

Old Masonians West Lancashire Chapter No 7702

Joint Convocation Hosting

Monday 12th January 2015 at Warrington Masonic Hall



Reviewed 08/02/2020

Companion 1:



Will carry in the Ensign of Reuben and sit on the south side of the camp.

Companion 1 will read the information on the four Banners below:

There are also in the Chapter four other principal Banners, each of which bears its own peculiar device. **[All four banners to be marched around the temple 360 degrees, back to their starting place]** When the Israelites marched through the wilderness, the twelve tribes had between them these four Standards or Banners. As previously mentioned; they, encamped around the Tabernacle - on the East side were the three tribes under Judah's standard; On the West side were, the three tribes of Ephraim **[E•phra•im (i fri əm)]**; on the South side were three tribes under Reuben and, on the North, side were the three tribes under Dan.

The device on the standard of Judah was a Lion



The device on the standard of Ephraim **[E•phra•im (i fri əm)]** was an Ox



The device on the standard of Reuben was a Man



The device on the standard of Dan was an Eagle.



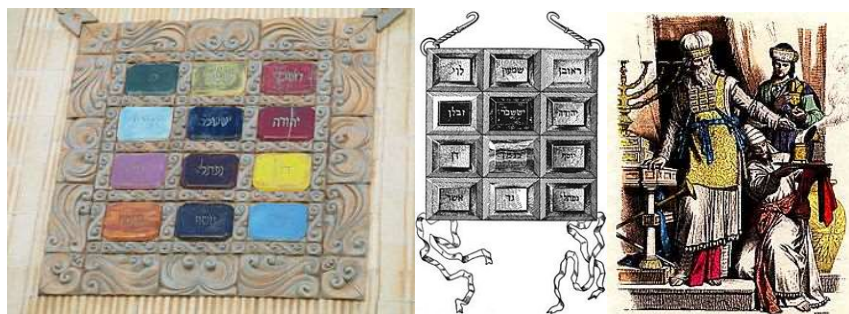
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And these devises on the principle Banners combine to form the figure of that wondrous living creature seen by the prophet Ezekiel [E·ze·ki·el (ĭ-zē'kē-əl)] on the banks of the River Chebar [kē'bār], thus combining the forms which the Banners severally represent. This vision is recorded in the first chapter of the book of Ezekiel [E·ze·ki·el (ĭ-zē'kē-əl)] and also in the Revelation. A short extract from the latter will be sufficient for our present purpose: "and before the throne there was as it were a sea of glass, like crystal. And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind; the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the forth living creature like an eagle in flight. And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to say, 'Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!'"

In addition to the four principle Banners, each tribe; was distinguished by its, Ensign [en•sign (ɛn sən)], charged with a device, each being of a different colour, according to the colour of the Precious stone on which the name of the tribe was engraved and which was placed in the breastplate of the High Priest. It was to square, a cubit in width, two layers thick, and with four rows of three engraved gems each embedded upon it, each jewel being framed in gold.



Companion 1 following the reading above will sit down at their post in the south.

Companion 1 takes the Ensign of Reuben around the Chapter when companion 6 starts to read, also at the same time Companion 13 will carry the Banner of Reuben around the chapter.

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Companion 2:



Will carry in the Ensign of Simeon and sit on the south side of the camp.

Companion 2 will read the information below:

So, looking back over the foregoing considerations, we find that the Standard was the common Banner under which each group of three among the twelve tribes were united, besides which each tribe had its own separate Ensign [en•sign (ɛn sən)] displayed in proper order in each Chapter. Before passing to an explanation of the devices on the Banners and Ensigns [en•signs (ɛn səns)], it would be appropriate to refer to the second chapter of Numbers in which we read: “The people of Israel shall camp each by his own standard, with the ensign [en•sign (ɛn sən)] of their fathers’ houses. They shall camp facing the tent of meetings on every side”.

Jacob was first married about 1752 BC. His children were:

From Leah: Reuben, Simeon, Levi, Judah, Issachar [Is•sa•char (ɪs’ə-kär’)], Zebulun [Zeb•u•lon (zəb’yə-lən)] and Dinah [daɪnə],

From Bilhah [Bil•hah (bɪl hə)]: Dan and Naphtali [Naph•ta•li (năf’tə-lī’)],

From Zilpah [Zil•pah (zɪl pə)]: Gad and Asher and,

From Rachel: Joseph and Benjamin.

Jacob thus had twelve sons and one daughter but in the Patriarchal dispensation of blessings, Joseph and Levi, received no part, their places being taken by Ephraim [E•phra•im (i fri əm)] and Manasseh [Ma•nas•seh (mə-năs’ə)], Joseph's sons.

Companion 2 following the reading above will sit down at their post in the south.

Companion 2 takes the Ensign of Simeon around the Chapter when Companion 7 starts to read.

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Companion 3:



Will carry in the Ensign of Gad and sit on the south side of the camp

Companion 3 will read the information below:

[Judah banner (Companion 16) and ensign (Companion 10) will be carried around the temple]



The standard of Judah was in charge of prince **Nahshon** and was emblazoned with a lion couchant [couch·ant (kou'chənt)], surmounted by a golden crown and sceptre because from this tribe the Messiah, the King of Kings, the Lion of the tribe of Judah, was destined to spring. The colour of the Banner was crimson or scarlet. To this tribe was assigned the most honourable station in the camp, the Eastern sector, and according, to the ancient belief of the Jews, the East was the front or forepart of the world; thus, standing in the East they worship God, by praying with their faces toward the West.

Judah was the fourth son of Jacob and the blessing bestowed upon him and his posterity as recorded in Genesis, reads: "Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. Judah is a lion's club; from the prey, my son, you have gone up. He stood down; he crouched as a lion and as a lioness; who dares arouse him? The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples". This and all other blessings are contained in the same chapter of Genesis and, as they are not all fully quoted in this paper, they are worthy of attention.

Moses also blessed Judah by praying to God "Hear, O Lord, the voice of Judah, and bring him in to his people. With your hands contend for him and be a help against his adversaries". This tribe is also spoken of in Jeremiah: "Behold, the

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days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah". The number of men fit for military service in this tribe was 74,600.

Under the Standard of Judah in the East, before the entrance of the Tabernacle, the tribes of Issachar [Is·sa·char (ĩs'ə-kär')] and Zebulun [Zeb·u·lon (zěb'yə-lən)] pitched their tents because they were the children of Leah and were consequently united in a mutual bond of consanguinity [con·san·guin·i·ty (kõn'săn-gwĩn'ĩ-tē)].

Companion 3 following the reading above will sit down at their post in the south.

Companion 3 takes the Ensign of Gad around the Chapter when Companion 8 starts to read.

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Companion 4:



Will carry in the Ensign of Ephraim and sit on the west side of the camp

Companion 4 will read the information below:

[Issachar ensign (Companion 11) will be carried around the temple]



The Ensign [en•sign (ɛn sən)] of Issachar [Is•sa•char (ɪs'ə-kär')] was in charge of Prince Nathaniel. It was sky blue in colour and was emblazoned with a strong mule, crouching between two burdens. Now, the mule is a patient animal and a proper symbol of labour and in accordance with this device the posterity of Issachar [Is•sa•char (ɪs'ə-kär')] settled quietly on the land allotted to them, cultivating it with diligence and assiduity and did not engage in war or mercantile [mer•can•tile (mûr'kən-tēl')] pursuits. They were lovers of peace and desired only to be left alone and there are very few references to this tribe in Jewish history.

The act of the mule crouching between its burdens was an appropriate symbol of the indolent [in•do•lent (ɪn'də-lənt)] character of this tribe who preferred submission to every degree of tyranny and oppression rather than take the trouble of preparing themselves to assert their natural, civil and social rights on the field of battle, and just like the true quadruped mule which, though a sturdy and hardy animal, sinks tamely under its burdens when it could easily, by exerting its bodily strength, shake off and get free from them. The number of men in this tribe was 54,400.

Companion 4 following the reading above will sit down at their post in the west.

Companion 4 takes the Ensign of Ephraim around the Chapter when Companion 9 starts to read.

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Companion 5:



Will carry in the Ensign of Mannasseh and sit on the west side of the camp

Companion 5 will read the information below:

[Zebulun ensign (Companion 12) will be carried around the temple]



The ensign [en•sign (ɛn sən)] of Zebulun [Zeb·u·lon (zěb'yə-lən)], who was the sixth son of Leah, was in charge of Prince Eilab. Its colour was purple and its device was a ship and it is obvious that this device represents trade and commerce. From the earliest times; down to the present day, the Jews have been famous traders and financiers and it would be no exaggeration to state that this tribe produced more merchant princes than all the nations together.

Jacob's blessing was "Zebulun [Zeb·u·lon (zěb'yə-lən)] shall dwell at the shore of the sea; he shall become a haven for ships, and his border shall be at Sidon [Si·don]". Moses said "They shall call peoples to their mountain; there they offer right sacrifices; for they draw from the abundance of the seas and the hidden treasures of the sand". In ancient times, whenever commercial relations existed between any two countries, the Jewish merchants had their correspondents in every important town and seaport indeed, they were the inventors of the system which, improved upon, we now call our modern system of exchange.

They had used this system for ages, centuries before the art of printing was evolved, and when the art of writing was cumbrous and confined to the knowledge of the few. A Jewish merchant's order to pay any sum of money or its equivalent, addressed to another Jewish merchant, no matter how far separated, was, as a general rule, promptly honoured, so history has proved Jacob's prediction amply verified by the commercial and financial success attained by the Jews in every part of the world. This tribe numbered 57,400.

Companion 5 following the reading above will sit down at their post in the west.

Companion 5 takes the Ensign of Mannasseh around the Chapter when Companion 10 starts to read.

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Companion 6:



Will carry in the Ensign of Benjamin and sit on the west side of the camp

Companion 6 will read the information below:

[Reuben Banner (Companion 13) and ensign (Companion 1) to be carried around the temple]



Moses must have found some good in him for he prayed: “Let Reuben live, and not die, but let his men be few”. Jacob prophesied that he would not excel because of his instability “Unstable as water; thou shalt not excel”. As water by a natural propensity inherent in its substance flows from its source in an elevated situation to a place in the lowest, so did Reuben fall from his birth right and subside to an inferior situation among the tribes. This prophecy was remarkably verified for nothing great or praiseworthy has been recorded of the posterity of Reuben, They were inferior in numerical strength to the other tribes being 46,500 in number and because nothing great or honourable is recorded of them, some think that the device on the Banner, not the Ensign [en•sign (ɛn sən)], [Lift the principle Banner of Reuben high, possibly wave it slightly side to side] of Reuben should have been a mandrake instead of a man. The mandrake or Mandragora [man·drag·o·ra (măn-drăg’ər-ə)] is a narcotic plant, the subject of many fables.

This semblance of a man, it has been asserted, would represent Reuben; unstable, unreliable and lacking all the good qualities of a sterling manhood. That the colour of the Ensign [en•sign (ɛn sən)] [Reuben ensign to be lifted high to illustrate that it is the reference] should have been red is surprising and borders on sarcastic irony because Reuben’s was decidedly not a war like tribe, yet in the language of every nation, red, the colour of blood, was and is the emblem of combat and war. When these colours were decided upon, however, there may have been a good and sufficient reason for this peculiarity.

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Companion 6 following the reading above will sit down at their post in the west.

Companion 6 takes the Ensign of Benjamin around the Chapter when Companion 11 starts to read.

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Companion 7:



Will carry in the Ensign of Dan and sit on the north side of the camp

Companion 7 will read the information below:

[Simeon ensign (Companion 2) will be carried around the temple, possibly with another companion, following, holding up a dagger to illustrate Levi]



Now, Simeon and Levi were Leah's second and third sons but the tribe of Levi was not counted among the twelve tribes of Israel; Levi is included in this paper because its device a dagger appears on the Ensign [[en•sign \(ɛn sən\)](#)] of Simeon and because the two tribes were closely involved in acts detrimental to their character. Originally, by Hebrew law, the first-born of all the families were dedicated to the service of the Tabernacle but the punishment of Levi for his misdemeanours was that he and his descendants should perform this service, being indeed the servants of the priests who were the direct descendants of Aaron. The Levites had maintenance assigned to them from the public stock, their residences being distributed among the whole of the tribes, they were subject to a rigid discipline and had to serve a novitiate of five years and their labours entailed service for twenty five years, until they attained fifty years of age. Even then, they were not free as they spent their declining years instructing the younger Levites and inculcating those lessons in morality, virtue and fidelity which they should practise in their daily lives as an example to the nation; they were exempt from all taxes and were not even numbered among the people. The Volume of the Scared Law will furnish an interesting account of the Lord's instructions regarding the Levites.

It has been alleged that Simeon and Levi were guilty of cruel and callous crimes. In the Volume of the Scared Law we read how their sister Dinah [[dai•nə](#)] had been dishonoured but that Shechem [[She•chem](#)] desired to take her as his wife.

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Jacob and his sons made a pact with the men of Shechem [She•chem] but Simeon and Levi broke the pact and carried out wholesale slaughter. Levi later reformed and he and his brethren were enthusiastic in the service to the True and Living God, and, at the time of the worship of the Golden Calf; we read, Moses stood at the gate, saying: "Who is on the Lord's side? Let him come unto me, and so, the sons of Levi gathered round him". Simeon, however, paid a heavy penalty for his sins for he was made one of a tribe of teachers and schoolmasters, which was surely a stern punishment for a man of rash, fierce and impatient temperament.

The Ensign [en•sign (ɛn sən)] of Simeon was in charge of Prince Shelumiel [shēlōō`mīəl]. It was yellow and some say emblazoned with a city while others refer to a tower in allusion to the tower of Shechem [She•chem], but, generally in Royal Arch Chapters, it bears a sword and dagger as the implements used by the progenitors of the tribe in the barbarous slaughter of the Shechemites. The inclusion of the dagger on the ensign [en•sign (ɛn sən)] of Simeon gives us the only emblem of the tribe of Levi. The dying Patriarch expressed his abhorrence of the numerous murders committed by Simeon and Levi under the assurance, to their victims, of kindness and good faith; in fact, smiling and using soft words whilst their hearts were full of hatred and murder. The soldiers of Simeon numbered 59,300.

Companion 7 following the reading above will sit down at their post in the north.

Companion 7 takes the Ensign of Dan around the Chapter when Companion 12 starts to read, also at the same time Companion 15 will carry the Banner of Dan around the chapter.

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Companion 8:



Will carry in the Ensign of Asher and sit on the north side of the camp

Companion 8 will read the information below:

[Ensign of Gad (Companion 3) will be carried around the temple]



Gad was Jacob's seventh son by Zilpah [Zil•pah (zɪl pə)], Leah's handmaiden, In the Volume of the Scared Law we read: "And Leah said 'Good fortune has come!' so she called his name Gad". Jacob's blessing was "Gad will be attacked by a band of raiders, but he will attack them at their heels".

The Ensign [en•sign (ɛn sən)] of Gad was in charge of Prince Eliasaph [ēlī`əsăf] and the colour is white, charged with a troop of horsemen. Again, some authorities differ regarding the device and assert that it should be a camp and not a troop, for the sufficient reason that Gad defends his native soil and was not anxious to attack.

Jacob foretold the difficulties that would oppose the progress of Gad's posterity; that doomed to be overcome, they would finally overcome all difficulties and this prediction was amply verified. Gad and his 45,650 warriors established themselves firmly and peaceably on the portion allotted to them a country East of the Jorden, extending from the Dead Sea to the Sea of Gallilee and to the Syrian desert. For some time they suffered severely at the hands of the Ammonites, yet they ultimately overcame them through the Military talents of the renowned Gileaditish leader, Jephtha, who later also defeated the Ephraimites and incidentally furnished us with the password to the Second Degree.

Companion 8 following the reading above will sit down at their post in the north.

Companion 8 takes the Ensign of Asher around the Chapter when Companion 13 starts to read.

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Companion 9:



Will carry in the Ensign of Naphtali and sit on the north side of the camp

Companion 9 will read the information below:

[Ephraim Banner (Companion 14) and Ensign (Companion 4) will be carried around the temple]



They were therefore only grandchildren of Jacob but took precedence over his own sons and the story of their elevation appears in the Volume of the Sacred Law we read: "Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall". Referring to the Ensigs [\[en•signs \(ɛn sɒns\)\]](#) of Ephraim [\[E•phra•im \(i fri əm\)\]](#) and Manasseh [\[Ma·nas·seh \(mə-năs'ə\)\]](#) and the prediction fulfilled in their pre-eminence. Of Joseph it was said: "The archers bitterly attacked him, shot at him, and harassed him severely", in reference to the persecution of his brethren who later sold him into slavery in Egypt and to the false accusation by which he was thrown into prison in that country.

He subsequently triumphed over all his enemies and rose to the highest state of worldly prosperity. Joseph has always been and probably always will be quoted as representing the highest standard of true and manly moral courage. His attitude and actions in the matter of Potiphar's [\[Pot·i·phar \(pöt'ə-fər\)\]](#) wife, his silence and the bearing of imprisonment, insults and contumely rather than betray the false wife of his benefactor and his suffering under the bitter hatred and vile accusations of the scorned woman, prove his absolute trust in God and reveal a moral courage which all must admire who prize honour and virtue in man. Ephraim [\[E•phra•im \(i fri əm\)\]](#) stepped into the inheritance of this brave and good man and he became one of the leading tribe with 40,500 fighting men.

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The great Banner was in charge of Prince Elishhma, its colour was green and its device an ox, which denotes patience, industry and strength. In Genesis Jacob, said: "He blessed them that day and said,

"In your name will Israel pronounce this blessing: 'May God make you like Ephraim [E•phra•im (i fri əm)] and Manasseh [Ma•nas•seh (mə-năs'ə)].'" So he put Ephraim [E•phra•im (i fri əm)] ahead of Manasseh [Ma•nas•seh (mə-năs'ə)]".

Companion 9 following the reading above will sit down at their post in the north.

Companion 9 takes the Ensign of *Napthali* around the Chapter when Companion 14 starts to read.

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Companion 10:



Will carry in the Ensign of Judah and sit on the East side of the camp

Companion 10 will read the information below:

[Ensign of Manasseh (Companion 5) will be carried around the temple]

As has been said Manasseh was the first born of Joseph and normally would have received the greater blessing, but we have heard the circumstances under which his brother was elevated to the senior position.

Jacob, said of Manasseh: “He too shall become a people, he to shall become great, but his younger brother shall become greater than he”.

The greatest peculiarity of this tribe was that they possessed two portions of territory, the larger portion East of the River Jordan and between the territory of Gad to the South and Syria in the North.

A place which has figured prominently in our recent history was situated in this area, the Golan Heights, so the land apportioned by Jacob is being fort over, even in our time.

The other portion was West of the River Jordan to the Great Sea and was bordered by Gad in the East, Issachar in the North and Ephraim in the South.

Jacob said to Joseph “I give you one ridge of land more than your brothers; I took it from the Ammonites with my sword and my bow”.

The Ensign of Manasseh was in the charge of Prince Ganaliel, it was flesh coloured and bore the device of a luxurious vine growing by the side of a well.

It is interesting to note that there was a king named Manasseh but not of this tribe. He was the son of Hezekiah and reigned from the age of 12 until he was 55 and led his people into great sin.

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The men of Manasseh numbered 32,200.

Companion 10 following the reading above will sit down at his post in the East

Companion 10 takes the Ensign of Judah around the Chapter when Companion 3 starts to read, also at the same time Companion 16 will carry the Banner of Judah around the chapter.

Following the end of the explanations the four principle banners and 12 Ensigns will march out of the temple and then the companions are to return shortly after with Banners and Ensigns.

Manasseh [Ma·nas·seh (mə-nās'ə)]:

Issachar [Is·sa·char (is'ə-kär')]

Ephraim [E•phra•im (i fri əm)]

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Companion 11:



Will carry in the Ensign of Issachar and sit on the East side of the camp.

Companion 11 takes the Ensign of *Issachar* around the Chapter when Companion 4 starts to read.

Companion 11 will read the information below:

[Ensign of Benjamin (Companion 6) will be carried around the temple]



The Ensign [en•sign (ɛn sən)] of the tribe of Benjamin was in charge of Prince Abidan; its colour was green and its device a wolf. The tribe of Benjamin were ever fierce and warlike and made so many enemies that eventually the other tribes assembled and almost wiped them out, only 600 men being left alive and this from a tribe that had numbered 35,400 fighting men! Their flocks and herds were destroyed and their homes burned. Saul sprang from this tribe and both he and his sons were slain in battle. Jacob was notoriously fond of his youngest son, Benjamin, yet in his Patriarchal blessings under Divine Inspiration; he conferred no peculiar blessings upon Benjamin or his posterity. He said: "Benjamin is a ravening wolf, in the morning he devours the prey and in the evening he snatches a share of the spoil". There was a saying among the tribes "When the wolf shall attack the float, Benjamin shall overcome the wolf". Eventually, the other tribes forgave the 600 survivors and found wives for them.

Companion 11 following the reading above will sit down at their post in the north.

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Companion 12:



Will carry in the Ensign of Zebulun and sit on the East side of the camp.

Companion 12 takes the Ensign of Zebulun around the Chapter when Companion 5 starts to read.

Companion 12 will read the information below:

[The Banner (Companion 15) and ensign of Dan (Companion 7) will be carried around the temple]



With Dan, were associated the two remaining tribes, Asher and Naphtali [Naph·ta·li (năf'tə-lī)], the sons of the concubines, Bilhah [Bil·hah (bīl hə)] and Zilpah [Zil·pah (zīl pə)]. The Great Banner was in charge of Prince Akiezer, it was bright green and charged with a golden eagle, a component of the Cherubim [cher·u·bim (chěr'ə-bīm)] denoting wisdom and sublimity.

This emblem has since been, adopted as the insignia of Egypt, Rome, France, Prussia, Russia and America. Some of the Banners depict a device of an eagle with a serpent in its talons and some show a serpent only as emblematical of the ways and habits of the people. The tribe of Dan were for defeating their enemies by policy rather than by force, they having displayed on occasions outstanding cunning.

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The Ensign [en•sign (ɛn sən)] of Dan a device of a serpent biting the heels of a horse, this being in strict conformity with Jacob's prophecy: "Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent in the way, a viper by the path, that bites the horse's heels so that his rider falls backwards" then, we must consider that when Jacob referred to Dan as a judge and then as a serpent, the inference we should draw is that, if he were forced as he has been and still is in some benighted lands, to employ the cunning and wisdom of the serpent, he would be quite equal to the task. The territory of Dan was on the shores of the Great Sea and Joppa was contained in that area.

Companion 12 following the reading above will sit down at their post in the north.

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Companion 13:



Will carry in the Banner of Reuben and sit on the South side of the camp.

Companion 13 takes the Banner of Reuben around the Chapter when Companion 1 starts to read, also at the same time Companion 14, 15 and 16 carry other Banners around the chapter.

Companion 13 lifts up Banner of Reuben after companion 5 finishes reading and Orator starts.

Companion 13 takes the Banner of Reuben around the Chapter when Companion 6 starts to read, also at the same time Companion 1 will carry the Ensign of Reuben around the chapter.

Companion 13 will read the information below:

[Ensign of Asher to be walked around the temple]



The Ensign [en•sign (ɛn sən)] of Asher was in charge of Prince **Pagiel**, its colour was purple and its device two goblets. They were a fruitful and prolific tribe and lived in a fertile area in the North of the Holy Land which included Mount Carmel and the ancient cities of Tyre and Sidon [Si•don]. Zilpah [Zil•pah (zɪl pə)], Leah's maid, bore Jacob a second son and Leah said: "Happy am I for the daughters shall call me blessed" and she called his name Asher. Jacob said "Asher shall have rich food as daily fare and shall provide dishes fit for a king". This tribe provided 41,500 fighting men.

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Companion 13 following the reading above will sit down at their post in the south.

Companion 13, in the last section of the Orators section when he reads '*In Revelations we read "And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives for ever and ever" there is also a reference to the Lamb, the Lion of Judah in the midst of the four beasts, so we compare the function of the Cherubim with the duties of the four divisions of Israel who under the four Banners, guarded that most valuable possession of their nation, the Tabernacle containing the Ark of the Covenant*'. Companion 13 takes the Banner of Reuben around the Chapter, also at the same time Companion 14, 15 and 16 carry other Banners around the chapter.

When the Orator says 'In the South, Michael presides and the name means': Companion 13 holding the Banner of Reuben says "Who is like unto God"

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Companion 14:



Will carry in the Banner of Emphraim and sit on the West side of the camp

Companion 14 will read the information below:

[Ensign of Naphtali (Companion 9) will be carried around the temple]



The Ensign of Naphtali was in charge of Prince Ahira, its colour was blue and its device a hind; for Jacob said: "Naphtali is a hind let loose, he giveth goodly words".

They were a spirited and free people, and had prodigious increase, for it has been reported that from the four sons of Naphtali whom he took down into Egypt, preceded upwards of 50,000 descendants.

The portion of land assigned to this tribe was in Upper Galilee, between the borders of the lands of Asher and Manasseh.

These were a people who, like the tribe of Zebulon, jeopardised their lives in the high places of the battlefield.

The fighting men of this tribe numbered some 53,400, and it is interesting to note that the mother of Hiram - "the widows son" - was a daughter of the tribe of Naphtali.

Companion 14 following the reading above will sit down at their post in the west.

Companion 14 takes the Banner of Ephraim around the Chapter when Companion 1 starts to read, also at the same time Companion 13, 15 and 16 carry other Banners around the chapter.

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Companion 14 lifts up Banner of Ephraim after companion 8 finishes reading and Orator starts.

Companion 14 takes the Banner of *Emphraim* around the Chapter when Companion 9 starts to read, also at the same time Companion 4 will carry the Ensign of *Emphraim* around the chapter.

Companion 14, in the last section of the Orators section when he reads '*In Revelations we read "And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives for ever and ever" there is also a reference to the Lamb, the Lion of Judah in the midst of the four beasts, so we compare the function of the Cherubim with the duties of the four divisions of Israel who under the four Banners, guarded that most valuable possession of their nation, the Tabernacle containing the Ark of the Covenant*'. Companion 14 takes the Banner of Ephraim around the Chapter, also at the same time Companion 13, 15 and 16 carry other Banners around the chapter.

When the Orator says 'In the West, Raphael, meaning':

Companion 14 holding the Banner of Ephraim says "God, the Eternal Physician and holds authority"

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Companion 15:



Will carry in the Banner of Dan and sit on the North side of the camp

Companion 15 takes the Banner of *Dan* around the Chapter when Companion 1 starts to read, also at the same time Companion 13, 14 and 16 carry other Banners around the chapter.

Companion 15 lifts up Banner of *Dan* after companion 11 finishes reading and Orator starts.

Companion 15 takes the Banner of *Dan* around the Chapter when Companion 12 starts to read, also at the same time Companion 7 will carry the Ensign of *Dan* around the chapter.

Companion 15, in the last section of the Orators section when he reads '*In Revelations we read "And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives for ever and ever" there is also a reference to the Lamb, the Lion of Judah in the midst of the four beasts, so we compare the function of the Cherubim with the duties of the four divisions of Israel who under the four Banners, guarded that most valuable possession of their nation, the Tabernacle containing the Ark of the Covenant*'. Companion 15 takes the Banner of *Dan* around the Chapter, also at the same time Companion 13, 14 and 16 carry other Banners around the chapter.

When the Orator says 'In the North, Uriel presides, which name means': Companion 15 holding the Banner of Dan says "God is my light"

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Companion 16:



Will carry in the Banner of Judah and sit on the East side of the camp

Companion 16 takes the Banner of *Judah* around the Chapter when Companion 1 starts to read, also at the same time Companion 13, 14 and 15 carry other Banners around the chapter.

Companion 16 takes the Banner of *Dan* around the Chapter when Companion 3 starts to read, also at the same time Companion 10 will carry the Ensign of *Dan* around the chapter.

After Companion 8, Companion 16 reads:

The third side of the camp, the West, was occupied by the tribe of Ephraim [E•phra•im (i fri əm)], united with the tribes of Manasseh [Ma•nas•seh (mə-năs'ə)] and Benjamin, all of whom were descended from Rachel; Joseph and Benjamin were her sons and Manasseh [Ma•nas•seh (mə-năs'ə)] and Ephraim [E•phra•im (i fri əm)] her grandsons. In Joshua we read: "Then Joshua said to the house of Joseph, to Ephraim [E•phra•im (i fri əm)] and Manasseh [Ma•nas•seh (mə-năs'ə)], 'You are a numerous people and have great power. You shall not have one allotment only'". Ephraim [E•phra•im (i fri əm)] was Joseph's second son, Manasseh [Ma•nas•seh (mə-năs'ə)] being the first born.

Companion 16, in the last section of the Orators section when he reads '*In Revelations we read "And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives for ever and ever" there is also a reference to the Lamb, the Lion of Judah in the midst of the four beasts, so we compare the function of the Cherubim with the duties of the four divisions of Israel who under the four Banners, guarded that most valuable possession of their nation, the Tabernacle containing the Ark of the Covenant'.*

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Companion 16 takes the Banner of *Judah* around the Chapter, also at the same time Companion 13, 14 and 15 carry other Banners around the chapter.

When the Orator says 'The angel who presides in the East is named Gabriel, which means: Companion 16 holding the Banner of Judah says: "Might, Sovereignty and Power!"