

The Royal Arch Educational Minute Actual Past Master: See **Past Master**

Aholiab: Son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen, appointed to the work of preparing materials for the tabernacle (Ex. 31:6; 35:34; 36:1, 2; 38:23). [Contributed by Mark Adler, in Easton's Bible Dictionary (Aholiab) by Search Works at http://www.reference-guides.com/eastons_bible_dictionary/Aholiab/,]

Anno Inventionis: Royal Arch Masons date their year from the date of Discovery, *Anno Inventionis*. It is found by adding 530 to the current year. Thus, 2005 plus 530 = 2535 A.I. or A. Inv. [Edited by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Annual Convocation: The annual meeting of a Capitular body is so called. If it be of a grand body, then it is the time when officers are changed and annual reports received; if of a local Chapter, it is the occasion for the annual election. See **Convocation**. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Ark: There are three arks prominently mentioned in the Capitular degrees. First, the Ark of Safety or Refuge, made by Shem, Ham and Japheth at the command of Noah to protect their families from the deluge. Second, there was the Ark of the Covenant made by Aholiab and Bezaleel at the command of Moses, and finally, the Ark of Zerubbabel, or Substitute Ark, which was discovered through the efforts of Jeshua, Zerubbabel and Haggai. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Ark of the Covenant: The principal article of furniture in the Temple of Solomon at Jerusalem was the Ark of the Covenant. It was a small coffer or box which contained certain symbolic articles. It was surmounted by the cherubim and between the wings of these fabled characters was the shekinah or perpetual cloud, from which the bathkol (Hebrew: bat kol) issued when consulted by the High Priest. The idea of an Ark as a repository for some sacred article goes back into antiquity; these arks usually contained some symbol of Life and Stability; the Jewish Ark was undoubtedly copied from the Egyptian Ark. The degree of Most Excellent Master is intimately connected with the deposit of the Ark of the Covenant within the Sanctum Sanctorum of Solomon's Temple. The Solomonic Temple was erected for the primary purpose of housing the Ark. After the destruction of the first temple there has been no record as to what happened to this article of furniture. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Babylon: This city is now in ruins, but once was located on Euphrates River about fifty-five miles south of Bagdad. Its site is today the City of Hills. It was the capital of the old Babylonia and became the chief commercial city of that territory. It was destroyed by Sennacherib in 689 B.C., but was rebuilt. It had its greatest glory during the reign of Nebuchadnezzar II and Cyrus the Great. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Banners: In American Chapters, there are four banners which are made a part of the paraphernalia of every Chapter room. Our English and Scottish brethren use twelve banners. In the American ritual, only the four principal tribes are represented — Judah, Ephraim, Reuben and Dan. The colors of these banners are blue, purple, scarlet, white, and the figures of a lion, an ox, a man, and an eagle appear, one on each banner. There is a lack of uniformity in placing the figures in Grand Chapters. We usually find the eagle on the blue banner. and in the custody

of the Master of the First Veil; the man appears on the purple banner, and is assigned to the Master of the Second Veil; the ox is placed on the scarlet banner, and is the Third Veil; while the lion is on the white banner and in the Fourth Veil; thus are perpetuated respectively the Tribes of Dan, Reuben, Ephraim and Judah. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Bathkol (or "Bat Kol"): The meaning of the word is "sound" or "resonance", but it is generally translated to mean "a heavenly or divine voice which proclaims God's will or judgment, his deeds and commandments to individuals, to numbers of persons, to rulers, or to whole nations." The sound was loud or soft, depending upon circumstances. It is often identified with the Holy Spirit. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Beautiful Piece of Work: There is a similarity between this and the keystone of the Mark Master degree. In its symbolism it no doubt refers to a pure and complete life which is the most beautiful piece of work that may be offered to the Supreme Architect. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Bezaleel: He was the artificer who executed the work of art in connection with the tabernacle in the wilderness (Ex. 31:2; 35:30). He was engaged principally in works of metal, wood, and stone; while Aholiab, who was associated with him and subordinate to him, had charge of the textile fabrics (36:1, 2; 38:22). He constructed the Ark (Ex. 37:1) and the brazen altar (2Chron: 1:5). He was of the tribe of Judah, the son of Uri, and grandson of Hur (31:2; 35:30). Mention is made in Ezra 10:30 of another of the same name. [Contributed by Mark Adler, at http://www.reference-guides.com/eastons_bible_dictionary/Bezaleel/, in Easton's Bible Dictionary (Bezaleel) by Search Works]

Breastplate: The breastplate was a pectoral worn by the High Priest and was fastened to a chain which was around his neck; it consisted of an embroidered piece of gold cloth in which were embedded twelve jewels, symbolic of the twelve tribes; two chains fastened it to the ephod, while two ribbons held it close to the breast. It was known as the breastplate of judgment, for through it the High Priest was supposed to receive those oracular responses and guidance. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Burning Bush: One of our legends tells of Moses beholding the burning bush near Mt. Sinai, and of his conversation with Jehovah. Those who wish to read the Biblical account may find it in the third chapter of Exodus. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Capitular Rite: Capitular Rite is a term used to describe the degrees conferred in a Chapter; in this instance a Chapter of Royal Arch Masons, including, in North America, the degrees of Mark

Master, Past Master, Most Excellent Master and Royal Arch Mason. This Rite was established for the purpose of preserving all of the ancient legends, traditions, and customs of Ancient Craft Masonry. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Captain of the Host: He was an officer in the Hebrew army. Host is synonymous with the word army. Hence, this officer may be regarded as a General; if in civil work or service, he

may have been the superintendent of the guards, priests, and Levites who kept watch day and night over the Temple. In Royal Arch Masonry, he constitutes one of the principal officers, especially in the ceremonies; he superintends the craft, guards against the admittance of the unworthy and ineligible, and obligates those who have been found to be worthy. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Captivity: It would appear that the Jews spent a large portion of their lives in Captivity, for there were four recorded captivities – Babylonian, Medean, Grecian, and Roman. The one with which Freemasonry most concerns itself is the first. The captivity was not so bad as we might be led to believe; most of the conquerors treated the captives kindly and gave them the opportunity to rise in the councils of state. Many remained in Babylon after being given their freedom. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Chapter: The name given to the body which confers the degrees Mark, Past, and Most Excellent Master, together with the Royal Arch; it exists by virtue of a charter given it by the Grand Chapter and works under that authority. There are certain requirements set up for each Chapter, such as quorum, elections, by-laws, occupancy of buildings, etc. All Chapters are given names and numbers, which are plainly stated on the Charter. Before a Chapter is chartered as such, it is known as a Chapter U.D. (under dispensation). Meeting of a Chapter is a Convocation. Presiding officers of an American Chapter are the High Priest, King, and Scribe; some of our English and Canadian Companions call their principal officers First, Second and Third Principal. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Chapter U.D.: A Chapter without a Charter is said to be a Chapter U.D. (Under Dispensation). Such a Chapter may receive petitions, ballot on them and confer the degrees, but does not become a fully fledged Chapter until its work has met the approval of the Grand Chapter which grants the Charter. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Chapter Penny: Prior to 1797, in the United States, the Mark Degree was conferred in Craft lodges operating under a grand lodge warrant. After that date, the majority of Mark lodges were warranted by a number of Grand Chapters and occasionally by General Grand Chapter. In New York, Mark lodges ceased working after the Morgan episode. In Mark lodges, the Mark jewel became increasingly popular in the post Revolutionary War years. Following the demise of the Mark lodges, the Chapter penny gradually evolved from the Mark jewel. The important features of the Mark jewel have been retained, such as the keystone, symbols, name and location of the Chapter, the individual's name and personal mark. [Contributed by Richard Eades, from William Peacher's *The Evolution of the Chapter Penny*]

Chisel: The chisel is a working tool of the Freemason not to be found in the symbolic degrees in

America, but does appear in the ritual of our English and French brethren. We find it as one of the working tools of the Mark Master degree, where it peculiarly applies to the lessons taught. We are taught to fashion our minds into perfect stones for the Temple spiritual, making it appropriate that those working tools by which a stone may be shaped should become the working tools of the degree. By the chisel, we are taught that as the chisel presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, drawing

them forth to display the summit of human knowledge, our duty to God and to man.

[Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Chisel and Mallet: With the Chisel is coupled the Mallet, without which little could be accomplished in the way of carving; together they constitute the working tools of Mark Master. The mallet morally teaches to correct irregularities, as explained to us in the Entered Apprentice degree. What the mallet is to the workman, enlightened reason is to the passion for it curbs ambition, depresses envy and moderates anger. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Companions: "The study of Masonry inspires us to reverence the *lore* of the craft. It is our duty to "Preserve unsullied the reputation of the fraternity". If we are not very careful some of our peculiar Characteristics may become obsolete or perverted. Here in New York we too often hear the word *Sideliner* which refers to a Companion who is not an officer. In Colorado they sometimes use the word *Side Bencher* and in England they call them the *Columns* which is much better but still is not correct. Every member of a Masonic body has a *title* and nothing else should ever be used. He is either a *Brother*, *Companion* or a *Sir Knight*. If you were to look up the meaning of the word *Sideliner* in a good unabridged dictionary, you would be amazed at the meaning of the word. Furthermore, there are no sidelines in a Temple or a Tabernacle. A Brother sits in the Lodge, and a Companion sits in the Tabernacle. It is written in the Great Light in a chapter that contains the entire alphabet of the Hebrew language the following verse "I am a *Companion* of all *them* that fear thee, and of *them* that keep thy precepts" Psalms Chapter 122, Verse 8 – "For my *Brethren and Companions* sakes, I will now say, Peace be within thee" [E.T. Reid, contributed by Jeff Williamson]

Convocation: Literally, *a calling together*. The term is used by Chapters to describe its meetings, as distinguished from the communication of a lodge, an assembly of a council, or a conclave of a commandery. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Crow: One of the working tools of a Royal Arch Mason, appropriate to the Royal Arch degree because of its value in the development of the ritualistic climax of the degree. It is an instrument for loosening rough stones. Symbolically, it may be said to loosen our connection with the material world and free us from its trials, so that our spiritual self may not be bound down with the world's grossness and burdens. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Cyrus: A King prominently mentioned in the work of the Royal Arch Degree. He was the founder of the Persian Empire and reigned from 559 B.C. to 529 B.C., and was a very young man. After he had created a Persian Empire, he began other conquests which made him the hero

of the East. Babylon fell before him; there is some question as to whether he besieged the city, for it fell to his generals without a battle in 538 B.C. He planned an invasion of Egypt. It has been said that the edict of Cyrus for the rebuilding of the Temple at Jerusalem was the birth of Judaism. It was Cyrus who released the Jewish captives in 538 B.C. and sent them back to rebuild their city. This seems to be his sole connection with Masonic tradition and history.

[Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Damascus: A city of the Syrian Republic, thought by many to be the oldest city in the world; it

is situated about fifty-three miles across the mountains from Beirut, on the edge of an oasis of beautiful groves and gardens. It is prominent in Hebrew history and became a part of the Kingdoms of Babylon, Persia, and Alexander the Great; it was the object of attack during the Crusades. It is mentioned in the Royal Arch degree. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Darius: Successor to Cyrus on the throne of Persia, Medea and Babylon. It was under the direction of King Darius that the work of rebuilding the Temple at Jerusalem was begun under the direction of Haggai and Zechariah, who found it necessary to continue to urge Zerubbabel to the task of reconstruction. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Eagle: Throughout the ages, the eagle has been the symbol of majesty; to the Royal Arch Mason, the eagle is the emblem of swiftness and appears on the banner of Dan. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Equivocation: An attempt to give a different interpretation to promises than that intended. Obligations are intended to be binding according to the intention of the promissor, and not to be distorted by the promisee. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Excellent: A title given to those who are serving, or have served, as High Priest of a Chapter. It has the same meaning as the word *Worshipful* in reference to the Master of a Lodge. It is usually coupled with the word *Companion*. When one becomes a dais officer in Grand Chapter, such as Grand King, Grand Scribe, Grand Treasurer, or Grand Secretary, he is entitled to the rank of *Right Excellent*, as are others, such as Grand Representatives. One who has been installed as Grand High Priest becomes *Most Excellent*. In New York, a Companion retains the title of his highest office, even after his term has expired. [Edited by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Freemasonry: "Freemasonry is an institution calculated to benefit mankind, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures founded on liberality, brotherly love and charity." [Andrew Jackson, President of the United States and Past Grand Master of the Grand Lodge of Tennessee, contributed by Jeff Williamson]

Genealogy: The Jewish people paid much attention to genealogy; much of the early history of the Hebrews was genealogical material. The fixing of the priesthood in one particular tribe necessitated the preservation of the genealogy of the tribe. There was a long succession of Kings in the line of David. When the captives returned from Babylonian captivity they were closely questioned by those remaining in Jerusalem, as to their genealogy, for only those who had the necessary pedigree were to be accepted in the rebuilding of the temple. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

General Grand: An additional prefix attached to organization or office to show status in the national organization. See "General Grand Chapter;" "General Grand High Priest." [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

General Grand Chapter: The governing body for the Capitular Rite is referred to as the General Grand Chapter R.A.M. It is true that every Grand Chapter in the U.S.A. 'has not seen fit to affiliate with the great Capitular family, but these are exceptions rather than the rule. In a

few instances, those outside the fold refer to themselves as "independents," but as a matter of fact they are no more independent than those who are members of General Grand Chapter. Until 1946, the organization was known as the General Grand Chapter of the United States of America, but the name was changed to the General Grand Chapter of Royal Arch Masons when three Canadian Provinces were admitted. It is said to be the largest single Masonic group working under one banner; it claims forty-six American Chapters, three Canadian Provinces, and subordinate Chapters around the world. The organization meets every three years in what is called a *Triennial Convocation*. It was established by virtue of a meeting held in Boston in 1797; its constitution was adopted in 1798. It is composed of the principal officers of all the Grand Chapters, Past Grand High Priests of member Grand Chapters, and representatives from each of its subordinate Chapters. [Edited by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Giblim: The word is a Masonic one and does not appear as such in the scriptures. It probably came from the word "Gebal," which was a city in Phoenicia, near Mt. Lebanon. Scriptural encyclopedias refer to inhabitants of this city as Giblites. The people of this city were very helpful to Solomon in the construction of the Temple and were capable artificers. The word is used in Freemasonry as synonymous with Mason or builder. [Contributed by Richard Eades, edited from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Haggai: One of the twelve so-called minor prophets, he was the first of the three (Zechariah, his contemporary, and Malachi, who was about one hundred years later, being the other two) whose ministry belonged to the period of Jewish history which began after the return from captivity in Babylon. We have presented two different pictures of Haggai. Brother Albert Mackey in his *Masonic Encyclopedia* indicates Haggai was born in Babylonian captivity and was a young man at the time of liberation by Cyrus. He came to Jerusalem in company with Jeshua and Zerubbabel. Brother Ray Denslow writes that Haggai is thought to have been one of those few at the time who had seen the first temple in all its glory and must have been a very old man at the time of the rebuilding. The work of rebuilding the temple had been stopped through the intrigues of the Samaritans. After having been suspended for fifteen years, the work was resumed through the efforts of Haggai and Zechariah (Ezra 6:14), who by their exhortations roused the people from their lethargy, and induced them to take advantage of the favourable opportunity that had arisen in a change in the policy of the Persian government. (See **Darius**)

If he had seen the first temple, it would account for his tremendous zeal to see it rebuilt, for both Mackey and Denslow along with the Jewish historian Josephus agree that Haggai was the prime mover in urging Jeshua and Zerubbabel to complete the rebuilding. In the American system, he is the Scribe and therefore the third ranking officer in the Chapter. In the English system, he is referred to as the Prophet and is the number two man. [Edited from an article written by Harry R. Bob Davis, contributed by Jeff Williamson, and a contribution by Mark Adler, found at http://www.reference-guides.com/eastons_bible_dictionary/Haggai/, from Easton's Bible Dictionary (Haggai) by Search Works]

He That Humbleth Himself: He that expects to approach the Divine Throne must be humble. The Holy Bible tells us that he that humbleth himself shall be exalted. Humility is the first stage in the approach to Truth. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch*

Encyclopedia]

High Priest: The head of a Chapter of Royal Arch Masons in the American system. He is elected at an annual election of officers, and exercises all the powers usually given the Master of a Lodge. He is one of the representatives of his Chapter at the annual convocation of the Grand Chapter. He is not subject to trial by his Chapter while serving as High Priest.

[Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Hiram of Tyre: This character had proved to be a devoted friend of King David during his lifetime and this devotion was transferred to the son, Solomon, following the death of King David. Trade treaties were entered into, Tyre, being a city on the coast of the Mediterranean, bearing the Hebrew name Tzor; the treaty enabled Israel to have access to the sea. Solomon furnished the boats which were manned by the Phoenicians and commerce was carried on with the known world. In the Masonic tradition, the name of Hiram of Tyre is that of an equal of King Solomon, who, with another distinguished character, completes the Masonic triumvirate.

[Edited by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Holy Royal Arch: "In the articles of union between the two Grand Lodges of England, adopted in 1813, it is declared that 'Pure ancient Masonry consists of three degrees and no more, viz: those of the entered apprentice, the fellow craft, and the Master Mason including the supreme order of the Holy Royal Arch'" [Mackey, contributed by Jeff Williamson]

Holy Royal Arch Degree: "The Royal Arch Degree is a part of the Master's Degree – the summit of excellency. It is the privilege and should be the duty of Master Masons to complete the Masonic story, told in allegory and revealed in symbolism, by receiving the Royal Arch Degree." [William F. Kuhn, when General GHP, contributed by Jeff Williamson]

Holy Royal Arch Degree: "No event in the history of speculative Free Masonry has so important an influence upon its development as a system of symbolism, as the invention of the Royal Arch Degree and its introduction into Masonic Ritual." [Mackey, contributed by Jeff Williamson]

The Royal Arch Degree: This Degree is frequently referred to as the completion of the Master Mason Degree. It covers that which was lost. In the early days of our records, a Brother was raised to the dignity of a Royal Arch Mason, when this Degree was conferred in the Symbolic Lodge. Since the formation of the Grand Chapter and the separation of this grade from the Lodge, we use the term *exalted*. The words *Raised and Exalted* have practically the same symbolism – To lift up. Some of the lessons that one may learn from this *Work* are first, Humility. For he that humbleth himself shall be exalted. Second, Reverence, everything in Masonry teaches us to think of GOD but in this Degree it not only speaks of God but it intensifies our faith and trust in GOD. Unselfishness and Sincerity are the final lessons. To give without the hope of recompense or reward. To engage in the noble work of character building, not motivated with the thought of material gain. [E. T. Reid, contributed by Jeff Williamson]

Japheth: The second son of Noah – Shem, Japheth and Ham. Genesis refers to them in a different order – Shem, Ham and Japheth; our Masonic tradition follows the Book of Genesis. The descendants of Japheth occupied the coast lands of the Mediterranean, spreading northward and westward covering Europe and Asia. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Jehovah: Scriptures tell us that God appeared unto Abraham and others as *God Almighty* (El Shaddai), but by his name Jehovah he was not known. The name is said to be identical with that of Elohim, and is frequently used in connection with the latter. The true pronunciation of the word is not known to Freemasons of this day, nor was it known to the Hebrew people in general; tradition says that the word was possessed only by the high priest, who once a year entered the Holy of Holies, and there, while bells sounded, the name was by him pronounced, but in such a manner that the people did not hear the word. This act was performed on the Day of Atonement. The name of God is held in high esteem by the Royal Arch Mason and many of the esoteric ceremonies are built around this word. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*] See also **Sanctum Sanctorum**

Jeshua: One of the principal characters in the Royal Arch degree, he is one of the three comprising the Grand Council which deliberated upon the unhappy state of the country and planned for the restoration of the Temple. He was among the first of the captives who returned from captivity in Babylon to Jerusalem and may have accompanied Zerubbabel. He was a son of Josedech and was the first of the High Priests after the captivity. He is often mistakenly referred to by Chapter officers as Joshua. This might well be due to him being called Joshua in the book of Haggai in the Bible and being referred to as Joshua by Brother Mackey in his encyclopedia. But for our purposes he is Jeshua. He is the person our presiding officer represents in the Chapter and by placing the position of High Priest superior to that of the King as we do in the American Rite we are taught that our duty to God is paramount to all other duties and should claim priority. [Edited by Richard Eades from an article written by Harry R. Bob Davis, contributed by Jeff Williamson, and from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Jeshua, Zerubbabel, and Haggai: The three principal officers of the Chapter represent Jeshua, Zerubbabel and Haggai. These three composed the Grand Council which met in Jerusalem and deliberated upon the unhappy state of the country and planned for the rebuilding of the temple. For further information, refer to **Jeshua, Zerubbabel and Haggai**. [Contributed by Richard Eades]

Joppa: This was the ancient name of the city now known as Jaffa or Yafa and was the commercial seaport for Jerusalem, being only thirty-five miles distant. It was twice captured by the Crusaders, but later lost to the Mohammedans. The harbor is a very poor one, and it is said that during the building of the Temple the banks at that point being very steep made the question of ascending and descending one of the problems of transportation. Recently, the modern city of Tel Aviv, a mile or so to the north, has replaced Joppa as the business center, and Old Joppa has been restored for tourists. In the winding streets and alleys of Joppa can be seen ancient buildings and fortress walls, although today perhaps part of a modern café. The old port has been closed, as a new harbor has been built at Tel Aviv. [Contributed by Richard Eades, edited from <http://www.ancientroute.com/cities/Joppa.htm>] and Ray V. Denslow's *A Royal Arch Encyclopedia*]

Keystone: The Keystone is generally worn by Royal Arch Masons as an emblem denoting their Chapter membership. Strictly speaking, it is not the emblem of Royal Arch Masonry, although it may well be regarded as one of the best known of our symbols. A candidate is told in the Royal Arch lecture that the emblem of a Royal Arch Mason is a triple tau within a

triangle, all within a circle. A Keystone is one of the most valuable of the individual stones which make up a building; the secret of its construction was at one time not well known for it constituted one of the building secrets. It constituted the chief stone of an arch. Research has shown that the arch was not new in the building trade, even at the time of King Solomon's Temple, and there is ample evidence that the Dionysians, who were artificers in stone, had a knowledge of arch construction and employed their art in the erection of the Temple at Jerusalem. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

King of Salem: Salem was the ancient name of Jerusalem and the word is associated with the Hebrew word meaning "peaceful". Melchizedek is referred to as King of Salem – hence King of Peace. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Lebanon: A mountain range which parallels the Mediterranean Coast in the present country of Lebanon. It was noted for its forests of cedar from whence came the lumber used in building the first Temple. [Contributed by Richard Eades, edited from Ray Denslow's *A Royal Arch Encyclopedia*]

Lion: The lion constituted the heraldic device of the tribe of Judah. The ferociousness of this animal made it an appropriate emblem of fierceness and cruelty. A lion appears on the banner of the Tribe of Judah, where it symbolizes strength. Grips sometimes have the appearance of a lion's paw. Christians sometimes refer to Jesus as the Lion of the Tribe of Judah. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Mallet: See **Chisel and Mallet**

Man: The figure of a Man appears on the banner of the Tribe of Reuben. Here it symbolizes the intelligence of Man. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Master's Word: An object of never ending search. The ne plus ultra of the Masonic pilgrimage. Throughout all history, men have been laboring to discover the secret of eternal life which is thought to be tied in some way with a knowledge of a certain word, possessed only by a favored few and which is to be revealed to those who qualify for its possession. There are many who believe that the object of the search was not a word after all, but the knowledge of Divine Truth which is symbolized by a knowledge of a word. Many who labor in the Masonic vineyard are satisfied with substitutes for the real word. Only those who press on in their quest for Light and Knowledge receive the Word. We cannot comment too extensively on this feature of the ritualistic work, but we can recommend a study of symbolism for those who wish to perfect themselves in the Masonic allegory of Human Life. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Masters of (the) Veils: In Royal Arch Masonry, we assign a Master of (the) Veils to each of the four veils used in the ceremonies of the Royal Arch. The Masters of (the) Veils were very probably guards. The Royal Arch ceremony presents the veils in a fashion that seems to be without authority and as such they are symbolic only. But these three masters represent to us the children of Israel returning from captivity, engaging in the work of rebuilding the temple, and being rewarded for their labors. To these men, we have assigned the task of discovering the most important secret of Freemasonry – the recovery of the lost word. A Masonic tradition alludes that they were supposed to have been Esdras, Zachariah, and Nehemiah, the three Holy Men, who had been thrown into the fiery furnace by Nebuchadnezzar, and from which they

emerged unharmed. In the language of the Chaldees, they were called Shadrach, Meshach, and Abednego. [Edited by Richard Eades from an article written by Harry R. Bob Davis, contributed by Jeff Williamson, and from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Mercy-seat: (Heb. kapporeth, a "covering;" LXX. and N.T., hilasterion; Vulg., propitiatorium), the covering or lid of the ark of the covenant (q.v.). It was of acacia wood, overlaid with gold, or perhaps rather a plate of solid gold, 2 1/2 cubits long and 1 1/2 broad (Ex. 25:17; 30:6; 31:7). It is compared to the throne of grace (Heb. 9:5; Eph. 2:6). The holy of holies is called the "place of the mercy-seat" (1 Chr. 28:11; Lev. 16:2). It has been conjectured that the censer (*thumiaterion*, meaning "anything having regard to or employed in the burning of incense") mentioned in Heb. 9:4 was the "mercy-seat," at which the incense was burned by the high priest on the great day of atonement, and upon or toward which the blood of the goat was sprinkled (Lev. 16:11-16; comp. Num. 7:89 and Ex. 25:22). [Contributed by Mark Adler, in Easton's Bible Dictionary (Mercy-seat) by Search Works at http://www.reference-guides.com/eastons_bible_dictionary/Mercy-seat/,]

Mitre: The head covering of the High Priest; it was a sort of turban and was made of cloth twisted in folds. A golden band or crown was fastened to the lower rim, and on this was the inscription "Holiness to the Lord". Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*

Moses: One of the great characters in Biblical history. He was the great Jewish legislator and the father and founder of the Jewish religion. He was from the Tribe of Levi, and the story of his birth in Egypt is a story of human interest. His sojourn in Arabia, where he became a herdsman, undoubtedly changed his life; as a result of this seclusion and experience he became a prophet. To him, here in the desert, was given the true name of God, who appeared to him in a flame of

fire out of the midst of a burning bush, which burned with fire, yet was not consumed. To the Jews, he became a great "lawgiver" and founder of their present day faith. Moses was commanded by God to build a tabernacle, and an ark with a mercy seat, and many holy vessels and pieces of furniture for the tabernacle. For this purpose, God called unto Moses, Aholiab, and Bezaleel to assist him. [Edited by Richard Eades from contributions by Mark Adler (Ray V. Denslow's *A Royal Arch Encyclopedia*) and Jeff Williamson (an article written by Harry R. Bob Davis)] See also **Aholiab** and **Bezaleel**.

Moses, Aholiab, and Bezaleel: See **Aholiab**, **Bezaleel** and **Moses**.

Order of High Priesthood: A degree, or order, conferred upon those who have been elected and are serving, or have served, as High Priest of their respective Chapters. The Order is regularly conferred during the annual convocations of Grand Chapters, by a selected group of officers made up of those active in Royal Arch Masonry. In some jurisdictions, such as New York, the Order is required before one can preside over a Chapter of Royal Arch Masons. [Contributed by Richard Eades, edited from Ray Denslow's *A Royal Arch Encyclopedia*]

Ox: The banner of the tribe of Ephraim bears an ox on a scarlet field; it is the banner of the Master of the Third Veil. The ox signified patience. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Past Master: There are two types of Past Master, but we are concerned with only one of these in Royal Arch Masonry. One who has served a Craft Lodge as Master is known as a Past

Master, or *actual* Past Master. Anciently, tradition tells us, the Royal Arch degree was conferred upon none but those who had become proficient in the understanding of the Masonic system by presiding over a lodge. The number of brethren qualifying for the Royal Arch was somewhat limited by reason of this requirement so a “short form” procedure was employed to speed up the list of eligibles. The Past Master degree was conferred upon those who had been regularly elected and these brethren were created Past Masters, but were distinguished from actual Past Masters by the term *Virtual Past Masters*. The degree is the second degree of the Capitular series and is substantially the same as the degree conferred upon Masters of Lodges in New York. An Actual Past Master has no rights in a Chapter Past Master Lodge; nor does a Virtual Past Master have any rights in a Lodge of Actual Past Masters. [From Ray V. Denslow’s *A Royal Arch Encyclopedia*, contributed by Mark Adler and edited by Richard Eades]

Pick or Pickaxe: One of the working tools of a Royal Arch Mason. In New York, it is referred to as the *pickaxe*. It has a definite place in the ceremonies of the Royal Arch degree, and while the symbolic meaning of the pick is not explained to the candidate in some jurisdictions, yet he may infer that it is used to loosen his mind from prejudices and evil habits. [Edited by Richard Eades, from Ray V. Denslow’s *A Royal Arch Encyclopedia*]

Principal Sojourner: A sojourner is one who is a traveler or one who stays for short periods in foreign places. As a principal sojourner, he would then be the main traveler or guide. In our ritual as the children of Israel sojourn from captivity to Jerusalem, he is their guide and spokesman. His duties are similar to those of the Senior Deacon and lecturer in the Lodge. [From an article written by Harry R. Bob Davis, contributed by Jeff Williamson]

Red: One of the primary colors; also the color of the Third Veil of the Royal Arch Chapter, where it symbolizes the fervency and zeal which should actuate all Royal Arch Masons. The English ritual refers to it as one of the “old colors of Freemasonry,” the others being blue and purple; American Freemasonry adds the white, but, strictly speaking, white is not a color. In ancient times, purple, red and blue designated royalty. In some jurisdictions the red is referred to as crimson, yet it has the same use and meaning. Red also symbolizes fire, which was one of the early elements; fire is an emblem of regeneration, and those who pass through the Royal Arch ceremonies should undergo a purification of life and a regeneration of the soul. [Contributed by Richard Eades, from Ray V. Denslow’s *A Royal Arch Encyclopedia*]

Royal Arch Captain: The sixth ritual officer of a Chapter of Royal Arch Masons; he usually serves as the Master of the Fourth Veil in the ritual ceremonies. His station is in front of the veil he represents and facing the Grand Council in the East. He bears the white veil on which is delineated a Lion, which is the emblem of the Tribe of Judah. He is Chief of the Veil Masters and his duties are much like those of the Junior Deacon of the Lodge. [Contributed by Richard Eades, edited from Ray V. Denslow’s *A Royal Arch Encyclopedia*]

Sanctum Sanctorum: Translated from the Latin and meaning *Holy of Holies*. It was the Most Holy Place of the Temple and reserved for the Ark of the Covenant. So sacred was this room held by the Hebrews that only the High Priest might enter it, and he but once a year – on the Day of Atonement. Legends tell us that when he entered this sacred retreat, bells were sounded on the outside that the people might not hear the word which he pronounced on that occasion – the Great and Sacred Name of Deity. The inner Temple was in the shape of a double cube, the

sanctum sanctorum occupying the inner, or western part of the structure, and the sanctuary the outer or eastern part of the building. [Contributed by Richard Eades, from Ray V. Denslow's *A Royal Arch Encyclopedia*] See also **Jehovah**

Seal: Commonly a ring engraved with some device. Jezebel "wrote letters in Ahab's name, and sealed them with his seal" (1 Kings 21:8). Seals are frequently mentioned in Jewish history. Sealing a document was equivalent to the signature of the owner of the seal. In Masonry, a Seal is a method of impressing a design upon all documents issued by a Masonic body. The usual Chapter seal bears certain Chapter emblems, together with the name and number of the Chapter using it. Each Chapter, as well as the Grand Chapter, is provided with a seal. [Edited by Richard Eades from a contribution by Mark Adler, in Easton's Bible Dictionary (Seal) by Search Works at http://www.reference-guides.com/eastons_bible_dictionary/Seal/, and from Ray V. Denslow's *A Royal Arch Encyclopedia*]

The Seven-Branched Candlestick: "Moses was commanded by the Lord to construct a candlestick of beaten gold for use in the Ancient Tabernacle. The actual work of making the candlestick was entrusted to Bezaleel a skillful and cunning workman. The function of the candlestick was to illuminate the table of Shew Bread and was lighted by night only. The twelve loaves of Shew Bread signify the twelve months of the year. The candlestick represented the twelve signs through which the seven planets run their courses – and the seven lights are symbolical of those planets. The Ancients counted seven planets, which they arranged as follows: the Moon, Mercury, Venus, the SUN, Mars, Jupiter and Saturn. These seven planets regarded as the Eyes of God, behold everything. It is written in the Great Light (2 Chron16:9):

'For the Eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him' ” [E. T. Reid, contributed by Jeff Williamson]

Shechinah: (Shekina, Shekinah, etc.) A Chaldee word meaning resting-place, not found in Scripture, but used by the later Jews to designate the visible symbol of God's presence in the tabernacle, and afterwards in Solomon's temple. When the Lord led Israel out of Egypt, he went before them "in a pillar of a cloud." This was the symbol of his presence with his people. For references made to it during the wilderness wanderings, see Exodus 14:20; 40:34-38; Leviticus. 9:23, 24; Numbers 14:10; 16:19, 42. It is probable that after the entrance into Canaan this glory–cloud settled in the tabernacle upon the ark of the covenant in the most holy place. We have, however, no special reference to it till the consecration of the temple by Solomon, when it filled the whole house with its glory, so that the priests could not stand to minister (1 Kings 8:10- 13; Second Chronicles. 5:13, 14; 7:1-3). Probably it remained in the first temple in the holy of holies as the symbol of Jehovah's presence so long as that temple stood. It afterwards disappeared. [Contributed by Mark Adler, in Easton's Bible Dictionary (Shechinah) by Search Works at http://www.reference-guides.com/eastons_bible_dictionary/Shechinah/]

Shekel: A Jewish coin having a value of about fifty cents; a half- shekel would be about twenty- five cents in American currency. Many Chapter "pennies" are made in imitation of the Jewish half-shekel, and we find there represented the "pot of Manna" and an inscription in ancient Samaritan, meaning "shekel of Israel," sometimes with the Rod of Aaron and an inscription "Jerusalem the Holy." [Contributed by Richard Eades, from Ray V. Denslow's *A*

Royal Arch Encyclopedia]

Shem, Ham, and Japheth: These were the three sons of Noah. Born to Noah when he was five hundred years old, they were born in troubled times. The wickedness of man was great in the earth and God grieved. It became Noah's lot to build an ark and his three sons were the principal builders, it was also their duty to gather the animals to safety. It befell them after the flood to go forth and replenish the earth. The bible tells us that Ham fell from Grace in his father's sight. [Contributed by Jeff Williamson, from an article written By: Harry R. Bob Davis] See also **Japheth**

Signet: A seal used to attest documents (Dan. 6:8-10, 12). In 6:17, this word properly denotes a ring. When digging a shaft close to the south wall of the temple area, the engineers of the Palestine Exploration Fund found a signet stone bearing the inscription, in Old Hebrew characters, "Haggai, son of Shebaniah." It has been asked, Might not this be the actual seal of Haggai the prophet? We know that he was in Jerusalem after the Captivity; and it is somewhat singular that he alone, of all the minor prophets, makes mention of a signet (Hag. 2:23). Reference is made in our ritual to the Signet of Truth and the Signet of Zerubbabel. A signet is a finger ring, and when used in a Royal Arch Chapter, should bear a flat triangular space with the Hebrew letter, "yod", engraved within a triangle. One who carries the Signet of Truth is thereby invested with authority to engage in the lifelong search for truth. The Signet of Zerubbabel was a Signet of Truth, but bearing with it the authority and power of Prince Zerubbabel. [Edited by Richard Eades, from a contribution by Mark Adler, in Easton's Bible Dictionary (Signet) by Search Works at http://www.reference-guides.com/eastons_bible_dictionary/Signet/ and from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Solomon's Temple: Before his death David had "with all his might" provided materials in great abundance for the building of the temple on the summit of Mount Moriah (1 Chr. 22:14; 29:4; 2 Chr. 3:1), on the east of the city, on the spot where Abraham had offered up Isaac (Gen. 22:1-14). In the beginning of his reign Solomon set about giving effect to the desire that had been so earnestly cherished by his father, and prepared additional materials for the building. From subterranean quarries at Jerusalem he obtained huge blocks of stone for the foundations and walls of the temple. These stones were prepared for their places in the building under the eye of Tyrian master-builders. He also entered into a compact with Hiram II., King of Tyre, for the supply of whatever else was needed for the work, particularly timber from the forests of Lebanon, which was brought in great rafts by the sea to Joppa, whence it was dragged to Jerusalem (1 Kings 5). As the hill on which the temple was to be built did not afford sufficient level space, a huge wall of solid masonry of great height, in some places more than 200 feet high, was raised across the south of the hill, and a similar wall on the eastern side, and in the spaces between were erected many arches and pillars, thus raising up the general surface to the required level. Solomon also provided for a sufficient water supply for the temple by hewing in the rocky hill vast cisterns, into which water was conveyed by channels from the "pools" near Bethlehem. One of these cisterns, the "great sea," was capable of containing three million gallons. The overflow was led off by a conduit to the Kidron. These preparatory undertakings took about three years; and now the process of the erection of the great building began, under the direction of skilled Phoenician builders and workmen, in the fourth year of Solomon's reign, 480 years after the Exodus (1 Kings 6; 2 Chr. 3). Many thousands of

labourers and skilled artisans were employed in the work. Stones prepared in the quarries underneath the city (1 Kings 5:17, 18) of huge dimension were gradually placed on the massive walls, and closely fitted together without any mortar between, till the whole structure was completed. No sound of hammer or axe or any tool of iron was heard as the structure arose (6:7). "Like some tall palm the noiseless fabric sprang." The building was 60 cubits long, 20 cubits wide, and 30 cubits high. The engineers of the Palestine Exploration Fund, in their explorations around the temple area, discovered what is believed to have been the "chief corner stone" of the temple, "the most interesting stone in the world." It lies at the bottom of the south-eastern angle, and is 3 feet 8 inches high by 14 feet long. It rests on the solid rock at a depth of 79 feet 3 inches below the present surface. In examining the walls the engineers were "struck with admiration at the vastness of the blocks and the general excellence of the workmanship." At length, in the autumn of the eleventh year of his reign, seven and a half years after it had been begun, the temple was completed in all its architectural magnificence and beauty. For thirteen years there it stood, on the summit of Moriah, silent and unused. The reasons for this strange delay in its consecration are unknown. At the close of these thirteen years preparations for the dedication of the temple were made on a scale of the greatest magnificence. The ark was solemnly brought from the tent in which David had deposited it to the place prepared for it in the temple, and the glory-cloud, the symbol of the divine presence, filled the house. Then Solomon ascended a platform which had been erected for him, in the sight of all the people, and lifting up his hands to heaven poured out his heart to God in prayer (1 Kings 8; 2 Chr. 6, 7). The feast of dedication, which lasted seven days, followed by the feast of tabernacles, marked a new era in the history of Israel. On the eighth day of the feast of tabernacles, Solomon dismissed the vast assemblage of the people, who returned to their homes filled with joy and gladness, "Had Solomon done no other service beyond the building of the temple, he would still have influenced the religious life of his people down to the latest days. It was to them a perpetual reminder and visible symbol of God's presence and protection, a strong bulwark of all the sacred traditions of the law, a witness to duty, an impulse to historic study, an inspiration of sacred song." [Edited by Richard Eades, from a contribution by Mark Adler, in Easton's Bible Dictionary (Temple, Solomon's) by Search Works at http://www.reference-guides.com/eastons_bible_dictionary/Temple_Solomon's/]

The Janitor's (Tiler's) Toast: One of the pleasing features of the meeting of a Scottish Chapter is the closing ceremony, referred to as the "The Janitor's Toast." At the conclusion of the meeting, the Janitor or Tiler as we call him, steps forward and says: "Here's to all poor and distressed Royal Arch Masons, their widows and orphans, where e'er they may be, in air, on land or sea. May the All-seeing eye watch over them, grant them a speedy recovery from all their ills, and a safe return to their ain country should they desire it." [Submitted by Jeff Williamson]

Triple Tau: By uniting the three Tau crosses at the bases, a cross of three arms is formed, known as the Triple Tau Cross. It is a most significant emblem of Deity and, as such, has become the true Royal Arch Emblem. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Under an Arch: To go under an Arch was once a symbol of humility. Royal Arch Masons

are continually reminded throughout the ceremonies of opening and closing the Chapter, and in the exaltation of a candidate, the necessity of humility by those who expect to be exalted in God's sight. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Vault: Royal Arch ritual deals with the story of a vault. We do not have to depend upon tradition to establish the fact that vaults existed under the Temple of Solomon, for even today evidence of these vaults is apparent in the large caverns which undermine the site of the Temple. There is always an air of mystery about the underground, and especially when it concerns a vault underground. The ancient mysteries were once conferred in caves or underground vaults. The tradition of the vault is one of the most interesting of the Masonic legends, and this particular tradition is confined to the Royal Arch degree alone. [Contributed by Mark Adler, from Ray V. Denslow's *A Royal Arch Encyclopedia*]

Virtual Past Master (See **Actual Past Master**)

Zerubbabel: While he is not the principal officer in the American system as he is in the English, he is certainly the most colorful and most written about of the dais officers. He was the grandson of King Jehoiachim, who was deposed by Nebuchadnezzar and he was therefore a royal prince of the house of Judah. In him, was vested the regal authority. In the first year of Cyrus, King of Persia, he led the first band of Jews, numbering 42,360 (Ezra 2:64), exclusive of a large number of servants, who returned from captivity bearing 5400 of the sacred vessels from the first temple at the close of the seventy years. Less than half of the freed Jews returned home; the majority of them forsaking their ancient religion for the luxuries of the Babylonian Court. Tradition tells us that Zerubbabel was a mighty warrior. Attempting to cross the Euphrates River, the Jews were opposed by the Assyrians who were tempted by the golden vessels the Jews were carrying. Zerubbabel led the attack and vanquished the foe. In the second year after the Return, he erected an altar and laid the foundation of the Temple on the ruins of that which had been destroyed by Nebuchadnezzar (3:8-13; ch. 4-6). Beset by enemies and delayed in their work by

Cambyses, the Jews called upon Zerubbabel to undergo a most hazardous journey to Persia to visit Darius and plead for his help after Darius ascended the throne. Here he impressed his boyhood friend with his integrity when he refused to divulge the secrets of Freemasonry for great personal gain. This refusal could have cost him his life. But Darius was so impressed, he forgave Zerubbabel and made him a member of the household and a personal guard.

Zerubbabel demonstrated his great wisdom in a much written about contest and the King was so impressed that he granted immediately the wish of Zerubbabel to still the Enemies of the Jews and to permit the rebuilding of the Temple to continue. Finally, under his leadership, the Temple was completed after twenty years of work, and was referred to as Zerubbabel's Temple. [Edited from an article written by Harry R. Bob Davis, submitted by Jeff Williamson, and from a contribution by Mark Adler, in *Easton's Bible Dictionary (Zerubbabel)* by Search Works at http://www.reference-guides.com/eastons_bible_dictionary/Zerubbabel/]

Zion: This was a mountain in the City of Jerusalem and very often that city is referred to as Zion. It became the City Desolate after its destruction by Nebuchadnezzar. Here on Mt. Zion was built, not only the Great Temple of Solomon, but the residence of David, and other palatial buildings of the Hebrews; it soon became the center of Jewish worship and life of the nation.

Contributed by Mark Adler, from Ray V. Denslow *A Royal Arch Encyclopedia*