBOLS, NATURAL AND ARTIFICIAL. See No. 826B.  
 2973. SYMBOL, PLEDGE. See No. 826G.  
 2974. SYMBOL OF PROGRESS, ROD. See No. 2580H.  
 2975. SYMBOL OF PROTECTION, ROD. See No. 2580G.  
 2976. SYMBOL OF RENUNCIATION. See No. 2765E.  
 2977. SYMBOL OF UPLIFTING FORCES. See No. 2354W.  
 2978. SYMBOLIC REFERENCES. See No. 989F, H.  
 2979. SYMBOLIC TEST OF SHIBBOLETH. See No. 2748M, N.  
 2980. SYMBOLISM OF ABRAHAM. See No. 71B.  
 2981. SYMBOLISM OF AIR. See No. 265B.  
 2982. SYMBOLISM OF ARCHITECTURE. See No. 511B3.  
 2983. SYMBOLISM OF THE ARK. See No. 531C7b, 13.  
 2984. SYMBOLISM OF THE ASHLARS. See No. 572F5.  
 2985. SYMBOLISM OF BUILDING. See No. 511C.  
 2986. SYMBOLISM OF CONSECRATION. See No. 1173A.  
 2987. SYMBOLISM OF DEACONS. See No. 1056E.  
 2988. SYMBOLISM OF DOOR. See No. 1111B.  
 2989. SYMBOLISM OF METALS. See No. 3095C.  
 2990. SYMBOLISM OF FREEMASONRY. See No. 1B.  
 2991. SYMBOLISM OF GATES. See No. 1392.  
 2992. SYMBOLISM OF GAVEL. See No. 1395G.  
 2993. SYMBOLISM OF MOSAIC. See No. 2115B.  
 2994. SYMBOLISM OF OIL. See No. 2234E, P, T.  
 2995. SYMBOLISM OF PAVEMENT. See No. 2115B.  
 2996. SYMBOLISM OF PENTECOST. See No. 2316.  
 2997. SYMBOLISM OF THE SHOE. See No. 2765N.  
 2998. SYNAGOGUE. The Synagogue is the name of the place where Jews meet for worship. The Jewish religion centers in the Temple at Jerusalem, but through force of circumstances, first in the Exile and later among the scattered Jewish communities throughout the world, the local synagogues became for all practical purposes the centers of worship. The practice of worshipping in the local synagogue grew until in the time of Christ there were nearly five hundred synagogues in Jerusalem alone. The form of worship in the synagogue included prayer, the reading of Scripture, and the interpretation of Scripture in the language of the local congregation. In the form of worship, therefore, the synagogue provided an example

which was followed by the Early Church, the essentials of which remain in our modern Christian Church services.

Christ teaches in, *Matt. 12:9; Luke 4:16; John 6:59; 18:20.*

Paul teaches in, *Acts 13:5; 14:1; 18:4. Matt. 13:54; Mark 6:2*, taught in their s.

*Luke 7:5*, he hath built us a s.

*John 12:42*, lest they should be put out of the s.

*John 16:2*, put you out of the s.

*Rev. 2:9; 3:9*, the s. of Satan.

2999. SYRIAN GOD. See No. 117B.

3000. TABERNACLE. See Nos. 1B, 81D, 314P, 747L, 1567A, 2874D.

A. THE WORD "tabernacle" means "tent." It comes to us from the Latin where it designated a soldier's tent, which was a number of planks covered with skins, and outwardly had the same shape as the Jewish Tabernacle. The latter, however, was patterned after the tents used by the Patriarchs during their travels in search of pasture, and which they used as movable dwellings.

B. A DWELLING PLACE.

1. The first Bible record of a dwelling place is in *Gen. 4:20*, where we are told that Jabal "was the father of such as dwell in tents." Jabal was a half-brother of Tubal-Cain whom the old Masonic lectures called "the seventh from Adam."

2. It may be that prior to the time of Jabal men lived in the open or in caves. At any rate, their altars were out of doors (*Gen. 8:20; 12:7, 8; 22:9; 26:25; 33:20; 35:1-7*; etc.).

3. When people began to build temples to their gods we do not know. It was before the time of recorded history, as we know from the ruins of buried cities, cities whose very existence had been forgotten until the spade of the explorer exposed them to view. Man early provided himself with a dwelling place and soon afterwards furnished one for his god.

4. In the history of the Hebrews we get a hint of what may have happened everywhere. They were at first a nomadic people living in tents, their temples at first any convenient place under the vaulted sky, their altars a mere mound of earth (*Ex. 20:24*) or a rude pile of stones (*Ex. 20:25*).

5. However, the sentiment later expressed by David (*2 Sam. 7:2*) that it was not fitting for man to build a better dwelling place for himself than he did for God was felt very early, even when his own dwelling was a simple tent. Therefore, the tabernacle was erected.

C. TEMPLE MODELED AFTER. See No. 747G2. Since the tabernacle was the model for King Solomon's Temple the two should be studied together.

D. THREE TABERNACLES. There were three tabernacles mentioned in the Bible, which the reader does not always distinguish from each other, the Pre-Sinaitic, the Sinaitic, and the Davidic.

E. THE PRE-SINAITIC. This tabernacle is mentioned but not described in *Ex. 33:7-11*. It was not located in the camp, but some distance outside of it (*Ex. 33:7*), and it was called "the Tabernacle of the Congregation."

This tabernacle, possibly erected at the beginning of the journeys in the wilderness, was placed some distance from the camp and seems to have been used for the transaction of business as well as worship (*Ex. 33:7-11*).

*Ex. 33:7*. "And Moses took the tabernacle and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation."

(Note that this was shortly after Moses came

down from Mount Sinai where he had received elaborate instructions for the erection of a tabernacle for worship. It therefore could not have been the same one he had just received instructions to build. The completion of the latter is recorded in *Ex. 39:32*.)

### F. THE SINAITIC.

1. The "the Tabernacle" is mentioned in the Bible it usually refers to the Sinaitic. It was built by Moses, Aholiab, and Bezaleel (*Ex. 31:2, 6*) according to the pattern given by God to Moses (*Ex. 25:9; 26:30; 39:32, 42, 43; Acts 7:44; Heb. 8:5*).

It was called:

2. "The Sanctuary" (*Ex. 25:8*) although that term is more properly confined to "The Holy Place."

3. Tabernacle of the Congregation, *Ex. 27:21; 28:43; 29:4, 10, 11, 30, 32, 42, 44; 30:16, 18, 20, 26, 36; 31:7; 33:7; 35:21; 38:8, 30; 39:32, 40; 40:2, 6, 7, 12, 22, 24, 26, 29, 30, 32, 34, 35; Lev. 1:1, 3, 5; 3:2, 8, 13; 4:4, 5, 7, 14, 16, 18; 6:16, 26, 30; and many more.*

4. Temple of the LORD, *1 Sam. 1:9; 3:3.*

5. House of the LORD, *Josh. 6:24.*

6. Unlike its predecessor this tabernacle was placed within the camp and the tribes encamped around it, *Num. 2.*

7. Like the Temple it was divided into three main parts, 7a. The Outer Court, 7b. The Sanctuary or Holy Place, and 7c. The Holy of Holies, the latter two forming the tabernacle proper.

### G. MATERIALS FOR.

1. Voluntarily offered, *Ex. 25:1-8; 35:4-29; 36:3-7.*

2. Value of, *Ex. 28:24-31.*

### H. WORK ON.

1. The actual construction in accordance with the instructions is described in *Ex. 34:29-39:43.*

2. The completion, furnishing, and institution of worship are told in *Ex. 40-Lex. 9.*

I. WORKMEN INSPIRED. Aholiab (*Ex. 31:6*) and Bezaleel (*Ex. 31:2-5*) under Moses had charge of the work.

*Ex. 31:7-11.* "The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they (Bezaleel and Aholiab) do."

### J. DESCRIPTION OF.

Frame, *Ex. 26:15-37; 36:20-38.* See *No. 748.*

Outer covering, *Ex. 25:5; 26:7-14; 36:14-19.*

Second covering, *Ex. 25:5; 26:14; 35:7, 23; 36:19; 39:34.*

Curtains of, *Ex. 26:1-14, 31-37; 27:9-16; 35:15, 17; 36:18-19, 35, 37.*

Court of, *Ex. 27:9-17; 38:9-16, 18; 40:8, 33.*

Holy Place, *Ex. 26:31-37; 40:22-26; Heb. 9:2-6, 8.*

Most Holy Place, *Ex. 26:33-36; 40:20, 21; Heb. 9:3-5, 7, 8.*

Furniture of, *Ex. 25:10-40; 27:1-8; 19:37; 38:1-8.* See *No. 960A.*

(See *Altar, No. 314R, Ark, No. 531, Candlestick, Nos. 840, 841, Cherubim, No. 891, Laver, No. 1858, Mercy Seat, No. 2063, Shewbread, No. 2744.*)

Completed, *Ex. 39:32.*

Dedicated, *Num. 7.* See *No. 1173C.*

Light in. See *No. 840B.*

Sanctified, *Ex. 29:43; 40:9-16; Num. 7:1.*

Situated east and west. See *No. 1143.*

Anointed, *Ex. 30:25, 26; Lev. 8:10; Num. 7:1.*

See *No. 2234T.*

Sprinkled with blood, *Lev. 16:15-20; Heb. 9:21, 23.*

Filled with the Cloud of Glory, *Ex. 40:34, 38.*

### K. OUTER COURT.

1. The Outer Court (*Ex. 27:9-19; 38:9-16, 18; 40:8, 33*) was an oblong square one hundred cubits by fifty, and its height five cubits. (A cubit was the distance from a man's elbow to the end of his middle finger, usually considered equal to eighteen inches.) It was surrounded by hangings of fine twined linen screens (*Ex. 27:9-16; 38:9-18*), hung by silver hooks (*Ex. 27:10, 11; 38:10, 11, 12*) upon pillars of brass resting in brazen sockets (*Ex. 27:10-17; 38:10-15*). There were sixty of these pillars, twenty on each side and ten on each end.

2. The gate was in the center of the eastern end (*Ex. 27:14; 38:13*). It consisted of fine linen screens hung on four of the ten pillars in the center of the eastern end (*Ex. 27:16; 38:18*).

The gate was twenty cubits wide (*Ex. 27:16; 38:18*), and the dimension on each side of it was fifteen cubits (*Ex. 27:14, 15; 38:14, 15*).

From the three pillars on each side of the gate were hangings like those on the north, south, and west, but those which formed the gate were "of blue, and purple, and scarlet" (*Ex. 27:16; 38:18*).

3. The Outer Court was accessible to all the people of Israel. In it were the altar of burnt offering (*Ex. 40:6*), five cubits square and three high (*Ex. 27:1*), and the brazen laver which was "between the tent of the congregation and the altar." (*Ex. 40:7*.)

4. The exact location of the tabernacle within the Outer Court is not given in the Bible, and pictures and diagrams consulted do not agree except that it was in the center north and south and in the western half. Both the Outer Court and the Tabernacle itself were east and west lengthwise with the entrance in the east.

5. The Tabernacle was thirty cubits long east and west and ten cubits wide north and south. It was made of boards of shittim (acacia) wood, "standing up" (*Ex. 26:15*). Each board was ten cubits long by one and one-half broad (*Ex. 26:16*). Each side took ten such boards (*Ex. 26:18, 20*). On the west side six boards and two for the corners (*Ex. 26:22, 23*), eight in all (25), and on the east side eight boards with two for the corners (*Ex. 26*). The eastern end was the entrance closed by (*Ex. 26:31, 32*) "an hanging . . . of blue, and purple, and scarlet, and fine twined linen, wrought with needlework." This curtain was hung over (*Ex. 26:37*) "five pillars of shittim (acacia) wood" overlaid with gold.

6. The Tabernacle was separated by a curtain into two parts (*Ex. 26:34*), the Holy and Most Holy Place.

7. The Holy Place was an oblong square twenty cubits long by ten broad, occupying the eastern part of the tabernacle, while:

8. The Holy of Holies was a perfect square in the western part.

L. TRAVELING.

Preparation for, *Num. 1:51; 4:5-15.*

Transportation of, *Num. 4:5-33; 7:6-9.*

M. MISCELLANEOUS PROVISIONS.

Strangers forbidden entrance, *Num. 1:51.*

Duty of Levites (See *Levites, No. 1892*), of Priests (See *Priests, No. 2427*).

Defilement of punished, *Lev. 15:31; Num. 19:13, 20; Ezek. 5:11; 23:38.*

Worship at, *Num. 10:3; 16:19, 42, 43; 20:6; 25:6; 1 Sam. 2:22; Ps. 27:4.*

Offerings brought to, *Lev. 17:4; Num. 31:54; Deut. 12:5, 6, 11-14.*

Causes tried at, *Deut. 12:5, 6, 11-14.*

Cymbal in, See No. 2130D.

Tribes encamped around, *Num. 2.*

Males required to appear at, three times a year, *Ex. 23:17.*

Tabernacle tax, *Ex. 30:11-16.*

Led line of march, *Num. 10:33-36; Josh. 3:3-6.*

God revealed at, *Lev. 1:1; Num. 1:1; 7:89; 12:4-10; Deut. 31:14, 15.*

N. PITCHED AT

Gilgal, *Josh. 4:18, 19.*

Shiloh, *Josh. 18:1; 19:51; Judg. 18:31; 20:18, 26, 27; 21:19; 1 Sam. 3:14; 4:3, 4; Jer. 7:12, 14.*

Nob, *1 Sam. 21:1-6.*

Gibeon, *1 Chr. 21:29.*

Mount Zion, *1 Chr. 15:1; 16:1, 2; 2 Chr. 1:4.*

O. SOLOMON.

Offers sacrifices at, *2 Chr. 1:3-6.*

Brings to Temple, *2 Chr. 5:5*, with *1 Kin. 8:1, 4, 5.*

P. SYMBOL OF SPIRITUAL THANKS, *Ps. 15:1; Heb. 8:2, 5; 9:1-12, 24.* See *Temple*, No. 3026.

3001. TABERNACLE, CHERUBIM. See No. 891E.

3002. TABERNACLE, FURNITURE. See No. 2234V1.

3003. TABERNACLE, GATES OF. See No. 1391.

3004. TABERNACLES, FEAST OF. See No. 1291C4, D4. This great Jewish feast lasted one week and was held annually, beginning on the fifteenth day of the seventh month. The object of the feast was to commemorate the forty years spent in the wilderness. Booths were erected, in which the people lived during the feast. The first and last days of the feast were days of holy convocation or public worship, and the intervening days were devoted to the free enjoyment of the festival season. Throughout the week an elaborate scheme of sacrificial offerings was carried through.

3005. TABLE. Tables for serving food were in the form of three sides of a square. The guests reclined on cushioned benches on the outside, the inside being occupied by attendants. The place of the host or head of the company was at the center of the cross-table. On his right hand reclined the most honored guest. The posture at the table was reclining on the left side with the legs bent so as to allow the feet to extend outwards and behind. "The chief rooms" (*Luke 14:7*) mean the chief places at the table. "The highest room" means the place next to the host; other places of honor were the center seats of the tables in front of that where the host reclined.

Of the Lord, in the tabernacle, *Ex. 25:23; 31:8; 37:10; 40:4; Ezek. 41:22.*

Profanation of, condemned, *Mal. 1:7, 12.* Shewbread placed thereon, *Ex. 25:30; Lev. 24:6; Num. 4:7.*

Tablet for writing with pencil, *Luke 1:63.*

*Ps. 23:5*, thou preparest a t. before me.

*Ps. 69:22*, let their t. become a snare.

*Ps. 128:3*, like olive plants about thy t.

*Prov. 8:3; 7:3*, write on t. of heart.

*Prov. 9:2*, wisdom hath furnished her t.

*Is. 21:5*, prepare the t.

*Jer. 17:1*, graven on t. of heart.

*Matt. 15:27; Mark 7:28*, crumbs from their masters' t.

*1 Cor. 10:21*, partakers of Lord's t. and t. of devils.

*2 Cor. 3:3*, flesh t. of the heart.

3006. TABLES OF THE LAW. See No. 1M.

3007. TABLE OF SHEWBREAD CROWNED. See No. 1025B3.

3008. TABLES OF STONE. Containing the law, *Ex. 24:12; 31:18.*

Broken by Moses, *Ex. 32:19; Deut. 9:17.*

Renewed, *Ex. 34; Deut. 10.*

(See *2 Cor. 3:3.*)

3009. TA'BOR [lofty]. Mountain in Palestine, 1800 feet above the sea, with a dome-shaped summit, *Judg. 4:14.* (See *Judg. 8:18; 1 Sam. 10:3; Ps. 89:12; Jer. 46:18; Hos. 5:1.*)

3010. TAD'MOR [palm tree]. A city built by Solomon, *1 Kin. 9:18; 2 Chr. 3:4.*

3011. TAILOR. See No. 551V.

3012. TALMUD. See No. 1291D7c.

3013. TAM'MUZ [son of life]. See No. 2101E. A Syro-Phoenician god, Adonis of the Greeks, *Ezek. 8:14.* See *Jephthah*, No. 1709.

Month of June-July.

3014. TANNER. See No. 551W.

3015. TARGET, *1 Sam. 17:6; 2 Chr. 14:8.*

3016. TAR'TAN. An official of Sargon and of Sennacherib, kings of Assyria, sent to Hezekiah, *2 Kin. 18:17; Is. 20:1.*

3017. TASK OR JOURNEY. See No. 1776.

3018. TAT'NA-1 [present], and Shetharboznai hinder the rebuilding of the Temple, *Ezra 5:3; 6:13.*

3019. TATTLERS, *1 Tim. 5:13.*

3020. TEACHINGS, MASONIC, NOT SECRET. See No. 2678O.

3021. TEACHINGS OF TWELVE APOSTLES. See No. 448C5e.

3022. TEBETH. See No. 2101K.

3023. TEKOA. See No. 371A.

3024. TEMPERANCE. See Nos. 848, 850A1. Exhortations to, *1 Cor. 9:25; Eph. 5:18; Tit. 1:3; 2:2.*

*Acts 24:25*, as he reasoned of t.

*Gal. 5:23*, meekness, t.

*2 Pet. 1:6*, add to knowledge t.; and to t. patience.

The word "temperance" does not appear in the Old Testament, but the virtue of self-control is fully recognized there as well as in the New Testament writings. It appears particularly in the book of Proverbs.

3025. TEMPLAR MASONRY. See No. 1438.

3026. TEMPLE. See Nos. 314P, 1567A, 2263G.

SOLOMON'S. See Nos. 646B6, 2874D.

A. NAMES OF.

1. Temple of the LORD, *1 Sam. 1:9; 3:3; 2 Kin. 11:10; 23:4; 24:13; 2 Chr. 26:16; 27:2; 29:16; Ezra 3:6, 10; 4:1; Jer. 7:4; 24:1; Ezek. 8:16; Zech. 6:12, 13, 14, 15.*

2. Holy Temple, *Ps. 5:7; 11:4; 65:4; 79:1; 138:2; Jonah 2:4, 7; Mic. 1:2; Hab. 2:20.*

3. Holy House, *1 Chr. 29:3.*

4. House of God, *1 Chr. 29:2; 2 Chr. 5:14; 22:12; 24:13; 33:7; 36:19; Ezra 5:8, 15; 6:7; 7:20, 23; Neh. 6:10; 13:11; Ps. 42:4; 52:8; 84:10; Eccles. 5:1; Is. 2:3; Mic. 4:2; Hos. 9:8; Joel 1:13, 16; Zech. 7:2; Matt. 12:4; Mark 2:26; Luke 6:4; 1 Tim. 3:15; Heb. 10:21; 1 Pet. 4:17.*

5. House of the deposit. See No. 194873.

6. House of the God of Jacob, *Is. 2:3.*

7. House of my Glory, *Is. 60:7.*

8. House of Prayer, *Is. 56:7; Matt. 21:13.*

9. House of Sacrifice, *2 Chr. 7:12.*

10. House of the Sanctuary, *2 Chr. 36:17.*

11. Holy and Beautiful House, *Is. 64:11.*

12. Holy Mount, *Is. 27:13.*

13. Mountains of the LORD's House, *Is. 2:2.*

14. Palace, *1 Chr. 29:1.*

15. Sanctuary, *2 Chr. 20:8.*

16. Tabernacle of Witness, *2 Chr. 24:6.*

17. Zion, *Ps. 20:2; 43:12; 74:2; 87:2; Is. 2:3.*

B. QUALITIES.

1. Great, *2 Chr. 2:5, 6.*

2. Beautiful, *Is.* 64:11.  
 3. Holy, *1 Kin.* 8:10; 9:3; *Lam.* 1:10; *Matt.* 23:17; *John* 2:14-16.
- C. DAVID'S PART IN.**  
 1. Plans it, *2 Sam.* 7:2, 3; *1 Chr.* 22:7; 28:2; *Ps.* 132:2-5; *Acts* 7:46.  
 2. Forbidden by God, *2 Sam.* 7:4-12; *1 Kin.* 5:3; *1 Chr.* 22:8; 28:3.  
 3. Not asked for by God, *2 Sam.* 7:7.  
 4. Commits to Solomon, *2 Sam.* 7:13.  
 5. Prepares for, *1 Chr.* 22; 28:14-18; 29:1-5; *2 Chr.* 3:1; 5:1.
- D. SOLOMON.**  
 1. Built it, *Acts* 7:47.  
 2. Makes levies for, *1 Kin.* 5:13-16; *2 Chr.* 2:2, 17, 18.  
 3. Pattern and building of, *1 Kin.* 6; 7:13-51; *1 Chr.* 28:11-19; *2 Chr.* 3; 4; *Acts* 7:47.  
 4. When begun, *1 Kin.* 6:1, 37; *2 Chr.* 3:2.  
 5. Finished, *1 Kin.* 6:38.  
 6. Site of, *1 Chr.* 21:28-30; 22:1; *2 Chr.* 3:1; *Gen.* 22:2, 4.  
 7. No tools, *1 Kin.* 6:7.  
 8. Foundations of, *1 Kin.* 5:17, 18; *Luke* 21:5.
- E. MATERIALS FOR.**  
 1. Furnished by Hiram, King of Tyre, *1 Kin.* 5:8-18.  
 2. Prepared for, *1 Kin.* 5:17, 18.
- F. APARTMENTS AND FURNISHINGS OF.**  
 1. Oracle, or Holy of Holies, *1 Kin.* 6:19, 20; 8:6.  
 1a. Called Most Holy House, *2 Chr.* 3:8.  
 1b. Inner House, *1 Kin.* 6:27.  
 1c. Holiest of All, *Heb.* 9:3.  
 2. Description of, *1 Kin.* 6:16, 19-35; *2 Chr.* 3:8-14; 4:22. See Nos. 309, 1139B, 2354B.  
 3. Gold used in, *2 Chr.* 3:8-10.  
 4. Contents of:  
 4a. Ark, *1 Kin.* 6:19; 8:6; *2 Chr.* 5:2-10. See *Ark*, No. 531C1, 2.  
 4b. Cherubim, *1 Kin.* 6:23-28; *2 Chr.* 3:10-13; 5:7, 8. See No. 891F. (See *Veil*, Nos. 3172, 3173, *Mercy Seat*, No. 2063.)  
 5. Holy Place, *1 Kin.* 8:8, 10. Called:  
 5a. Greater House, *2 Chr.* 3:5.  
 5b. Temple, *1 Kin.* 6:17.  
 5c. Description of, *1 Kin.* 6:15-18; *2 Chr.* 3:3, 5-7, 14-17.  
 5d. Contents of:  
 Table of Shewbread, *1 Kin.* 7:48; *2 Chr.* 29:18. (See *Shewbread*, *Table of*, Nos. 2746, 2747.)  
 Other tables of gold and silver, *1 Chr.* 28:16; *2 Chr.* 4:18, 19.  
 Candlesticks, etc., *1 Kin.* 7:49, 50; *1 Chr.* 28:15; *2 Chr.* 4:7, 20-22. (See *Candlestick*, Nos. 840, 841.)  
 Altar of incense, etc., *1 Kin.* 6:20; 7:48, 50; *1 Chr.* 28:17, 18; *2 Chr.* 4:19, 22. (See *Altar of Incense*, No. 314B2A.)  
 5e. Porch of:  
 Called "Porch of the LORD," *2 Chr.* 3:5-8.  
 Dimensions, *1 Kin.* 6:3; *2 Chr.* 3:4.  
 Doors of, *2 Chr.* 29:7.  
 Overlaid with gold, *2 Chr.* 3:4.  
 Pillars of, *1 Kin.* 7:15-22; *2 Kin.* 11:14; 23:3; 25:17; *2 Chr.* 3:15-17, 4:12, 13.  
 5f. Chambers of, *1 Kin.* 6:5-10; *2 Kin.* 11:2, 3.  
 Offerings brought to, *Neh.* 10:37-39.  
 Treasuries in. See *Treasure*, No. 3104.
- 5g. Courts of:** See No. 67B.  
 Priests, *2 Chr.* 4:9.  
 Inner, *1 Kin.* 6:36; 7:12.  
 Contents of:  
 Altar of burnt offering, *2 Chr.* 15:8. (See *Altar*, No. 314.)

Brazen sea, *1 Kin.* 7:23-37, 44, 46;  
*2 Chr.* 4:2-5, 10.

Ten lavers, *1 Kin.* 7:38-46; *2 Chr.* 4:6.

Great Court of, *2 Chr.* 4:9; *Jer.* 19:14; 26:2.

Covered place for Sabbath and king's entry, *2 Kin.* 16:18.

5h. Gates of: See No. 1390.

Higher gate, *2 Kin.* 15:35.

New gate, *Jer.* 26:10; 36:10.

Beautiful gate, *Acts* 3:2.

Eastern gate, closed on the Sabbath,

*Ezek.* 46:1, 12.

Gifts received at, *2 Chr.* 24:8-11.

**G. USES OF.**

1. God's dwelling place, *1 Kin.* 8:10, 11, 13; 9:3; *2 Kin.* 21:7; *2 Chr.* 29:1; *2 Chr.* 5:13, 14; 7:1-3, 16; *Ezek.* 10:3, 4; *Mic.* 1:2. See No. 2617B9.

2. Contain Ark of the Covenant, *1 Kin.* 8:21.

3. Offering of incense, *2 Chr.* 2:4.

4. Shewbread and burnt offerings, *2 Chr.* 2:4.

5. Prayer and worship, *1 Kin.* 8; *2 Kin.* 19:14, 15; *2 Chr.* 30:27; *Is.* 27:13; 56:7; *Jer.* 7:2; 26:2; *Ezek.* 46:2, 3, 9; *Zech.* 7:2, 3; 8:21, 22;

*Mark* 11:17; *Luke* 1:10; 2:37; 18:10; *Acts* 3:1; 22:17. See No. 2130D1.

6. Prayer toward, *1 Kin.* 8:38; *Dan.* 6:10; *Jonah* 2:4.

7. Armory, *2 Kin.* 11:10; *2 Chr.* 23:9, 10.

8. Refuge, *2 Kin.* 11:15; *Neh.* 6:10, 11.

**H. FACTS ABOUT.**

Dedication of, *1 Kin.* 8; *2 Chr.* 5; 6; 7. See

Nos. 1067B, 1173B, C, D.

Services in, *1 Chr.* 15:16; 23:24.

Pillaged by Shishak, *1 Kin.* 14:25, 26; by

Jehoash, King of Israel, *2 Kin.* 14:14.

Repaired by Jehoash, King of Judah, *2 Kin.* 12:4-14; *2 Chr.* 24:7-14; by Josiah, *2 Kin.* 22:3-7; *2 Chr.* 34:8-13.

Ahaz changes pattern of altar in, *2 Kin.* 16:10-17.

Purified by Hezekiah, *2 Chr.* 29:15-19.

Profaned by Manasseh, *2 Kin.* 21:4-7; *2 Chr.* 33:4-7. See Nos. 67A, 219A3.

Treasures of, used to buy peace, by Asa, *1 Kin.* 15:18; by Jehoash, *2 Kin.* 12:18; by

Hezekiah, *2 Kin.* 18:15, 16.

Ezekiel's vision of, *Ezek.* 8:16.

Jews swore by, *Matt.* 23:16-22.

**I. DESTRUCTION OF.** See No. 67B.

By Nebuchadnezzar and treasures taken to

Babylon, *2 Kin.* 24:13; 25:9-17; *2 Chr.* 36:7, 19;

*Ps.* 79:1; *Is.* 64:11; *Jer.* 27:16, 19-22; 28:3;

52:13, 17-23; *Lam.* 2:7; 4:1; *Ezra* 1:7.

Foretold, *Is.* 66:6; *Jer.* 27:18-22; *Ezek.* 7:22;

25; *Matt.* 24:2; *Mark* 13:2.

**J. VESSELS OF,** used by Belshazzar, *Dan.* 5:2, 3.

**K. RESTORATION OF,** ordered by Cyrus,

*Ezra* 1:7-11.

**L. SYMBOLISM OF.**

1. The symbolism of both Masonry and the

Bible centers around the Temple of Solomon,

and in applying this symbolism the Tabernacle,

Solomon's Temple, Zerubbabel's and Herod's

restorations are all the same structure, which is

idealized in Ezekiel's vision.

2. It is a symbol of the spiritual life of man (*1*

*Cor.* 3:16) (See Nos. 704B, 988O); of the body

of Christ (*Matt.* 26:61; 27:40; *John* 2:19); of the

spiritual temple (*1 Cor.* 3:16, 17; *2 Cor.* 6:16;

*Eph.* 2:21; *2 Thess.* 2:4; *Rev.* 3:12; 11; 14:15, 17;

15:5-8; 16:1-17). See No. 2874.

**3027. TEMPLE, BABEL AND.** See No. 646B7.

**3028. TEMPLE, THE SECOND.** Restored by

Zerubbabel, *Ezra* 1; 2:68, 69; 3:2-13; 4; 5:2-17;

6:3-5; *Neh.* 7:70-72; *Is.* 44:28; *Hag.* 2:3. See

No. 217B.

Building of suspended, *Ezra 4*; resumed, *Ezra 1:24; 5; 6; Hag. 1:2-9; 2:15; Zech. 8:9*; finished, *Ezra 6:14, 15*; dedicated, *Ezra 6:15-18*. Artaxerxes' favorable action, *Ezra 7:11-28*; 8:25-34.

Ezekiel's vision of *Ezek. 37:26, 28; 40-48*. See Nos. 1263-1265.

**3029. TEMPLE, HEROD'S.** The Temple was restored and enlarged by Herod during the years 19 B.C. to 64 A.D. It was not a new temple but the old one restored. In Jesus' time it was said to have been forty-six years in building (*John 2:20*), but it was not finished at that time. During all the time work was being done on it there was no interruption in the services.

Goodly stones of, *Mark 13:1; Luke 21:5*.

Magnificence of, *Matt. 23:1*.

Beautiful gate of, *Acts 3:10*.

Solomon's porch, *John 10:23; Acts 5:11; 5:12*.

Treasury of, *Mark 12:41-44*.

**3030. TEMPLE, THE BIBLE A GREAT.** See No. 72801.

**3031. TEMPLE BUILDING.**

**A. OUR RITUAL** teaches that order in architecture may be traced from the first formation of society. Man early learned to build houses for himself as protection from the inclemency of the weather, and then began the erection of temples to his god. David said: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." (*2 Sam. 7:2*.)

**B. DAVID NOT PERMITTED TO BUILD.** Thus David planned to build a temple to God, but was not permitted to do so because "he has shed blood abundantly, and made great wars" (*1 Chr. 22:8*). However, he was told: "Behold a son shall be born to thee, who shall be a man of rest. . . his name shall be Solomon. . . he shall build an house for my name." (*1 Chr. 22:9, 10*.)

**C. TEMPLE OF SOLOMON SANCTIONED.** The Temple of Solomon was built with divine sanction and had become the chief symbol of Freemasonry. It was built with especial care, for it was to be the dwelling place of Jehovah. There He promised to put His Holy Name, and there would the devout worshipper learn to know him. This Temple was the type or symbol of the true temple of God, the human soul.

**D. LEGEND OF MASONRY'S ORIGIN.** There is a legend to the effect that Masonry was first organized into a fraternity or society of friends and brothers at the building of King Solomon's Temple.

**E. TEMPLE AND CHARACTER BUILDING.** Whether or not this is true, the symbolism of the temple is applicable to character building and is so used by Freemasonry. The Temple of Solomon is a true type of the "building of God, the house not made with hands" (*2 Cor. 5:1*). The former was material, the latter spiritual.

**F. SOLOMON'S TEMPLE AND MAN'S BODY.** The material temple, housing the ever-living God, is a type of man's material body, housing an immortal soul. In each case the material structure perishes, but the spirit, the inhabitant, lives on. It is only through the material symbol that we learn to know the spiritual reality. Therefore, the building of the spiritual temple, in all its phases, is repeatedly referred to in terms of the material structure.

**G. BIBLICAL REFERENCES.** The following are instances in point:

*Prov. 9:1.* "Wisdom hath builded her house; she hath hewn out her seven pillars."

*Prov. 24:3-5.* "Through wisdom is a house builded; and by understanding it is established; and by knowledge are the chambers filled with all precious and pleasant riches."

*Prov. 14:1.* "Every wise woman buildeth her

house, but the foolish plucketh it down with her hands."

*Jer. 22:13.* "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong."

*Hab. 2:12.* "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity."

*Amos 9:6.* "It is he that buildeth his stories in the heavens. . . Jehovah is His name."

*Eph. 2:19-22.* "Now therefore ye are no more strangers. . . but fellow citizens. . . and of the household of God. . . and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly joined together groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit."

**H. WISE AND FOOLISH BUILDING.** It would thus seem that both material and spiritual building may be carried on either wisely or unwisely, and in both cases the material is the symbol of the spiritual.

Our present Masonic Ritual centers its symbolism around King Solomon's Temple. It is a symbol of wise building having the sanction of the Almighty, but the Old Masonic Manuscripts also describe the building of the Tower of Babel as an instance of unwise building against God's will. We are told in the Bible (*Gen. 11:1-9*) that the builders used bricks for stone and slime for mortar.

**I. THE TOWER OF BABEL.** In the pride of their own power, they attempted to erect a tower that would reach to heaven. The material they used might answer for a small and temporary structure, but the bricks of that day would not stand great weight, nor would slime (the bitumen of the Dead Sea) bind them into a solid mass. The strong rock of integrity and the cement of Brotherly Love and Affection were lacking, and the inevitable happened. At first they were of one mind and spoke the same language, but as each was bent on his own plans for his own glory, they no longer understood each other. They could not work together "and they left off to build the city."

**J. BETTER MATERIAL BUT NOT GOOD CEMENT.** Later the children of Israel concluded that their troubles were caused by the poor quality of their building material and said: (*Is. 29, 10*) "in the pride and stoutness of heart, the bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will put cedars in their place." This was good as far as it went, but they were still full of self-pride. They, too, overlooked the cement of Brotherly Love and Affection; they forgot God and we are told (*Is. 9:16*): "For they that lead this people cause them to err; and they that are led of them are destroyed."

**K. FAILURE CAUSED BY SELF-INTEREST.** One who thinks only of his own interests cannot build well. (See *Hag. 1:7-10*.) Again selfishness spoiled the work; they built their own houses, but not God's. "Ye looked for much, and, lo it came to little. . . Why? . . . Because of mine house that is waste, and ye run every one unto his own house."

**L. REBUILDING PROMISED.** Zechariah tells of the Temple of God in " . . . ruins. It is not being rebuilt," but he has a vision in which the Lord promises that it will be built and in that building we may all have a part.

**M. THE ARCHITECT PROMISED.** *Zech. 6:12, 13.* "Thus speaketh the Lord of Hosts, saying: Behold the man whose name is The Branch. . . and he shall build the temple of the Lord. . . and they that are far off shall come and build in the temple of the Lord."



**N. OTHER PROPHECIES.** The man named The Branch who was to come and help us build our spiritual temple is also foretold by other prophets. (See *Is. 11:1-5; Jer. 23:5.*)

**O. THE FOUNDATION.** This Branch will help us build our spiritual temple, and he also will be the rock on which it is to be built. King Solomon's Temple was founded on the mighty rock Mt. Moriah. It was on this mountain that Abraham's faith was tested and where the ram was offered as a substitute for Isaac, and here also David offered an atoning sacrifice. Therefore, the foundation of the Temple symbolized the spiritual regeneration of Abraham, David, and the people.

**P. WATER OF LIFE.** The speculative character of the Rock on which we are to build is seen when we are told that from it is to flow for us the water of life. (*Ex. 17:6.*)

(*1 Cor. 10:1-4.*) "I would not, brethren, have you ignorant, that our fathers . . . did eat the same spiritual food (manna); and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them" (Horeb, *Ex. 17:6*). From the Bible we gather that Horeb was a symbol of Christ, The Branch. See No. 849A7.

**Q. REASON FOR FAILURE AT BABEL.** The builders of the Tower of Babel failed because they were building for themselves. As a result, they did not understand each other and could not work together. They failed to spread the cement of Brotherly Love. (*Heb. 13:1.*) "Let Brotherly Love continue."

**R. GOD'S BUILDING.** In our spiritual building "We are laborers together with God. . . we are God's building." (*1 Cor. 3:9.*) Our earthly temples will crumble to dust, but "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (*2 Cor. 5:1.*)

**S. MATERIAL VS. SPIRITUAL.** The material tabernacle of Moses and the Temple of Solomon have passed away, but (*Heb. 5:11*) "Christ being come an high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," has obtained for us an eternal house.

**T. SYMBOLISM OF ABRAHAM.** See No. 71. The way the Bible teaches us spiritual truth by using material symbols is illustrated in the life of Abraham. He left his own country to go to another which he was to inherit and in which he was to found a new nation. He wandered over this land until his death, and the only part of that land to which he acquired a title was a cemetery lot (*Gen. 23:8-20*). And yet we are told he was not looking for a material country else he could have returned to the place from whence he came. "For he looked for a city which hath foundations, whose builder and maker is God." (*Heb. 11:10.*)

**3032. TEMPLE, CHARACTER BUILDING AND.** See No. 2041C2.

**3033. TEMPLE, FIRST** (See No. 3026) **AND SECOND.** See No. 3028.

**3034. TEMPLE, HOUSE OF DEPOSIT.** See No. 1948T3.

**3035. TEMPLE, MASONIC CONSECRATION.** See Nos. 985, 1173, 2234, 2617, 3246.

**3036. TEMPLE, SOLOMON'S.** See No. 3026.

**3037. TEMPLE, SPIRITUAL.** See No. 2871.

**3038. TEMPLE, ZERUBBABEL'S.** See No. 3028.

**3039. TEN CANDLESTICKS.** See No. 841.

**3040. TENT.** *Num. 24:5*, how goodly are thy t. *1 Kin. 12:16*, to your t., O Israel.

*Ps. 84:10*, than to dwell in t. of wickedness. (See *Gen. 12:8; 25:27; Acts 18:3.*)

**3041. TENT OF MEETING.** *Ex. 33:7-11.*

**3042. TENT DWELLERS.** See No. 71B. When the Old Charges trace the beginning of Masonry to Jabal because the Bible tells us (*Gen. 4:20*) that he was the father of such as dwell in tents, we find the statement absurd unless we see in it a reference to the fact that the tent, as the first dwelling place which man made for himself, is a symbol of the truth that as speculative Masons we are building our own characters and carving out our own destinies from the materials which God has given us for that purpose. The tent was in some forms probably the first dwelling place man made for himself and led the way to more permanent houses, as the tabernacle was the first dwelling place of Jehovah and became the model for King Solomon's Temple.

The tent is also a symbol of the temporary nature of our present life in this world as the Temple is of our permanent dwelling place in the Heavenly City.

**3043. TENTMAKER.** See No. 515X.

**3044. TENT, SYMBOL OF.** The dweller in tents is a symbol of the uncertainties of our material existence. He has no permanent location. Here today—gone tomorrow. So it is with our earthly life: we know not what a day or an hour may bring forth. As Masons we are dwelling in tents but looking for a city which we are to have a part in building. Like Abraham, we may see this city by faith in God, and this vision will give us a sense of security amid the insecurities of life.

**3045. TESSEL, THE INDENTED.** See No. 2268D.

**3046. TEST OF INWARD THOUGHTS.** See No. 2748L.

**3047. TEST WORD.** See No. 2748H, J.

**3048. TESTAMENT, the new,** of Christ's blood, *Matt. 26:28; Luke 22:20; 2 Cor. 3:6.*

Superior to the old, *Heb. 3:6; 7; 9:10; 12:24.*

*Mark 14:24*, this is my blood of the new t.

*1 Cor. 11:25*, cup is the new t.

*Heb. 7:22*, surety of a better t.

*Heb. 9:16*, where a t. is, there must be the death of the testator.

**3049. TESTAMENT OF THE TWELVE PATRIARCHS.** See No. 448B16h.

**3050. TETRAGRAMMATON.** See Nos. 1630, 2737.

**3051. TEXT OF BIBLE IN RITUAL.** See No. 728K.

**3052. THADDAEUS, ACTS OF.** See No. 448C3j.

**3053. THAMMUZ.** See *Months*, No. 2101.

**3054. THECLA, ACTS OF PAUL AND.** See No. 448C3b.

**3055. THEOLOGICAL VIRTUES.** See No. 3198.

**3056. THÈS-SA-LŌ'NĪ-ANS, EPISTLES TO A. DATE.** These two Epistles form the earliest group among the letters of St. Paul; and the first of them is probably the earliest Christian document that has come down to us. The first Epistle in particular bears strong marks of an early date, for it was obviously written at a time when it was expected that most Christians would live to see Christ's return and when it was feared that those who died before he came might lose some of the blessings of his coming. The first Epistle was written from Corinth, late in 52 or early in 53, and the second Epistle probably about a year later.

**B. THE CHURCH.** Thessalonica was a prosperous city on the Thermaic Gulf, the capital of Macedonia Secunda, and seat of a Roman consul. Many Jews had settled there for the sake of its commercial advantages. St. Paul founded the Church there on his second mis-

sionary journey, in company with Silas, about A.D. 52. He preached in the synagogue and converted some Jews and many proselytes.

Latterly, however, he met with considerable hostility from the Jewish community and was forced to leave the city. The Epistles show us a young church which had embraced the faith with enthusiasm, but is not yet free from heathen vices.

**C. CONTENTS.** First Epistle. This is the least dogmatic of St. Paul's Epistles; yet it clearly teaches the following important doctrines: that Christ is one with the Father (1:1; 3:11); is our Redeemer and Saviour (1:11; 5:9, 10); is the Lord (2:15; 4:16), and our Lord (2:19; 5:23) who is coming again from heaven (4:14-18). After the Salutations and Thanksgiving (1) we have two main divisions: Declarations of Affection and Satisfaction (2:1-3:13); Advice and Comfort (4:1-5:22). In the Conclusion (5:23-28), the direction that the Epistle is to be read to all the brethren and not retained by a select few is quite in place in the first letter written by the Apostle to a Christian Church.

Second Epistle. The main divisions of this Epistle are marked by the chapters, as follows: Salutation and Thanksgiving (1); warning about the date of Christ's coming (2); exhortation to prayer and work (3:1-15); benediction (3:16) and autograph conclusion (3:17-18).

3057. **THIRD DEGREE, LEGEND OF.** See Nos. 985N, 1879C.

3058. **THOMAS, ACTS OF.** See No. 448C3h.

3059. **THOMAS, GOSPEL OF.** See No. 448C2j.

3060. **THORNS, CROWN OF.** See No. 1025D.

3061. **THOUGHTS, INWARD.** See No. 2748L.

3061.5. **THREE ANCIENT LANGUAGES.** See No. 1854-5.

3062. **THREE GRAND OFFERINGS.** See Nos. 1566B, 2108D. There are three Grand Offerings of Freemasonry, so called because they took place on Mount Moriah, the location of the Temple. They are:

**A. WHEN ABRAHAM** prepared to offer up his son Isaac (Gen. 22:1-14).

Gen. 22:2, "Take now thy son Isaac . . . and get thee into the land of Moriah." Gen. 22:14 called "the mount of the LORD."

**B. WHEN DAVID** offered a sacrifice there for his sin (2 Sam. 24:18-25; 1 Chr. 21; 22:1). See also *Tower of Babel*, No. 646B.

**C. WHEN SOLOMON** dedicated the Temple (1 Kin. 8; 2 Chr. 5; 6; 7).

3063. **THREE KNOCKS.** See No. 1824.

3064. **THREE, THE NUMBER.** See Nos. 2209, 2437, 2438, 2898.

3065. **THRASHING FLOOR OF ORNAN.** See Nos. 646B2, 1321, 2108.

3066. **THRONE.** See *The East*, Nos. 1140, 1141.

Gen. 41:40, in the t. will I be greater.

Ps. 11:4, the Lord's t. is in heaven.

Ps. 47:8, God sitteth upon t. of his holiness.

Ps. 89:14, justice and judgment are habitation of thy t.

Ps. 91:20, shall t. of iniquity have fellowship with thee?

Prov. 20:28, his t. is upholden by mercy.

Prov. 25:5, his t. shall be established in righteousness.

Is. 66:1; Acts 7:49, heaven is my t.

Jer. 17:12, a glorious high t.

Lam. 5:19, thy t. from generation to generation.

Dan. 7:9, his t. was like the fiery flame.

Matt. 19:28; 25:31, the Son of man shall sit in the t.

Heb. 4:16, the t. of grace.

Rev. 3:21, to him will I grant to sit on my t.

Rev. 20:11, a great white t.

3067. **THROWING A SHOE.** See No. 2765G.

3068. **THUM'MIM**, on high priest's breastplate, Ex. 28:30; Lev. 8:8; Deut. 33:8; Ezra 2:63; Neh. 7:65.

3069. **THURNEL, BROACHED.** See No. 793.

3070. **THURSDAY, MAUNDY.** See No. 2039.

3071. **TIDE, HIGH AND LOW.** See No. 2234I.

3072. **TIDE, SEA.** See No. 1086J5.

3073. **TIDINGS.** 2 Sam. 18:31, said, T., my lord the king.

Ps. 112:7, not be afraid of evil t.

Dan. 11:34, t. out of the east.

Luke 8:1, showing glad t. of kingdom of God.

Rom. 10:15, glad t. of good things.

3074. **TIGRIS.** See No. 849A1.

3075. **TILE.** Masonically, this word means to protect from unlawful intrusion. It comes from the operative mason's practice of covering the roof of the completed structure with baked clay or tile. (See *Luke* 5:19.)

3076. **TILER.** This is the title of the officer who guards the entrance to a Masonic lodge. It is his duty to permit no one to enter the door of the lodge unless he is duly qualified and has the Master's permission. As tiles cover the roof, so the tiler covers the lodge room from all intrusion.

Ps. 84:10, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

1 Chr. 15:23, "Berechiah and Elkana were doorkeepers for the ark." (See also ver. 24.)

3077. **TILER, SWORD OF.** See Nos. 1319, 2954B.

**A. THE TILER** is armed with a sword which has no scabbard since it should never be sheathed. It should always be drawn and ready for use.

**B. THE TILER'S SWORD** should be wavy in form like a flame of fire, in imitation of the flaming sword which guarded the Garden of Eden.

Gen. 3:24, "So he drove out the man; and he placed at the east of the garden of Eden the Cherubim and a flaming sword which turned every way, to keep the way of the tree of life."

(See also Num. 22:23; Josh. 5:13-15; 1 Chr. 21:14-19; Neh. 7:1-3, for instances of a drawn sword to keep off intruders.)

**C. A FLAME OF FIRE** takes the place of "a flaming sword" in Ex. 3:2; Ps. 104:4; Ps. 105:32; Is. 29:6; 30:30; etc.

**D. TILER'S SWORD, BOOK OF CONSTITUTIONS GUARDED BY THE.** See No. 761C1.

The Tiler, guarding the lodge, is also symbolically guarding the secrets of the lodge. The Constitutions contained charges which were read to the newly made Mason, and probably he was told some things not written. The importance of guarding the secrets contained in the unwritten constitutions makes the Tiler's sword guarding the written copy a symbol of the care which all Masons should take to guard the secrets of Masonry, as well as a symbol of the care he should take to uphold constitutional law. (See Deut. 29:29; Ps. 27:5; 91:1; Prov. 11:13; 20:19.)

3078. **TIMBREL.** See No. 2130L.

3079. **TIME.** See Nos. 2354Y2, 2660.

Redemption of, Ps. 39:4; 90:12; Eccles. 12:1;

Is. 55:6; Matt. 5:25; Luke 19:42; John 9:4; 12:

35; 2 Cor. 6:2; Gal. 6:9; Eph. 5:16.

For all things, Eccles. 3.

The end of, Rev. 10:6.

Times, the last, signs of, Matt. 16:3; Acts

3:21; 1 Thess. 5:1; 2 Thess. 2; 1 Tim. 4:1;

2 Tim. 3:1.

Ps. 32:6, in a t. when thou mayest be found.

Ps. 37:19, not be ashamed in the evil t.

Ps. 41:1, deliver him in t. of trouble.

Ps. 56:3, what t. I am afraid.

Ps. 69:13; Is. 49:8, in an acceptable t.

*Ps.* 89:47, remember how short my t. is.  
*Eccles.* 3:1, there is a t. to every purpose.  
*Eccles.* 9:11, t. and chance happeneth to all.  
*Is.* 60:22, I will hasten it in his t.  
*Ezek.* 16:8, thy t. was the t. of love.  
*Dan.* 7:25, a t. and t. and the dividing of t.  
*Hos.* 10:12, it is t. to seek the Lord.  
*Hag.* 1:4, is it t. to dwell in houses?  
*Mal.* 3:11, neither shall vine cast fruit before the t.

*Mark* 4:17, endure but for a t.  
*Mark* 6:35, now the t. is far passed.  
*Luke* 19:44, knewest not the t. of thy visitation.

*John* 7:6, my t. is not yet come.  
*Acts* 17:21, spent their t. in nothing else.  
*Rom.* 13:11, high t. to awake.  
*1 Cor.* 7:29, the t. is short.  
*Col.* 4:5, redeeming the t.  
*2 Tim.* 4:6, the t. of my departure is at hand.  
*Heb.* 4:16, grace to help in t. of need.  
*James* 4:14, that appeareth for a little t.  
*1 Pet.* 1:17, pass the t. of sojourning in fear.

3080. TIME AND SPACE. See No. 2354Y2.  
 3081. TIME, EMBLEM OF. See Nos. 1594A, 1877B, 2660A.

3082. TIME, ENOCH. See Nos. 1201B, 1877B.  
 3083. TIM'O-THY, EPISTLES TO.

A. *AUTHOR AND DATE.* The date of these Epistles can only be approximately fixed as shortly before Paul's martyrdom in 67 or 68, with the first Epistle to Timothy probably about a couple of years earlier than the other two.

B. *FIRST EPISTLE TO TIMOTHY.* The Apostle writes to instruct Timothy about a variety of matters, and thus there is little definite arrangement in the letter. The subjects are taken just as they occur to the writer, in an easy manner, which is perfectly natural in a genuine letter, but which a forger, writing to promote his own views, could not readily have assumed. We have the eminently Pauline Salutation (1:1, 2) and Thanksgiving (1:12-17) at the outset. Then the subjects of Public Worship (2), Officers of the Church (3), False Teachers and Asceticism (4), Widows and Elders (5), Slaves, False Teachers, and Covetousness (6:1-19) are discussed; and the letter closes with a Charge and a Benediction (6:20, 21).

C. *SECOND EPISTLE TO TIMOTHY.* There is no letter in any of the groups more manifestly Pauline in character than the Second Epistle to Timothy. It contains his last instructions to his disciple and delegate, and to all future ministers in the Church; and it was written in the conviction that the end is near at hand. Dark days are coming, and even love is waxing cold; hence the urgent appeals all through the letter to be firm and courageous (1:6-14; 2:1-13; 3:14; 4:1-5). The conduct of Timothy occupies about one-third of the Epistle, the second main subject being the present and future condition of the Church (2:14-3:17). Towards the close the Apostle speaks of himself (4:6-21). The immediate motive of the letter is the desire to see Timothy, a desire so urgent that it is expressed four times (1:4; 4:9, 11, 21). But the writer takes the opportunity of expressing a great deal more than this personal wish. Like the First Epistle, the letter has the thoroughly Pauline Salutation (1:1, 2), Thanksgiving (1:3-5), and Benediction (4:22); which last contains the last recorded words of the Apostle of the Gentiles. Of Timothy we read again in *Heb.* 13:23.

3084. TISHRI. See Nos. 616, 2101H.

3085. TITUS [honorable]. A Greek, *Gal.* 2:3. Paul's love for, *2 Cor.* 2:13; 7:6, 13.  
 (See *Tit.* 1; 2; 3.)

3086. TITUS, ARCH OF. See No. 840C.  
 3087. TITUS, EPISTLE TO.

A. *DATE.* This Epistle ranks with the Epistles to Timothy as the latest of all the Pauline Epistles. The date can only be approximately fixed as shortly before Paul's martyrdom in 67 or 68.

B. *CONTENTS.* Titus was one of Paul's most trusted disciples; and the main object of the letter is to instruct him how to carry on the work which Paul had left so incomplete. Particular attention is paid to the combating of false teachers and to the organizing of a regular ministry. Great stress is also laid on sobriety in conduct, and on the maintenance of "piety." As in the letters to Timothy, there is little systematic thought or arrangement. The rather long and solemn salutation (2:1-4) is followed by a discussion of the needs of the Church (2:5-3:11); after which we have personal details followed by the Conclusion (3:12-15).

3088. TOBIT, BOOK OF. See No. 448B4.  
 3089. TOKEN.

A. *IN MASONRY* a sign or mode of recognition. (See *Gen.* 9:12-17; 17:11; *Ex.* 3:12; 12:13; 13:16; *Num.* 17:10; *Josh.* 2:12; *Ps.* 86:17; *Phil.* 1:28; *2 Thess.* 1:5; 3:17; *Job* 21:29; *Ps.* 65:3; 135:9; *Is.* 44:35; *Mark* 14:44.)

B. *SUN AND MOON* for time and seasons, *Gen.* 1:14.

C. *THE MARK OF Cain*, *Gen.* 4:15.

D. *PRESENTS*, *Gen.* 21:27, 30.

E. *MIRACLES* of Moses, *Ex.* 4:1-9.

F. *BLOOD* of the pascal lamb, *Ex.* 12:13; 13:9.

G. *CONSECRATION* of first born, *Ex.* 13:14-16.

H. *THE SABBATH*, *Ex.* 31:13, 17.

I. *A FRINGE*, *Num.* 15:38, 40.

J. *SCARLET THREAD*, *Josh.* 2:18, 21.

K. *COVER* of the altar, *Num.* 16:38, 40.

L. *AARON'S ROD*, *Num.* 17:10.

M. *MEMORIAL STONES*, *Josh.* 4:2-9.

N. *DEW* on Gideon's fleece, *Judg.* 6:36-40.

O. *THE DICTIONARY* defines a token as "any object, act, or circumstance that is indicative of some other circumstance or thing."

P. *IN FREEMASONRY* the grip is called a token, because it is indicative of the covenant of friendship between the members of the Fraternity. (See *Gen.* 9:12, 13.)

Q. *IN THE BIBLE*, as in Masonry, the token is a sign of a solemn obligation assumed or a covenant entered into. The fact that it is also a mode of recognition is accidental or secondary; that is, the covenant is the important thing, but by the token of the covenant those who have taken it recognize each other. (See *Gen.* 9:17; *Ex.* 3:12; 12:13; 13:14, 16; *Josh.* 2:12, 18; *Ps.* 86:17.) (See also *Mark* 14:44; *Phil.* 1:28; *2 Thess.* 1:5; 3:17.)

R. *THE MASONIC GRIP* of brotherly love and affection is a token of the covenant entered into by the brethren and because of that fact is a mode of recognition.

3090. TOLERANT TRINITARIAN. See No. 2536D.

3091. TOMB. See No. 819H.

*Matt.* 27:60, in his own new t.  
*Mark* 5:3, dwelling among the t.  
 (See *Matt.* 23:29; *Luke* 8:27.)

3092. TONGUE. See Nos. 1813, 3094.

A. *THE TONGUE* is the key to the secrets of Freemasonry. An old toast once given in a Masonic lodge was: "To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a Brother as in his presence; and when that cannot be done with honor, justice or propriety, that adopts the virtue of a Mason, which is silence."

B. *UNRULY James* 3.

To be bridled, *Ps.* 39:1; *Prov.* 4:24; 10:19; 14:23; 17:20; 18:6; *Eccles.* 3:7; 10:12; *Matt.* 5:22; 12:36; *Eph.* 4:29; 5:4; *Col.* 3:8; 4:6; *Tit.* 1:10; 2:8; 3:2; 1 *Pet.* 3:10; *Jude* 16.

Tongues, confusion of, *Gen.* 11. Gift of, *Acts* 2:3; 10:46; 19:6; 1 *Cor.* 12:10; 13:1; 14:2.

*Job* 5:21, hid from scourge of t.  
*Job* 20:12, hide wickedness under his t.  
*Job* 29:10, t. cleaved to roof of mouth.  
*Ps.* 5:9, they flatter with their t.  
*Ps.* 34:13; 1 *Pet.* 3:10, keep thy t. from evil.

*Prov.* 10:20, t. of the just as choice silver.  
*Prov.* 12:18, t. of the wise is health.  
*Prov.* 12:19, a lying t. is but for a moment.  
*Prov.* 15:4, a wholesome t. is a tree of life.  
*Prov.* 18:21, death and life are in the power of the t.

*Prov.* 21:23, whose keepeth his t. keepeth his soul.

*Prov.* 25:15, a soft t. breaketh the bone.  
*Is.* 30:27, his t. as a devouring fire.  
*Is.* 50:4, given me the t. of the learned.  
*Jer.* 9:5, taught their t. to speak lies.  
*Jer.* 18:18, let us smite him with the t.  
*James* 1:26, and bridleteth not his t.  
*James* 3:5, the t. is a little member.  
*James* 3:8, the t. can no man tame.  
1 *John* 3:18, let not us love in t.

3093. TONGUE OF GOOD REPUTATION. An old Masonic expression meaning "having a good reputation." (See *Prov.* 15:30; *Acts* 6:3; 10:22; 22:12.) (See also *Phil.* 4:8; 1 *Tim.* 3:7; *Heb.* 11:2; 30; 3 *John* 12.)

3094. TONGUE, INSTRUCTIVE. A. ONE OF THE JEWELS of a Fellow Craft. In the early Rituals of Freemasonry the tongue was called the key to the secrets of a Freemason. They should, however, be revealed only to a brother Mason. See No. 3092.

B. THE INSTRUCTIVE TONGUE teaches the secrets the Attentive Ear receives, and the Faithful Breast keeps them safe. (See *Ps.* 32:8; *Is.* 28:26; *Prov.* 5:13; 21:11.) (See also *Deut.* 4:36; 32:10; 2 *Chr.* 3:3; *Neh.* 9:20; *Job* 4:3; *Jer.* 6:8; *Matt.* 15:52; etc.)

3095. TOOLS. See Nos. 572F12, 3128B4, 3282. A. AGES OF MAN. The various stages of man's material advancement are seen in the materials used in making his tools. We speak of the Stone Age, the Bronze Age, the Iron Age, etc. In like manner, stages of prosperity are designated by metals which symbolize them, as the Golden Age, the Silver Age, the Brass Age, the Iron Age, etc. These successive ages of the world are referred to in the Book of Daniel (2:31-45) where is described a great image which the king saw in his vision. This image had its head of gold, its breast and arms of silver, its mid-parts of brass, its legs of iron, and its feet of iron and clay, symbolizing successive stages of degeneracy.

B. MATERIAL PROGRESS. Thus metals symbolize man's material progress and spiritual degeneracy. Iron is physically stronger than gold, but more subject to rust and decay. So the candidate, coming from the material world, must not bring into the lodge anything which suggests material advancement at the expense of the spiritual.

C. USE OF METALS. When this lesson has been learned, the candidate is forcibly taught that it is but a partial truth: worldly possessions, symbolized by metals, are much to be desired in order to render service to the poor and needy. See No. 1395E.

D. IRON. Among the Ancients, iron represented the god of war and was the symbol of violent passions, disorder, and aggression. Therefore, it must not be used in building an altar or

temples for the worship of God. See Nos. 1661B, 2874C.

#### E. PREPARATION.

1. As the materials for the Temple were prepared in the forests of Lebanon and in the mountains and the quarries, so should the candidate for the Mysteries of Masonry be prepared in his heart as well as in the preparation room before he is permitted to enter the sacred precincts of the lodge room.

2. Like our Ancient Brethren, we are engaged in the building of a temple—not like theirs of wood and stone, but of immortal souls. Their temple was composed of perishable materials, ours of living stones. The material temple which they built has long since crumbled into dust, but ours shall endure when earth's proudest monumental piles shall have crumbled and their glory and greatness shall have been forgotten.

3096. TOOLS LAID ASIDE. See No. 572F12. 3097. TOPAZ. See *Precious Stones*, No. 2418A. It is doubtful whether the true topaz is referred to in the Old Testament, though crysolite is. In *Rev.* 21:20, both are mentioned together. The Oriental topaz, a variety of corundum, from Ceylon, has long been held in high esteem. *Ex.* 28:17; *Job* 28:19.

3098. T'OPHET. A place in the Valley of Hermon where human sacrifices were offered to Molech (Moloch) and the dead bodies buried or consumed, 2 *Kin.* 23:10; *Jer.* 7:31; 19:11-14. 3099. TOWER. Of Babel, *Gen.* 11. See Nos. 646B, 2241E.

Of Penuel, *Judg.* 8:17.  
Of Shechem, *Judg.* 9:46.  
Of Siloam, *Luke* 13:4.  
*Gen.* 11:4, let us build us a city, and a t.  
2 *Sam.* 22:3; *Ps.* 18:2; 144:2, God is my high t.  
*Ps.* 61:3, a strong t. from the enemy.  
*Prov.* 18:10, name of the Lord is a strong t.  
*Is.* 5:2; *Matt.* 21:33; *Mark* 12:1, built a t.

3100. TRACING BOARD. See No. 3110B. 3101. TRADITION, MASONIC. See No. 2268B4.

3102. TRANSITORY DEW. See No. 1086D. 3103. TRAVELING INTO FOREIGN COUNTRIES. See No. 1334.

3104. TREASURE. A. SOMETHING HIGHLY PRIZED, of great value.

B. MONEY, *Gen.* 42:25, 27, 28, 35; 43:23. (See also *Gen.* 45:18, 21, 22.)

C. PRECIOUS STONES, 1 *Cor.* 29:8; hidden, *Matt.* 13:44.  
D. CHRIST forbids hoarding of, *Matt.* 6:19; 19:21; *Luke* 12:33.

E. SYMBOLICAL OF: 1. the graces of the spirit, *Prov.* 21:20; *Is.* 33:6; 2. of spiritual understanding, *Matt.* 13:52; *Col.* 2:3; 3. of the object of the affections, *Matt.* 6:21; *Luke* 12:34; 4. of spiritual calling, 2 *Cor.* 4:6, 7.

F. GOSPEL called a treasure, 2 *Cor.* 4:7.  
G. PARABLE of the treasure, *Matt.* 13:44.

3105. TREASURE CITIES. Built to store the property of the king, *Ex.* 1:11; 1 *Kin.* 9:19; 2 *Chr.* 8:4, 6.

3106. TREASURE HOUSES. Of kings, 2 *Kin.* 20:13; 1 *Chr.* 27:25; 2 *Chr.* 32:27, 28; *Ezra* 1:7, 8; *Est.* 3:9.

Records kept in, *Ezra* 5:17; 6:1.  
Treasurers in charge of, *Ezra* 7:20, 21.

3107. TREASURE, MASONRY'S GREATEST. See No. 400F.

3108. TREASURER. Both in the Bible and in Masonry the Treasurer is an officer who handles the funds of the organization. (See *Ezra* 1:8; 7:21; *Is.* 22:15; *Neh.* 13:13; *Dan.* 3:2, 3.)

3109. TREASURY.

**A. A PLACE** for keeping funds. Both the Tabernacle and the Temple were used for that purpose.

**B. THE TABERNACLE**, Num. 31:54; Josh. 6:19, 24.

The Temple, 1 Kin. 7:51; 2 Kin. 12:4-14, 18; 22:4, 5; 1 Chr. 28:11, 12; Matt. 27:6; Mark 12:41, 43; Luke 21:1; John 8:20.

**C. IT WAS UNDER THE CHARGE** of the Levites, 1 Chr. 9:26; 26:20-28; Neh. 12:44; 13:13.

**D. IN THE TEMPLE** there were chambers for the different kinds of offerings (Neh. 10:33, 39; 13:5, 9, 12; Mal. 3:10). This was necessary because the offerings collected were in corn, wine, and oil.

**3110. TRESTLE-BOARD.**

**A. MASONICALLY** the trestle-board is that on which the Master draws the designs which are to direct the Craft in their work; symbolically it is the Holy Bible on which The Great Architect of the Universe has drawn the designs which are to direct us in our work of erecting a spiritual temple.

**B. TRACING-BOARD.** In Masonry, as far back as we can go, we find that the tracings of the trestle-board were drawn in chalk or charcoal on the floor of the lodge room and mopped up by the candidate after the work was over. For this reason the "tracing-board" was called a "floorcloth" or "carpet." Later it became a chart on the wall and in present-day practice the designs or symbols are thrown on a screen by a stereopticon.

**C. COMPARED.** The terms "trestle-board" and "tracing-board" are often erroneously used interchangeably. The "trestle-board" is the board on which the designs are drawn or to be drawn; the "tracing-board" has reference to the designs on the board rather than to the board itself. In fact, the actual trestle-board is depicted on the so-called tracing-board.

**D. NO DESIGNS ON.** See No. 1079.

**3111. TRIBES, ARK ACCOMPANIES.** See No. 531C8.

**3112. TRIBES, STONES REPRESENT.** See No. 778F.

**3113. TRIED, OFTEN.** See No. 2232.

**3114. TRINITARIAN, TOLERANT.** See No. 2536D.

**3115. TRUE.** Gen. 42:11, we are t. men.

1 Kin. 22:16, tell me nothing but that which is t.

2 Chr. 15:3, Israel hath been without the t. God.

Neh. 9:13, thou gavest them t. laws.

Ps. 19:9, judgments of the Lord are t.

Ps. 119:160, thy word is t. from the beginning.

Jer. 10:10, the Lord is the t. God.

Jer. 42:5, the Lord be a t. witness.

Matt. 22:16; Mark 12:14, we know that thou art t.

Luke 16:11, the t. riches.

John 1:9, that was the t. light.

John 4:37, herein is that saying t.

John 5:31, if I bear witness of myself, my witness is not t.

John 6:32, the t. bread.

John 10:41, all things that John spake were t.

John 15:1, the t. vine.

John 17:3; 1 John 5:20, to know thee the only t. God.

John 19:35; 21:24, his record is t.

2 Cor. 1:18, as God is t.

2 Cor. 6:8, as deceivers, and yet t.

Phil. 4:8, whatsoever things are t.

Heb. 10:22, draw near with a t. heart.

Rev. 15:3, just and t. are thy ways.

Rev. 19:11, he that sat upon him was called Faithful and T.

**3116. TRUE BLUE.** See No. 747I.

**3117. TRUMPET.** See No. 2130M.

Giving uncertain sound, 1 Cor. 14:8.

Trumpets, their use, Num. 10; Josh. 6:4; Ps. 81:3; Ezek. 7:14; 33:3; Joel 2:1.

Employed in worship, 1 Chr. 13:8; 15:24; 2 Chr. 5:12; 29:27; Ps. 93:6.

The seven, Rev. 8; 9; 11.

Is. 58:1, lift up thy voice like a t.

Matt. 6:2, do not sound a t. before thee.

Rev. 1:10; 4:1, I heard voice as of a t.

**3118. TRUMPETS, FEAST OF.** The Feast of Trumpets, called in Lev. 23:24, a "blowing commemoration" by trumpets, marked the commencement of the first month of the "civil" year and was thus a "new year" festival. It was held as a solemn rest-day or Sabbath on which no work was done.

**3119. TRUST.** In God, Ps. 4:5; 34; 40:3; 64:10; 84:12; 115:9; Prov. 3:5; 16:20; Is. 51:5; Jer. 17:7.

Exemplified, 1 Sam. 17:45; 30:6; 2 Kin. 18:5; 2 Chr. 20:12; Dan. 3:28; 2 Tim. 1:12; 4:18.

Blessings resulting from, Ps. 5:11; 26:1; 32:10; 33:21; 34:8, 22; 37:5, 40; 56:11; 112:7; 125; Prov. 16:20; 28:25; 29:25; Is. 26:3; 57:13; Heb. 13:6.

In man, riches, etc., vain, Job 31:24; Ps. 20:7; 33:16; 44:6; 49:6; 52:7; 62:10; 113:8; 146:3; Prov. 11:28; 28:26; Is. 30:3; Jer. 7:4; 17:5; 46:25; 49:4; Ezek. 33:13; 1 Tim. 6:17.

Job 15:15, he putteth no t. in his saints.

Ps. 40:4, maketh the Lord his t.

Ps. 141:8, in thee is my t.

2 Sam. 22:3; Ps. 18:2; 91:2, in him will I t.

Job 13:15, though he slay me, yet will I t. in him.

Ps. 25:2; 55:23; 56:3; 143:8, I t. in thee.

Ps. 37:3; 62:8; Is. 26:4, t. in the Lord.

Ps. 118:8, it is better to t. in the Lord.

Is. 12:2, I will t., and not be afraid.

Is. 50:10, let him t. in the name of the Lord.

Jer. 9:4, t. not in any brother.

Jer. 49:11, let thy widows t. in me.

Mic. 7:5, t. ye not in a friend.

Nah. 1:7, the Lord knoweth them that t. in him.

Matt. 12:21; Rom. 15:12, in his name shall Gentiles t.

Mark 10:24, them that t. in riches.

Luke 18:9, certain which t. in themselves.

2 Cor. 1:9, should not t. in ourselves.

1 Tim. 4:10, we t. in the living God.

**3120. TRUST, SYMBOL OF.** See No. 775B.

**3121. TRUSTWORTHINESS.** See No. 747B.

**3122. TRUTH.** See Nos. 747P, 2533.

Of God, Num. 23:19; Ps. 19:9; 33:4; 57:10; 85:10; 86:15; 89:14; 96:13; 100:5; 146:6; Is. 25:1; 65:16; Mic. 7:20; John 17:17; 2 Cor. 1:20; Rev. 15:3; 16:7.

Word of, Ps. 119:43; 2 Cor. 6:7; Eph. 1:13; Col. 1:6; James 1:18.

Gospel is, John 1:17; 4:24; 5:33; 17:17; 18:37; Rom. 2:8; 1 Cor. 13:6; 2 Cor. 4:2; Gal. 3:1; Eph. 6:14; 2 Thess. 2:10; 1 Tim. 2:7; 4:3; 6:5; 2 Tim. 3:8; 4:4; Tit. 1:1; 1 Pet. 1:22.

Ez. 34:6, abundant in goodness and t.

Deut. 32:4, a God of t.

Ps. 15:2, speaketh t. in his heart.

Ps. 25:10, the paths of the Lord are mercy and t.

Ps. 51:6, thou desirest t. in the inward parts.

Ps. 91:4, his t. shall be thy shield.

Ps. 117:2, t. of the Lord endureth for ever.

Ps. 119:142, thy law is t.

Prov. 23:19, the lip of t. shall be established.

Prov. 23:23, by the t.

Is. 26:2, nation which keepeth t.

Is. 59:14, t. is fallen in the street.

Jer. 9:3, they are not valiant for the t.

*Dan. 4:37*, all whose works are t.  
*Mal. 2:6*, law of t. was in his mouth.  
*Mark 12:32*, Master, thou hast said the t.  
*John 1:14*, full of grace and t.  
*John 8:32*, know the t., and the t. shall make you free.

*John 14:6*, I am the way, the t., and the life.  
*John 16:13*, Spirit of t. will guide you into all t.

*John 18:38*, what is t.?

*Rom. 1:18*, who hold the t. in unrighteousness.

*Rom. 2:2*, judgment of God is according to t.

*1 Cor. 5:8*, unleavened bread of t.

*2 Cor. 13:8*, can do nothing against the t.

*Gal. 5:7*, that ye should not obey the t.

*Eph. 4:15*, speaking the t. in love.

*1 Tim. 3:15*, pillar and ground of the t.

*2 Tim. 2:15*, rightly dividing the word of t.

*2 Tim. 3:7*, to come to the knowledge of the t.

*James 3:14*, lie not against the t.

*James 5:19*, if any err from the t.

*1 John 5:6*, the Spirit is t.

3123. **TRUTH, BIBLE A RESERVOIR OF.** See No. 728Q4.

3124. **TRUTH, BURNING BUSH A SYMBOL OF.** See No. 815D.

3125. **TRUTH, DIVINE.** See No. 2735.

3126. **TRUTH, SEARCH FOR.** See No. 2671D.

3127. **TRUTH, SIGNET OF.** See No. 2780.

3128. **TUB'CAL = CAIN.** See No. 1948F2b, c.

**A. LAMECH'S CHILDREN.** *Gen. 4:19-22.*

"And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer of brass and iron: and the sister of Tubal-cain was Naamah." **B. BEGINNING OF SCIENCE.**

1. The Old Manuscripts of Masonry give this as the beginning of all the sciences of the world and of operative Masonry. They say, 2. "The elder son, Jabal, founded the science of Geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood. 3. And his brother, Jubal, founded the science of music, and songs of the tongue, harp, and the organ. 4. And the third brother, Tubal-cain, founded smithcraft of gold, silver, copper, iron, and steel, and the daughter founded the art of weaving."

**C. WORLDLY POSSESSIONS.** These descendants of Cain symbolize the works of man and the worldly possessions which he acquires through industry. The name "Cain" means "lance" or "spear," and Tubal-cain means "offspring of Cain." With the lance and spear the hunter makes his kill, and with the forged tools of Tubal-cain are made the implements of the husbandman and the builder.

Thus Tubal-cain, to our Ancient Brethren, became the symbol of worldly possessions, while Enoch, the descendant of the other Lamech (from Seth), symbolized spiritual possessions.

3129. **TURNING POINTS.** See No. 988Q.

3130. **TUSCAN.** See No. 511B2.

3131. **TYPES.** Bride, a type of the church, *Rev. 21:2, 9; 22:17.*

Sanctuary, of heaven, *Ez. 40:2, 24; Heb. 8:2, 5; 9:1-12.*

Ark and salvation, *1 Pet. 3:20, 21.*

Defilement a type of sin, washing of purification, *Ps. 51:2, 7; 79:9; Prov. 16:6; 20:9; Is. 1:16; 4:3, 4; Dan. 12:10; Zech. 13:1; John 13:8; 1 John 1:7, 9; Rev. 1:5; 7:14; 22:14.*

3132. **TYRE** (Latin TYRUS, *Jer. 25:22*) [Heb. "tzor," rock]. Its fall and wealth, *Ez. 26:7; 27.*

Christ visits the coasts of, *Matt. 15:21.*

Paul lands at, *Acts 21:3.*

3133. **TYRE, HIRAM KING OF.** See No. 1553C.

3134. **UNFAITHFUL CHERUB.** See No. 891D.

3135. **UNION,** in worship and prayer, *Ps. 34:4; 55:14; 122; Rom. 15:30; 2 Cor. 1:11; Eph. 6:18; Col. 1:3; 3:15; Heb. 10:25.*

3136. **UNION, SYMBOL OF.** See No. 1482H.

3137. **UNITY.** Of the church, *John 10:16; Rom. 12:5; 1 Cor. 10:17; 12:13; Gal. 3:28; Eph. 1:10; 2:19; 4:4; 5:23, 30.*

Of brethren, *Ps. 133:1; John 17:21; Acts 2:42.* Enjoined, *Rom. 12:16; 15:5; 1 Cor. 1:10; 2 Cor. 13:11; Phil. 1:27; 2:2; 1 Pet. 3:8.*

*Ps. 133:1*, for brethren to dwell together in u. *Eph. 4:3*, endeavouring to keep u. of the Spirit.

*Eph. 4:13*, till we come in u. of the faith.

(See *Gen. 4:9-6; Ps. 86:11.*)

3158. **UNITED BROTHERHOOD.** See No. 801.

3139. **UNIVERSAL WORD.** See No. 1722.

3140. **UNIVERSALITY OF MASONRY.** See No. 747K2.

3141. **UNKNOWN GOD.** See No. 3140.

3142. **UNLEAVENED BREAD, FEAST OF.** See No. 1291C2.

3143. **UNRESTRAINED MERCY.** See No. 2064.

3144. **UNSEEN BLESSINGS.** See Nos. 1086 E, J, 2617H.

3145. **UNSEEN FORCES.** See No. 1086E, J.

3146. **UNSPOTTED FROM THE WORLD,** *James 1:27.*

3147. **UNTEMPERED.** See *Mortar, No. 2114.*

3148. **UNTIMELY,** *Job 3:16; Ps. 58:8; Eccles. 6:3; Rev. 6:13.*

3149. **UPLIFTING FORCES, PILLARS.** See No. 2354W.

3150. **UPRIGHT.** *2 Sam. 22:26; Ps. 18:25,*

*with u. show thyself u.*

*Job 12:4*, the u. man is laughed to scorn.

*Job 17:8*, u. men shall be astonished.

*Ps. 25:8; 92:15*, good and u. is the Lord.

*Ps. 37:37*, mark the perfect man, and behold the u.

*Ps. 49:14*, the u. shall have dominion.

*Ps. 111:1*, the assembly of the u.

*Ps. 112:4*, to the u. ariseth light.

*Ps. 125:4*, that are u. in their hearts.

*Ps. 140:13*, the u. shall dwell in thy presence.

*Prov. 2:21*, the u. shall dwell in the land.

*Prov. 10:29*, way of Lord is strength to the u.

*Prov. 11:3*, the integrity of the u.

*Prov. 11:20*, u. in their way are his delight.

*Prov. 14:11*, tabernacle of u. shall flourish.

*Prov. 15:8*, the prayer of the u. is his delight.

*Prov. 28:10*, the u. shall have good things.

*Eccles. 7:29*, God hath made man u.

*Hab. 2:4*, his soul is not u. in him.

3151. **UPRIGHT JASHER.** See No. 1697.

3152. **UPRIGHTLY.** *Ps. 15:2*, that walketh u. shall abide.

*Ps. 58:1; 75:2*, judge u.

*Ps. 84:11*, withhold no good from them that walk u.

*Prov. 2:7*, a buckler to them that walk u.

*Prov. 10:9; 15:21; 28:18; Mic. 2:7*, that walketh u.

*Is. 33:15; Amos 5:10*, that speaketh u.

3153. **UPRIGHTNESS.** *1 Kin. 3:6*, walked in u. of heart.

*1 Chr. 29:17*, thou hast pleasure in u.

*Job 4:6*, the u. of thy ways.

*Job 33:23*, to show unto man his u.

*Ps. 25:21*, let u. preserve me.

*Ps. 111:8*, stand fast and are done in u.

*Ps. 143:10*, lead me into the land of u.

*Prov. 2:13*, who leave paths of u.

- Prov. 28:6*, better is poor that walketh in u.  
*Is. 26:7*, way of the just is u.  
*Dan. 11:17*, set his face to enter, and u. with him.
3154. UPRIGHTNESS, OIL A SYMBOL OF. See No. 2234C3.
3155. URIJAH. See No. 98C.
3156. URIM AND THUMMIM [light and perfection]. The Anglicized form of two Hebrew words used with reference to some obscure method of divination (*Ex. 23:30; Lev. 8:8*) but about which little is now known. The two words are usually used together (*Deut. 33:8; Ezra 2:63; Nch. 7:65*) except in *Num. 27:25; 1 Sam. 28:6*, where "Urim" appears alone.
3157. USAGES. See No. 554A.
3158. USES OF THE GAVEL. See No. 1395 A-E.
3159. USES OF OIL. See No. 2234B, W.
3160. USES OF THE PILLARS. See No. 2354G, Z.
3161. USES OF SHOES. See No. 2765S.
3162. UTTER. *Job 33:3*, my lips shall u. knowledge.
- Ps. 19:2*, day unto day u. speech.  
*Ps. 78:2*, I will u. dark sayings.  
*Ps. 106:2*, who can u. the mighty acts of the Lord?
- Ps. 145:7*, shall u. memory of goodness.  
*Prov. 1:20*, wisdom u. her voice.  
*Prov. 14:5*, false witness will u. lies.  
*Prov. 23:33*, thine heart shall u. perverse things.
- Prov. 29:11*, a fool u. all his mind.  
*Eccles. 5:2*, let not thine heart be hasty to u. before God.
- Joel 2:11*, Lord shall u. his voice.  
*Rom. 8:26*, groanings that cannot be u.  
*2 Cor. 12:4*, not lawful for a man to u.  
*Hcb. 5:11*, things hard to be u.
3163. UZZIAH. See No. 637D, Q.
3164. UZ'ZI-EL [God is my strength], *Ez. 6:18; Lev. 10:4; 1 Chr. 4:42; 6:2*.
3165. VALES, LOW. See No. 1009B.
3166. VALLEY. *Ps. 23:4*, v. of the shadow of death.
- Ps. 84:6*, through v. of Baca.  
*Jer. 21:13*, inhabitant of the v.  
*Luke 3:5*, every v. shall be filled.  
 Valley of Achor, *Josh. 7:24*.  
 Ajalon, *Josh. 10:12*.  
 Baca, *Ps. 84:6*.  
 Decision, *Joel 3:14*.  
 Giants, *Josh. 15:8*.  
 Gibeon, *Is. 28:21*.  
 Hebron, *Gen. 37:14*.  
 Hinnom, *Josh. 15:8*.  
 Jehoshaphat, *Joel 3:2*.  
 Jezreel, *Josh. 17:16*.  
 Megiddo, *2 Chr. 35:22*.  
 Mizpeh, *Josh. 11:8*.  
 Salt, *2 Sam. 8:13*.  
 Slaughter, *Jer. 7:32*.  
 Succoth, *Ps. 60:6*.  
 The King, *2 Sam. 18:18*.  
 The Passengers, *Ezek. 39:11*.  
 Vision, *Is. 22:1*.
3167. VALLEY, CLOUDS OF THE. See No. 935.
3168. VALLEY OF JEHOSEPHAT. See Nos. 1706, 2871B.
- A. *Joel 3:2, 12*. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Let the heathen be weakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."

B. IN SOME OF THE OLD MASONIC LECTURES appeared the following:

"Where does the Lodge stand?"  
 "Upon holy ground, or the highest hill or lowest vale, or in the Valley of Jehoshaphat, or any other secret place."

C. IN HEBREW the expression means "the judgment of God," and this valley was believed to be the place where the last judgment will take place. Early Freemasons therefore considered it a symbol of holy ground.

D. THE LOCATION of this valley is not known. Some think it is the place where Jehoshaphat gained his great victory over the enemies of Israel as told in *2 Chr. 20:16-20*. In the fourth century the valley between Olivet and the Temple was so called.

E. HUTCHINSON said the "spiritual Lodge was placed in the Valley of Jehoshaphat to imply that the principles of Freemasonry are derived from the knowledge of God, and are established in the judgments of the Lord."

3169. VAULTS. See No. 1877D.

3170. VAULTS OF ENOCH. See No. 1877D.

3171. VEADAR, thirteenth month. See No. 2101A.

3172. VEIL. Of women, *Gen. 24:65; Ruth 3:15; 1 Cor. 11:10*.

Of Moses, *Ex. 34:33; 2 Cor. 3:13*.

Of the tabernacle and temple, *Ex. 26:31; 36:35; 2 Cor. 3:14*.

Of temple, rent at the crucifixion, *Mark 15:38; Luke 23:45*.

*Matt. 27:51*, v. of temple was rent.  
*2 Cor. 3:14*, which v. is done away in Christ.

*Heb. 6:19*, entereth within the v.

*Heb. 9:3*, after the second v.

*Heb. 10:20*, consecrated for us, through the v.

3173. VEIL, CHERUBIM ON THE. See No. 891G.

3174. VENGEANCE. See No. 2177.

Belongs to God, *Deut. 32:35; Ps. 99:8; Is. 34:8; Jer. 50:15; Ezek. 24:25; Nah. 1:2; 2 Thess. 1:8*.

*Ps. 58:10*, rejoice when he seeth v.

*Ps. 94:1; Heb. 10:30*, to me belongeth v.

*Prov. 6:34; Is. 34:8; 61:2; Jer. 51:6*, the day of v.

*Is. 35:4*, your God will come with v.

*Is. 59:17*, garments of v. for clothing.

*Luke 21:22*, for these be days of v.

*Acts 28:4*, whom v. suffereth not to live.

*Rom. 12:19*, v. is mine, saith the Lord.

*Jude 7*, the v. of eternal fire.

3175. VENICE, GULF OF. See No. 163.

3176. VERILY. See No. 342D.

3177. VERONICA, STORY OF. See No. 448 C2id.

3178. VERSIONS OF THE BIBLE.

A. ANCIENT VERSIONS.

1. With the spread of the Greek language following on the conquests of Alexander, Hebrew ceased to be a spoken language among the Jews and became the language of the learned. This tendency, too, was further strengthened by the scattering of the Jews throughout the whole of Southwest Asia. This led inevitably to the production of a Greek Version of the Jewish Scriptures. It was this version—known as the Septuagint, or LXX—which was used in early Christian times, and all the New Testament quotations from the Old Testament are from the Septuagint version.

2. A further consequence of the loss of the Hebrew language was the common synagogue practice whereby the passage read was explained, or interpreted, in the local dialect. The writing down of these interpretations gave rise to the Targums, written in Aramaic. They are free paraphrases rather than strict transla-

tions of the Old Testament. They are of great value, however, in that they give us the traditional exegesis of the Jews in the early Christian centuries.

3. The Syriac Version, or Peshitto, was compiled to meet the needs of the Syrian Christians, both Jew and Gentile, probably in the early part of the second century. Both Old and New Testaments are included, although the New Testament in this Version omits 2 and 3 John, 2 Peter, Jude, and Revelation.

4. The Old Latin Version, written in a rude, provincial dialect, originated in Africa in the second century and was used by the early Latin Fathers. It is a rendering of the Septuagint, not of the Hebrew. This version was in use till the end of the fourth century when Jerome made his famous translation known as the Vulgate. Jerome's translation is from the original Hebrew. It was finished in 405, but was not well received, and many changes were made to make it more like the Old Latin Version.

#### B. ENGLISH VERSIONS.

1. The whole Bible was never translated into Anglo-Saxon, but portions were translated by Caedmon, Bede, Alfred the Great, and others. The earliest rendering of any book of Scripture into English prose was a translation of the Psalms about 1327. This was followed in 1382-3 by Wycliffe's version, which is a translation of the Vulgate; its influence may be traced in every later version.

2. The direct history of the English Bible begins a century later with William Tyndale who was born in 1484. The publication of Tyndale's New Testament was begun in Cologne in 1525 and finished at Worms in 1526. In 1534 he published, at Antwerp, a revised edition with a translation of extracts from the Old Testament. In 1530 his translation of the Pentateuch appeared, and in 1531 the Book of Jonah. A Bible, published a year after his martyrdom, contains a translation by him of all the books from Genesis to 2 Chronicles inclusive. The English-speaking world owes a great debt to Tyndale. For five centuries his version has shaped the diction, phraseology, and the style of every other. Its spirit pervades all its successors. The simple, sublime, and pure language of the A. V. is due to it. Its influence may be said to have informed and consecrated the English language itself.

3. The next thirty years saw several versions appear, notably Miles Coverdale's Version, the Great Bible (so called because of its size), the Geneva Bible (the first English Bible which is divided into verses), and the Bishop's Bible. The latter remained the standard version till the appearance of the A. V. in 1611.

4. The A. V. which has had such an overwhelming influence on the English language, was the work of forty-seven scholars appointed by James I. Seven years were spent on the work. The scholars were divided into six companies, to each of which a particular portion of the work was assigned. The renderings of the six companies were then reviewed by the entire body. Directly or indirectly, every prior version influenced their translation whether in diction, style, or interpretation. So skilfully did they interweave with their own original rendering what was truest, and fittest, and worthiest, in other versions, and so aptly did they conform their English to the sense of the original Hebrew and Greek that the very idioms of these sacred tongues enter readily into the thought and emotion of ordinary readers.

5. The R. V. was the result of a movement both in Britain and America, to bring the A. V.

into accord with the present standard of Biblical knowledge. The version of the New Testament was published in 1881, and the version of the Old Testament in 1885. Throughout, difficult passages have been much simplified. By substituting modern terms for obsolete and archaic ones, great gain in clearness has been effected.

6. The American R. V., published in 1901, embodies the proposed changes which were rejected by the English revisers twenty years previously.

7. During the present century several translations by individuals have appeared, the most notable of which are the translation of the New Testament by Weymouth, and the translation of the whole Bible by Moffatt.

3179. VESSELS. Of the Temple, *1 Kin. 7:40*; carried to Babylon, *2 Kin. 25:15*; profaned, *Dan. 5*; restored, *Ezra 1:7*.

*Ps. 2:9*, in pieces like a potter's v.

*Ps. 31:12*, I am like a broken v.

*Jer. 22:28*; *Hos. 3:8*, v. wherein is no pleasure.

*Matt. 25:4*, the wise took oil in their v.

*Acts 9:15*, he is a chosen v. unto me.

*Rom. 9:22, 23*, v. of wrath, v. of mercy.

*1 Thess. 4:4*, to possess his v. in sanctification.

*2 Tim. 2:21*, he shall be a v. unto honour.

*1 Pet. 3:7*, honour unto wife, as unto the weaker v.

3180. VESTMENT OF HIGH PRIEST. See *No. 1212*.

3181. VICE. See *No. 26781*.

3182. VICE CHAINS. See *No. 82611*.

3183. VICE, SECRECY NOT A. See *No. 26781*.

3184. VICISSITUDES, LIFE'S, PAVEMENT. See *No. 226886b*.

3185. VICTORY OF JEPHTHAH. See *No. 2748G*.

3186. VIOL. See *No. 2130N*.

3187. VIOLET. Violet is found in some of the advanced degrees of the Scottish Rite, but otherwise rare in Masonry. Like purple, it is formed by a combination of red and blue. This color is not mentioned in the Bible, but artists clothe Christ in violet during His passion, and so it symbolizes martyrdom.

3188. VIPER. See *No. 129A, D*.

3189. VIRGIN. Christ born of, *Matt. 1:18*; *Luke 1:27*. See *No. 219A6*.

Virgins, parable of ten, *Matt. 25:1-13*.

*Is. 7:14*; *Matt. 1:23*, a v. shall conceive.

*Matt. 25:1*, kingdom of heaven is likened unto ten v.

*2 Cor. 11:2*, present you as a chaste v. to Christ.

3190. VIRGIN, SIGN OF THE. See *No. 1625 B, C*.

3101. VIRTUE. *Mark 5:30*; *Luke 6:19*; *8:46*, v. had gone out of him.

*Phil. 4:8*, if there be any v.

*2 Pet. 1:5*, add to your faith v.; and to v. knowledge.

3192. VIRTUE, CARDINAL. See *No. 350*.

3103. VIRTUE, IMPARTED (OIL). See *No. 2234M*.

3194. VIRTUE, MASONIC. See *No. 747R*.

3195. VIRTUE, SALT A SYMBOL OF. See *No. 2617F*.

3196. VIRTUE, SEEDS OF (SECRECY). See *No. 2678Q*.

3197. VIRTUES, THE SEVEN. See *No. 1838*.

3198. VIRTUES, THEOLOGICAL.

A. THE THEOLOGICAL VIRTUES are Faith, Hope, and Charity, of which the greatest is Charity, since Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realm of eternity. See *No. 881*.



**B. IN THE BIBLE** also the greatest of the three is Charity.

1 *Cor.* 13:13. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

**C. PAUL** (1 *Cor.* 12:1-31) has been telling the Corinthians that, like the members of our bodies which do not have the same function and do not quarrel with each other because of that fact, we too are members of the same body, each having a different function, and should not be envious because someone else seems to have a more honorable position than we. We should (1 *Cor.* 12:31) "covet earnestly the best gifts; and yet shew I unto you a more excellent way." Then follows the discourse on charity given in 1 *Cor.* 13.

**D. FAITH.** *Hab.* 2:4. "The just shall live by his faith." (See also *Rom.* 1:17; *Gal.* 3:11; *Heb.* 10:38.)

*Matt.* 9:29. "According to your faith be it with you."

1 *Cor.* 16:13, 14. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity."

2 *Cor.* 5:7. "We walk by faith, not by sight."  
2 *Cor.* 10:15. "Having hope when your faith is increased."

*Gal.* 5:6. "Faith which worketh by love (or charity)."

*Eph.* 6:16. "... taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

1 *Thess.* 5:6. "... good tidings of your faith and charity." (See also 1 *Thess.* 5:8; 1 *Tim.* 2:15; 4:16; 6:11; 2 *Tim.* 2:22; 3:10; *Tit.* 2:2; *Rev.* 2:19.)

*Heb.* 11:1. "Faith is the substance of things hoped for, the evidence of things not seen."

*Heb.* 11:9, 10. "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles . . . for he looked for a city which hath foundations, whose builder and maker is God."

**E. HOPE.** The second round of the Masonic ladder, of which an anchor is a symbol.

*Heb.* 6:18, 19. "That . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast."

(See *Job* 11:18; 14:7; *Ps.* 16:9; 31:24; *Prov.* 10:28; *Rom.* 4:18; 5:5; 8:24, 25; 12:12; 15:4, 13; 1 *Cor.* 9:10; *Gal.* 5:5; 1 *Thess.* 5:8; *Tit.* 1:2; 2:13; etc.)

**F. CHARITY.** 1 *Cor.* 8:1. "Knowledge puffeth up, but charity edifieth."

1 *Cor.* 14:1. "Follow after charity and desire spiritual gifts."

1 *Cor.* 16:14. "Let all things be done with charity."

*Col.* 3:14. "Above all these things put on charity, which is the bond of perfectness."

2 *Thess.* 1:3. "... your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

1 *Tim.* 1:5. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

(See also 1 *Tim.* 4:12; 2 *Tim.* 2:22; 3:10; *Tit.* 2:2; 1 *Pet.* 4:8; 5:14; 2 *Pet.* 1:7; etc.)

**3199. VISION.** Sent by God, *Gen.* 12:7; *Num.* 24:4; *Job* 7:14; *Is.* 1:1; *Acts* 2:17; 2 *Cor.* 12:1.

Of Abram, *Gen.* 15:12; Jacob, *Gen.* 28:10; Pharaoh, *Gen.* 41; Isaiah, *Is.* 6; Ezekiel, *Ezek.* 1; 10; 11; 37; 40; Nebuchadnezzar, *Dan.* 4; Daniel, *Dan.* 7; Zechariah, *Zech.* 1; Peter, *Acts* 10:9; John, *Rev.* 1:4.

1 *Sam.* 3:1, there was no open v.

*Job* 20:8, as a v. of the night.

*Ps.* 89:19, spake in v. to Holy One.

*Prov.* 29:18, where there is no v., the people perish.

*Is.* 28:7, they err in v.

*Hos.* 12:10, I have multiplied v.

*Joel* 2:28; *Acts* 2:17, young men shall see v.

*Hab.* 2:3, the v. is for appointed time.

*Matt.* 17:9, tell the v. to no man.

*Luke* 1:22, perceived he had seen a v.

*Luke* 24:23, they had seen a v. of angels.

*Acts* 26:19, not disobedient to heavenly v.

**3200. VISION OF AMOS.** See No. 371DI.

**3201. VISIT.** *Gen.* 50:24; *Ex.* 13:19, God will v. you.

*Ex.* 20:5; 34:7; *Num.* 14:18; *Deut.* 5:9, v. iniquity of fathers.

*Ex.* 32:34, when I v. I will v. their sin upon them.

*Job* 7:18, that thou shouldest v. him.

*Ps.* 8:4; *Heb.* 2:6, the son of man, that thou v. him.

*Ps.* 80:14, look down, and v. this vine.

*Ps.* 106:4, v. me with thy salvation.

*Jer.* 5:9; 9:9, shall I not v. for these things?

*Matt.* 25:36, I was sick, and ye v. me.

*Luke* 1:68, God hath v. and redeemed his people.

*Acts* 7:23, to v. his brethren.

*Acts* 15:14, God did v. Gentiles.

*James* 1:27, to v. fatherless and widows.

**3202. VISITATION.** *Num.* 16:29, visited after v. of all men.

*Job* 10:12, thy v. preserved my spirit.

*Is.* 10:3, what will ye do in the day of v.?

*Jer.* 8:12; 10:15; 46:21; *Luke* 19:44, time of v.

1 *Pet.* 2:12, glorify God in day of v.

**3203. VISITORS.** The Ancient Constitutions of Masonry provide that a strange brother should be cautiously examined that the Craft be not imposed upon, but if he be found to be a true brother, he should be treated accordingly.

*Ex.* 12:48. "And when a stranger shall sojourn with thee, and will keep the passover to the Lord . . . let him come near and keep it."

*Lev.* 19:33. "And if a stranger sojourn with thee in your land, ye shall not vex him, but . . . thou shalt love him as thyself."

*Heb.* 13:2. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

**3204. VOUCHING.** See No. 1068.

**3205. VOW.** Laws concerning, *Lev.* 27; *Num.* 6:2; 30; *Deut.* 23:21.

*Gen.* 28:20; 31:13, Jacob vowed a v.

*Judg.* 11:30, Jephthah vowed a v.

*Job* 22:27, thou shalt pay thy v.

*Ps.* 22:25; 66:13; 116:14, I will pay my v. unto the Lord.

*Ps.* 50:14, pay thy v. unto the Most High.

*Ps.* 61:8, that I may daily perform my v.

*Ps.* 65:1, unto thee shall the v. be performed.

*Prov.* 31:2, the son of my v.

*Eccles.* 5:4, when thou v. a v.

*Is.* 19:21, they shall v. a v. unto the Lord.

*Jonah* 1:16, feared the Lord, and made v.

*Acts* 21:23, which have a v. on them.

*Deut.* 23:22, if thou forbear to v.

*Ps.* 76:11, v. and pay to the Lord.

*Ps.* 132:2, v. to the mighty God.

*Jonah* 2:9, I will pay that I have v.

(See *Ps.* 116:18; *Mal.* 1:14.)

**3206. VOWELS AND CONSONANTS.** See No. 2071I, J.

**3207. VOYAGE OF LIFE.** See No. 394C.

**3208. WAGES.** See No. 2241K2. Our ancient brethren insisted that Masons get good pay

and earn it by doing good work. The "lord's" (employer's) work was not to suffer.

*Gen.* 30:32. "Such shall be my hire,"

*Deut. 24:14, 15.* "Thou shalt not oppress an hired servant that is poor and needy . . . thou shalt give him his hire."

*Luke 10:7.* "The laborer is worthy of his hire."

*Lev. 19:13.* " . . . the wages of him that is hired shall not abide with thee all night until the morning."

*Mal. 3:5.* "I will be . . . against those that oppress the hireling in his wages."

3209. WAGES EXPLAINED. See No. 1173K.

3210. WAGES, FELLOW CRAFT'S. See No. 27480.

3211. WAGES, SALARY AND. See No. 1173F2.

3212. WAIT. 2 *Kin. 6:33*, should I w. for the Lord any longer?

*Job 14:14*, I will w. till my change come.

*Job 17:13*, if I w., the grave is my house.

*Job 29:23*, they w. for me as for rain.

*Ps. 25:3; 69:6*, let none that w. be ashamed.

*Ps. 27:14; 37:34; Prov. 20:22*, w. on the Lord.

*Ps. 33:20*, our soul w. for the Lord.

*Ps. 40:1*, I w. patiently for the Lord.

*Ps. 62:1; 130:6*, my soul w. upon God.

*Ps. 65:1*, praise w. for thee, O God, in Zion.

*Ps. 104:27; 145:15*, these w. upon thee.

*Ps. 123:2*, our eyes w. upon the Lord.

*Prov. 27:18*, he that w. on his master.

*Is. 25:9*, our God, we w. for him.

*Is. 30:18*, the Lord w. to be gracious.

*Is. 40:31*, they that w. upon the Lord shall renew strength.

*Is. 42:4*, the isles shall w. for his law.

*Is. 59:9*, we w. for light.

*Lam. 3:26*, good that a man hope and quietly w.

*Hos. 12:6*, w. on thy God continually.

*Mic. 7:7*, I will w. for the God of my salvation.

*Hab. 2:3*, though the vision tarry, w. for it.

*Mark 15:43*, who w. for the kingdom of God.

*Luke 2:25*, w. for the consolation of Israel.

*Luke 12:36*, like men that w. for their lord.

*Acts 1:4*, w. for promise of the Father.

*Rom. 8:25*, then do we with patience w. for it.

*Rom. 12:7*, let us w. on our ministering.

*Gal. 5:5*, we w. for the hope of righteousness.

1 *Thess. 1:10*, to w. for his Son from heaven.

3213. WALL. *Gen. 49:22*, whose branches run over the w.

*Ex. 14:22*, the waters were a w. to them.

*Num. 22:24*, a w. being on this side and a w. on that.

1 *Sam. 25:16*, a w. by night and day.

2 *Sam. 22:30*; *Ps. 18:29*, I have leaped over a w.

1 *Kin. 4:33*, hyssop that springeth out of w.

2 *Kin. 20:2*; *Is. 38:2*, turned his face to the w.

*Neh. 4:6*, so built we the w.

*Ps. 62:3*, as a bowing w. shall ye be.

*Ps. 122:7*, peace be within thy w.

*Prov. 18:11*, as high w. in his own conceit.

*Prov. 24:31*, stone w. was broken down.

*Prov. 25:28*, like a city without w.

*Is. 25:4*, as a storm against the w.

*Is. 26:1*, salvation will God appoint for w.

*Is. 59:10*, we grope for the w.

*Is. 60:18*, thou shalt call thy w. Salvation.

*Jer. 15:20*, will make thee fenced w.

*Ezek. 8:7*, a hole in the w.

*Dan. 5:5*, fingers wrote upon the w.

*Joel 2:7*, they shall climb the w.

*Amos 5:19*, leaned hand on w. and serpent bit him.

*Hab. 2:11*, the stone shall cry out of the w.

*Acts 23:3*, thou whited w.

*Eph. 2:14*, the middle w. of partition.

*Rev. 21:14*, the w. of the city had twelve foundations.

3214. WALL, THE NORTH. See No. 988P.

3215. WARDENS' COLUMNS. See No. 955C, D.

3216. WARN. *Ps. 19:11*, by them is thy servant w.

*Ezek. 3:18; 33:8*, to w. the wicked.

*Matt. 3:7*, who hath w. you?

*Acts 20:31*, I ceased not to w. every one.

1 *Thess. 5:14*, w. them that are unruly.

*Heb. 11:7*, Noah, being w. of God.

3217. WASH. 2 *Kin. 5:10*, go, w. in Jordan.

*Job 9:30*, if I w. myself with snow w.

*Job 14:19*, thou w. away things which grow.

*Job 29:6*, when I w. my steps with butter.

*Ps. 26:6*, I will w. my hands in innocency.

*Ps. 51:2*, w. me thoroughly from mine iniquity.

*Ps. 51:7*, w. me, and I shall be whiter than snow.

*Is. 1:16*, w. you, make you clean.

*Jer. 2:22*, though thou w. thee with nitre.

*Jer. 4:14*, w. thy heart from wickedness.

*Ezek. 1:6:4*, nor wast w. in water.

*Matt. 6:17*, when thou fastest, w. thy face.

*Mark 7:4*, except they w., they eat not.

*Luke 7:38*, began to w. his feet with tears.

*John 9:7*, go, w. in the pool of Siloam.

*John 13:5*, Jesus began to w. disciples' feet.

*Acts 22:16*, w. away thy sins.

*Heb. 10:22*, having our bodies w. with pure water.

*Rev. 1:5*, w. us from our sins.

*Rev. 7:14*, have w. their robes.

3218. WASHING. The custom of washing the hands and feet has great significance in the East, and among the Jews the custom has, from the earliest times, had a particular religious significance. Frequent purification of the person is taken as symbolic of spiritual cleansing under the Mosaic Law. To offer facilities for the washing of hands and feet is one of the recognized rites of Eastern hospitality. See No. 927B.

Enjoined by the law, *Ex. 29:4; Lev. 6:27; 13:5:4; 14:8; Deut. 21:6; 2 Chr. 4:6.*

Of the *feet, Gen. 18:4; 24:32; 45:24; 1 Sam. 25:41; 1 Tim. 5:10.*

Of the hands, *Deut. 21:6; Matt. 27:24.*

Christ washes disciples' feet, *John 13.*

Traditional, censured, *Mark 7:3; Luke 11:38.*

Figuratively mentioned, *Is. 4:4; Eph. 5:26; Tit. 3:5.*

Through the blood of Christ, *1 Cor. 6:11.*

3219. WATCH. *Ps. 90:4*, as a w. in the night.

*Ps. 141:3*, set a w. before my mouth.

*Jer. 51:12*, make the w. strong.

*Hab. 2:1*, I will stand upon my w.

*Matt. 27:66*, sealing the stone, and setting a w. *Gen. 31:49*, the Lord w. between me and thee.

*Job 14:16*, dost thou not w. over my sin?

*Ps. 102:7*, I w., and am as a sparrow.

*Ps. 130:6*, more than they that w. for morning.

*Is. 21:5*, w. in the w-tower.

*Is. 29:20*, all that w. for iniquity are cut off.

*Jer. 44:27*, I will w. over them for evil.

*Matt. 24:42; Luke 21:36; Acts 20:31*, w. therefore.

*Matt. 26:41; Mark 13:33; 14:38*, w. and pray.

1 *Cor. 16:13*, w. ye, stand fast in the faith.

1 *Thess. 5:6; 1 Pet. 4:7*, let us w. and be sober.

*Heb. 13:17*, they w. for your souls.

*Rev. 16:15*, blessed is he that w.

(See *Luke 13:37; 2 Cor. 11:27.*)

3220. WATCHFULNESS, enjoined, *Matt. 25:13; Mark 13:35; Luke 12:35; 1 Cor. 10:12; Eph. 6:18; Col. 4:2; 2 Tim. 4:5; 1 Pet. 4:7; 5:8; Rev. 3:2.*

3221. WATCHMEN. Their duty, *2 Sam. 18:25; 2 Kin. 9:17; Ps. 127:1; Song of Sol. 3:3; 5:7; Is. 21:5, 11; 52:8; Jer. 6:17; 31:6; Ezek. 3:17; 33.*

Evil, described, *Is. 58:10.*

3222. WATER. See No. 1172A.  
 Miraculously supplied, *Gen. 21:19; Ex. 15:23; 17:6; Num. 20:7; 2 Kin. 3:20.*  
 Used in the trial of jealousy, *Num. 5:17.*  
 Of affliction, *1 Kin. 22:27.*  
 Used in baptism, *Matt. 3:11; Acts 8:36.*  
 Christ walks on, *Matt. 14:25; Mark 6:48; John 6:19.*  
 Changed into wine, *John 2:3.*  
 Figuratively mentioned, *Is. 41:17; Ezek. 47; Zech. 13:1; John 4:10; 7:38; Rev. 21:6; 22.*  
 Waters of creation, *Gen. 1:2, 6, 9.*  
 The flood, *Gen. 6:17; 7:6.*  
 Fountain of living, *Jer. 2:13; 17:13.*  
 Living fountains of, *Rev. 7:17.*  
*Gen. 49:4*, unstable as w.  
*Deut. 11:11*, the land drinketh w. of rain of heaven.  
*Josh. 7:5*, their hearts melted, and became as w.  
 1 *Sam. 26:11*, take the cruse of w.  
 2 *Sam. 14:14*, as w. spilt on the ground.  
 2 *Chr. 18:26*, bread and w. of affliction.  
*Job 8:11*, can the flag grow without w.?  
*Job 15:16*, who drinketh iniquity like w.  
*Job 22:7*, thou hast not given w. to the weary.  
*Job 38:30*, the w. are hid as with a stone.  
*Ps. 22:14*, I am poured out like w.  
*Ps. 23:2*, beside the still w.  
*Ps. 46:3*, though the w. roar and be troubled.  
*Ps. 63:1*, a dry and thirsty land, where no w. is.  
*Ps. 65:9*, river of God that is full of w.  
*Ps. 77:16*, the w. saw thee.  
*Ps. 79:3*, blood have they shed like w.  
*Ps. 124:4*, then w. had overwhelmed us.  
*Prov. 5:15*, drink w. out of thine own cistern.  
*Prov. 20:5*, counsel is like deep w.  
*Prov. 25:25*, as cold w. to a thirsty soul.  
*Prov. 27:19*, as in w. face answereth to face.  
*Prov. 30:4*, who hath bound the w. in a garment.  
*Eccles. 11:1*, cast thy bread upon the w.  
*Song of Sol. 4:15; John 4:14*, a well of w.  
*Is. 1:22*, thy wine is mixed with w.  
*Is. 3:1*, Lord doth take away stay of w.  
*Is. 11:9; Hab. 2:14*, as the w. cover the sea.  
*Is. 32:20*, blessed are ye that sow beside all w.  
*Is. 33:16*, his w. shall be sure.  
*Is. 35:6*, in wilderness shall w. break out.  
*Is. 43:2*, when thou passest through the w.  
*Is. 44:3*, pour w. on him that is thirsty.  
*Is. 55:1*, come ye to the w.  
*Jer. 9:1*, O that my head were w.  
*Ezek. 7:17; 21:7*, knees be weak as w.  
*Ezek. 36:25*, then will I sprinkle clean w. upon you.  
*Amos. 8:11*, not a famine of bread, nor a thirst for w.  
*Matt. 10:42; Mark 9:41*, whoso giveth a cup of cold w.  
*Matt. 27:24*, Pilate took w. and washed.  
*Mark 1:8; Luke 3:16; John 1:26*, I baptize you with w.  
*Luke 8:23*, ship was filled with w.  
*Luke 16:24*, dip the tip of his finger in w.  
*John 3:5*, except a man be born of w.  
*John 4:15*, give me this w.  
*John 5:3*, waiting for moving of the w.  
*John 19:34*, came thereout blood and w.  
*Acts 10:47*, can any forbid w.?  
*Eph. 5:26*, cleanse it with washing of w.  
 1 *Pet. 3:20*, eight souls were saved by w.  
 2 *Pet. 2:17*, wells without w.  
 1 *John 5:6*, this is he that came by w.  
*Jude 12*, clouds they are without w.  
*Rev. 22:17*, let him take the w. of life freely.  
*Gen. 2:10*, river to w. the garden.  
*Gen. 13:10*, the plain was well w.  
*Deut. 11:10*, w. it with thy foot, as a garden.

*Ps. 6:6*, I w. my couch with tears.  
*Ps. 72:6*, as showers that w. the earth.  
*Ps. 104:13*, he w. the hills from his chambers.  
*Prov. 11:25*, he that w., shall be w.  
*Is. 27:3*, I will w. it every moment.  
*Is. 55:10*, returneth not, but w. the earth.  
*Is. 58:11; Jer. 31:12*, thou shalt be like a w. garden.

1 *Cor. 3:6*, I have planted, Apollos w.  
 Waters of Merom Lake, ten miles north of the sea of Chinnereth, through which the Jordan flows, *Josh. 11:5, 7.*

Waters of strife, *Ezek. 47:19; 48:28.*  
 3223. WATER OF LIFE. See No. 1345B2.  
 3224. WATER FROM ROCK. See No. 11.  
 3225. WAVING OF BREAST. See No. 775E.  
 3226. WAYFARING, *Judg. 19:17; Is. 35:8; Jer. 14:8.*

3227. WAYFARING MAN. The term "wayfaring man" is an old one now becoming obsolete. Its retention in Masonry is an evidence of antiquity. Freemasonry retains in its ritual many words which have long fallen into disuse elsewhere. It means one traveling on the road—faring on the way.

*Judg. 19:17*, "When he had lifted up his eyes, he saw a wayfaring man in the streets of the city."

(See also 2 *Sam. 12:4; Is. 33:8; 35:8; Jer. 9:2; 14:8.*)

3228. WEARY. *Is. 43:24*, thou hast w. me with thine iniquities.

*Is. 47:13*, w. in multitude of counsels.  
*Is. 57:10*, art w. in greatness of way.  
*Jer. 12:5*, run with footmen, and they w. thee.  
*Ezek. 24:12*, she hath w. herself with lies.  
*Mic. 6:3*, wherein have I w. thee?  
*Mal. 2:17*, wherein have we the Lord?  
*John 4:6*, Jesus, being w., sat on the well.  
*Heb. 12:3*, lest ye be w. and faint.  
*Eccles. 12:12*, much study is a w.  
 2 *Cor. 11:27*, w. and painfulness.  
 (See *Job 7:3.*)

*Gen. 27:46*, I am w. of my life.  
*Job 3:17*, there the w. be at rest.  
*Job 10:1*, my soul is w. of life.  
*Job 22:7*, not given water to the w. to drink.  
*Ps. 6:6*, I am w. with groaning.  
*Prov. 3:11*, be not w. of Lord's correction.  
*Prov. 25:17*, lest he be w. of thee.  
*Is. 5:27*, none shall be w. among them.  
*Is. 28:12*, cause the w. to rest.  
*Is. 32:2*, as shadow of a great rock in a w. land.  
*Is. 40:28*, God fainteth not, neither is w.  
*Is. 40:31*, they shall run, and not be w.  
*Is. 50:4*, a word in season to him that is w.  
*Jer. 15:6*, I am w. of repenting.  
*Jer. 20:9*, I was w. of forbearing.  
*Jer. 31:25*, I have sated the w. soul.  
*Gal. 6:9; 2 Thess. 3:13*, let us not be w. in well-doing.

*Is. 7:13*, will ye w. God also?  
*Jer. 9:5*, they w. themselves to commit iniquity.

*Luke 18:5*, lest by continual coming she w. me.  
 3229. WEAVER. See No. 551Y.

3230. WEDDINGS, CORN AT. See No. 985I.  
 3231. WELL RECOMMENDED. A petitioner for the degrees of Masonry must be recommended by at least two members of the lodge. (See *Acts 14:26; 15:40.*)

3232. WEST. See No. 849C.

3233. WHEAT. See Nos. 679, 985B, D.

3234. WHEEL. Vision of, *Ezek. 1:15; 3:13; 10:9.*  
*Ex. 14:25*, took off their chariot w.  
*Judg. 5:28*, why tarry the w. of his chariots?  
*Ps. 83:13*, make them like a w.  
*Prov. 20:26*, king bringeth the w. over them.  
*Eccles. 12:16*, or the w. broken at the cistern.

*Is.* 28:28, nor break it with the w. of his cart.  
*Jer.* 47:3, at the rumbling of his w.  
*Nah.* 3:2, noise of rattling of the w.  
**3235. WHERE BIBLE OPENED.** See *No.* 728H.

**3236. WHITE.**

A. **WHITE** is the combination of all colors and is the symbol of purity, possibly because it is the complete harmony of all colors. Evil is lack of balance; purity is perfect harmony, perfection itself. Portal says: "White is the color of the absolute truth of Him who is: it alone reflects all the luminous rays; it is the unity whence all primitive colors emanate."

*Is.* 1:18, "Though your sins be as scarlet, they shall be as white as snow."  
*Ps.* 51:7, "Wash me and I shall be whiter than snow."

*Lam.* 4:7, "Her Nazarites were purer than snow, they were whiter than milk."  
*Dan.* 7:9, "The Ancient of days . . . whose garment was white as snow."

For other comparisons with snow see *Dan* 12:10; *Matt.* 17:2; 28:3; *Mark* 9:3; 16:5; *Luke* 9:20; *John* 20:12; *Acts* 1:10; *Rev.* 3:4, 5, 18; 4:4; 6:11; 7:9, 13, 14; 19:8, 14.

*Rev.* 2:17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

*Rev.* 20:11, "And I saw a great white throne."  
 White was also the color of nobility and elegance. See *Ez.* 8:15; *Eccles.* 9:8; *Lam.* 4:7; *Judg.* 5:10; *Rev.* 19:11, 14.

From white came the name "Lebanon," the "white mountain."

*Rev.* 5:5, "He that overcometh, the same shall be clothed in white raiment."

(See also *Ex.* 16:31; 2 *Chr.* 5:12; *Eccles.* 9:8; *Is.* 1:18; *Dan.* 11:35; 12:10; *Rev.* 1:14; 6:2; 14:14; 15:6.)

B. **AS THE DIVINE POWER** in all nations is represented by the Priesthood, the color of their garments must be white.

C. **WHITE** is appropriate to the dead because it symbolizes the regeneration of the soul.

*Matt.* 27:59, "And when Joseph had taken the body, he wrapped it in a clean linen cloth."

**D. WHITE HORSE, Rev.** 6:2; 19:11.

White cloud, *Rev.* 14:14.

White throne, *Rev.* 20:11.

White raiment, of Christ at the transfiguration, *Matt.* 17:2; *Mark* 9:3; *Luke* 9:29; of angels, *Matt.* 28:3; *Mark* 16:5; of the redeemed, *Rev.* 5:5; 4:4; 7:9; 19:8, 14.

*Gen.* 49:12, his teeth be w. with milk.

*Job* 6:6, is there any taste in the w. of an egg?

*Eccles.* 9:8, let thy garments be always w.

*Song of Sol.* 5:10, my beloved is w. and ruddy.

*Dan.* 12:10, many shall be purified and made w.

*Matt.* 5:36, canst not make one hair w. or black.

*John* 4:35, fields are w. to harvest.

*Rev.* 3:4, shall walk with me in w.

**3237. WHITE STONE.** See *No.* 2916.

**3238. WIDOW.** Elijah sustained by, 1 *Kin.* 17.

Parable of the importunate, *Luke* 18:3.

The widow's mite, *Mark* 12:42; *Luke* 21:2.

Figurative, *Is.* 47:9; 54:4; *Lam.* 1:1.

Widows, to be honored, and relieved, *Ex.* 22:22; *Deut.* 14:29; 24:17; *Job* 29:13; *Is.* 1:17;

*Jer.* 7:6; *Acts* 6:1; 9:39; 1 *Tim.* 5:3; *James* 1:27.

Especially under God's protection, *Deut.* 10:18; *Ps.* 68:5; 146:9; *Prov.* 15:25; *Jer.* 49:11.

Injurers of, condemned, *Deut.* 27:19; *Ps.* 94:6; *Is.* 1:23; 10:2; *Ezek.* 22:7; *Mal.* 3:5; *Matt.* 23:14; *Mark* 12:40; *Luke* 20:47.

Laws relating to their marriages, *Lev.* 21:14; *Deut.* 25:5; *Ezek.* 44:22; *Mark* 12:19.

(See 1 *Cor.* 7:8.)

**3239. WIDOW OF NAIN.** See *No.* 818C.

**3240. WIDOW, OBLIGATION TO.** See *Nos.* 798, 2765C.

**3241. WIDOW, SON OF THE.** See *No.* 2846.

**3242. WIFE AND DAUGHTER, DEGREE OF.**

See *No.* 1267.

**3243. WILL, FREE.** See *No.* 1365.

**3244. WIND.** Miraculous effects of, *Gen.* 8:1;

*Ex.* 15:10; *Num.* 11:31; *Jonah* 1:4.

Rebuked by Christ, *Matt.* 8:26.

Figuratively mentioned, *Job* 7:7; 8:2; *John* 3:8; *James* 3:4.

*Job* 6:26, speeches which are as w.

*Ps.* 147:18, he causeth his w. to blow.

*Prov.* 11:29, he shall inherit w.

*Prov.* 25:23, north w. driveth away rain.

*Prov.* 30:4, who hath gathered the w. in his fists?

*Eccles.* 11:4, he that observeth the w.

*Is.* 7:2, as trees are moved with w.

*Is.* 26:18, as it were brought forth w.

*Is.* 27:8, he stayeth his rough w.

*Is.* 32:2, a hiding place from the w.

*Jer.* 10:13; 51:16, bringeth w. out of his treasures.

*Ezek.* 37:7, Prophecy to the w.

*Hos.* 8:7, they have sown w.

*Hos.* 12:1, feedeth on w.

*Amos* 4:13, he that createth the w.

*Matt.* 11:7; *Luke* 7:24, a reed shaken with the w.

*Eph.* 4:14, carried about with every w. of doctrine.

*James* 1:6, like wave driven with the w.

**3245. WINDOWS.** *Gen.* 7:11, w. of heaven were opened.

2 *Kin.* 7:2, 19, if the Lord make w. in heaven.

*Eccles.* 12:3, they that look out of w. be darkened.

*Is.* 60:8, fly as doves to their w.

*Jer.* 9:21, death is come into our w.

*Mal.* 3:10, if I will not open w. of heaven.

**3246. WINE.**

A. **WINE IS USED MASONICALLY** as one of the elements of consecration and also as an element in the wages of a Fellow Craft. In the Bible it usually refers to the juice of the grape either fermented or unfermented.

B. **COMBINED WITH CORN AND OIL.** In combination with corn and oil, the word "wine" is often used to designate the fruits of the soil fresh from the harvest and therefore denotes the newly gathered ears of corn, the unfermented juice of the grape, and oil freshly pressed from the olive. (See *Deut.* 11:4.)

C. **UNFERMENTED WINE.** (*Gen.* 40:10, 11) Pharaoh's butler plucked the ripe grapes from the vine "and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand."

D. **SYMBOLICALLY IMMATERIAL.** Symbolically it is immaterial whether we use the fresh juice of the grape or the fermented article since the latter is a product of the former and either may be considered the "fruit of the vine," just as corn and bread are often used with the same symbolic meaning.

**E. SYMBOL OF LIFE.**

1. Blood. Among the ancients blood was endowed with great sanctity since it was considered to be synonymous with Life. Several passages in the Bible give expression to this thought:

*Gen.* 9:4; *Lev.* 17:10, 22; *Deut.* 12:16, 23; 25:33.

2. Wine a Symbol of Blood. With these passages in mind let us remember that wine represented blood and had the same significance though the prohibition as to drinking it was not so general.

The Hebrew priest was forbidden to drink wine when serving in the sanctuary. (See *Ezek. 44:21; Lev. 10:9.*)

**F. SYMBOL OF PROSPERITY.** The following passages indicate that wine is a symbol of prosperity:

*Deut. 32:14.* ". . . and thou didst drink the pure blood of the grape."

*Gen. 49:11.* ". . . he washed his garments in wine and his clothes in the blood of grapes."

**G. MASONIC SYMBOLISM.** Masonically we speak of wine as the symbol of refreshment, but we must remember that refreshment means "restoration of vigor or liveliness." As material food and drink restore the wasted tissues of the body, so the spiritual life, of which wine is the symbol, restores the jaded energies of the soul. As wages it symbolizes continual growth of the soul as we fit ourselves as living stones for "that spiritual building—eternal in the heavens." (*2 Cor. 5:1.*)

As an element of consecration at the laying of a corner stone or the dedication of a Masonic hall, it symbolizes the purpose to which the building is consecrated, and to us as Masons it symbolizes the spiritual life which should animate us in our use of the building so consecrated.

**H. SYMBOL OF THE SOUL.** In the ancient process of making wine there is a striking illustration of Biblical symbolism. The juice of the grape was placed in large jars and left to ferment, in the process of which the sediment sank to the bottom. If this sediment were left in the wine its gases, liberated in the process of decay, would rise through the wine and spoil its flavor. Therefore, it was necessary to pour the wine into another vessel to separate it from the sediment. This process was repeated from time to time until the wine was pure and had no more sediment to be precipitated. The process, however, was a delicate one, requiring great skill to prevent stirring up the sediment and sending its foul gases into the wine. Therefore, professional pourers used to go from house to house to do this work as it should be done to keep the wine pure. If the wine was not thus poured off, it was said to "settle on its lees." That is, the separation of the sediment from the wine would take place just the same, but the gases from the decaying sediment would rise up through the wine and spoil it.

**I. SETTLING ON LEES.** *Jer. 48:11-13:* "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed. Therefore, behold, the days come, saith the LORD, that I will send unto him them that pour off and they shall pour him off and they shall empty his vessels and break their bottles in pieces."

**J. DIVESTED OF EARTHLY NATURE.** The Masonic parallel is the candidate who, coming into Masonry, must leave the sediment of his earthly nature behind. He must subdue his passions and permit his better nature to rise to the top. This must be repeated as he advances in Masonry until the sediment of his earthly nature has been entirely discarded.

**K. THE GAVEL.** This is also the symbolism of the Masonic gavel in a different form. The sediment must be discarded, the rough corners broken off. A life of ease may be a curse; while trials and struggles may be the greatest of blessings.

The Bible likens men who do not cast off their evil tendencies to wine that has settled on its lees.

*Zeph. 1:12.* "I will search Jerusalem with candles, and punish the men that are settled on their lees."

**3247. WINE, SYMBOLISM OF.** See No. 3246 E, F, G, H.

**3248. WINE, PROCESS OF MAKING.** See Nos. 551Z, 3246I.

**3249. WISDOM.** See Nos. 511B5, 2533, 2929.

Given by God, *Ex. 31:3; 1 Kin. 3:12; 1:29; 1 Chr. 22:12; 2 Chr. 1:10; Ezra 7:25; Prov. 2:6; Eccles. 2:26; Dan. 2:20; Acts 6:10; 7:10; 2 Pet. 3:15.*

Characterized, *Ps. 111:10; Prov. 1:2; 9:14; 8; 24:7; 28:7; Eccles. 2:13; 7:19; 9:13; Matt. 7:24; James 3:13.*

Acquisition of, *Rom. 16:19; Eph. 5:15.*  
Blessings attending, *Prov. 3:13; 8:11; 24:3, 14; Eccles. 7:11; 9:13; 12:11; Matt. 25:1.*

Obtained in answer to prayer by Solomon, etc., *1 Kin. 3:9; 10:6; Prov. 2:3; Dan. 2:21.*

Personified, *Prov. 1:20; 8; 9.*  
Danger of despising, *Prov. 1:24; 2:12; 3:21; 5:12; 8:36; 10:21; 11:12.*

Apparent in the works of God, *Ps. 104:1; 24; 136:5; Prov. 3:19; 6:6; Jer. 10:12; Rom. 1:20; 11:33.*

Of Joseph, *Gen. 41:33; 47:13; Solomon, 1 Kin. 4:29; Daniel, Ezek. 28:3; Dan. 1:17; 5:14.*

Worldly, vanity of, *Is. 5:21; Zech. 9:2; Matt. 11:25; 1 Cor. 2:4; 2 Cor. 1:12; James 3:15.*

*Deut. 4:6,* this is your w.

*Job 4:21,* they die without w.

*Job 28:12,* where shall w. be found?

*Ps. 90:12,* apply our hearts to w.

*Prov. 4:5,* get w., get understanding.

*Prov. 4:7,* w. is the principal thing.

*Prov. 16:16,* better to get w. than gold.

*Prov. 19:8,* he that getteth w. loveth his own soul.

*Prov. 23:4,* cease from thine own w.

*Eccles. 1:18,* in much w. is much grief.

*Eccles. 9:10,* there is no w. in the grave.

*Is. 10:13,* by my w. I have done it.

*Is. 29:14,* the w. of their wise men shall perish.

*Is. 33:6,* w. shall be the stability of thy times.

*Jer. 51:15,* established the world by w.

*Matt. 11:19,* w. is justified of her children.

*Matt. 13:54,* whence hath this man w.?

*Luke 2:52,* Jesus increased in w. and stature.

*1 Cor. 1:17,* not with w. of words.

*1 Cor. 1:21,* world by w. knew not God.

*1 Cor. 1:24,* Christ, the w. of God.

*1 Cor. 3:19,* the w. of this world is foolishness with God.

*Eph. 3:10,* the manifold w. of God.

*Col. 1:9,* that ye might be filled with all w.

*Col. 4:5,* walk in w. toward them that are without.

*James 1:5,* if any lack w.

*James 3:17,* w. from above is pure.

*Rev. 6:12,* worthy is the Lamb to receive w.

*Rev. 13:18,* here is w.

**3250. WISDOM OF JESUS.** See No. 448B8.

**3251. WISDOM, PILLAR OF.** See No. 955B.

**3252. WISDOM, REJECTED STONE OF.** See No. 2915D.

**3253. WISDOM OF SOLOMON, BOOK OF.** See No. 448B7.

**3254. WISDOM AND STRENGTH.** See No. 2929.

**3255. WISDOM, YELLOW A SYMBOL OF.** See No. 3298B, C.

**3256. WITNESS.** See Nos. 3257-60.

**3257. WITNESS TO A COVENANT.** See No. 2354K.

**3258. WITNESS TO GOD'S PROTECTION.** See No. 2354N.

**3259. WITNESS TO A PROMISE.** See No. 2354M.

3260. WITNESS, STONE. See No. 1146.  
 3261. WIVES, FOREIGN. See No. 147A.  
 3262. WOOD, BOX. See No. 765.  
 3263. WOOD CARRYING, FEAST OF. See No. 1291B3.  
 3264. WOOD DRAWING, FEAST OF. See No. 1291B4.  
 3265. WORD. Men to be judged for words, *Eccles. 5:2; Ezek. 35:13; Mal. 2:17; 3:13; Matt. 12:37.*  
*Deut. 4:2*, not add unto the w. which I command you.  
*Deut. 8:3; Matt. 4:4*, every w. of God.  
*Deut. 30:14; Rom. 10:8*, the w. is nigh.  
*Job 12:11*, doth not the car try w.  
*Job 38:2*, darkeneth counsel by w.  
*Ps. 19:14*, let the w. of my mouth be acceptable.  
*Ps. 68:11*, the Lord gave the w.  
*Ps. 139:4*, there is not a w., but thou knowest it.  
*Prov. 15:23*, a w. spoken in due season.  
*Prov. 25:11*, a w. fitly spoken.  
*Is. 29:21*, make a man an offender for a w.  
*Is. 30:21*, thine ears shall hear a w. behind thee.  
*Is. 45:23*, the w. is gone out of my mouth.  
*Is. 50:4*, to speak a w. in season.  
*Jer. 5:13*, the w. is not in them.  
*Jer. 18:18*, nor shall the w. perish.  
*Jer. 44:16*, the w. thou hast spoken.  
*Dan. 7:25*, speak great w. against the Most High.  
*Hos. 14:2*, take with you w.  
*Matt. 8:8*, speak the w. only.  
*Matt. 12:36*, every idle w. that men shall speak.  
*Matt. 24:35*, my w. shall not pass away.  
*Mark 4:14*, the sower soweth the w.  
*Luke 4:36*, what a w. is this!  
*Luke 24:19*, a prophet mighty in deed and w.  
*John 1:1*, in the beginning was the W.  
*John 1:14*, the W. was made flesh.  
*John 6:68*, thou hast the w. of eternal life.  
*John 14:24*, w. ye hear is not mine.  
*John 15:3*, ye are clean through the w. I have spoken.  
*John 17:8*, I have given them the w. thou gavest me.  
*Acts 13:15*, any w. of exhortation.  
*Acts 13:26*, to you is w. of salvation sent.  
*Acts 17:11*, received the w. with readiness.  
*Acts 20:32*, the w. of his grace.  
*Acts 26:25*, the w. of truth and soberness.  
*1 Cor. 4:20*, kingdom of God is not in w., but in power.  
*2 Cor. 1:18*, our w. was not yea and nay.  
*2 Cor. 5:19*, the w. of reconciliation.  
*Gal. 5:14*, all the law is fulfilled in one w.  
*Gal. 6:6*, him that is taught in the w.  
*Phil. 2:16*, holding forth the w. of life.  
*Col. 3:17*, whatsoever ye do in w. or deed.  
*1 Thess. 1:5*, our gospel came not in w. only.  
*1 Thess. 4:18*, comfort one another with these w.  
*1 Tim. 5:17*, labour in the w. and doctrine.  
*2 Tim. 4:2*, preach the w.  
*Tit. 1:9*, holding fast the faithful w.  
*Heb. 2:2*, if the w. spoken by angels was steadfast.  
*Heb. 4:2*, the w. preached did not profit.  
*Heb. 4:12*, the w. of God is quick and powerful.  
*Heb. 5:13*, is unskilful in the w. of righteousness.  
*Heb. 6:5*, have tasted the good w. of God.  
*Heb. 13:22*, suffer the w. of exhortation.  
*James 1:21*, receive the engrafted w.  
*James 1:22*, be ye doers of the w.

*James 3:2*, if any offend not in w.  
*1 Pet. 2:2*, the sincere milk of the w.  
*1 Pet. 3:1*, if any obey not the w.  
*2 Pet. 1:19*, a more sure w. of prophecy.  
*2 Pet. 3:5*, by the w. of God the heavens were of old.  
*1 John 3:18*, not love in w. but in deed.  
*Rev. 3:10*, hast kept the w. of my patience.  
 3266. WORD OF GOD. A name of Christ, *John 1:14; 1 John 1:1; 5:7; Rev. 19:13.*  
 The Scriptures, *Luke 5:1; Acts 4:31; 3:14; 13:7; 16:6.*  
 3267. WORD WAS GOD. See No. 1948B.  
 3268. WORD HIDDEN WHERE. See No. 1948W3b.  
 3269. WORD, JERUSALEM. See No. 1722.  
 3270. WORD KNOWN HOW. See No. 1948W3c.  
 3271. WORD, LOSS OF. See No. 1948V.  
 3272. WORD, LOST. See Nos. 1948, 2017H.  
 3273. WORD, SEARCH FOR. See No. 1948W.  
 3274. WORD, SUBSTITUTE. See No. 2017G.  
 3275. WORD, SYMBOL. See No. 826C.  
 3276. WORD TEST. See No. 2748H, J.  
 3277. WORD, WRITTEN. See No. 2017F.  
 3278. WORK. Of God, *Job 9; 37-41; Ps. 8; 19; 89; 104; 111; 145; 147; 148; Eccles. 8:17; Jer. 10:12.*  
 Of the law, insufficiency of, *Rom. 3:20; 4:2; Gal. 3.*  
 Good, the evidence of faith, *Acts 26:20.*  
 Exhortations to, *Matt. 5:16 (Acts 9:36); 2 Cor. 8; 9; Eph. 2:10; Heb. 10:24; 1 Pet. 2:12.*  
 Gen. 2:3, God rested from his w.  
*Ex. 20:9; 23:12; Deut. 5:13*, six days do all thy w.  
*Deut. 4:28; 2 Kin. 19:18; 2 Chr. 32:17; Ps. 115:4; 135:15*, the w. of men's hands.  
*Deut. 33:11*, accept the w. of his hands.  
*1 Chr. 29:1; Neh. 4:19*, the w. is great.  
*2 Chr. 34:12*, the men did the w. faithfully.  
*Ezra 6:7*, let the w. of the house of God alone.  
*Neh. 6:16*, they perceived this w. was of God.  
*Job. 1:10*, thou hast blessed the w. of his hands.  
*Job 10:3*, despise the w. of thine hands.  
*Job 14:15*, have desire to w. of thine hands.  
*Job 34:11*, the w. of a man shall he render unto him.  
*Ps. 8:3*, the w. of thy fingers.  
*Ps. 33:4*, all his w. are done in truth.  
*Ps. 90:17*, establish thou the w. of our hands.  
*Ps. 101:3*, I hate the w. of them that turn aside.  
*Ps. 111:2*, the w. of the Lord are great.  
*Ps. 148:5*, muse on w. of thy hands.  
*Prov. 20:11*, whether his w. be pure.  
*Prov. 24:12; Matt. 16:27; 2 Tim. 4:14*, render to every man according to his w.  
*Eccles. 3:17*, there is a time for every w.  
*Eccles. 5:6*, why should God destroy w. of thine hands?  
*Eccles. 8:9*, I applied my heart to every w.  
*Eccles. 9:10*, there is no w. in the grave.  
*Eccles. 12:14*, God shall bring every w. into judgment.  
*Is. 5:19*, let him hasten his w.  
*Is. 10:12*, when the Lord hath performed his whole w.  
*Is. 28:21*, do his w., his strange w.  
*Is. 49:4*, my w. is with God.  
*Is. 61:8*, we are the w. of thy hand.  
*Jer. 32:19*, great in counsel, and mighty in w.  
*Hab. 1:5*, I will w. a w. in your days.  
*Hab. 3:2*, revive thy w. in the years.  
*Matt. 23:5*, all their w. they do to be seen of men.  
*Mark 6:5*, he could there do no mighty w.

*John 6:29*, this is the w. of God, that ye believe.  
*John 7:21*, I have done one w., and ye all marvel.  
*John 9:3*, that the w. of God should be made manifest.  
*John 10:32*, for which of those w. do ye stone me?  
*John 14:12*, the w. that I do shall he do also; and greater w.  
*John 17:4*, I have finished the w. which thou gavest me.  
*Acts 5:38*, if this w. be of men.  
*Acts 14:26*, the w. which they fulfilled.  
*Acts 15:38*, went not with them to the w.  
*Rom. 2:15*, show w. of law written.  
*Rom. 3:27*, by what law? of w.?  
*Rom. 9:28*, a short w. will the Lord make upon the earth.  
*Rom. 11:6*, otherwise w. is no more w.  
*Rom. 13:12*; *Eph. 5:11*, the w. of darkness.  
*1 Cor. 3:13*, every man's w. shall be made manifest.  
*1 Cor. 9:1*, are not ye my w. in the Lord?  
*Gal. 2:16*, by w. of the law shall no flesh be justified.  
*Gal. 6:4*, let every man prove his own w.  
*Eph. 2:9*, not of w., lest any man should boast.  
*Eph. 4:12*, the w. of the ministry.  
*Col. 1:21*, enemies in your mind by wicked w.  
*1 Thess. 5:13*, esteem them in love for their w. sake.  
*2 Thess. 1:11*, God fulfil w. of faith.  
*2 Thess. 2:17*, establish you in every good word and w.  
*2 Tim. 1:9*, saved us, not according to our w.  
*2 Tim. 4:5*, do the w. of an evangelist.  
*Tit. 1:16*, in w. they deny him.  
*Heb. 6:1*; *9:14*, from dead w.  
*James 1:4*, let patience have her perfect w.  
*James 2:14*, if he have not w., can faith save him?  
*James 2:17*, faith, if it hath not w., is dead.  
*James 2:22*, and by w. was faith made perfect.  
*2 Pet. 3:10*, earth and w. therein shall be burned up.  
*1 John 3:8*, might destroy the w. of the devil.  
*Rev. 2:26*, he that keepeth my w. to the end.  
*Rev. 3:2*, I have not found thy w. perfect.  
*Rev. 9:20*, repented not of w.  
*Rev. 14:13*, their w. do follow them.  
*Rev. 22:12*, to give every man as his w. shall be.  
*Ez. 34:21*, six days thou shalt w.  
*1 Sam. 14:6*, may be the Lord will w. for us.  
*1 Kin. 21:20*, sold thyself to w. evil.  
*Neh. 4:6*, the people had a mind to w.  
*Job 23:9*, on the left hand, where he doth w.  
*Job 33:29*, all these things w. God with man.  
*Ps. 58:2*, in heart ye w. wickedness.  
*Ps. 101:7*, he that w. deceit.  
*Ps. 119:126*, it is time for thee, Lord, to w.  
*Prov. 26:28*, a flattering mouth w. ruin.  
*Prov. 31:13*, she w. with her hands.  
*Is. 43:13*, I will w., and who shall let it?  
*Is. 44:12*, the smith w. in the coals.  
*Dan. 6:27*, he w. signs and wonders.  
*Mic. 2:1*, woe to them that w. evil.  
*Hag. 2:4*, w. for I am with you.  
*Mal. 3:15*, they that w. wickedness are set up.  
*Matt. 21:28*, go w. in my vineyard.  
*John 5:17*, my Father w. hitherto, and I w.  
*John 6:28*, that we might w. the works of God.  
*John 6:30*, what dost thou w.?  
*John 9:4*, the night cometh, when no man can w.  
*Acts 10:35*, he that w. righteousness.  
*Rom. 5:3*, tribulation w. patience.  
*Rom. 8:28*, all things w. together for good.

*1 Cor. 12:6*, it is the same God that w. all in all.  
*2 Cor. 4:12*, death w. in us.  
*2 Cor. 4:17*, w. for us a far more exceeding weight of glory.  
*Gal. 5:6*, faith which w. by love.  
*Eph. 1:11*, who w. all things after counsel of his will.  
*Eph. 2:2*, the spirit that w. in children of disobedience.  
*Eph. 3:20*, according to power that w. in us.  
*Eph. 4:28*, w. thing that is good.  
*Phil. 2:12*, w. out your own salvation.  
*1 Thess. 4:11*, w. with your own hands.  
*2 Thess. 2:7*, the mystery of iniquity doth w.  
*2 Thess. 3:10*, if any would not w., neither should he eat.  
*Heb. 13:21*, w. that which is pleasing.  
*James 1:20*, wrath of man w. not righteousness of God.  
**3279. WORK FINISHED.** See *No. 572F11*.  
**3280. WORK NOT FINISHED.** See *No. 796C*.  
**3281. WORKERS IN BRASS.** See *No. 767C*.  
**3282. WORKING TOOLS.** See *No. 572F12*.  
**3283. WORLD.** Created, *Gen. 1:2*; *John 1:10*; *Col. 1:16*; *Heb. 1:2*.  
 Its corruption by the fall, *Rom. 5:12*; *8:22*.  
 Exhortations against conformity to, *Rom. 12:2*; *Gal. 6:14*; *James 1:27*.  
*1 Sam. 2:8*, he set the w. upon them.  
*1 Chr. 16:30*, the w. shall be stable.  
*Job 18:18*, chased out of the w.  
*Job 34:13*, who hath disposed the whole w.?  
*Job 37:12*, upon the face of the w.  
*Ps. 17:14*, from men of the w.  
*Ps. 24:1*; *98:7*; *Nah. 1:5*, the w. and they that dwell therein.  
*Ps. 50:12*, the w. is mine.  
*Ps. 73:12*, the ungodly, who prosper in the w.  
*Ps. 93:1*; *96:10*, w. is established.  
*Eccles. 3:11*, he hath set the w. in their heart.  
*Is. 14:21*, nor fill the face of the w. with cities.  
*Is. 24:4*, the w. languisheth.  
*Is. 34:1*, let the w. hear.  
*Is. 45:17*, not confounded, w. without end.  
*Matt. 4:8*; *Luke 4:5*, all the kingdoms of the w.  
*Matt. 5:14*, the light of the w.  
*Matt. 13:22*; *Mark 4:19*, the cares of this w.  
*Matt. 13:38*, the field is the w.  
*Matt. 18:40*, in the end of this w.  
*Matt. 16:26*; *Mark 8:36*; *Luke 9:25*, gain the whole w.  
*Matt. 18:7*, woe to the w. because of offences.  
*Matt. 24:14*; *Mark 14:9*, shall be preached in all the w.  
*Mark 10:30*; *Luke 18:30*, in the w. to come eternal life.  
*Luke 1:70*; *Acts 3:21*, since the w. began.  
*Luke 20:35*, worthy to obtain that w.  
*John 1:29*, taketh away the sin of the w.  
*John 3:16*, God so loved the w.  
*John 4:42*; *1 John 4:14*, the Saviour of the w.  
*John 6:33*, bread of God giveth life to the w.  
*John 8:12*; *9:5*, Jesus said, I am the light of the w.  
*John 12:47*, I came not to judge the w., but to save the w.  
*John 14:27*, not as the w. giveth, give I unto you.  
*John 14:30*, the prince of this w. cometh.  
*John 15:18*; *1 John 3:13*, if the w. hate you.  
*John 16:28*, I leave the w., and go to the Father.  
*John 17:9*, I pray not for the w.  
*John 17:21*, *23*, that the w. may believe thou hast sent me.  
*John 21:25*, the w. could not contain the books.  
*Acts 17:6*, turned the w. upside down.  
*Rom. 3:19*, that all the w. may become guilty.

Rom. 12:2, and be not conformed to this w.  
 1 Cor. 1:21, the w. by wisdom knew not God.  
 1 Cor. 7:31, they that use this w., as not  
 abusing it.

2 Cor. 4:4, the god of this w. hath blinded.  
 Gal. 1:4, deliver us from this present evil w.  
 Eph. 2:12, without God in the w.  
 1 Tim. 6:7, we brought nothing into this w.  
 Heb. 11:38, of whom the w. was not worthy.  
 James 3:6, the tongue is a w. of iniquity.  
 James 4:4, the friendship of the w.  
 1 John 2:15, love not the w.  
 1 John 3:1, the w. knoweth us not.  
 1 John 5:19, the whole w. lieth in wickedness.

3284. WORLD, FORM OF THE. See No. 938H.

3285. WORLD, SYMBOL OF. See No. 3128C.  
 3286. WORLDLY POSSESSIONS. See No. 1948F2c.

3287. WORM SHAMIR. See No. 2723.  
 3288. WORSHIP. To be rendered to God alone, *Ex. 20:1; Deut. 5:7; 6:13; Matt. 4:10; Luke 4:8; Acts 10:26; 14:15; Col. 2:18; Rev. 19:10; 22:8.*

How to be performed, *Lev. 10:3; Eccles. 5; Joel 2:16; John 4:24; 1 Cor. 11; 14.*  
 Exhortations to, *2 Kin. 17:36; 1 Chr. 16:29; Ps. 29; 95:6; 99:5; 100.*  
 1 Chr. 16:29; *Ps. 29:2; 96:9, w. the Lord in beauty of holiness.*

*Ps. 81:9, neither w. any strange god.*  
*Ps. 95:6, let us w. and bow down.*  
*Ps. 97:7, w. him, all ye gods.*  
*Ps. 99:5, w. at his footstool.*

*Is. 27:13, shall w. the Lord in holy mount.*  
*Zeph. 1:5, w. the host of heaven.*  
*Matt. 4:9; Luke 4:7, if thou wilt w. me.*  
*Matt. 15:9, in vain they do w. me.*  
*John 4:20, the place where men ought to w.*  
*John 4:22, ye w. ye know not what.*  
*John 4:24, that w. him must w. in spirit and truth.*

*Acts 17:23, whom ye ignorantly w.*  
*Acts 24:14, so w. I the God of my fathers.*  
 Rom. 1:25, w. the creature more than the Creator.

1 Cor. 14:25, falling down, he will w. God.  
 Heb. 1:6, let angels of God w. him.  
 Rev. 4:10, w. him that liveth for ever.

3289. WORSHIP, ALTAR OF. See No. 2354F.  
 3290. WRATH, CUP OF GOD'S. See No. 1029B4.

3291. WRITE. *Deut. 6:9; 11:20, w. them on posts of thy house.*  
 Prov. 3:3; 7:3, w. them upon the table of thine heart.

*Is. 10:19, a child may w. them.*  
*Jer. 22:30, w. ye this man childless.*  
*Jer. 31:33; Heb. 8:10, I will w. law in their hearts.*

*Hab. 2:2, w. the vision on tables.*  
*John 19:21, w. not, The King of the Jews.*  
*Rev. 3:12, I will w. on him my new name.*

3292. WRITING MATERIALS. The law was written on tables of stone. Later wooden tablets, covered with wax or a black fluid and written upon by a metal pencil, were used.  
 (See *Judg. 5:14; Ps. 45:1; Is. 5:1; Jer. 8:8; 5 John 13; Job 19:24; Jer. 17:1; 2 John 12.*)

3293. WRITTEN. *Ex. 31:18, w. with the finger of God.*  
*Job 19:23, O that my words were w.*  
*Ps. 69:28, let them not be w. with the righteous.*

*Ps. 102:18, w. for the generation to come.*  
 Prov. 22:20, have I not w. to thee excellent things?

*Eccles. 12:10, that which was w. was upright.*  
*Ezek. 2:10, roll w. within and without.*  
*Dan. 5:24, the writing was w.*

*Matt. 27:37, set up his accusation w.*  
*John 19:22, what I have w. I have w.*  
 1 Cor. 10:11, w. for our admonition.  
 2 Cor. 3:2, ye are our epistle w. in our hearts.  
 1 Pet. 1:16, it is w., Be ye holy.

3294. WRITTEN WORD. See No. 2017F.  
 3295. WROUGHT. *Num. 23:23, what hath God w.*  
 1 Sam. 6:6, God hath w. wonderfully.  
 1 Sam. 11:13; 19:5, Lord w. salvation in Israel.

*Neh. 4:17, every one w. in the work.*  
*Neh. 6:16, this work was w. of God.*  
*Job 12:9, the hand of the Lord hath w. this.*  
*Job 36:23, who can say, Thou hast w. iniquity?*  
*Ps. 31:19, hast w. for them that trust in thee.*  
*Ps. 68:28, strengthen that which thou hast w. for us.*  
*Ps. 139:15, curiously w. in lowest parts of the earth.*

*Eccles. 2:17, work w. under the sun.*  
*Is. 26:12, thou hast w. all our works in us.*  
*Is. 41:4, who hath w. and done it?*  
*Ezek. 20:9, I w. for my name's sake.*  
*Dan. 4:2, the wonders God hath w. toward me.*

*Jonah 1:11, the sea w., and was tempestuous.*  
*Matt. 30:12, these last have w. but one hour.*  
*Matt. 26:10; Mark 14:6, she hath w. a good work on me.*

*John 3:21, manifest, that they are w. in God.*  
*Acts 15:12, what wonders God had w.*  
*Acts 18:3, he abode with them, and w.*  
*Rom. 15:18, things which Christ hath not w. by me.*

*2 Cor. 5:5, he that hath w. us for the self-same thing is God.*  
*Gal. 2:8, he that w. effectually.*  
*Eph. 1:20, which he w. in Christ.*  
*Heb. 11:33, through faith w. righteousness.*  
*James 2:22, how faith w. with his works.*  
 1 Pet. 4:3, to have w. the will of the Gentiles.  
 2 John 8, lose not those things which we have w.

3296. XERXES. See No. 217C.  
 3297. YEAR. See *Months, No. 2101.*  
 Beginning of, changed, *Ex. 12:1; Lev. 23:5.*  
*Gen. 1:14, for seasons, and for days, and y.*  
*Gen. 47:9, few and evil have the y. of my life been.*

*Ex. 13:10, keep this ordinance from y. to y.*  
*Lev. 16:34, make atonement once a y.*  
*Lev. 25:5, a y. of rest.*  
*Deut. 14:22, thou shalt tithe the increase y. by y.*  
*Deut. 32:7, consider the y. of many generations.*

*1 Sam. 7:16, went from y. to y. in circuit.*  
*Job 10:5, are thy y. as man's days?*  
*Job 16:22, when a few y. are come.*  
*Job 32:7, multitude of y. should teach wisdom.*  
*Job 36:26, neither can the number of his y. be searched out.*

*Ps. 31:10, my y. are spent with sighing.*  
*Ps. 61:6, prolong his y. as many generations.*  
*Ps. 65:11, thou crownest the y. with thy goodness.*  
*Ps. 77:10, the y. of the right hand of the Most High.*  
*Ps. 78:33, their y. did he consume in trouble.*  
*Ps. 90:4; 2 Pet. 3:8, a thousand y. in thy sight.*  
*Ps. 90:9, we spend our y. as a tale that is told.*  
*Ps. 90:10, the days of our y. are threescore y. and ten.*  
*Ps. 102:24, thy y. are throughout all generations.*  
*Ps. 102:27, thy y. shall have no end.*  
*Prov. 4:10, the y. of thy life shall be many.*  
*Prov. 10:27, the y. of the wicked shall be shortened.*



*Eccles. 12:1*, nor the y. draw nigh.  
*Is. 21:16*, according to the y. of an hireling.  
*Is. 29:1*, add ye y. to y.  
*Is. 61:2*; *Luke 4:19*, the acceptable y. of the Lord.  
*Is. 63:4*, the y. of my redeemed is come.  
*Jer. 11:23*; *23:12*; *48:44*, the y. of their visitation.  
*Jer. 17:8*, not be careful in y. of drought.  
*Jer. 28:16*, this y. thou shalt die.  
*Ezek. 22:4*, thou art come unto thy y.  
*Ezek. 46:17*, it shall be his to the y. of liberty.  
*Joel 2:2*, the y. of many generations.  
*Hab. 3:2*, revive thy work in midst of the y.  
*Luke 13:8*, let it alone this y.  
*Gal. 4:10*, ye observe months and y.  
*Heb. 1:12*, thy y. shall not fail.  
*James 4:13*, continue there a y., and buy.

3298. **YELLOW.** See No. 747A.

**A. YELLOW IS IMPORTANT** because of its resemblance to gold; but it also resembles brass. Therefore, we find yellow associated with both the rich and the cheap. Associated with the sun and gold, yellow is the most exalted of colors.  
**B. IN SOME MASONIC DEGREES** yellow, from its resemblance to the color of the sun, the source of light, is said to symbolize wisdom.

**C. AMONG THE ANCIENTS** yellow represented Divine Light and Wisdom, as red did Divine Heat and Power.

**D. A CATCH QUESTION** by eighteenth century Masons was: "Have you seen your Master today?" answered "Yes." "How was he clothed?" "In a yellow jacket and a blue pair of breeches." "The yellow jacket was the compass from the brass on the upper part, and the blue steel points were the breeches.

**E. IN THE BIBLE** yellow is also associated with the rich and base.

*Ps. 68:13*, "Ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold."

**F. IN *Lev. 13:30, 32, 36***, yellow is associated with leprosy.

3299. **YOKE.** See No. 111.

3300. **YORK, GENERAL ASSEMBLY AT.** See Nos. 1402, 2241L.

3301. **YOUNG.** Exhortations to, *Lev. 19:32*; *Prov. 1:8*; *Eccles. 12:1*.

Christ's example, *Luke 2:46, 51*.

*Deut. 28:50*, not show favour to the y.

*Deut. 32:11*, as an eagle fluttereth over her y.

*Job 38:41*, when his y. ones cry to God.

*Ps. 37:25*, I have been y., and now am old.

*Ps. 84:3*, a nest where she may lay her y.

*Ps. 147:9*, he giveth food to the y. ravens.

*Is. 11:7*, their y. ones shall lie down together.

*Is. 40:11*, gently lead those that are with y.

*John 21:18*, when y., thou girdedst thyself.

*Tit. 2:4*, teach y. women to be sober.

3302. **YOUNGER.** *Gen. 25:23*, the elder shall serve the y.

*Job 30:1*, they that are y. have me in derision.  
*Luke 22:26*, he that is greatest, let him be as the y.

*1 Tim. 5:1*, entreat the y. men as brethren.

*1 Pet. 5:5*, ye y. submit yourselves to the elder.

(See *Gen. 44:2, 12, 23*; *1 Sam. 17:14*.)

3303. **YOUNGEST.** *Gen. 42:13*; *Josh. 6:26*; *1 Kin. 16:34*.

3304. **ZĀ'BUD.** A Biblical character at the court of King Solomon, corrupted to Izabud in the Select Master's Degree.

*1 Kin. 4:5*, "Zabud the son of Nathan was the principal officer, and the king's friend."

3305. **ZĀB'U-LON.** Greek form of Zebulon, *Matt. 4:13*.

3306. **ZĀ'DOK** [just]. See Nos. 2A, C, 232B, 637G, U, V.

Priest, *2 Sam. 8:17*; *15:24*; *20:25*.

Anoint Solomon king, *1 Kin. 1:39*.

3307. **ZĀR'E-PHĀTH** [smelting place]. A city of the Sidonians, *1 Kin. 17:9*; *2:10*. New Testament form is Sarepta. (See *Luke 4:26*.)

3308. **ZĀR'E-TĀN** (Zarthan). A city or district in Ephraim or Manasseh, near Bethshan and Succoth, where the waters of Jordan rose in a heap, *Josh. 3:16*; *1 Kin. 4:12*; *7:46*. See No. 925.

3309. **ZEAL.** See No. 2514.

3310. **ZEAL, CLAY.** See No. 873C.

3311. **ZEALOTS.** See No. 67B.

3312. **ZĒB'U-LUN** [intercourse]. Son of Jacob, *Gen. 30:20*; *35:23*.

Blessed by Jacob, *Gen. 49:13*.

His descendants, *Num. 1:30*; *26:26*; *Deut. 33:18*; *Josh. 19:10*; *Judg. 4:6*; *5:14, 18*; *6:35*; *2 Chr. 30:11, 18*; *Ps. 68:27*; *Ezek. 48:26*; *Rev. 7:8*.

Christ preaches in the land of (*Is. 9:1*), *Matt. 4:13*.

3313. **ZĒCH-A-RĪ'AH.** Son of Jehoiada, stoned in the court of the Lord's house, *2 Chr. 24:20, 21*.

Referred to, *Matt. 23:35*; *Luke 11:51*.

The prophet, his exhortations to repentance, his visions and predictions, *Zech. 1-14*.

3314. **ZĒCHARIAH, BOOK OF.**

**A. AUTHOR AND DATE.** Zechariah was the son of Berechiah, and grandson of Iddo, one of the priests who returned with Zerubbabel (*Neh. 12:4, 16*). He prophesied in the second and fourth years of Darius Hystaspis (520 and 518 B.C.) and was associated with the prophet Haggai.  
**B. CONTENTS.** The book, as we have it today, falls into two parts, with the division at the end of Ch. 8. The first part is undoubtedly the work of Zechariah, but the authorship and date of the second part are much disputed.

1. The prophet begins with a call to repentance, and then gives a series of eight visions in which he sets before his people the prospect of future prosperity and the coming of God's reign on earth (1-6:8). This is followed by a description of the crowning of the high priest Joshua, in which is symbolized the coming of the Messiah as high priest and king (6:8-6:15). The concluding chapters of this section deal with the question of fasting. Emphasis is laid on obedience to the Law and renewed promises are given of God's favor and of the days when Israel's fasting shall be turned to joy (7:8).

2. The second part of the book presents many difficulties, but special importance must be given to the Messianic passages in Ch. 9, 11, 12, and 13. Ch. 14 is certainly apocalyptic in character and is not to be taken literally.

3315. **ZĒD-E-KĪ'AH** [Jehovah is righteousness]. A false prophet, *1 Kin. 22:11*; *2 Chr. 18:10, 23*.

Mattaniah, king of Judah, his evil reign, *2 Kin. 24:17*; *2 Chr. 36:10*.

His dealings with Jeremiah, *Jer. 37:6, 16*; *38*. Carried captive to Babylon, *2 Kin. 25*; *2 Chr. 36:17*; *Jer. 39:7*.

3316. **ZĒ'RAH.** See No. 637E.

3317. **ZĒPH-A-NĪ'AH, BOOK OF.**

**A. AUTHOR AND DATE.** Zephaniah was a great-grandson of Hezekiah. He prophesied in the reign of Josiah, probably before the Reformation in 621 B.C.

**B. CONTENTS.** The prophecy falls into three parts: 1. In Ch. 1 the prophet graphically describes the great day of wrath coming upon the nations of the earth, and especially upon Judah and Jerusalem. 2. In Ch. 2:1-3:8, the prophet exhorts the people to repent and thus

escape the doom that threatens the Philistines, Moab, Ammon, Ethiopia, and even Nineveh itself, the capital of Assyria. 3. In Ch. 3:8-20, the prophet promises the Messianic blessings to the remnant of Israel and announces that these blessings will also extend to all the nations of the earth. Zephaniah predicts the destruction of Nineveh, but not the agents who were to accomplish it. Some have supposed that the descriptions in Zephaniah refer to the inroad of Scythian hordes into Judah, which coincided with the early years of the reign of Josiah. This is not probable, although the news of the approach of these formidable hosts may have colored the prophet's language, especially in his description of the day of the Lord.

3318. ZĒ-RĒD'A-THAH. In Manasseh near Succoth, *2 Chr.* 4:17.

3319. ZĒ-RŪB'BA-BĒL [scattered in Babylon]. See *Nos.* 128, 134B, 270B, 531D, 637X, 1472A, 2437.

Prince of Judah, *Ezra* 2:2.

Restores the worship of God, *Ezra* 3:1; *Neh.* 12:47; *Hag.* 1:1, 14; 2:1; *Zech.* 4:6. (See *Matt.* 1:12, 13.)

3320. ZERUBBABEL, ARCH OF. See *No.* 499B.

3321. ZERUBBABEL, CANDLESTICK. See *No.* 841C.

3322. ZERUBBABEL, JESHUA AND. See *No.* 2234Y2.

3323. ZERUBBABEL, OIL. See *No.* 2234X.

3324. ZERUBBABEL, SIGNET OF. See *No.* 2780.

3325. ZERUBBABEL, SON OF. See *No.* 59A.

3326. ZERUBBABEL'S TEMPLE. See *No.* 3028.

3327. ZERNIAH. See *No.* 53A.

3328. ZEUS. See *No.* 67A.

3329. ZIF or ZIV, second month. See *No.* 2101C.

3330. ZIGLAG. See *No.* 2A.

3331. ZĪK'LĀG. See *No.* 148A.

3332. ZĪL'LĀH [shadow], *Gen.* 4:19.

3333. ZĪ'ON [dry place]. A hill on the southwest side of Jerusalem. In the poetic writings Zion is often used to represent the city itself. *2 Sam.* 5:7; *1 Kin.* 8:1; *Rom.* 11:26; *Heb.* 12:22; *Rev.* 14:1.

3334. ZO'AN [migration], *Num.* 15:22; *Ps.* 78:12; *Is.* 19:11, 13; *Ezek.* 30:14.

3335. ZO'HAR [brightness], *Gen.* 25:8.