

What I see in the place built by Solomon - the son of David - which is called *Debir* - 'the Oracle' - is the opposite of Eden. The opposite, that is, of what the first man esteemed Eden to be and the opposite of what the first man would have turned Eden into, had he been permitted to remain. I have detailed in the book, 'Knowledge and Life' my reasons for saying that Eden, primarily, is the place of witness and I have detailed in the book 'Light and Life' my reasons for saying that sin - *hamartia* - is a matter of the contradiction of that witness. Here, in this book, I give my reasons for saying that the Oracle is the opposite of how the first man expressed himself in Eden.

In Psalm 28, David writes :

Unto thee will I cry, O Lord, my rock: be not silent to me.

Lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee,
when I lift my hands toward thy holy oracle.

A generation before Solomon built that which is called *Debir*, did David lift his hands toward it. Therefore, it is, in essence, not a building.

David having written the word once, it is used fifteen times more, exclusively, of that which Solomon built. And that is all, four times four. I would say that there is something that exists now, in this present; and there is that same thing that shall exist in that which shall be. Within this dimension of compass points; and within a future dimension of compass points; it is. Four; by four.

I believe it was there in the Garden. But Adam partook not of it. And Eve, deceived, partook of something else. Then Adam, transgressing, did as Eve. What was present in the Garden was the revelation of God himself - in word. For God spoke, revealing himself. And in his first words did he warn of the existence of something other than his word.

Dabar in Hebrew is one of two general words used for 'word', 'speak' or 'say'. But *Debir* is that which, exclusively, conveys that to which David lifted his hands and that which Solomon constructed in the temple in Jerusalem. Four *times* four is the number of times it occurs in Hebrew; four *plus* four is the number of words which, as a cluster, indicate what it means.

The first two of the cluster are Chaldee, the last six being Hebrew: *debach* means sacrifice; *debaq* means cleave; *debash* means honey; *debelah* means cake of figs; *debeq* means soldered joint; *deber* means pestilence; *debir* is our word for oracle and *deborah* means bee. The common denominator is, of course, intimacy of contact.

The man who sacrifices and the sacrifice he offers are intimately involved in a way which transcends all other natural relationships on earth. Cleave speaks for itself. Honey is an intimate mixture of bee saliva and flower nectar, both of which are intimate fluids. Figs compressed to cake form are intimately in contact and will, soon, be intimately digested. Soldering or welding leaves metals intimately conjoined. Pestilence is transferred by shared bodily fluids or shared breath or shared contagion. Bees cohabit intimately in hive and in swarm; there is no such thing as a solitary bee. And the repetition of bee highlights that 'out of the strong, came forth sweetness; and out of the eater, came forth meat'. There is intimacy in this provision; his flesh he gave for the life of the world, who ate aright and partook not of that which was contrary to humanity. The lion of the tribe of Judah is he that prevailed to open the book and to loose the seals thereof. None other.

Sacrifice, human cleaving, sweetness, caked food, jointed metal, pandemic disease and swarming creature sums up the whole range of intimacies involved and experienced in this present life, I would say, together with *debir*, the intimacy that results from intelligent communication, through breathed speech. From the intimate depths of one, from the inner mind, conveyed by the warm breath of the lungs - to the intimate depths of another, conveyed by vocal tone in the unique accentuation of voice, penetrating the ear canal, touching the intricate mechanism of the inner ear and triggering human thought in the depths of the being.

There is nothing more intimate. Those who have become both blind and deaf, I am told, miss most their hearing, which is not what one might have thought. Most of all, they miss the communication of the human voice which enters into one's humanity in an intimacy which no other experience can

parallel. But greater still, I confess, is the longing for that speech which is within, in spirit, from God who made the inward parts that he might dwell therein. For *this*, exclusively so, is *debir*.

This is that for which David craved. He lifted not his hands for mere knowledge. His hands - his *yad*, his working hand - were not lifted up in the craving of information from a set of instructions which would command him what to do. His working hand he employed in lifting it to his Lord; that he would not be silent. If the Lord utter speech to David - to David, personally - oh, *then* shall his hand do greatly.

David craved for the Lord to speak.
He craved the intimacy of communication.

Be not silent - *to me*.
David wants the breathings of God who is a Spirit to be within his soul.
He craves the intimacy.
This is Debir.

My present copy of the Septuagint translates *Debir* in this psalm as *naon agion*, 'holy temple', which I would see as a *non-sequitur* for no temple existed when David lifted his hands. Yes, he desired to erect one, but the Lord wished to wait for that which the son of David would erect. That was a truth in figure; the material consequence being that Solomon built the temple and, thus, the *Debir*.

The ark was brought up from Gibeah and, via the house of Obed-edom, the Gittite, to the city of David where, David having danced before it, it was brought into the midst of the tabernacle that David pitched for it, II Samuel 6:17. There was no temple; there was no *naon agion* at that time. There was only *Debir*, to which David held up his hands. David lifted up his hands to something that existed only in God himself. Later, it would be figured on earth in material form.

Elsewhere, in the context of that which Solomon made, the Septuagint translates the Hebrew *debir* with the Greek *dabir*. But as far as my understanding of this matter is, this is not a translation. There is no such Greek word as *dabir*, nor is it similar to anything else in Greek. I understand this to be a mere transliteration and I understand this to be an admission that no word exists with which to translate it. Or, at least, that the competence does not yet exist to intelligently convey the concept.

The alteration of *debir* to *dabir*, I understand to be necessary to avoid a hint of meaning attaching to the word, for *de* is a Greek particle which the learned tell me is either a conjunctive particle or an enclitic particle. Basically, it is either a prefix or else it stands alone and affects the word previous to it. If prefixed to a word it would enhance a meaning to the word. Since transliterating a word, in its very purpose, requires it to have no attached meaning in the new language, I take it that *de* was changed and that *dabir* was produced, a sterile word with no connotations.

This change enforces my supposition that what was intended was to demonstrate that no Greek word existed which could be used. The Vulgate translation of the Hebrew *debir* is the Latin *oraculum*, from which the English 'oracle' derives.

This intimacy resulting from intelligent communication is what did *not* occur in Eden. Which was the reason for Adam's banishment. But in the Oracle, I see the proper fulfilment of all that failed in the first man's disobedience.

I quite agree with the translation of the Greek *logion* as oracles and oracle in the four places - I note,

again the occurrence of the number four - in which it occurs in the apostolic scriptures, namely, Acts 7:38; Romans 3:2; Hebrews 5:12 and I Peter 4:11. *Logios* is once used, of Apollos, Acts 18:24, who was fluent or eloquent in the scripture - meaning, at the time, of course, the Hebrew scripture - a matter of one who was able in communication.

Logia is helpful in further understanding the word *logion* but a confusion needs to be cleared up in order to receive that help. *Logia* is used twice, in I Corinthians 16:1 and 16:2 regarding the gatherings for the saints, but the AV arrives at an illogical situation, as I have always seen it in the English. What I understand from the Greek is that households would save up coinage week by week, then change it up, perhaps monthly or whatever, to larger denomination coinage as appropriate. Thus, when Paul came, it would be only needful to gather a small number of high denomination coins which could easily be transported by those entrusted with conveying the donation elsewhere.

Otherwise, there would have been a gathering of a huge number of coins and the necessity to collect it all together and transport it to moneychangers in order to facilitate its efficient carriage to the required place. Paul did not want all this fuss occurring when he came.

Thus the word *logia* conveys the gathering of small items and their consolidation into that which is of high value. And the word *logios* conveys the ability to communicate such a gathered and consolidated item. And *logion* is clearly that which is communicated among the saints, which, if it be so, is to be communicated as the oracles of God. Seven occurrences in the Greek scripture cover this concept.

The Septuagint uses the word *logion* fifty three times to my knowledge but never associates it with the fifteen occurrences of the Hebrew word *debir*. As yet, there was not the revelation to competently associate the two words. I believe that now, there is.

The uttered oracles of God are diverse, intricate and varied. They contain a spectrum of many subjects woven spectacularly throughout many generations, within a multitude of lives. Allusions here, gentle touches there; a manifestation this time, a dream another time; involved instruction in this place, tempered with illustrative demonstration in another. All can be gathered together, consolidated in the understanding and stored as treasure in the soul.

Stephen tells us that living oracles, Acts 7:38, were received at Sinai by those who would not obey them. If living oracles are in question here, then this does not refer to tables of stone but to that which, also, was communicated by Moses. Moses wrote of me, saith Jesus. Paul tells us that the Jews were entrusted, *epistuthesan*, with the oracles of God, Romans 3:2, but what if some believed not? Does their unbelief make the faith of God of no effect? If faith is in question here, then the word *logion* does not refer to tables of stone, for law requires no faith, only deeds. The Hebrew believers had to be exhorted in that epistle especially addressed to them, Hebrews 5:12, that they needed to be taught again the elements of the beginning of the oracles of God. If they needed to be taught again, then this was not mere legal instruction for that they had received from their infancy.

How hardly do men receive what God has to say! Banished from Eden, the first man will never hear what God has to say. He always - always - hears only that which stone speaks to him! Dull of proper hearing, he listens to those who are forbidden to speak in the church. He listens to that which a serpent will whisper, second hand. He listens only to that which the creation has to say. Thus, he mishears everything. Oh ye must, ye must, *ye must* be born again!

Those who are born of water and of spirit shall gather to hear what the Lord shall speak. In the midst of the church shall he sing praises to God and the Father. And those who speak in the Spirit shall speak as the oracles of God, I Peter 4:11. If any man speak in the assembly, let him speak thus. Else, let him be silent and be instructed of them who can so speak. Amen.

These lively oracles are to be kept, not as some received and kept them not. These oracles are committed to the trust of custodians. These oracles are expressed by such as can lead others from the

imbibing of milk onwards to the partaking of strong meat of the doctrine of Christ.

I believe this word *logion* and all that it conveys in the apostolic writing was what the Septuagint translators admitted they could not, as yet, express. Thus they transliterated *debir* to *dabir*, as a temporary stepping stone to that which would later be available - as expressed by the apostles - *logion*.

I believe it is clear from the scriptures I have mentioned that, in the Oracle, was the ark but without a mention of the *kapporeth* or the *kerubim* which were part of that *kapporeth*. Instead we have the *kothereth* and we have the constructed *kerubim* which are not made of pure gold - as were the original *kerubim* of the *kapporeth* - but were olive wood overlaid with gold.

But the writer of Kings specifically mentions the fact that within the ark were the stone tables. The entire Oracle, and its surrounding building, is to be seen, I believe, as a concept which encapsulates all that the ark of the testimony conveyed, but the Oracle also conveys more. There are palm trees on the walls - the *kaph* of God. His handprints are everywhere. There are kerubim also. Everywhere is fruitfulness, and flowering. It is a place of life and spiritual activity. It is a place of Divine purpose.

In the Oracle, it is - almost - as if the ark is open. As though that which it, figuratively, contained - is risen. He is not here. But there are kerubim. And they are olive wood. I am like a green olive tree in the house of God, saith David, Psalm 52:8. And here, the Lord speaks to David. Thus David does not descend to the pit.

Here, it as though the tables of stone are in plain sight. But there is no plague. In this place, *Debir*, of God's utterance there is calm recognition of those tables. They are dealt with, fully, and they are, as such, magnified and made honourable. Till heaven and earth pass, not one jot or tittle shall pass from them. But they are contained. There is *kaphar*. And, because there is *kaphar*, there is *helios*, composure. And because there is contained composure, there is steadfast strength.

This is the reason that the writer to the Hebrews almost states - but not quite - that three items were in the ark. But if one looks further one sees that his view is more spiritual than the mere artefacts that were constructed. He sees tables, rod and pot under one overshadowing, is my perception. He sees the place where God dwells; he is not looking at the fabric of the tent or the wooden box. And such is his perception that his words almost - but not quite - imply material facts that could not, at the time, be so stated in material demonstration. Then, he deliberately says no more. It is John the Apostle who shall be more particular, later. About four decades later, to be precise.

Here, *hilasterion*, will God meet with men. Here, in the place of containment and resolution. Here where, justly, there is uplifting and unburdening. Here, above the *kapporeth* - and the *kothereth*. Here, between the kerubim. For here is God composed. Here - and here only - does he see that which is a contradiction but, seeing it, he passes by, for it has been - absolutely - contained.