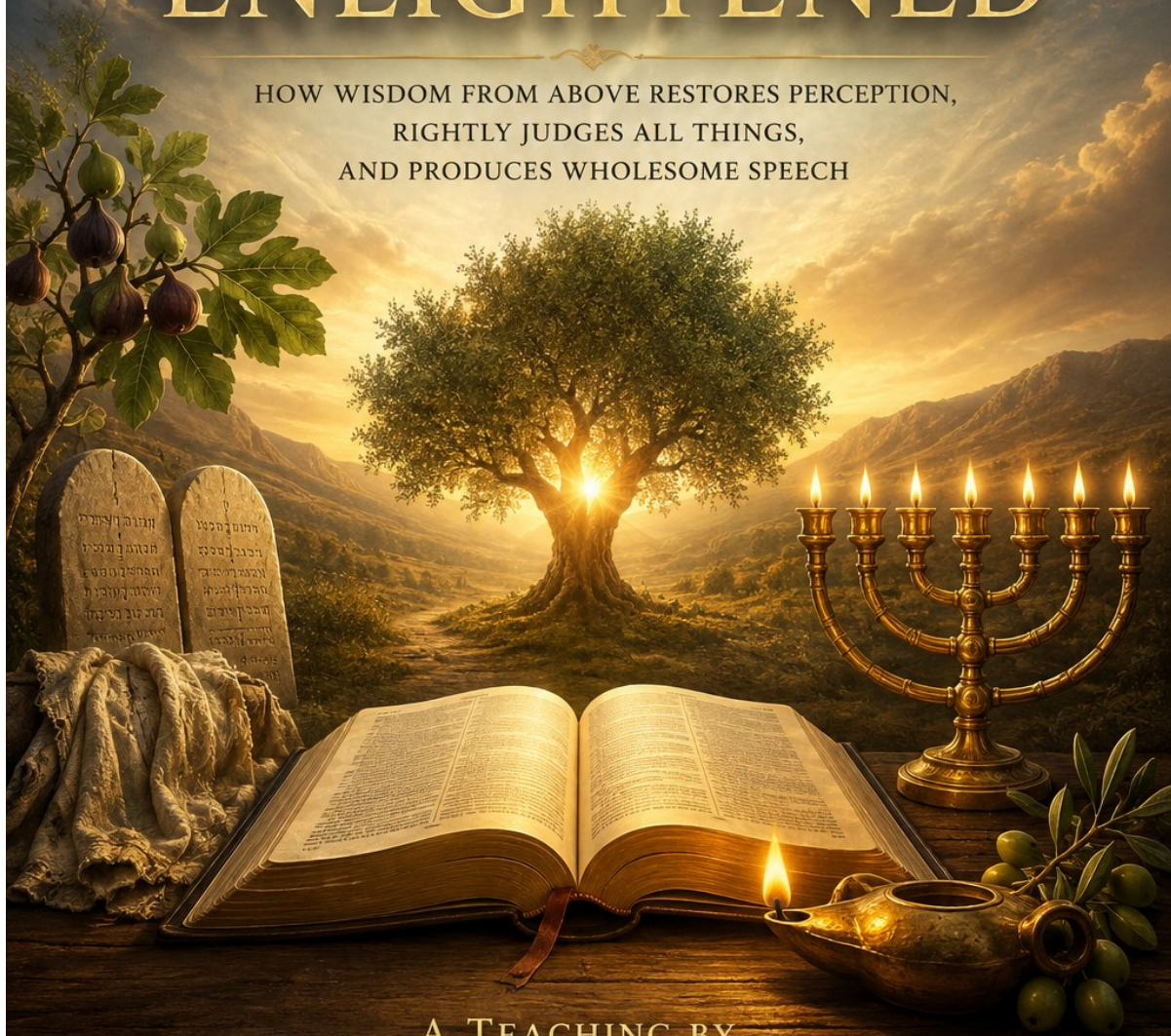


UNTIL OUR EYES ARE ENLIGHTENED

HOW WISDOM FROM ABOVE RESTORES PERCEPTION,
RIGHTLY JUDGES ALL THINGS,
AND PRODUCES WHOLESOME SPEECH



A TEACHING BY
APWATCH.ORG

Introduction — Who Told You What What You See Means?

There is a difference between seeing a fact and understanding the meaning of the fact. Adam and Eve did not suddenly become naked after eating. They were already naked and unashamed. After eating, the fact remained true, but its meaning changed in their perception.

“Who told thee that thou wast naked?”

— *Genesis 3:11*

This question reaches deeper than the fact of nakedness. It asks about source. Who taught Adam what his nakedness now meant? This teaching follows that question from the two trees to the two wisdoms, from the washing of the Word to the Oil of Understanding, and finally to Christ—the Anointed Head through whom the Body learns to see rightly.

Distinguish without dividing. Unite without confusing.

We will therefore allow the witnesses to speak before eating the verdict. We will distinguish what Scripture distinguishes without turning every distinction into opposition, and we will seek unity without confusing things that Scripture keeps distinct.

The Governing Rule

The purpose of identifying something as typological is not to dismiss it, but to assign it the proper weight in the courtroom.

But typology must remain under judgment. A resemblance alone does not establish a matter. Explicit Scripture governs convergence. Converging witnesses strengthen interpretation. Typological parallels may illuminate what is already established, but they must never be allowed to overrule explicit testimony.

Paul gives warrant for examining biblical events this way when he describes Israel’s experiences as examples or types for us (1 Corinthians 10:6, 11), while Hebrews speaks of earthly forms as shadows and patterns of heavenly realities.

Calling something typological does not mean dismissing it as insignificant or imaginary. It means giving the observation its proper weight. Typology observes how persons, events, objects, actions, and patterns within Scripture can function as visible witnesses to a greater spiritual Reality.

Typological Witness — Scripture does not explicitly define the proposed correspondence. Nevertheless, the pattern may be worthy of serious consideration because meaningful, non-contradictory biblical parallels testify toward it.

Converging Witness — No single passage states the entire conclusion, but multiple independent and non-contradictory biblical witnesses converge upon the same understanding.

Explicit Witness — Scripture directly states or interprets the relationship. This carries the greatest weight.

Three Levels of Witness

“At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”

— Deuteronomy 19:15

Before entering the investigation, we need to establish how the witnesses will be weighed. Not every observation in this teaching carries the same degree of biblical authority. The purpose of the Courtroom of Understanding is to preserve both freedom of investigation and discipline of judgment.

Before We Begin — The Courtroom of Understanding

Part I — The Fact Did Not Change

1. Naked Before and After

“And they were both naked, the man and his wife, and were not ashamed.”

— Genesis 2:25

“And the eyes of them both were opened, and they knew that they were naked.”

— Genesis 3:7

The factual condition is unchanged. What changes is the definition attached to the fact. Before eating, nakedness exists without shame. After eating, the same nakedness becomes associated with shame, fear, covering, hiding, and accusation.

FACT → INTERPRETATION → FEAR → COVERING → HIDING → ACCUSATION

Opened eyes are therefore not necessarily enlightened eyes.

Part II — Eating Is Not the Same as Discerning

2. The Command Concerns Eating

“of the tree of the knowledge of good and evil, thou shalt not eat of it.”

— Genesis 2:17

Eve later adds, “neither shall ye touch it” (Genesis 3:3), a phrase absent from God's recorded command in Genesis 2. We should not build a doctrine from that difference alone, but it becomes important beside Scripture's later language of eating, use, practice, and discernment.

3. Eating as Internalization

“Thy words were found, and I did eat them.”

— *Jeremiah 15:16*

“eat this roll, and go speak unto the house of Israel.”

— *Ezekiel 3:1*

John likewise eats the little book before prophesying again in Revelation 10. Eating can therefore portray inward appropriation: testimony enters, forms what is within, and later comes forth.

4. By Reason of Use

“strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

— *Hebrews 5:14*

Hebrews prevents us from identifying discernment itself as the problem. Mature people discern good and evil. The language behind “by reason of use” and “exercised” emphasizes practiced use and trained perception.

Eve's added refusal even to touch the fruit stands in an interesting conceptual contrast. Hebrews does not tell mature believers to avoid difficult distinctions; it portrays perceptive faculties becoming trained through practice.

**HANDLE THE EVIDENCE → EXERCISE THE SENSES → DISCERN RIGHTLY → DO NOT
EAT THE VERDICT PREMATURELY**

Part III — Knowledge Without Wisdom From Above

5. A True Fact Can Be Interpreted Falsely

Adam's observation was true: he was naked. Knowledge tells us what we see. Wisdom teaches us what what we see means. Knowledge separated from wisdom from above can therefore produce a lowered understanding in which realities are prematurely classified through fear, shame, self-interest, partiality, and accusation.

6. Calling Good Evil and Evil Good

“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness...”

— Isaiah 5:20

“Woe unto them that are wise in their own eyes, and prudent in their own sight!”

— Isaiah 5:21

The problem is not the absence of moral categories. The categories themselves have become misapplied. Isaiah connects reversed judgment with being wise in one's own eyes.

KNOWLEDGE → OWN WISDOM → OWN EYES → CORRUPTED JUDGMENT

The answer is not ignorance. The answer is wisdom from above.

Part IV — Two Wisdoms and Two Trees

7. James' Two Wisdoms

“This wisdom descendeth not from above, but is earthly, sensual, devilish.”

— James 3:15

“the wisdom that is from above is first pure, then peaceable, gentle... full of mercy and good fruits...”

— James 3:17

James begins the chapter with teachers and moves through tongue, fire, fountain, water, fig, olive, fruit, and wisdom. What comes outward reveals what wisdom governs within.

8. The Tree of Knowledge Reconsidered

Scripture does not explicitly identify the Tree of Knowledge with James' wisdom from below. That remains typological. Yet the fruit can be compared: eating is followed by opened eyes, shame, fear, hiding, accusation, division, and death.

The deeper contrast is not knowledge versus ignorance. It is the source of wisdom through which knowledge is interpreted.

9. The Tree of Life

“She is a tree of life to them that lay hold upon her.”

— Proverbs 3:18

“A wholesome tongue is a tree of life.”

— Proverbs 15:4

“the words that I speak unto you, they are spirit, and they are life.”

— John 6:63

Wisdom, wholesome speech, Word, Spirit, and Life converge around Tree-of-Life imagery. Genesis associates eating from the Tree of Life with living forever; Jesus associates eating the Bread of Life with living forever.

The central question becomes: What wisdom is teaching you how to see?

Part V — Christ: The Anointed Head

10. The Messianic Answer to Lowered Judgment

“the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding...”

— Isaiah 11:2

“he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”

— Isaiah 11:3

Isaiah gives the answer to judgment governed by one's own eyes: the Anointed One receives the Spirit of wisdom and understanding and therefore judges righteously rather than merely according to outward appearance.

Christ means the Anointed One, and Scripture calls Christ the Head of the Body. Paul then says, “we have the mind of Christ” (1 Corinthians 2:16).

**ANOINTED HEAD → SPIRIT → WISDOM + UNDERSTANDING → RIGHT PERCEPTION
→ RIGHTEOUS JUDGMENT**

Part VI — The Sevenfold Spirit and the Oil of Understanding

11. Lamps, Eyes, and Spirit

Isaiah 11 is traditionally read as a sevenfold description of the Spirit: the Spirit of the LORD, wisdom, understanding, counsel, might, knowledge, and fear of the LORD.

“seven lamps of fire burning before the throne, which are the seven Spirits of God.”

— Revelation 4:5

“seven eyes, which are the seven Spirits of God sent forth into all the earth.”

— Revelation 5:6

Scripture therefore joins Spirit, lamps, fire, eyes, and perception.

12. Almond and Olive Meet in the Menorah

The menorah is formed with almond-shaped cups, while its lamps are supplied with pure olive oil beaten for the light.

ALMOND-FORMED LAMP → OLIVE OIL → FIRE → LIGHT

The almond carries strong associations with watching, priesthood, knowledge, and Word. Olive oil carries strong associations with anointing, Spirit, and illumination. They remain distinct while serving one act of seeing.

13. What We Mean by Oil of Understanding

“Oil of Understanding” is a theological expression, not a biblical dictionary definition. By it we mean the anointing of the Spirit that produces wisdom, understanding, illumination, and righteous perception through Christ the Anointed Head.

**OIL / ANOINTING → SPIRIT → WISDOM + UNDERSTANDING → LIGHT →
ENLIGHTENED SIGHT**

Part VII — The Washing of the Word

14. Water as Testimony Received

“So shall my word be that goeth forth out of my mouth...”

— Isaiah 55:11

“the washing of water by the word.”

— Ephesians 5:26

Water can function prophetically as divine testimony in the form in which it reaches creation. Receiving the water, however, is not identical with understanding it.

“I have planted, Apollos watered; but God gave the increase.”

— 1 Corinthians 3:6

15. Living Water

“out of his belly shall flow rivers of living water.”

— John 7:38

“this spake he of the Spirit.”

— John 7:39

Living Water is the life-giving operation of the Spirit through which testimony becomes alive within and capable of flowing outward.

Part VIII — The Two Witnesses and the Single Eye

16. Law and Prophets

“being witnessed by the law and the prophets.”

— Romans 3:21

Law and Prophets are distinguishable witnesses establishing one matter. Moses and Elijah stand together at the Transfiguration until the Father says, “Hear Him,” and the disciples see “Jesus only.”

17. Distinguish Without Dividing

The divided hoof remains a typological picture rather than an explicit definition, but it coheres with Hebrews' practiced discernment. The single eye, by contrast, is explicitly joined by Jesus to a body full of light.

“if therefore thine eye be single, thy whole body shall be full of light.”

— Matthew 6:22

**DISTINGUISH THE WITNESSES CORRECTLY → SEE THE ONE REALITY
UNDIVIDEDLY**

Part IX — Emmaus: The Teaching in One Scene

“beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

— Luke 24:27

“their eyes were opened, and they knew him.”

— Luke 24:31

“Then opened he their understanding, that they might understand the scriptures.”

— Luke 24:45

**CHRIST PRESENT → MOSES + PROPHETS OPENED → UNDERSTANDING OPENED →
EYES OPENED → CHRIST RECOGNIZED**

The witnesses did not manufacture Christ. They unveiled the One who was already there.

Conclusion — Until Our Eyes Are Enlightened

The problem in Eden was not simply that mankind learned a fact. Adam and Eve already possessed the fact of their nakedness. What changed was the wisdom interpreting the fact.

“Who told thee that thou wast naked?”

— *Genesis 3:11*

The answer is not to stop knowing, examining, or discerning. Hebrews calls mature people to practiced discernment of good and evil. The answer is to refuse to let knowledge be governed by wisdom from below.

God washes us with His testimony. The Law and Prophets establish the matter. Christ, the Anointed Head, gives the mind by which the Body sees. The Spirit of wisdom and understanding becomes the Oil of Understanding: oil feeding the lamp, fire producing light, and light enlightening the eye.

**WORD → WASHING → WITNESSES → ANOINTED HEAD → SPIRIT → OIL → FIRE →
LIGHT → ENLIGHTENED EYES → CHRIST SEEN**

Genesis moves from opened eyes to fear and hiding. Revelation ends with the river of life, the Tree of Life, healing, and the promise: “they shall see his face.”

The destination is not mastery of symbols. The destination is righteous perception in Christ: Truth perfectly united in Love.

Until our eyes are enlightened.

Expanded Courtroom Witnesses

The Tree of Knowledge — Deepening the Central Revelation

Adam and Eve were naked before eating and were not ashamed. After eating, the fact remained true, but the definition attached to the fact changed. Nakedness became associated with shame, fear, covering, hiding, and accusation. God’s question, “Who told thee that thou wast naked?” therefore directs attention toward the source that taught them what the fact meant.

Isaiah 5:20–21 warns that people can call evil good and good evil while being wise in their own eyes. Knowledge and moral categories do not guarantee righteous judgment. Isaiah 11 gives the Messianic contrast: the Spirit of wisdom and understanding rests upon the Anointed One, who does not judge merely according to outward sight but judges righteously.

The answer to the Tree problem is therefore not ignorance. It is knowledge governed by wisdom from above.

Hebrews 5:14 — Handling Without Eating

Hebrews describes mature people as those who “by reason of use have their senses exercised to discern both good and evil.” The language emphasizes practiced use and trained perception. This prevents us from identifying discernment itself as the forbidden act.

Eve’s added “neither shall ye touch it” stands in an interesting conceptual contrast. Hebrews is not commenting on Genesis 3, but maturity is portrayed as exercised engagement rather than refusal to handle difficult distinctions.

Handle the evidence. Exercise the senses. Distinguish rightly. Do not eat the verdict before the witnesses have testified.

Trees, Teachers, Seed, and Garments

Jesus warns of false prophets and says they are known by their fruit. A tree can therefore function as a person or teaching source. Jesus also says, “The sower soweth the word,” establishing seed as Word within His parable.

Tree or teacher → fruit → seed or word → hearer receives → wisdom forms → perception forms → identity forms → new fruit. What we eat eventually affects what we feed others.

Genesis moves from eating to changed perception to self-made covering. Paul moves from learning Christ to renewal of mind to putting off the old and putting on the new. Joshua’s filthy garments in Zechariah 3 add a safeguard: Joshua is not the garment. God can remove what has clothed a person without confusing the person with the corruption.

Zechariah, Revelation, and Melchizedek

Zechariah 4 corrected an early overstatement. Its two olive trees are the two anointed ones, naturally associated with Joshua the high priest and Zerubbabel the Davidic governor. Zechariah does not explicitly define them as Law and Prophets.

Yet Revelation 11 calls its two prophetic witnesses two olive trees and two lampstands, and their signs strongly evoke Elijah and Moses. Law and Prophets are explicit witnesses; Moses and Elijah stand with Christ; Revelation’s witnesses carry Moses-and-Elijah characteristics. The relationship is strong convergence, not an explicit dictionary definition.

Melchizedek, both king and priest, shows that rightly distinguished offices can find unity. Hebrews applies his order to Christ. Distinction need not end in separation.

The Anointed Head, Sevenfold Spirit, and Oil of Understanding

Christ is the Anointed One and the Head of the Body. Paul says, “we have the mind of Christ” immediately after contrasting natural reception with spiritual discernment.

Isaiah 11 describes the Spirit resting upon the Messianic figure as wisdom and understanding, counsel and might, knowledge and fear of the LORD. The result is righteous judgment rather than judgment merely according to outward sight.

Revelation 4:5 identifies seven lamps of fire with the seven Spirits of God, and Revelation 5:6 identifies the Lamb’s seven eyes with the seven Spirits. Scripture therefore joins Spirit, lamps, fire, eyes, and perception.

The phrase “Oil of Understanding” is a theological expression: the anointing of the Spirit producing wisdom, understanding, illumination, and righteous perception through Christ the Anointed Head.

Almond, Olive, Fire, and Refinement

Jeremiah joins almond with watching, seeing, and God’s Word. Aaron’s almond-bearing rod confirms priestly calling. The menorah itself is formed with almond-shaped cups, while its lamps are supplied by pure olive oil beaten for the light.

Almond and olive remain distinct while serving one result: light. The almond carries a priestly and Lawward dimension; olive oil carries an anointed and illuminating dimension.

Fire should not be reduced to good or evil. It tests what sort a work is, refines, exposes, illuminates, and consumes. Truth separates by revealing. Exodus says the olive oil is beaten for the light: the destination of pressing is illumination.

Gethsemane, traditionally “Oil Press,” remains typological, but “not my will, but thine” gives a compelling picture of self-will brought under God before true kingship.

Divided Hoof and Single Eye

Leviticus does not explicitly define chewing the cud as meditation or the divided hoof as discernment, so the application remains typological. Hebrews nevertheless places strong food, practiced use, trained senses, and discernment of good and evil together.

Jesus says that if the eye is single the whole body is full of light. Singleness concerns undivided quality of perception. The two images therefore complement one another: distinguish the witnesses correctly, then perceive the One Reality without a divided mind.

Further Integration — Fullness, Rest, and Wholesome Speech

Distinction Without Division — One Reality Revealed Through Many

The Courtroom of Understanding depends upon distinction, but distinction must not be mistaken for fragmentation. Scripture repeatedly allows one reality to be revealed through distinguishable witnesses.

“There is... one Spirit.”

— Ephesians 4:4

Revelation nevertheless speaks of the seven Spirits of God. This should not be understood as seven competing divine Spirits. The one Spirit is revealed in a sevenfold fullness. Isaiah 11 distinguishes the Spirit of the LORD, wisdom, understanding, counsel, might, knowledge, and fear of the LORD. These distinctions help the hearer perceive the fullness of one Spirit rather than divide God into competing parts.

The same architecture appears elsewhere. Two witnesses establish one matter. Man and woman are distinguished and then become one flesh. The menorah bears multiple lamps while serving one illumination. Revelation presents multiple eyes as the fullness of the Spirit’s sight, while Jesus speaks of the single eye as undivided perception.

One may unfold into many for understanding, while the many testify back toward the One.

This is why the divided hoof and the single eye can belong in the same teaching. We distinguish in order to discern; we do not divide Reality itself. Distinction is a servant of understanding, not the enemy of unity.

The Seventh Day — Complete Sight and Rest

“God saw every thing that he had made, and, behold, it was very good.”

— Genesis 1:31

“Thus the heavens and the earth were finished, and all the host of them.”

— Genesis 2:1

The seventh day follows a completed creation and God’s assessment of the whole: very good. Rest comes after the works have been distinguished, ordered, completed, and seen together.

This produces a powerful contrast with Genesis 3. God sees the completed creation and rests. Adam sees one true fact—his nakedness—through a lowered wisdom and becomes afraid. God’s sight of the whole produces “very good” and rest; lowered human sight turns a fact within that creation into shame, covering, hiding, and unrest.

Sabbath as a picture of complete spiritual perception remains typological rather than an explicit definition. Nevertheless, it is worthy of serious consideration because Genesis itself joins completed creation, God's assessment of the whole, and rest. Hebrews later places rest and mature discernment within the same larger movement of spiritual maturity.

Perfect sight does not merely distinguish every part correctly; it perceives the proper relationship of the parts within the whole.

This gives the sevenfold Spirit an important theological resonance. Seven need not imply fragmentation. It can point toward fullness brought into ordered completion: many distinguishable operations of one Spirit producing one righteous perception and, ultimately, peace.

Wholesome Speech — Speech That Heals by Restoring the Whole

“A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.”

— Proverbs 15:4

The Hebrew word translated “wholesome,” *marpe*, carries the sense of healing, cure, or restoration. The opposing term, *seleph*, carries the idea of twisting, crookedness, or distortion. Proverbs is therefore saying more than “say nice things.” It contrasts restorative speech with twisted speech.

Marpe does not literally mean “complete.” Yet the larger biblical witness suggests why restorative speech heals: it speaks truth in its proper relationship to the whole instead of taking an isolated fact and twisting it into a premature verdict.

Adam's nakedness was true. Joshua's filthy garment was real. A brother's failure may be real. Yet a true fragment can become distorted when it is made to define the whole person or the whole matter.

“He that answereth a matter before he heareth it, it is folly and shame unto him.”

— Proverbs 18:13

The courtroom protects speech from distortion by requiring the matter to be heard before the verdict is spoken. Two or three witnesses do not create several truths; they help establish the whole matter.

Wholesome speech is restorative speech that speaks truth in its proper relationship to the whole, refusing to twist a fragment of truth into a false definition of the person or matter.

This gives Proverbs' Tree of Life language concrete force. A wholesome tongue becomes a Tree of Life because it feeds others words that restore rather than words that distort.

Christ and the Peace of Right Perception

“the spirit of wisdom and understanding...”

— Isaiah 11:2

“he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”

— Isaiah 11:3

Isaiah then moves toward a kingdom characterized by peace, the end of hurt and destruction, and an earth full of the knowledge of the LORD. Knowledge itself is therefore not the enemy. Knowledge governed by the Spirit of wisdom and understanding produces righteous judgment and peace.

This is the Messianic answer to the Tree of Knowledge problem: not less knowledge, but knowledge rightly understood through the Anointed Head.

A Clarification About Typology

Throughout this teaching, when an observation is called typological, that does not mean it is being dismissed as weak or accidental. It means Scripture has not explicitly defined the symbol in that exact way. Where multiple independent, non-contradictory parallels converge, the typology is worthy of serious consideration, testing, and meditation while remaining subordinate to explicit witness.

Final Recap — The Oil Flows Orderly

The Word comes to wash and water us.

We do not confuse receiving testimony with understanding testimony.

We handle the evidence without eating premature judgments.

Our senses are trained to distinguish rightly.

The Law and the Prophets establish the testimony.

Christ is the Anointed Head.

The Spirit of wisdom and understanding governs how the Head sees.

The almond-shaped lamp bears the testimony.

The olive supplies the oil.

The fire makes the oil visible as light.

The Light enlightens the eye.

Knowledge is no longer governed by fear, shame, partiality, or accusation.

The mind is renewed.

Filthy garments can be removed.

Christ is put on.

The water becomes living within.

The troubled fountain becomes clear.

The mouth gives living testimony.

The tree bears good fruit.

Others are nourished by what now flows through the transformed witness.

The witnesses have accomplished their purpose when Christ is seen.

The Word washes. The Spirit anoints. The fire reveals. The Light enlightens. The eye perceives. The mind understands. Christ governs. Living Water flows. The tree bears fruit.

The destination is not mastery of symbols. The destination is righteous perception in Christ — Truth perfectly united in Love.

Until our eyes are enlightened.