

Truth School 2025

Two Spirits Pre-Reading

MONDAY, JULY 14

Genesis 1:1-3

1 - In the beginning God created the heavens and the earth.

2 - But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.

3 - And God said, Let there be light; and there was light.

FOOTNOTES

Gen. 1:2 but

God created the earth in a good order (Job 38:4-7; Isa. 45:18). But here and became later in this verse indicate that something happened to cause God's creation to become "waste and emptiness." This cataclysmic event was God's judgment on the preadamic universe following Satan's rebellion. This judgment was executed on Satan, on the angels and the preadamic creatures living on the earth who joined Satan in his rebellion, and on the heavens and the earth themselves. See Isa. 14:12-15 and notes; Ezek. 28:12-19 and notes.

Gen. 1:2 waste

Whenever the words waste and emptiness are used together in the Old Testament, they denote a result of God's judgment (cf. Jer. 4:23; Isa. 24:1; 34:11). The darkness on the surface of the deep also is a sign of God's judgment (cf. Exo. 10:21-22; Rev. 16:10).

Gen. 1:2 deep

I.e., the deep water. In the Bible water symbolizes either life (John 4:10, 14; 7:38; Rev. 22:1) or death (7:17-24; Exo. 14:21-30; John 3:5; Rom. 6:3). The water here signifies death. As a result of God's judgment on the preadamic universe, the entire earth was covered with deep water, signifying that the earth was filled with death and was under death. See notes 231 in Mark 1, 16 in 1 Tim. 4, and 13 in Rev. 21.

Gen. 1:2 Spirit

Heb. ruach, variously translated spirit, wind, breath. This is the first mentioning of the Spirit in the Bible. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (v. 26), for God's purpose. In spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63a).

Gen. 1:3 said

After the Spirit's brooding (v. 2b), the word of God came to bring in the light (cf. Psa. 119:105, 130). In spiritual experience, the coming of the word is the second requirement for generating life (John 5:24; 6:63b), and the coming of the light is the third requirement (Matt. 4:13-16; John 1:1-13).

The Spirit, the word, and the light were the instruments used by God to generate life for the fulfillment of His purpose. The Spirit, the word, and the light are all of life (Rom. 8:2; Phil. 2:16; John 8:12b). Christ as the Spirit is the reality of God (Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15); Christ as the Word is the speaking of God (John 1:1; Heb. 1:2); and Christ as the light is the shining of God (John 8:12a; 9:5).

TUESDAY, JULY 15

Genesis 2:4-9

4 - These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,

5 - And no plant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to work the ground,

6 - But a mist went up from the earth and watered the whole surface of the ground—

7 - Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

8 - And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

9 - And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

FOOTNOTES

Gen. 2:5 work

This signifies that there was no man to work with God by human labor in coordination with His divine labor (cf. John 5:17; 1 Cor. 3:9). When man labors in coordination with God's labor, God has the basis to send the rain, signifying His Spirit of life (Joel 2:23, 28-29), to mingle with man, the dust of the earth (v. 7), to produce life.

Gen. 2:7 man

Heb. adam. The first step of God's procedure in fulfilling His purpose was to create man as a vessel to contain Himself as life (Rom. 9:21, 23; 2 Cor. 4:7; 2 Tim. 2:21).

Gen. 2:7 dust

Man's body, formed from the dust of the ground, is man's outward form and an organ for him to contact the material realm.

Gen. 2:7 breath

Heb. neshamah, translated spirit in Prov. 20:27, indicating that the breath of life breathed into man's body became the spirit of man, the human spirit (cf. Job 32:8). Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate God into his entire being as his life and his everything. It was specifically formed by God and is ranked in importance with the heavens and the earth in God's holy Word (Zech. 12:1). The spirit of man is for man to worship God (John 4:24), to be regenerated by God (John 3:6b), and to be joined to God (1 Cor. 6:17; 2 Tim. 4:22) that man may walk and live in an organic union with God (Rom. 8:4b) to fulfill God's purpose.

The breath of life breathed into man's nostrils was not the eternal life of God nor the Spirit of God. See note 382 in Luke 3. Man did not receive the Spirit of God until the Lord breathed the

Holy Spirit into His disciples on the day of His resurrection (John 20:22). Nevertheless, because the human spirit came out of God's breath of life, it is very close to the Spirit of God. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God (Rom. 8:16 and note 2; 1 Cor. 6:17 and note 2).

Within man's spirit there are three functions: conscience, enabling man to know what God justifies and what He condemns (Rom. 9:1 and note 2); fellowship, that man may contact God, worship God, and commune with God (John 4:24; Eph. 6:18a; Rom. 1:9); and intuition, giving man a direct sense of God and a direct knowledge from God (Mark 2:8; 1 Cor. 2:11).

Gen. 2:7 soul

Man's soul, which is his person, his very self (Exo. 1:5; Acts 2:41), was not formed from a certain element but was produced by the combining of the human spirit and the human body. The soul, composed of man's mind, emotion, and will, has the psychological consciousness to contact the psychological realm.

God is triune—the Father, the Son, and the Spirit (Matt. 28:19)—and man is tripartite—spirit and soul and body (1 Thes. 5:23). The Triune God created such a tripartite man to be a living vessel that man may have the capacity to contain God and be joined to God organically (John 15:4-5; Rom. 11:17-24) to be His organism for His expression in humanity. See note 235 in 1 Thes. 5 and notes 122 and 123 in Heb. 4.

WEDNESDAY, JULY 16

Exodus 17:1-7

1 - And all the assembly of the children of Israel journeyed from the wilderness of Sin by their stages according to the command of Jehovah and encamped in Rephidim, and there was no water for the people to drink.

2 - Therefore the people contended with Moses and said, Give us water that we may drink. And Moses said to them, Why are you contending with me? Why do you test Jehovah?

3 - So the people thirsted there for water, and the people murmured against Moses and said, For what reason did you bring us up out of Egypt; to kill us and our children and our livestock with thirst?

4 - So Moses cried out to Jehovah, saying, What shall I do with this people? A little more, and they will stone me.

5 - And Jehovah said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand your staff with which you struck the River, and go.

6 - I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

7 - And he called the name of the place Massah and Meribah, because of the contention of the children of Israel and because they tested Jehovah, saying, Is Jehovah among us or not?

FOOTNOTES

Exo. 17:1 no

After the children of Israel had eaten the manna to satisfy their hunger (ch. 16), they needed to drink the living water to quench their thirst. In both physical life and spiritual life eating and drinking should always go together. At the beginning of the Bible, the tree of life and the manna are mentioned before the water of life (Gen. 2:9-10; Exo. 16:4, 14-15; 17:6; cf. John 6:31-35; 7:37-39), indicating that in the beginning of our spiritual life our eating of Christ in His word (Jer. 15:16; Matt. 4:4; John 6:63) issues in the flowing of the Spirit as the living water within us. However, at the end of the Bible the river of water of life is mentioned before the tree of life (Rev. 22:1-2), and the tree of life grows in (i.e., is conveyed in) the river, indicating that as we progress in spiritual experience, the Spirit as the flowing river brings us the supply of the word, the manna. This implies that ultimately in the divine concept eating is included in drinking and drinking is more important than eating.

In the Bible the basic principle concerning man's relationship with God is that man needs

to eat and drink of God. It is by eating and drinking that we, God's chosen people, take God into us, and it is through our eating and drinking Him that God works Himself into us to be one with us organically.

Exo. 17:6 rock

According to Paul's word in 1 Cor. 10:4, the rock here was Christ. Furthermore, it was a spiritual rock that followed the children of Israel in their journeys (cf. Num. 20:8-11). See note 42 in 1 Cor. 10.

Exo. 17:6 strike

The striking of the rock is a clear, complete, and full picture of Christ's crucifixion. The rock was struck by the staff of Moses (v. 5). In this type, Moses signifies the law, and the staff represents the power and authority of the law. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13).

Exo. 17:6 water

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and note). This living water is the water of life in resurrection, the all-inclusive, life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see note 391 in John 7). The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in

the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30).

To drink of the water of life, we first need to be positioned to drink (1 Cor. 12:13), and we also need to be thirsty (John 7:37; Rev. 21:6). Then we need to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21).

THURSDAY, JULY 17

1 Samuel 16

1 - And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.

2 - And Samuel said, How can I go? If Saul hears of it, he will kill me. And Jehovah said, Take a heifer with you, and say, I have come to sacrifice to Jehovah.

3 - Then call Jesse to the sacrifice, and I will make known to you what you shall do. And you shall anoint for Me the one whom I name to you.

4 - So Samuel did what Jehovah said and came to Bethlehem. And the elders of the city came trembling to meet him, and they said, Do you come peaceably?

5 - And he said, Peaceably. I have come to sacrifice to Jehovah. Sanctify yourselves and come with me to the sacrifice. And he sanctified Jesse and his sons and called them to the sacrifice.

6 - And when they came, he saw Eliab and said, Surely Jehovah's anointed is now before Him.

7 - But Jehovah said to Samuel, Do not regard his appearance and the height of his stature, because I have rejected him. For it is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart.

8 - Then Jesse called Abinadab and had him pass before Samuel; and Samuel said, Jehovah has not chosen this one either.

9 - And Jesse had Shammah pass by; and he said, Jehovah has not chosen this one either.

10 - And Jesse had seven of his sons pass before Samuel; and Samuel said to Jesse, Jehovah has not chosen these.

11 - Then Samuel said to Jesse, Are these all the young men you have? And he said, There is still the youngest, but he is now tending the sheep. And Samuel said to Jesse, Send for him, and bring him; for we will not sit down until he comes here.

12 - So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.

13 - And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

14 - And the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah terrorized him.

15 - And Saul's servants said to him, See now, an evil spirit from God is terrorizing you.

16 - Let our lord speak. Your servants are before you; they will seek out a man who is skilled in playing the lyre. And when the evil spirit from God is upon you, he will play it by hand, and you will be well.

17 - And Saul said to his servants, Select for me a man who can play well, and bring him to me.

18 - And one of the attendants answered and said, I have just seen a son of Jesse the Bethlehemite, who is skilled in playing and a mighty man of valor and a man of war and prudent in speech and of good presence, and Jehovah is with him.

19 - So Saul sent messengers to Jesse and said, Send me David your son, who is among the sheep.

20 - And Jesse took a donkey laden with bread and a skin of wine and a kid, and sent them by David his son to Saul.

21 - And David came to Saul and entered his service. And Saul loved him greatly, and he became his armor bearer.

22 - And Saul sent word to Jesse, saying, Let David enter my service, for he has found favor in my sight.

23 - So whenever the evil spirit from God was upon Saul, David took his lyre and played it by hand, and Saul was refreshed and was well; and the evil spirit departed from him.

Psalm 51:11

Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.

FOOTNOTES

1 Sam. 16:1 go

God had abandoned Saul, rejecting him from being king over Israel (15:23). Immediately thereafter God sent Samuel to contact a youth, David, who was perhaps only fifteen years old. This shows that while Saul was usurping and even abusing the God-given kingship in order to build up his own monarchy, God was aware of the situation and was doing something marvelous to prepare the right person. God went secretly to David, the great grandson of Boaz and Ruth (Ruth 4:21-22).

David was created and prepared by God to be a man according to the heart of God (13:14a). Otherwise, he could not have been such a man. However, as shown in chs. 16—17, he still needed to pass through the process of being chosen, trained, anointed, tested, and approved. David was thirty years old when he began to reign (2 Sam. 5:4). After David was anointed by Samuel, he was tested for about fifteen years. In particular, he was bothered and troubled by Saul. Eventually, David passed the test and was approved by God.

1 Sam. 16:11 youngest

After being chosen by God (vv. 1-10), David was trained by God in humility through his circumstances. God purposely caused him to be born as the youngest one, the last one, to make him humble. Furthermore, David was assigned the lowly task of going to the field to take care of the sheep.

1 Sam. 16:13 rushed

The rushing of the Spirit upon David was a confirmation of Samuel's anointing David with oil. It was related not to life for salvation but to power for outward activities (see notes 493 in Luke 24 and 21 in Acts 2). The Spirit of Jehovah departing from Saul and an evil spirit from Jehovah terrorizing him (v. 14) were a further confirmation that God had chosen someone other than him.

Psa. 51:11 presence

God's presence is actually the Spirit of His holiness. If we lose God's presence, we lose everything.

Psa. 51:11 Spirit

The title the Spirit of holiness used here and in Isa. 63:10-11 is not the same as the Holy Spirit used in the New Testament. The Spirit of holiness in the Old Testament is for God to make His people holy by separating them unto Himself. The Holy Spirit at the initiation of the New Testament age was for God's incarnation, in which God in His divine nature was imparted into humanity and mingled with the human nature (without forming a third nature) to produce a God-man who was intrinsically holy (Matt. 1:18; Luke 1:35). See notes 152, 352, and 353 in Luke 1.

FRIDAY, JULY 18

Judges 9:8-13

8 - The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.

9 - But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

10 - Then the trees said to the fig tree, You come and reign over us.

11 - But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?

12 - Then the trees said to the vine, You come and reign over us.

13 - But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

Matthew 26:1-16, 36-46

1 - And when Jesus finished all these words, He said to His disciples,

2 - You know that after two days the Passover takes place, and the Son of Man is being delivered up to be crucified.

3 - Then the chief priests and the elders of the people were gathered together in the courtyard of the high priest, who was called Caiaphas,

4 - And they took counsel together to seize Jesus by craftiness and kill Him.

5 - But they said, Not at the feast, lest there be an uproar among the people.

6 - Now when Jesus was in Bethany, in the house of Simon the leper,

7 - A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table.

8 - But when the disciples saw it, they were indignant, saying, Why this waste?

9 - For this could have been sold for much and given to the poor.

10 - But Jesus, knowing it, said to them, Why do you trouble the woman? She has done a noble deed to Me.

11 - For the poor you have with you always, but you do not always have Me.

12 - For in pouring out this ointment on My body, she has done it for My burial.

13 - Truly I say to you, Wherever this gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.

14 - At that time one of the twelve, the one called Judas Iscariot, went to the chief priests

15 - And said, What are you willing to give me, and I will deliver Him to you? And they weighed out to him thirty pieces of silver.

16 - And from then on he sought opportunity to deliver Him up.

36 - Then Jesus came with them to a place called Gethsemane, and He said to the disciples, Sit here while I go over there and pray.

37 - And taking Peter and the two sons of Zebedee aside, He began to be sorrowful and deeply distressed.

38 - Then He said to them, My soul is exceedingly sorrowful, even to death. Remain here and watch with Me.

39 - And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

40 - And He came to the disciples and found them sleeping. And He said to Peter, So were you not able to watch with Me for one hour?

41 - Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.

42 - Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your will be done.

43 - And coming again, He found them sleeping, for their eyes were heavy.

44 - And leaving them, He went away again and prayed a third time, saying the same word again.

45 - Then He came to the disciples and said to them, Are you still sleeping and resting? Behold, the hour has drawn near, and the Son of Man is being delivered up into the hands of sinners.

46 - Arise, let us be going. Behold, the one who is betraying Me has drawn near.

FOOTNOTES

Judg. 9:8 olive

The olive tree signifies Christ (cf. Rom. 11:17; Zech. 4:11-14; Rev. 11:4a) as the One who is full of the Holy Spirit and anointed with the Spirit (Luke 4:1a, 18a; Heb. 1:9), signified by the olive oil. The oil of the olive tree was used to honor God and man (v. 9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8).

Matt. 26:8 waste

The disciples considered Mary's love offering to the Lord a waste. Throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. To those who love Him in such a way He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste but a fragrant testimony of His sweetness.

Matt. 26:11 but

We must love the Lord and grasp the opportunity to love Him.

Matt. 26:12 for

Mary received the revelation of the Lord's death through the Lord's words in 16:21; 17:22-23; 20:18-19; and v. 2 of this chapter. Hence, she grasped the opportunity to pour upon the Lord the best that she had. To love the Lord with our best requires a revelation concerning Him.

Matt. 26:13 what

The story of the gospel is that the Lord loved us, and the story of Mary is that she loved the Lord. We must preach both—the Lord's loving us and our loving the Lord. One is for our salvation, and the other is for our consecration.

Matt. 26:14 At

At that time indicates that while one of the disciples was expressing her love to the Lord, loving Him to the uttermost, another was about to betray Him. One was treasuring the Lord, and at the same time another was delivering Him up.

Matt. 26:36 Gethsemane

Gethsemane means oil press. At Gethsemane the Lord was pressed so that the oil, the Holy Spirit, could flow out.

SATURDAY, JULY 19**Zechariah 4:1-14**

1 - Then the angel who spoke with me returned and roused me as a man is roused from his sleep.

2 - And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps

upon it, with seven pipes for each of the lamps on top of it;

3 - And there are two olive trees beside it, one to the right of the bowl and one to the left.

4 - And I answered and spoke to the angel who spoke with me, saying, What are these, sir?

5 - And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir.

6 - And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

7 - Who are you, O great mountain? Before Zerubbabel you will become a plain, and he will bring forth the topstone with shouts of Grace, grace to it.

8 - Moreover the word of Jehovah came to me, saying,

9 - The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it; and you will know that Jehovah of hosts has sent Me to you.

10 - For who has despised the day of small things? For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.

11 - Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left?

12 - And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

13 - And he spoke to me, saying, Do you not know what these are? And I said, No, sir.

14 - And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

Revelation 1:4

John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

FOOTNOTES

Zech. 4:2 lampstand

The priesthood of Joshua signifies the priesthood of the nation of Israel toward the nations for God. The lampstand of gold signifies the shining testimony of the nation of Israel toward the nations for God. God had chosen Israel to be a nation of priests (Exo. 19:6). His intention was to use the nation of Israel as a priesthood to bring the nations to God that they might enter into God's presence to be enlightened, exposed, dealt with, and transfused by God with the divine riches. Furthermore, the priests were to teach the nations how to worship God and serve God (cf. 8:20-23). In addition to being a nation of priests, Israel was to be a testimony standing for God.

Intrinsically, the lampstand signifies the Triune God embodied and expressed. In Exo. 25 the lampstand signifies Christ as the embodiment and expression of the Triune God. Here the lampstand signifies the nation of Israel as the collective testimony of God, shining out all His virtues. For the details concerning the lampstand, see notes in Exo. 25:31-40.

Zech. 4:2 seven

The supply of the lampstand is the seven pipes for each of the seven lamps, which signify the sevenfold intensified Spirit of God as the bountiful supply (Phil. 1:19b). See notes 51 in Rev. 4 and 45, par. 1, in Rev. 1.

Zech. 4:6 This

The word in vv. 5-7 and 9a indicates that Zerubbabel, the governor of Judah, who laid the foundation for the rebuilding of the temple, would bring forth the topstone, which means that he would finish the rebuilding of God's temple by the Spirit of Jehovah, not by might nor by power. The prophet Zechariah spoke this word to Zerubbabel in order to support, encourage, strengthen, and establish the hand of Zerubbabel that he might continue the building of the temple unto its consummation.

Zech. 4:6 Spirit

Whereas ch. 3 refers to Christ's death, which is for redemption (3:9), ch. 4 speaks of the Spirit, who is for the carrying out of God's economy.

According to the New Testament, Christ is the One who was crucified for our redemption, who was raised from among the dead, and who in resurrection has become the life-giving Spirit (1 Cor. 15:3-4, 45b). As the result of Christ's redemption, God's people may now enjoy Christ as the Spirit (Gal. 3:13-14), even as the sevenfold intensified Spirit (Rev. 1:4; 4:5; 5:6). After we believe in the crucified Christ, God supplies to us the all-inclusive Spirit for the accomplishing of His building (Gal. 3:1-2, 5). By this Spirit the building of the church will be consummated.

Zech. 4:10 seven

"These seven," which are the eyes of Jehovah, are the seven eyes on the stone in 3:9. The seven eyes of the stone are the seven eyes of Jehovah and also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. The seven eyes of Christ are the seven Spirits of God (see notes 65 in Rev. 5 and 45 in Rev. 1), indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person's eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ's seven eyes is to observe and search in order to execute God's judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem.

Rev. 1:4 seven

The seven Spirits are undoubtedly the Spirit of God because They are ranked among the Triune God in vv. 4 and 5. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on the earth. In essence and existence, God's Spirit is one; in the intensified function and work of God's operation, God's Spirit is sevenfold. This is similar to the lampstand in Zech. 4:2. In its

existence it is one lampstand, but in its function it is seven lamps. At the time this book was written, the church had become degraded; the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move and work on the earth.

In Matt. 28:19 the sequence of the Triune God is: the Father, the Son, and the Holy Spirit. Here the sequence is changed. The seven Spirits of God are listed in the second place instead of the third. This reveals the importance of the intensified function of the sevenfold Spirit of God. This point is confirmed by the repeated emphasis on the Spirit's speaking in 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17.

At the opening of the other Epistles, only the Father and the Son are mentioned; from Them grace and peace are given to the receivers. Here, however, the Spirit is included; from Him grace and peace are imparted to the churches. This too indicates the crucial need of the Spirit to counteract the degradation of the church for God's move.

LORD'S DAY, JULY 20

2 Timothy 3:1-17

1 - But know this, that in the last days difficult times will come.

2 - For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,

3 - Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,

4 - Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God,

5 - Having an outward form of godliness, though denying its power; from these also turn away.

6 - For of these are those who creep into houses and take captive silly women heaped with sins, who are led by various desires

7 - And are always learning yet never able to come to the full knowledge of the truth.

8 - And in the manner that Jannes and Jambres opposed Moses, so these also oppose the truth;

men corrupted in mind, disapproved concerning the faith.

9 - But they will not advance farther, for their folly will be completely manifest to all, as also the folly of those became.

10 - But you have closely followed my teaching, conduct, purpose, faith, long-suffering, love, endurance,

11 - Persecutions, sufferings, such as befell me in Antioch, in Iconium, in Lystra. Such persecutions I bore, and out of them all the Lord delivered me.

12 - And indeed all who desire to live godly in Christ Jesus will be persecuted.

13 - But evil men and impostors will grow worse and worse, deceiving and being deceived.

VII. The antidote of the inoculation—the divine word — 3:14-17

14 - But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them

15 - And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

16 - All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

17 - That the man of God may be complete, fully equipped for every good work.

Exodus 13:21

And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night.

FOOTNOTES

2 Tim. 3:16 All

Or, Every Scripture God-breathed is also profitable. To confront the death, corruption, and confusion in the church's decline, the eternal life, on which ch. 1 is based (1:1, 10), the divine truth, emphasized in ch. 2 (2:15, 18, 25), and the Holy Scripture, highly regarded in ch. 3 (3:14-17), are all needed. The eternal life not

only swallows up death but also renders the life supply; the divine truth replaces the vanity of corruption with the reality of all the divine riches; and the Holy Scripture not only dispels the confusion but also furnishes divine light and revelation. Hence, in this book the apostle stressed these three things.

2 Tim. 3:16 God-breathed

This indicates that the Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit (John 6:63), or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to catch the divine fire.

As the embodiment of God the Spirit, the Scripture (God's word) is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4).

Exo. 13:21 cloud

In typology the cloud signifies the Spirit (1 Cor. 10:1-2 and notes 14 and 23), and the fire, for enlightening, signifies the Word of God (Psa. 119:105). Hence, the instant, living leading from God comes through either the Spirit or the Word. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1). Furthermore, the Word is also the Spirit (John 6:63; Eph. 6:17). Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night. In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.