

Chapter 11

King Solomon

Who Is King Solomon?

Archeological evidence suggests that, unlike Hiram Abiff, “King Solomon” was a real, historical person. In 1993 a fragmentary inscription was discovered, at the biblical site of Tel Dan, which tells of the attack by Hazael, King of Damascus, on the northern kingdom of Israel. The fragments state:

“[I killed Jeho]ram son of [Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of David. And I set [their towns into ruins and turned] their land into [desolation].”¹

According to the biblical account, following the death of Solomon (son of David) the Hebrew kingdom was divided into the northern kingdom of Israel and the southern kingdom of Judah. The chronology of Judean kings from David through Solomon to Ahaziah is as follows:

| | |
|-------------|-----------------|
| David | 1005 – 970 |
| Solomon | 970 – 931 (BCE) |
| Rehoboam | 931 – 914 |
| Abijam | 914 – 911 |
| Asa | 911 – 870 |
| Jehoshaphat | 870 – 846 |

¹ Quoted from: *The Bible Unearthed*, by Israel Finkelstein and Neil Asher Silberman, The Free Press, N.Y., p. 129

Jehoram 851 – 843²

Ahaziah 843 – 842

Thus, the fragmentary inscription strongly suggests that in the mid 9th century BCE, the rulers of Judah were known as descendants of David. This supports the biblical chronology of the rulers of Judah and Israel, including Solomon.

However, as mentioned earlier, the archeological evidence does not support the idea that King Solomon built a magnificent Temple to YHWH. He was most likely the chieftain of a small collection of villages, and had neither the resources to fund nor the skills to build such an edifice.

Fortunately, the historical reality behind our allegory has no affect on its overshadowing truth. King Solomon is and remains a vibrant, living symbol, but of what?

Our first step in finding the symbolic meaning behind King Solomon is to examine his actions.

Analysis of His Role

Grand Master Hiram Abiff was the supervisor of works. He translated King Solomon's abstract intent into a plan of action (drawing the instructions for each days work on the tracing board).

King Solomon was the “architect” of the Temple, and formulated its basic purpose. The term architect is derived from two Greek words:

- Arche, which means primordial substance, and

² A possible point of confusion is that Ahab (described in the fragment as the father of Jehoram), was king of Israel (from 873 – 852) while Jehoram and Ahaziah were kings of Judah.

- Tekton, which means builder.

Thus King Solomon was the builder who formulated the purpose. Hiram Abiff translated that purpose into an idea and a plan of action, and impressed that plan on primordial substance.

King Solomon's Actions

According to our myth, each of our three main protagonists had a very different role in building the Temple in Jerusalem.

First, King Solomon decided to build the Temple. This decision set everything else in motion. However, he did not participate in that motion, but stayed largely apart from it. Solomon provided the purpose, but did not provide either the intelligent activity or the planning that directed that purpose into intelligent activity.

King Hiram of Tyre provided both the greater builders (the workers in stone or permanent materials) and the lesser builders (the foresters and carpenters who cut and shape the timber, or workers in impermanent materials). He provided the intelligent activity or Substance, and thus represents the Third or Mother Aspect of Divinity.

Hiram Abiff oversaw construction, laying out the plans, directing the builders, etc., all in accordance with King Solomon's overall purpose. He directed or related the purpose to intelligent activity, and thus represents the Second Aspect of Divinity or Soul.

King Solomon provided the Will or Intent which, when impressed on Substance (by the Soul) produced Intelligent Activity in the Substance. This is the function of

the First or Father Aspect, the source of Purpose, Power, and Will.

Thus, King Solomon represents the Spirit or Father Aspect, the Positive Pole of Divinity.

Since the Spirit exists above the overshadowing Spiritual Soul (which aspires to this Aspect), there is little about it that we, as personas, can understand. The Spirit is the source of the Purpose of our Soul, and our will (however selfishly misused) is a reflection or fragment of Its Will.

In order to understand this Aspect of Divinity, we must first experience it. This begins with the process of achieving right relationship with it.

As part of the process of establishing right relationship with divinity, the next question we need to ask is, “Who is King Hiram?”

The Descent into the Mind

Our previous exercise completed the process of at-one-ment between the incarnate Soul and the Overshadowing Spiritual Soul, and the invocation of Divine Intent. In the present technique, we begin the descent process, in which the Soul or Divine Child conveys that Divine Purpose to the substance or Mother Aspect of the three lower worlds.

- ◆ Opening alignment:
 - Sit in a comfortable chair and place *The Temple and The Word* in your lap.
 - Close your eyes and relax your physical body, finishing with your consciousness focused in your head.
- ◆ Review the ascent, from the gate, laver, and altar, through the porch, and middle chamber, into to the Holy of Holies. Imagine yourself standing before, and bowing to, the Ark of the Covenant.
 - Realign with your overshadowing purpose, place and function.
 - Straighten, step back, and turn clockwise until you face the veil and the two large cherubim.
 - Walk forward until you are standing between the cherubim, immediately before the veil.
 - Renew your alignment with your purpose, place, and function.
- ◆ When your focused alignment is clear, audibly sound the seed-thought:

“As the Soul, a Child of God, I perform my purpose, place, and function in the One Life, and thereby help manifest the Divine Plan.”

Hold this thought, without thinking about it, for at least three minutes.

- Reach forward and clutch a portion of the veil with each hand, then jerk your hands apart tearing the veil from top to bottom.
- Focused on your purpose, place, and function as the Soul, step through the torn veil into the middle chamber.
- Take a deep breath, drop the image, and open your eyes.

Continue to the next chapter.

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