

The Temple's Second Grand Master.

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King Solomon famed for his wisdom, justice and love of peace is well known. Much time is devoted to him in our ritual as well as the writings available to us.

Likewise Hiram Abiff features and his character is portrayed in our ritual in a very moving and emotional ceremony.

Our second Grand Master however occupies very little space in the minds of most Freemason's today. Mentioned by name in Masonic folklore, Hiram, King of Tyre disappears as quickly as he is mentioned in our ceremonies.

In the first degree tracing board it is stated:

*.....Hiram King of Tyre, for his strength in supporting him with men and materials.....*¹

And in the third degree it is stated:

*'.....after the completion of the Temple, when Solomon, King of Israel, Hiram, King of Tyre, and myself are present.....,'*²

This is the only place where he is mentioned in our ceremonies however a hand-written copy of the freemasonic Old Charges, dated 1646, tells us that:

*'there was a King of an other Region yt men called Hiram and hee loved well Kinge Solomon; and gave him timber for his worke; And hee had a sonne that was named Aynon and he was Mr of Geometry; and hee was chiefe Mr of all his Masons.'*³

The name 'Aynon'⁴ is a mystery however it is clear that this Masonic document sees not Hiram Abiff as the key figure but instead the King of Tyre and, particularly his son the inheritor of his father's wisdom.

What was Hiram: King of Tyre?

In order to assess this person in today's context I propose to address four headings:

- Pagan
- Ruler and Leader
- Entrepreneur
- Trader

PAGAN:

The divine plan for King Solomon's Temple was revealed to King David as we read in:

1 Chronicles 28:19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

However the execution as we know was placed in the hands of a Craftsman from Tyre, the servant of King Hiram who had himself erected a totally pagan temple in his capital city.

Christopher Haffner reinforces this with the following:

*'The plan and detailed decoration of King Solomon's Temple, whilst still owing something to the antecedent Tabernacle, owed much to the pagan shrine in Tyre.'*⁵

Melkart was the chief god and protector of the powerful cities of Tyre and its colony Carthage. Asherah (under the name Astarte) was his bride. Melkart's temples were huge, constructed on large open areas. The greatest temple was constructed on an island created in the harbour lagoons by Hiram, King of Tyre the same king whose engineers designed King Solomon's Temple in Jerusalem.

Melkart's temple was built around two great pillars, one constructed of silver and the other of gold. Melkart was linked by the ancient Greeks to the demigod Heracles.⁶

Astarte was the ancient Phoenician great goddess of fertility, motherhood, and war. The Phoenicians portrayed Astarte with cow horns, representing fertility. The Assyrians and Babylonians pictured her caressing a child. She was associated with the moon and called the Mother of the Universe, giver of all life on Earth. She ruled all spirits of the dead residing in heaven, visible from earth as stars; hence came her

name Astroarche, "Queen of the Stars." She was called the mother of souls in heaven, the Moon surrounded by her star-children, to whom she gave their "astral" (starry) bodies. Occultists still refer to the astral body as the invisible double, without remembering the term's original connotation of starlight.

We clearly have an interesting situation whereby Hiram; King of Tyre has aligned himself with gods and goddesses – his throne sat before large windows opening to the sea and the waves.

His status was as a god-king and we read in:

Ezekiel 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: ⁷

Ezekiel 28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. ⁸

The question I ask now is: Why would the God of the Old Testament say such a thing to a Phoenician king? And why would Jehovah have been so well disposed to a man who erected temples to sea-gods and proclaimed himself a god?

The answer I found in Lodge Room International Magazine which states:

Hiram, like Solomon, was a descendant of King David; a fact that must have been common knowledge at the time Ezekiel was written. Most historians present Hiram and Solomon as being from different nations, different cultures, and different races - in fact, they were relatives. What's more, a direct descendant of King Hiram was Joseph of Tyre, better known as St. Joseph, the father of Christ. If Hiram's role as Christ's ancestor has been glossed over by compilers of the Bible, it's probably because he was too legendary a figure, and his religious views too well-known to overlook or explain away. Consequently, his role was marginalized so as not to muddy the theological waters. ⁹

Who was Hiram: King of Tyre? – RULER AND LEADER:

He was a monarch who ruled over a powerful kingdom at the peak of its greatness from 969 BC to 936 BC. This kingdom was the most wealthiest and influential in the Middle East comprising two islands. The tiny islands of Melkart and Tyre with the latter the larger of the two - measuring 1.6 kilometres long by 1.2 kilometres wide, with both lying less than 1.6 kilometres off the shores of Lebanon. In light of this the islands were virtually impregnable, resisting many assaults and sieges for more than a thousand years.

The city of Tyre itself was ideally situated to be the capital of the world's first undisputed sea power. The city sat upon a rocky isle just off the Lebanese coast, all but invulnerable to attack from the landward side. In the characteristic Phoenician manner, the people of Tyre had carved into solid rock a harbour and commercial basin in which their growing fleet could ride at anchor, safely sheltered from the winds and waves. Tyre ruled a domain that stretched some 80 kilometres southwards to the Bay of Acre.

He played a significant role in the building of Solomon's Temple and after many years of friendship with King Solomon and his father King David he proved that he was worthy of our order placing him in the position of second Grand Master, symbolic of the Doric¹⁰ Column in that he was a true, generous, practical friend, represented by a plain and stocky strength.

Scholars believe that his name or variations of it meant '**Exalted One**' which in and around his lifetime was probably a fitting name for someone who was held in such high regard by his people. Unfortunately more is known about his kingdom than of the man himself, but from the knowledge we have, it is possible to determine that a great deal of wealth, stature and power surrounded him.

According to the Jamieson-Fausset-Brown Bible Commentary: '*This feeling of superhuman elevation in the king of Tyre was fostered by the fact that the island on which Tyre stood was called "the holy island" [Sanconiathon]¹¹, being sacred to Hercules and Melkart, so much so that the colonies looked up to Tyre as the mother city of their religion. The city was thought of as rising from the waters like the rock-throne of God.*' This would explain why the King of Tyre is criticized for saying '*I am a God, I sit in the seat of God*' (Ez. 28:2).

ENTREPRENEUR:

An entrepreneur is defined as someone who organizes a business venture and assumes the risk for it.

Inheriting his father's friendship with King David, Hiram, King of Tyre developed a partnership with King Solomon which was mutually acceptable to both. King Solomon secured the expensive materials and the expertise which his building projects demanded but of course there were economic advantages for both.

Hiram, King of Tyre saw three advantages:

- the land-based might of Solomon's army;
- a developing new market for Tyre's goods and raw material and;
- King Solomon's treasury contained a source of untapped capital to help finance Hiram's ambitious designs, which called for continued maritime expansion to the south and west.

There was no doubt that the Phoenicians were the most advanced of all the Canaanite tribes. Their location being between the Lebanon Ranges and the sea was impeded for many years by the Philistines and the Egyptians. They were unable to move south and penetrate into Galilee and the fertile Esdraelon plain.¹²



With the sea in front and vast cedar forests behind this gave rise to the Phoenicians being highly successful as ship builders and traders. What they lacked however was primary produce. They needed the produce of the fertile plains.

This led to the bartering of their timber and craftsmen for wine and oil as outlined in the following -

1 Kings 5:10-11 So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

Hiram, King of Tyre's skills and assistance we find in Josephus who provides the largest amount of information about Tyre in the 10th century BCE.¹³

In Against Apion 1.17-18, Josephus provides insight into the reign of Hiram, King of Tyre and his relationships with Kings' David and Solomon as follows: *'...for Hirom [sic], the king of Tyre, was the friend of Solomon our king and had such friendship transmitted down to him from his forefathers.'*¹⁴

Josephus then goes on to describe the material assistance provided to Solomon in building his palace and the temple. In this regard, for example, Hiram *'...cut down the most excellent timber out of that mountain which is also called Libanus'*¹⁵...

TRADER:

Hiram, King of Tyre's father focused his commercial efforts on the continent of Asia. This not only required the land routes to Asia (through Israel), but a strong presence in the Mediterranean.

He possessed the strongest commercial and military fleet in the sea. The political realities of his father's efforts were strong and well developed when Hiram, King of Tyre ascended to the throne.

One of the first efforts Hiram, King of Tyre made was to strengthen trading treaties and the now famous commercial treaty signed by him and King Solomon is legend.

In this document, they agreed to engage in large-scale commercial transactions. Hiram, King of Tyre provided advanced technology, building materials - cedar and cypress wood, specialist technical assistance

(architects & craftsmen), services and luxury goods in exchange for King Solomon's silver, farm products, and **'food for the royal household'** (20,000 cors¹⁶ each of wheat and barley and 20,000 baths of olive oil per year). The agricultural products sent to Tyre were received on an annual basis over a period of twenty years. Hiram's craftsmen designed and built King Solomon's Temple. Among the furnishings these craftsmen built were two bronze pillars, 10 decorated bronze stands on wheels with bronze axles and each holding a decorated bronze basin known as 'sea' as well as the 12 bulls it rested on. There were also numerous bronze pots, shovels, and sprinkling bowls.

King Solomon also paid 120 talents¹⁷ of gold to Tyre and turned over "twenty cities" in the lands of Galilee as a guarantee of the agreements. Solomon needed more wood and gold-work than he expected. The 20 cities were turned over by him as a surety that the debt would be paid. When it was paid, the cities were returned to Solomon. Tyre, therefore, was given a strong presence in the *'land of Cabul'* - part of the rich wheat and olive oil producing plain of Esdraelon.

We read of this in Kings I (9: 11-13):¹⁸

1Ki 9:11 Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

1Ki 9:12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

1Ki 9:13 And he said, what cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

This text tells about the Solomon-Hiram agreement, where the area of west Galilee (land of Cabul) was traded with the Phoenicians. The implied reason was that King Solomon had to pay for his debts (to pay the cost of the timber, labour and other goods), and he paid with prime real estate (although Hiram was not pleased as per the Biblical text). Actually, this old treaty lasted for 3000 years until Israel was founded, since the area of west Galilee always remained under the Phoenician control.

Maria Eugenia Aubet in her book¹⁹ writes of the close co-operation that existed between King Solomon and Hiram, King of Tyre:

'The second stage in Hiram's expansionist policy coincides with the organization of a joint naval enterprise with Israel aimed at opening up a new market: the Orient. The biblical texts describe how, on the initiative of Tyre, Solomon and Hiram built a merchant fleet at Ezion-geber, near Elath on the Red Sea (I Kings 9:26). Their ships, manned by Phoenicians, were the 'Ships of Tarshish' (I Kings 10:22 and 49), which sailed every three years to a distant country, Ophir, and brought back gold, silver, ivory and precious stones [the Bible also mentions apes and baboons (I Kings 10:22)]. The destination of these voyages is generally located on the west coast of the Red Sea (Sudan or Somalia), in Arabia or even in the Indian Ocean. What is certain is that the Old Testament invariably refers to the east, which is why the hypothesis that the destination of these voyages might have been to the south of the Iberian Peninsula but this has been definitely discarded nowadays.....the Phoenicio-Israelite incursions into the Red Sea are above all a demonstration of the fact that, during the tenth century, Tyre was already capable of organizing long-distance maritime expeditions.'

Through biblical texts and those of Flavius Josephus¹ we know that Hiram, King of Tyre and King Solomon made considerable profits from their naval expeditions, profits which they spent on embellishing their respective areas in an obvious desire to display their political prowess.

Precious metals didn't seem to be circulated in large amounts in western Asia before Hiram, King of Tyre's time. Assyria, Israel, and the Aramaic kingdoms lacked the infrastructure or ships to carry it. Tyre became the premier supplier of metals to the area (starting in Hiram, King of Tyre's reign). Carchemish and Damascus also sold metal to Mesopotamia. There was a Phoenician copper refinery in Ezion-geber. They bought gold cheaply in Egypt to sell for a profit in the Hittite Empire. Further sources of precious metals were in Etruria and nearby at Elba there was tin, copper, and iron whilst Spain had silver, gold, and tin. The products Mesopotamia usually bought from Tyre were textiles, perfumes, copper, and iron.

¹ *The Works of Flavius Josephus*: Translated by William Whiston. William. P. Nimmo. London 1865. p. 180.

In the twilight years of both Hiram, King of Tyre and King Solomon trade became more privatized. However under Hiram, King of Tyre it was entirely run by the government. His palace managed all international exchanges for Tyre. The food sent by Solomon, therefore, went directly into the possession of the palace. From here, it was distributed to the people of the city. For this reason, when you read of "*food for the royal household*" concerning the deal with Hiram, King of Tyre and King Solomon, you should actually understand that they were providing food to the city. In Israel, as in Tyre, after the reign of King Solomon, privatisation in trade began.

CONCLUSION:

Although his name is known to Freemasons as the King of Tyre, he was in fact the King of the Phoenicians whose ships spread their culture, knowledge and wealth far throughout the ancient world and established cities such as Carthage and Utica on the north coast of Africa. There are even stories of the Phoenicians sailing to England and extracting tin (a component of bronze), from various places including Cornwall.

With the Phoenicians being skilled in the art of metal working, woven products, woodworking, stone working and various other trades, it stands to reason that Solomon would choose such a king and his people to help him in achieving his goal of building a temple to the lord god of the Hebrew nation.

The greatest assistance that Hiram, King of Tyre gave King Solomon was the numerous skilled workmen who built the temple and especially the famous Masonic master craftsman Hiram Abiff.

Many people today believe that the King of Tyre and the slain master are one and the same, while some believe that they are father and son and others that they are in fact two completely different people. There is no doubt this area will be explored by researchers for many years with many opinions waiting to be expressed.

Nothing more is known about the Great king except that his kingdom was to grow, flourish and influence other nations for about another 700 years until it was invaded by Alexander the Great in about 400 BCE.

Located at Hanawai Village, South-West Lebanon is a tomb believed to be that of Hiram, King of Tyre. Needless to say that if it was not for the assistance and aid given by Hiram, King of Tyre to King Solomon then King Solomon may not have been as important as he was.

References

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- 1 New Zealand Ritual 2010. Page 75
 - 2 New Zealand Ritual 2010. Page 214
 - 3 Sloane MS.3848. British Library
 - 4 The ***Ancient Charges*** variously refer to the master of geometry and chief master of all masons as ***Aynon, Agnon, Ajuon*** or ***Dyon***, who is called the son of the King of Tyre, but the context suggests that the person referred to is Hiram Abif. It seems that the word could have been a corruption of the Hebrew word ***Adon*** which signifies ***Lord***, so that the title could refer to Hiram Abif as Adon Hiram, or possibly to Adoniram with whom he is sometimes confused, although the latter seems less likely. Another possible interpretation is the old use of ***Anon*** or ***Anonym*** signifying one whose name is not divulged and from which the modern ***anonymous*** is derived. Whatever the derivation of ***Anon***, he takes on a purely allegorical mantle after the completion of the temple at Jerusalem and is credited with travelling to many lands with other masons to practice and teach the craft, thus introducing masonry into Europe and Britain. *The Square and Compasses Volume 1* – by Donald H. B. Falconer Page 48
 - 5 Haffner: Christopher, *Workman Unashamed, the Testimony of a Christian Freemason*, Lewis Masonic, Ian Regalia Limited, Shepparton, England. 1989.
 - 6 Heracles (Latin: Hercules) is the son of the god Zeus and Alcmene. His gift was fabulous strength; he strangled two serpents in his cradle, and killed a lion before manhood. Heracles' main antagonist was Hera. She eventually drove him mad, during which time he killed his own children and his brother's. He was so grieved upon recovery that he exiled himself and consulted the oracle of Apollo. The oracle told him to perform twelve labors
These Twelve Labors were:
 - Kill the lion of Nemea. He strangled it without further ado.
 - Kill the nine-headed Hydra. Two new heads would grow on the Hydra from each fresh wound, and one was immortal. Heracles burned the eight and put the immortal one under a rock.
 - Capture the Ceryneian Hind. After running after it for many months, he finally trapped it.
 - Kill the wild boar of Erymanthus. A wild battle, but pretty straightforward: Heracles won.
 - Clean the Augean Stables of King Augeas. He succeeded only by diverting a nearby river to wash the muck away.
 - Kill the carnivorous birds of Stympalis.
 - Capture the wild bull of Crete.
 - Capture the man-eating mares of Diomedes.

- Obtain the girdle of Hippolyta, the queen of the Amazons (not all that easy, actually).
- Capture the oxen of Geryon.
- Take the golden apples from the garden of the Hesperides, which was always guarded by the dragon Ladon. Heracles tricked Atlas into getting he apples by offering to hold the Earth for Atlas. When he returned with the apples, Heracles asked him to take the Earth for a moment so he could go get a pillow for his aching shoulders. Atlas did so, and Heracles left with his apples.
- Bring Cerberus, the three-headed dog of Hades, to the surface world. Heracles was now free to return to Thebes and marry Deianira. Later the centaur Nessus tried to abduct Deianira; Heracles shot him with a poisoned arrow. The dying Nessus told Deianira to keep his blood, as it would always preserve Heracles' love. When Deianira later feared she was being supplanted by Iole, Deianira sent Heracles a garment soaked in Nessus' blood. It poisoned Heracles, who was taken to Olympus and endowed with immortality after death.

7 John Gill's Exposition of the Entire Bible : Ezekiel 28:2

Son of man, say unto the prince of Tyre,... Whose name was Ethbaal, or Ithobalus, as he is called in Josephus; for that this was Hiram that was in the days of Solomon, and lived a thousand years, is a fable of the Jewish Rabbins, as Jerom relates: this prince of Tyre is thought by some to be an emblem of the devil; but rather of antichrist; and between them there is a great agreement, and it seems to have a prophetic respect to him: thus saith the Lord God, because thine heart is lifted up: with pride, on account of his wisdom and knowledge, wealth and riches, as later mentioned: and thou hast said, I am a god; this he said in his heart, in the pride of it, and perhaps expressed it with his lips, and required divine homage to be given him by his subjects, as some insolent, proud, and haughty monarchs have done; in which he was a lively type of antichrist, who shows himself, and behaves, as if he was God, taking upon him what belongs to God; pardoning the sins of men; opening and shutting the gates of heaven; binding men's consciences with laws of his own making, and dispensing with the laws of God and man; and calling himself or suffering himself to be called God, and to be worshipped as such; I sit in the seat of God; in a place as delightful, safe and happy, as heaven itself, where the throne of God is; so antichrist is said to sit in the temple of God, in the house and church of God; where he assumes a power that does not belong to him, calling himself God's vicegerent, and Christ's vicar; see 2Th 2:4, and the Arabic version here renders it "in the house of God": it follows, in the midst of the seas; surrounded with them as Tyre was, and lord of them as its king was; sending his ships into all parts, and to whom all brought their wares; thus the whore of Rome is said to sit upon many waters, Re 17:2, yet thou art a man, and not God; a frail, weak, mortal man, and not the mighty God, as his later destruction shows; and as the popes of Rome appear to be, by their dying as other men; and as antichrist will plainly be seen to be when he shall be destroyed with the breath of Christ's mouth, and the brightness of his coming: though thou set thine heart as the heart of God; as if it was as full of wisdom and knowledge as his; and thinkest as well of thyself, that thou art a sovereign as he, and to be feared, obeyed, and submitted to by all.

8 John Gill's Exposition of the Entire Bible : Ezekiel 28:13

Thou hast been in Eden the garden of God... Not only in Eden, but in the garden which was in Eden, and was of the Lord's immediate planting; and therefore called the garden of God, as well as because of its excellency, fragrancy, and delight; not that the king of Tyre was literally there, or ever dwelt in it; but his situation in Tyre was as safe, and as pleasant and delightful, as Adam's was in the garden of Eden, at least in his own imagination. So the Targum, "thou delightest thyself with plenty of all good things and delectable ones, as if thou dwellest in the garden of God;" in the mystical sense, this designs the church of God, which is an Eden, a garden, a paradise; see Song 4:12 and where antichrist first appeared, and took his seat, and seated himself as if he was God, 2Th 2:4, every precious stone was thy covering; not only the covering of his head, his crown, was decked with jewels and precious stones of all sorts; but his clothes, the covering of his body, were adorned with them. So the Targum, "all precious stones were set in order upon thy garments." Kimchi renders it "thine hedge", or "fence"¹; and takes it to be an hyperbole, as if his house, or garden, or vineyard, were fenced with precious stones. This fitly describes the whore of Rome arrayed in purple and scarlet colour, and decked with gold and precious stones, Re 17:4. The pope's triple crown is stuck with them, and a cross of precious stones is upon his slipper, when he holds out his toe to be kissed: the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. Writers differ very much about these stones; and it is difficult to say what answer to the Hebrew words here used. The stone "sardius", or the sardine stone, is of a blood colour, commonly called a cornelian, and is found in Sardis and Sardinia, from whence some say it has its name. The "topaz" is a hard transparent stone, said to be of a beautiful yellow or gold colour by those who confound it with the chrysolite; otherwise the true topaz is of a fine green colour, as Pliny² and Isidore³; the best is what is found in Ethopia, Job 28:19. The "diamond" is a precious stone, the first in rank, value, hardness and lustre; the most perfect colour is the white. The "beryl" is a stone of a pale green colour, thought to be the diamond of the ancients: the word is "tarshish", and thought by some the "chrysolite". The "onyx" resembles a man's nail, from whence it has its name: the word "shoham" here used is supposed to mean the "sardonix", a compound of the "sardian" and "onyx" stones. The "jasper" is a stone of various colours and spots, variegated like a panther; hence the Targum here renders it "pantherin"; the most valuable is the green spotted with red or purple. The "sapphire" is a stone of an azure colour or sky blue, exceeding hard and transparent. The "emerald" is of an exceeding fine green colour, very bright, and clear, and delightful to the eye; but is rather intended by the next word, as the "carbuncle" by this, which is a stone of the ruby kind, and very rare; see Isa 54:12. "Gold" is mentioned along with them, and last of all, as being less valuable; but chiefly because these stones were set in gold, as the Targum paraphrases it; these are nine of the stones which were in the breastplate of the Jewish high priest⁴, whom the king of Tyre might have knowledge of and imitate, as it is certain the pope of Rome does in some things: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created; either born into the world; or made a crowned king; against which time, drums, and pipes, and such like instruments of music, were prepared in Tyre, and at them made use of by way of rejoicing; and as this was literally true of the king of Tyre at his coronation, so of the bishop of Rome at his creation and inauguration, which is attended with bells ringing, drums beating, trumpets sounding; and so in mystical Babylon is heard, though the time is coming when it will not be heard, the voice of harpers, musicians, pipers, and trumpeters, Re 18:22.

1. So R. Sol. Urbin. Ohel Moed, fol. 14. 2.

2. Nat. Hist. l. 38. c. 8.

3. Origin. l. 16. c. 7.

4. Vid. Braunium de Vestitu Sacerdot. Heb. l. 2. c. 12-19.

9 Lodge Room International Magazine – Volume 2 – Issue 6 – June 2007 p24.

- 10 'Your pillar is of the Doric order. It is an emblem of strength and directs that you should use all your strength of mind and powers of intellect....' *Investiture of Senior Warden Charge - Ruapehu District. 2004.*
- 11 Sanchuniathon, Or Sanchoniathon, the name prefixed, as that of the author, to a history of Phoenicia and Egypt published by Herennius Philo of Byblus as a Greek translation from the Phoenician. Philo, a grammarian who flourished early in the 2d century A. D., represents Sanchuniathon as a native of Berytus, and as having written in the time of Semiramis, dedicating his work to Abibalus, a national king of Berytus. Of this work a considerable fragment is preserved in Eusebius, who quoted Sanchuniathon in corroboration of certain Biblical statements which Porphyry had assailed. It is now, after much learned controversy, the belief of most critics that the so-called history of Sanchuniathon was originally written by Philo. Richard Cumberland, bishop of Peterborough, translated the fragment from Eusebius, with copious chronological and historical notes (8vo, London, 1720). The Greek fragments still extant have been published by Orelli (Leipsic, 1826), and in Cary's "Ancient Fragments" (London, 1832). In 1837 Friedrich Wagenfeld published at Bremen what purported to be the entire Greek text of Philo's Sanchuniathon, but it proved to be a fabrication of the editor. <http://chestofbooks.com/reference/American-Cyclopaedia-10/Sanchuniathon-Or-Sanchoniathon.html>
- 12 The Valley of Jezreel is often identified as comprising only the eastern end of the Plain of Esdraelon, the valley between Mount Gilboa and the Hill of Moreh and Mount Tabor. However, Jezreel is often used generally to refer to the entire flat and fertile plain stretching southeast from the coast north of Mount Carmel to the Jordan River at Beth-shan (outlined in **red**). This area is the boundary between Samaria to the south and Galilee to the north. Even today, as in ancient times, this area is the most fertile agricultural land in Palestine, which is reflected in the name Jezreel, which means "God sows."
In ancient times, this area had great strategic value as well, since the Jezreel/Esdraelon plain was the only east-west access between the coast and the Jordan Valley. The main north and south trade routes between Egypt to the South and Mesopotamia to the North lay through this area. With the desert to the east, the areas on both sides of the Jordan blocked by highlands, and difficult access to the Jordan Valley from the south because of the Dead Sea, most north-south travel led through the Valley of Jezreel. The main route from Egypt, known as the *Via Maris* ("**way of the sea**"), ran northward along the coastal plains to the spur of mountains running to the sea at Mount Carmel just north of Caesarea. It then turned eastward toward the Plain of Esdraelon past the fortress of Megiddo, through the Jezreel Valley to Beth-Shan, then northward through the Yarmuk River valley toward Damascus (route marked in **blue**). A more difficult secondary route ran north from Jerusalem through Shechem and Samaria to Megiddo, then eastward toward the coast at Acco, then northward along the coast to the Phoenician ports at Tyre and Sidon.
Not only traders used these routes. Palestine was located on a narrow strip of land between Egypt to the South and the great civilizations to the North. As a result, through history it became a corridor for invading armies bent on conquest, all of which had to funnel through Jezreel. Since this was also the most level land in the area, Jezreel/Esdraelon became a favorite site for battles. Although the area was controlled in the early biblical era by the Canaanites equipped with chariots, Gideon managed to defeat the Midianites and Amalikites here (Jud 6:33-7:23). The area was in Israelite hands by the time of Solomon, who fortified the ancient fortress of Megiddo to guard the pass (1 Kings 9:15). It was on the plains of Jezreel that Jehu's army defeated the armies of Jezebel (2 Kings 9), beginning a bloodbath in the Northern Kingdom that would have consequences for years (cf. Hos 1:4-5). And it was at Megiddo that King Josiah was killed in a fateful attempt to block Egyptian armies from using the pass to march north to lend aid to Assyrian armies trapped by the Babylonians (2 Kings 23:29).
There was so much bloodshed in these plains that both **Jezreel** and **Megiddo** became synonyms for violence and bloodshed, and could even become symbols for the judgement of God (Hos 1:4-5). The Mountain of Megiddo, in Hebrew *har megiddo* anglicized into **Armageddon**, became the ultimate symbol for warfare and conflict. <http://www.crivoice.org/phototour/pjezreel.html>
- 13 Handy, L K – Phoenicians in the Tenth Century BCE p 157 in *The age of Solomon: scholarship at the turn of the millennium* - Lowell K. Handy (ed) Brill 1997
- 14 *The Works of Flavius Josephus*: Translated by William Whiston. William. P. Nimmo. London 1865. p. 612
- 15 Mount Lebanon, also known as the Lebanon Mountains, the ancient name for which was Libanus
- 16 As far as I can ascertain a Measure is a Cor or Homer which is 10 ephahs, 60 gallons which is equal to about Eleven and one-ninth or 11.11 bushels. his is as close as I can determine however a bushel is a measure of volume and not weight. I have located at the following website conversions for bushels: <http://www.unc.edu/~rowlett/units/scales/bushels.html>

Grains - Data from the University of Missouri's Agricultural Publication G4020, by William J. Murphy, Department of Agronomy.

| Commodity | Weight per bushel (lb) |
|-----------|------------------------|
| Barley | 48 |
| Wheat | 60 |

A measure then would weigh about 533.28 pounds of Barley. (48lbs x 11.11bushels)

Therefore 20,000 measures weigh 20,000 x 533.28 equals 10,665,600 pounds or 4761 tons of Barley.

A measure then would weigh about 666.66 pounds of Wheat. (60lbs x 11.11bushels)

Therefore 20,000 measures weigh 20,000 x 666.66 equals 13,332,000 pounds or 5951 tons of Wheat.

FULL AND JUST MEASURES

| <i>Unit in the Bible</i> | <i>Equivalent</i> |
|--|---|
| <i>Weight:</i> | |
| Beka <i>Ex. 38:26</i> | $\frac{2}{10}$ oz. |
| Shekel <i>1 Sam. 17:7</i> | 2 bekas $\frac{2}{5}$ oz. |
| Mina <i>1 Kg. 10:17</i> | 50 shekels $1\frac{1}{4}$ lb. |
| Talent <i>1 Chr. 22:14</i> | 60 minas 75 lb. |
| *Pound <i>Jn. 12:3</i> | $\frac{7}{10}$ lb. |
| <i>Length:</i> | |
| Finger <i>Jer. 52:21</i> | $\frac{3}{4}$ in. |
| Hand-breadth <i>Ex. 25:25</i> .. | 4 fingers 3 in. |
| Span <i>Ezek. 43:13</i> | 3 handbreadths 9 in. |
| Cubit <i>Gen. 6:15</i> | 2 spans 18 in. |
| *Fathom <i>Acts 27:28</i> | 6 ft. |
| *Stadia <i>Rev. 21:16</i> | 200 yd. |
| *Mile <i>Mt. 5:41</i> | $\frac{5}{10}$ mi. |
| <i>Volume:</i> | |
| Log <i>Lev. 14:10</i> | $\frac{2}{3}$ pint |
| Omer <i>Ex. 16:36</i> | $\frac{1}{10}$ ephah $\frac{2}{3}$ gal. |
| Hin <i>Ezek. 46:14</i> | 12 logs 1 gal. |
| Ephah, or Bath <i>Ru. 2:17; Kg. 7:26</i> .. | 6 hins 6 gal. |
| Cor, or Homer | 10 ephahs 60 gal. |
| <i>2 Chr. 2:10; Num. 11:3</i> | |
| <i>Coinage:</i> | |
| Denarius <i>Mt. 20:2</i> | 1 day's wage |
| Silver shekel <i>2 Sam. 24:24</i> | 4 denarii |
| Gold shekel <i>1 Chr. 21:25</i> | 15 silver shekels |
| Gold mina <i>Ezek. 45:12</i> | 50 gold shekels |
| Gold talent <i>2 Chr. 36:3</i> | 60 gold minas |
| *Penny <i>Mt. 10:29</i> | $\frac{1}{16}$ denarius |

**New Testament unit*

LIQUID: A bath is 6 gallons referring to table above from 'The ABC of the Bible' 6 gallons

Therefore 20,000 baths of wine is 120,000 gallons and likewise 120,000 gallons of oil or 545530.8 litres.

- 17 Present-day estimates of the cost of the Temple, was around \$5000 million, the value of the gold and silver collected. In the currency of the day, what was actually collected to make up this vast sum? (1 Chron.) I Chronicles 22:14 states that David prepared a hundred thousand talents of gold and a million talents of silver, plus so much bronze and iron that it could not be weighed, plus timber and stone. A talent is about 75 lbs, or 34.5 kg, so we have 3,450,000 kg of gold and 34,500,000 kg of silver.
- 18 **John Gill's Exposition of the Entire Bible 1 Kings 9:11**
 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees,... For the building of both his houses; see **1Ki** 5:8, and with gold, according to all his desire): which is not before mentioned, and accounts for it from whence Solomon had his gold; if he made no use, as some think he did not, of what his father left him; see **1Ki** 7:51 with which he covered several parts of the temple, and made several vessels in it. Hiram traded to Ophir, and had it from thence; and he could supply Solomon with it, and did, before he sent a navy thither: **that then Solomon gave Hiram twenty cities in the land of Galilee**; that is, by or near it, for they were not in the land of Canaan; for then Solomon could not have disposed of them, being allotted and belonging to one of the tribes of Israel, and part of the Lord's inheritance; but they were upon the borders, particularly on the borders of Asher, if Cabul in **Jos** 19:27, can be thought to be the same with these; though some think that Solomon did not give Hiram the possession of these cities, but the royalties and revenues of them, their produce until the debt was paid: but they rather seem to be a gratuity, and a full grant of them, and might be cities which David had conquered, and taken out of the hands of the ancient inhabitants of them; and so Solomon had a right to dispose of them, being left him by his father; for it is plain as yet they were not inhabited by Israelites; see **2Ch** 8:2. They are by a Jewish writer¹ said to be twenty two, very wrongly.
- 19 Aubet : Maria Eugenia, *The Phoenicians and the West*. Cambridge University Press. 1997