

PIETRE-STONES REVIEW OF FREEMASONRY
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Rivista di Massoneria - Revue de Franc-Maçonnerie - Revista de Masoneria - Revista de Maçonaria
History Literature Music Art Architecture Documents Rituals Symbolism

Master Mason Degree

First Section

1. B.S.W. are you a Mason,
So taken and accepted among Brother Master Masons (Vancouver).
2. Where was you raised as such,
In a L. of Master Masons.
3. Consisting of how many,
Three.
4. Under what denomination,
The M. and Ws.
5. Why was you s. s.d.
*In allusion [to] that part of scripture when the Lord spoke unto Moses in the burning bush, etc and likewise to Joshua, etc.**
6. What enabled you to be raised a Master Mason,
By the usual O. on such occasions.
7. Which I will thank you to repeat,
[Here follows the O.]
8. After having taken this great and solemn O. of a Master Mason, what was the next thing the Master requested of you,
To confirm the same in that sacred manner the Master Masons required.
9. What did he then proceed to do,
He friendly took me by both hands, and said rise newly O. M.M.
10. What farther enabled you to be raised a Master Mason,
The help of God and the square of my own industry.
11. From what to what was you raised,
From a superficial flat to a perfect perpendicular.
12. As a Master Mason from whence came you,
From the E.
13. What induced you to leave the E. to go to the W.,
In search of that which was lost, which, with your instructions, and my own industry, I hope to find.
14. What was that which was lost,
The s . . . s of a Master Mason.
15. How came them to be lost,
By three knocks given by three rude ruffians, which caused the d . . . of our Master H.
16. Relate the particulars thereof,
At the building of that grand religious edifice there were but t . . . e G. M. that bore sway, SKI, HKT HAB the widow's son, at that time it was the peculiar province of that curious and worthy artist to superintend the same, as well as likewise this daily custom to go into the holy of holies and there offer up his prayers and

ejaculations to the throne of grace and crave a blessing on the work, at this time there were fifteen F.Cs., who having more ambition, than prudence, and knowing that the Temple was nearly finished, and that there were some s . . . s, they were not in possession of, and being apprehensive that they should not (when left to travel into foreign countries) be so rapidly employed neither receive so good wages unless they were in possession of those s . . . s,

Vancouver gives it more fully as follows: "In allusion to that part of scripture when the Lord spake unto Moses in the burning bush, saying Put off thy shoes from off thy feet, for the place whereon thou standest is hold ground, and sacred to the Honour and Glory of God, and likewise to Joshua in the same manner." They therefore agreed to way lay our Master H. at a certain time then named, and at the usual time of the dby [day] when he went into the holy of holies and to extort from him by force or otherwise what their ambition then aspired to, but previous to the arrival of the appointed time for their putting this diabolical purpose into execution, twelve out of the fifteen had recanted, the other three remained unmoved by the dictates of nature way laid our Master H. as he went into the S. S. at the hour of H. T. when the workmen were gone from labor to refreshment and took advantage of this favourable opportunity, and posted themselves at the three different entrances of the Temple, namely the E. W. and S. doors thereof, when our Master H. had finished the work he went there to do, he attempted to go out at the E. door, but to his surprise was prevented by a rude ruffian who demanded of him the s . . . s of a M.M.; he gave for answer that he did not receive them in such a manner, neither could he give them as such, and recommended time, patience, and industry as the proper way to obtain them, but this answer not satisfying this ruffibn [ruffian] he gave him a violent blow on his r . . . t T . . . e which caused him to reel and fall on his l . . . t k . . . e, but recovering from this surprise he attempted to go out at the W. door, but there he was likewise prevented by another villibn [villain] as dareing [sic] as the first who sternly demanded of him the s . . . s of a M.M., he gave a similar answer as the first, and from whom he experienced a similar treatment, with this difference only, that instead of receiving the blow on his r . . . t T . . . e it was on the l . . . t, astonished at such proceedings he tried his last effort to make his escape out at the S. door but to his still greater surprise was there accosted in a more bold and perhemptory [sic] manner, by a villabn [villain] more dareing [sic] than the former two who sternly dembdned [demanded] of him the s . . . s of a M.M., to which request he answered nearly as before, with this addition, that there were only t . . . e in the world, who knew it, and unless they were present, he could nor would not comply to so unreasonable a demand; this answer proving ineffectual he received from this cruel mercenary wretch a violent blow on this f . . . d, which brought him l . . . s to the ground.

17. After they had thus in[humanly] m . . . - our Master H., what did they with his b . . . ,

They covered it under the materials of the building till the hour of h . . . t

18. What did they then with it,

Took it to the brow of a hill, and there very indecently intured [sic] it.

19. When was our Master H. first missing,

Past the hour of h . . . t . . . the same day.

20. How came he then to be missing,

By not carrying his reports as usual to K.S.

21. When generally missing,

Past the hour of h . . . t . . . the next day.

22. How came he so to be,

The workmen returning from refreshment to Labor found no designs drawn upon their T - - - - B [Trassel Board – Vancouver], which threw them into confusion they therefore went and reported the same to K.S.

23. How did K.S. receive this report,

With great emotion [he] smote his breast and exclaimed oh! G - - - - G I fear our Master H. is s . . .*

And those [recanting] brethren having heard of this circumstance at this particular juncture. And being struck with horror and amazement at the same, came to K.S. and acknowledged all they knew concerning it, and voluntarily offered their services to go in search of those assassins, for such they were now with propriety supposed to be.

24. What did K.S. order those twelve recanting brethren first to do,

He first ordered those twelve brethren to go in and about the Temple, and make diligent [sic] search for the body of our Master H., they accordingly obeyed with alacrity those commands, for several days without success, at length one of the Brothers being more weary than the rest sat [sat] himself down at the brow of a hill, and in order to facilitate his rising [sic] he caught hold

* Vancouver also gives initials only. Browne has: "oh God," etc.]

of a sprig growing in the ground, which by its coming so easily out he perceived the ground had been newly broken, in consequence of which he hailed his brethren who were then pursuing their search who with him opened the ground, and there found the body of our Grand Master H. very indecently buried, they then covered him up again with the earth and went and acquainted K.S. of the same.

25. When K.S. had received intelligence of the discovery of our Master H. what did he next order the twelve recanting brethren to do,

With great emotion he smote his breast and said oh! G - - - - G - - - - what I feared [feared] is come to pass our B. has been most cruelly murdered - - - -

He ordered these twelve recanting brethren to go and raise him to a more decent interment knowing him to be well worthy the same, informing them at the same time that by his untimely death the secrets of a Master Mason was lost till future ages should discover them, but as a reward to them for their fidelity and exertion, the first casual Sn. T. and W. that should occur among them at his raising should be adopted as a substitute till the right was found;

when those brethren came to the grave where G. M. laid they formed themselves into a F.Cs. L., and immediately the grave was opened, either by sympathy or sorrow, found themselves in this position (at the same time given [giving?] the secret) and looking around on each other and remembering the words of K.S. they then adopted that as the first casual Secret;

two of the brethren then descended the grave and attempted to raise him by supporting his back, but the flesh being putrid their fingers penetrated to the bone, and on smelling to them said M B, which proves the initials of the first casual W., they then attempted to raise him by the EAP G, which proving a secret, they tried that of a F.C. which likewise proved a secret. they then took a more firmer hold and raised him by the F.P.

26. Please to explain the F.P of F.,

H. to H. is descriptive of that unity which ought ever to exist among Masons, at all times ready to assist the distressed of our fellow creatures when it can be done without injury to ourselves or connections, -- F. to f. reminds us never to halt when in the act of benevolence, till its final accomplishment, without just reason so to do, -- K. to k. reminds at all times to offer up our prayers for each others welfare, as well as our own. --

B. to b. reminds us of that sacred repository for Masonic secrets, each Brother's secrets delivered as such to keep as his own, for to betray those secrets, which are entrusted by a friend, would probably do him the villany [sic] of an assassin who stabs his adversary when unarmed, and the least suspicious of a foe. -- H. upon back that we should support a brother's character in his absence as in his presence, and even more so, for if present, he would then be at liberty to defend himself. Not revile him ourselves, or suffer it to be done by others, if in our power to prevent it, thus by the F.P. of F. we are linked together by one indissoluble chain of sincere affection, which cannot fail to distinguish us (when properly adhered to) among those who are unacquainted with our religious and social institution.

Second Section

1. Who were the secret m . . . s of our Master H.,
Three F.Cs.
2. How came them so to be,
From the information obtained by K.S. from the t . . e recanting brethren.
3. There is a second reason why they were secret,
At the building of the Temple, it was the usual custom for EAPs to mass seven in a mass and F.Cs. five, at that time there were t . . e F.Cs. missing from their masses at noon likewise their lodgings at night, which corroborated the first information.
4. How were the [they] found out,
By an order from K.S. that an embargo should be laid on all vessels and floats, and placed Guards in all his frontier towns with a strict strong injunction that none should quit his dominions without his prior knowledge.
5. What did K.S. next order,
He ordered those t . . e recanting brethren to divide [divide] themselves equally into four divisions (namely three E, three W, three N, and three S. -- Vancouver), one of which was to go down to Joppa where the materials were landed for the building and acquire, if any such men had been there at the same time to describe them they received for answer there had, but owing to the embargo they could not obtain a passage, they therefore returned into the interior part of the country, those three brethren then returned likewise, and on passing by the mouth of a cave by the sea side they heard the following exclamations (here follows the various exclamations) [oh! that etc. - oh! that etc. - oh! that etc. - Vancouver], they knowing by their voices that they were men of Tyre, and by their exclamations that they were the same, they were in pursuit of they therefore rushed in and found the same, they then bound them and brought them before K.S.
6. What were their names,
J - - - - a J - - - - o and J - - - - m.*
7. How did J [A] appear,
He as paying due homage to the King fell down on his l . . . t k . . . e and on being questioned as to the punishment of those who had been the horrid m . . s of our Master H. he not thinking there was sufficient evedence [sic] boldly answered he ought to be etc. K.S. questioned him whereby guilt flew in his face and he confessed the fact, whereby he was ordered out to the ministers of justice there to await his farther pleasure.
8. How did J [O] appear,
In nearly the same manner as the first from whom the same confession mas [was] made and received the same judgment from K.S.
9. How did J [M] appear,
In a more humiliating posture, he paying due homage on b . . . h k . . . s and made a similar confession and received the same judgment, and was ordered in the same manner as the two former.
10. After the evidence and confession of those guilty assassins how did K.S. then proceed,
He being in alliance with H.K.T. sent an embassy to acquaint him that t . . e of his subjects had been the horrid perpetrators of the d . . h of H.A.B. likewise s - - - - d - - - - e [sending him the particulars. - Vancouver] of their examination guilt and confession and wished to know how they were to be disposed of.
11. H.K.T.'s answer,
That he might consult his own pleasure but in his opinion the punishment they had prescribed for others ought to be inflicted on them.

[Obviously J - - - a is meant. Vancouver gives the answer by the terminal letters only: "A, O, and M."]

12. Was that done and where,

It was done at Joppa as near to the extremity of the two countres [countries] as possible, they being deemed outcast of both and worthy of neither.

Third Section

1. What were the t . . . s our Master H. was s with,

*Setting T - - - - [Tool?] Setting Rule and Heavy Rostle.**

2. What is the ornaments of a Master Mason's L.,

Porch Dormer and S - - - - p - - - - t [both Browne and Emulation have "Square Pavement" ;

Vancouver has "Sacred Pavement" but this may be an error in transliteration].

3. Their uses,

The Porch is the entrance into the Sanctum Sanctorum. – The Dormer is the window that gives light to the same, and the [Square] Pavement for the High Priest to walk on.

4. Name the office of the High Priest,

To burn incense to the honor and glory of God, and pray fervently that the Almighty would be pleased to bestow peace and tranquility to the Israelitish nation throughout the ensuing year.

5. What is an excellent Master Mason's name,

G - - - - [Giblem – Browne].

6. Who conferred [sic] that name upon him,

K.S.

7. For why,

For his excellency in all manner of workmanship.

8. What does the P.W. denote,

A curious artifice[r] in all manner of mettle [sic].

9. Name the [seven] originals,

Three different ways of forming a Lodge; three different ways [of] preparing [sic] a Brother; three different obligations; three different Signs; three different Words; three different Tokens; and three ways to Advance.

[Browne has "setting maul" for the first, the other two being as given. Vancouver has "Rule, and Setting Maul." Emulation has "P., L., and M.M."]

Fourth Section

1. Having already been informed in the preceding degree of the materials for the Temple, where they was prepared, the number of workmen employed, and their different employs, we now come to speak more minutely of the Temple itself, its dimensions and ornaments within and without, its sacred furniture and dedication, therefore, B.S.W. inform me how High it was,

Thirty Cubits.

2. How Long,

60.

3. How Wide,

- 20.
4. How High was the Porch,
120.
 5. How Long,
10. [Vancouver says "twenty."]
 6. How wide,
10.
 7. How many rows of chambers,
3 Rows.
 8. How High were those Chambers,
5 Cubits.
 9. Give a further description of them,
There were thirty in number, twelve on the South side, twelve on the North, and six on the West, which were encompassed by galleries.
 10. How was the inner part of the Temple ornamented,
With Cedar and Fir, covered over with plates of gold, ornamented with cherubims and various kinds of flowers.
 11. In what part of the Temple was the Ark of the Covenant placed,
In the innermost part called the Oracle or partition, which separated the holy from the most holy place.
 12. What was that Ark a symbol of, and of what use was the Oracle,
The Divine presence, wherein was contained the two table[s] of stone, whereon was engraved the law of GOD, which Moses put there at Horab when the Lord made a covenant with the Israelites, when they excaped [sic] from their Egyptian bondage.*
 13. How high was it, ["the Oracle" – Vancouver],
20 Cubits.
 14. How Long,
20.
 15. How Wide,
20.
 16. Any other ornament belonging to the Oracle or Holy of Holies,
It was farther adorned with gold chains, which supported a beautiful purple veil, which hung over the partition which separated the Sanctuary from the Holy of Holies.
 17. What was the principal design in building the Holy of Holies
To receive the Ark of the Covenant which God gave to Moses.
 18. How many Cherubims were there in the Holy of Holies,
Two lesser made by Moses of massy gold, and two larger made by Solomon, overlaid with gold. Those made by Moses were part of the Mercy Seat, and inseparable from its; those of Solomon spread their wings over it, being added only for the greater ornament of God's house.

* [Vancouver also spells it 'excaped.']

King Solomon did not make a new ark, which was the only thing made by Moses which Solomon did not imitate and make more glorious; but this he dare not presume to open and take out the book of the law, and put it into an ark, of his own making, it being unlawful for him to touch it, therefore he let it remain with its cover, the mercy seat, and the cherubims belonging to it, and only placed the new cherubims over it as a covering to it for the greater beauty of the house.

20. What was the entrance into the Holy of Holies,
The fifth door belonging to the Temple, the first being that which led into the Court of the Israelites, the

second into the Court of the Priests, the third was the door of Solomon's Porch, the fourth led into the Holy Place, and the fifth door was that which led to the Holy of Holies.

21. What was delineated on those doors,

Cherubims in great abundance, which were overlaid with gold. The host of Angels are here represented attending upon the Divine Majesty as His ministers to execute his pleasures [so also in Vancouver].

22. Give a further explanation of those Cherubims,

They are represented in the shape of a Man, an Ox, a Lion, and an Eagle, which are supposed to be emblematical of the angelical nature; --

that of the Man to signify their benevolence and good will to the human species; --

the wings and parts of an Eagle denote their celerity in executing the divine commands; --

the part of a Lion denotes their being strong in executing the orders of heaven; --

the part of the Ox denotes their patience and assiduity in fulfilling their Maker's will.

The reason why they were represented with their faces to each other, and their eyes fixed upon the covering, was to denote they were the guardians of the law inclosed [sic] in the ark. Their stretching forth their wings on high denoted they were on the wing to fly where they were ordered by the Divine Majesty, whether to execute vengeance on the transgressors of the law, or to dispense his favours to the observers of it. Their wings outspread and meeting together formed as it were a seat over the ark, which seat was called the Throne of God. Their faces looking towards each other signified their mutual consent and concord.

23. Give a third explanation,

The figure of the Cherubims represented the bearings of the four principal Tribes which denotes the dominion of God over the Israelites in particular. The Cherubims placed on the Ark, having those four standards about them, the Ark may truly be said to have been a military chariot, in which God, assuming the character of a King, fought against the enemies of His people the Israelites, God being invisible what form could he assume more consistent with his character of the Supreme civil magistrate of the Jews, than that of a warrior, a character under which he is frequently represented in many parts of Scripture?

The Cherubims were the symbols of strength, address, prudence, and irresistible wisdom which it excluded from no place, and is superior to all difficulties. It was a custom among the Egyptians of framing compounded figures for hieroglyphical or symbolical purposes. No one can believe that Cherubims were placed in the Temple to represent one animal compounded of a Man, an Ox, a Lion, and an Eagle, therefore we must necessarily admit that the parts of these animals, when joined together, were intended to signify several characters, powers, or persons united together in one.

As hieroglyphics were the most antient form of writing, this will not only appear true, but likewise necessary, and that the Egyptians made use of those compositions, several of their monuments demonstrate, some of them shew us two, sometimes three heads of different animals upon one body. The Egyptian Sphinx, which was placed at the entrance of their temples, seems to have given rise to two of the Cherubical figures exhibiting the head of a Woman on the resemblance of a Lion.

The Egyptians were very much addicted to make the body of their image human, though they sometimes bear the head of a Lion, a Hawk [Falcon], an Eagle, a Bull, a Ram, etc. The application was to signify a different Deity;

we may therefore conclude that the Unity from hence took occasion so far to condescend to the prejudices of the Israelites, which they had contracted in Egypt, as to make use of the Cherubims for a symbolical representation of himself as the tutelary Deity of the Jews and the supreme Lord of the Universe, by vindicating to himself these symbols by which the most celebrated Dietyes [sic] of the Heathen world were represented. [see Ezekiel, Chapter 1 -- G.L.H.]

If we attend to the origin and nature of the hieroglyphics, we shall be able to clear this condescension from

any objection with which it may be charged by ignorance, or traduced by prejudice. Some from considering that the Ox was the symbol fire [Earth], that the piercing eyes of the Lion occasioned that animal being used as the symbol of light [Fire], and that the soaring flight of the Eagle had occasioned that animal being used as the symbol of air [Water, as its lower nature of the Scorpion]; that these elements were the objects of the earliest Pagan adoration, and that the appearance of the true God is generally represented in Scripture under the visible symbol of fire, light, and air; therefore from some persons considering all these circumstances conjointly have inferred that the figures composing the Cherubims which were the symbols of fire, light, and air; the ordinary similitude under which the Diety [sic] usually appeared, were intended to represent the characters or persons in the Divine essence that fire, light, and air, or spirit resembled.

Fifth Section

1. Give a proper and full difinition [sic] of the Ark of the Covenant placed in the Holy of Holies, likewise the ring of Gold thereon placed, and the two tables of stone therein deposited,

The Ark was a kind of Chest or Coffer, wherein was deposited the two Fables [Tables] of Testimony, containing the Ten Commandments, written with the finger of God, which was the most sacred monument of the Jewish religion. This Ark was to be a symbol of the Divine presence and protection over the Israelites, a sacred pledge of the stability of the Jewish common wealth, so long as they adhered to the articles of the covenant, which the Ark contained.

If we enquire into the origin of the Sanctuary and its furniture, particularly of the Ark and its appendages, it will be found probable to have taken its rise, like the rest of the Jewish ceremonies, from the hardness of the people's hearts, and their gross conceptions of the Divinity. As idolatrous nations were frequently building Temples to their Gods, and place[d] images in them to represent the objects of their worship, so the Israelites were commanded to build a Temple to the Supreme God, and place in it an Ark, as the symbol of the Divine presence, and of this the splendor and external beauty of the Ark, the Ornaments of gold with which it was decked, are thought to be strong presumptions;

since these splendors and trappings were quite foreign to that simplicity of divine worship, which the Deity in all ages requires, and which are of no avail but to strike the populace. When God shewed Moses upon the Mount the pattern of the Tabernacle, Ark, and Altars, it was rather by way of Permission, and an act of indulgence, than a precept, and designed as a moral and political means to preserve a stiff necked and superstitious people from revolting to Idolatry.

We are well convinced from sacred history, that the earliest nations had Temples, Oracles, sacred Arks or Coffers, and other appendages of worship, prior both to the Jewish Tabernacle and Temple. We find the Prophet Amos upbraiding the Israelites with their superstitions in the wilderness, says, ye have borne during your travels in the wilderness the Tabernacle of your God Moloch, a custom which they had doubtless derived from the Egyptians, and consequently had been in use long before the Tabernacle of Moses;

therefore, that the Israelites, who were exceedingly addicted to the Manners of the Egyptians, might not any longer make a Tabernacle to Moloch, and carry it about in triumph after the Gentile fashion, they were permitted to make a Tabernacle to the true and living God, and carry it about in honour of Him;

which Tabernacle was furnished with an Ark, an Oracle, and Altar, etc. like those of other nations. A Cornice or Rim of gold was placed round the top, which was called a Crown, because it compassed it round, for the antient Crowns were only a plain circle of gold, or rather materials set upon the heads of their Kings and great Men;

this crown, or border of gold, rising to some height above the Ark, served both for ornament and for supporting the Mercy Seat, which was of the same length and breadth with the Ark, which shows it was the Cover of the Ark. In relation to the Ark itself, it served merely for a beautiful covering, yet in relation to the Divine Glory,

which rested upon it, and to the Cherubims which were constituent parts of it, it seems, with great propriety, to be denominated the propitiatory, or Mercy Seat, therefore it is considered as a part of the furniture of the most holy place by itself.

2. How high was the great Molten Sea,
Five cubits, besides the height of the oxen whereon it stood.
3. How many in diameter,
Thirty.
4. How many in circumference,
*Ten.**
5. What was its use,
For the washing of the sacrifices, and likewise for the Priests and Levites, who washed their hands and feet not in it, but with water drawn out of it by pipes or conduits, which were 600 in number, whereby great quantities of water might flow out of it to wash great numbers at a time.
6. What supported it,
Twelve oxen, with their faces outermost, three looking to the East, three to the West, three to the North, and three to the South.
7. Where was it placed, and what quantity of water did it contain,
*By constantly supplying 2000, each bath containing eight gallons, this Sea or Bason constantly contained 500 barrels of water; had it been filled up to the brim, it would have supplied 3000. It was placed on the South East side, so that as soon as the Priests entered, (which they did at the East Gate) they were immediately supplied. ***
8. What was the use of the ten great Lavers,
For the Israelites to wash in, the great Molten Sea being reserved for the Priests and Levites only.
9. What quantity of water did each Laver contain,
Ten barrels each, which made one hundred in the whole, being just one fifth the quantity contained in the great Molten Sea.
10. How many baths did each Laver contain, and how many in the whole,
Each Laver contained 40 baths, which made 400 in the whole, a fifth part the number only that the great Molten Sea contained.
11. What supported these ten great Lavers of water,
Ten large brass Bases, curiously ornamented with Lions, Oxen, Cherubims, and many other devices of curious workmanship.
12. Where was they placed,
Five on the North, and Five on the South side.
13. How high were those Bases,
Three [cubits].
14. How long,
Four.
15. How wide,
Four.
16. Of what use were the Shovels,
To cleanse the alter, etc.
17. Of what use were the Basons,
For the Priests to receive the blood of the sacrifices.

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* Vancouver reverses these figures, giving Ten in diameter, and Thirty in circumference. The transcription in Finch is obviously incorrect.

** The answers, here in reverse order to the questions, are given in their proper order in Vancouver. – A.H.

18. Of what use were the Pots in the Temple,
To hold these sacrifices which were divided between the Priests and the People.
19. What were these utensils made of,
All above-mentioned were made of brass.
20. What was the Altar of Incense made of,
Pure gold.
21. Where was it placed,
In the Holy Place adjoining the Most Holy.
22. For what purpose,
To burn incense to the honour and glory of God.
23. How many tables were there, what made of, and where placed,
There were Ten in number, five were placed on the right, and five on the left; on one of which, more noble than the rest, was placed the Shew Bread. [. . the twelve loaves of Shew Bread. – Vancouver.]
24. What does the Shew Bread denote,
The Twelve Tribes of Israel, and likewise the Twelve Stones in the River Jordan. [. . Jordan, and the twelve months in the year. – Vancouver.]
25. How many Candlesticks were there, and what made of,
Ten in number, and all made of pure gold, as well as likewise all the remaining utensils.
26. Where placed,
Five on the right, and five on the left, before the Oracle. King Solomon made ten candlesticks, instead of one, which Moses made, because the place was more capacious, and the vessels were not to be removed from place to place as they had been before, therefore required a greater number.
27. What were they ornamented with,
With beautiful flowers wrought upon them.
28. Were they further adorned with anything, and why were they kept continually burning,
Lamps, containing Oil, which were perpetually burning, three by night, the rest by day, otherwise the Priests must have ministered in the dark, at the Altar of Incense, for there were no windows in the Holy Place.
29. What do they represent,
The candlesticks giving light, denotes the law of God, and the doctrines of Revelation shining in His church: for the commandment is a lamp, and the law is light.
30. What was the use of the Bowls,
For preserving the oil for these lamps.
31. Of what use were the Spoons,
To take up the same.
32. What use the Snuffers,
To dress the same.
33. How many Basins were there,
There were 100 in number, and were such for receiving the blood of the sacrifices, etc.
34. What use were the Censers,
For offering incense to God.
35. What use were the Flesh Hook[s],
To prevent the sacrifices falling off from the Altar of Burnt offerings.
36. Were the inner part of the Temple farther ornamented with any thing,
With gold, ivory, and precious stones, in great abundance, all fetched from Ephir, in ships, for that purpose, which shews the vast riches of Solomon, and his great piety, which made him spare no cost to beautify the House of God, and the meanest thing belonging to it, whereby the people, who were much taken with outward splendour, were preserved from Idolatry, for they could go no where, and see a place comparable to this of King Solomon, there being at that time nothing in the whole world like it for riches and glory.

Sixth Section

1. The Temple being now fully compleat in all its parts, and nothing remaining but its dedication, how did K.S. next proceed,

He assembled all the heads of every tribe, the elders and chiefs of Israel, to bring up the Ark, out of Zion, the city of David, it being brought there by David, and deposited in a Tabernacle, until the Temple was finished, to receive it, which being now built, and completely finished in all its parts, upon Mount Moriah, the Ark was now brought up to the Temple by the Levites, but they not being permitted to enter the Holy of Holies, they delivered it into [the] hands of the Priests, who carried it into the Holy of Holies; for before the glory of the Lord had filled the House, the Priests were permitted to enter therein, but after the glory of the Lord had filled the House, none but the High Priest was permitted so to do, and not even him, but once a year, not then, till after many washings and purifications against the great day of expiation, for by the Israelitish law, all human flesh was deemed unclean.

2. After the Priests had taken the Ark into the Holy of Holies, what was the result thereof,

The fire from Heaven, which filled the whole House; this cloud was the glory of the Lord, or the symbol of the Divine Presence, which now filled the Temple, as it had antiently done [in] the Tabernacle. When that was first erected, whereby the Temple was consecrated, (God by this testifying His acceptance of it), as the Mosaic Tabernacle had been before, only there the Cloud covered the Tabernacle without, and the glory of the Lord shined within; but here the House itself was filled with the Cloud, out of which the glory of the Lord broke, and after it had filled the whole House, settled in the Most Holy Place.

3. After the glory of the Lord had filled the house, what succeeded,

The solemn prayers of King Solomon, at the consecration and dedication, wherein he acknowledges the goodness of God, and His gracious promise, and His faithfulness in fulfilling it; he there professes before the people that they might be instructed by it, that he had no such gross imaginations as were among the Heathens, who fancied their Gods were confined to their Temples. No, saith Solomon, the Heaven itself, which is far above the Heavens which we see, cannot comprehend His infinite Majesty, for He fills the whole universe; and certainly this one profession is of more true value, and was more highly regarded by God, than all the riches and fine ornaments that were in the Temple, and highly to be valued by every true Mason, it being the greatest ornament, the brightest gem, that adorns the Masonic Order.

4. What number of Oxen were offered, and what number of Sheep,
22,000 of the former, and 120,000 of the latter.

5. Describe the farther particulars of the inner part[s] of the Temple and their uses,

Its inner walls, posts, beams, doors, floors, and ceilings, were made of Cedar wood, Olive tree, and planks of Fir, covered all over with plates of gold, and ornamented with works of different sorts, and adorned with most precious jewels, of various colours, disposed in excellent Order. The nails which fastened those plates, were likewise of gold, with heads of various workmanship, the most was Olive wood, covered with plates of gold, which made a most glorious sight, and when the Sun shone thereon, it reflected such a brightness, as dazzled the eyes of all who looked towards it.

6. Describe the Court in which the Temple stood and those without it,

They were ornamented with fine buildings, and cloysters [sic], and the gates entering thereunto were

very beautiful and sumptuous.

7. Name the number of Vessels consecrated for the use of the Temple, what made of, and their value, and likewise the other ornaments and their uses,

The number of vessels consecrated for the use of the Temple, were 10,480,000. 140,000 of them were gold, the remaining 10,340,000 were silver, the value of those vessels, including brass, amounted to 6,904,822, 500l. sterling [nearly seven thousand millions sterling – Vancouver], besides the other materials for the Temple, and workmen's wages, diet, etc. for upwards of 7 years. The number of his own people only amounted to 183,300 which [who] were employed erecting this grand magnificent structure.

8. What was the amount of the treasure King David left towards defraying the expences [sic] of this magnificent building,

It amounted to 911, 419, 207l, [i.e., pound] to which, if we add King Solomon's annual revenue, his trading to Ephir for gold, and the presentations to him from the many parts of the world, we need not wonder at his being able to carry on so expensive a work, nor can we, without impiety, question its surpassing all other structures, since we find by the sacred historian, it was built by the direction of Heaven.

9. Any thing else worthy of remark belonging to this superb edifice,

There were 10,000 vestments of silk for the Priests, ornamented with purple girdles, and 20,000,000 purple vestments for singers; 200,000 trumpets, and 42,000 other musical instruments made use of in praising God, the Grand Geomitrician [sic] of the Universe.

10. Every thing belonging to this grand and solemn Temple of God being now explained and fully illustrated, what is there now remaining,

To close the D - - - - [Third Degree?] in due form, etc.

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