

Touchstones of God's Economy

Exodus (2)

The book of Exodus has four major sections: in the first section God redeemed and saved His people from slavery in Egypt (1:1—15:21); in the second section He led them on a journey out of Egypt (15:22—18:27); in the third section He gave His people revelation (19:1—34:35); and finally, in the last section, His people built the tabernacle for Him (35:1—40:38). The sections of the book may be joined as pairs: God saved His people in order that they could journey with Him; God gave His people revelation so that they could build the tabernacle. Our salvation is for our journeying, and revelation is for building God a tabernacle, a home, for Him to dwell among us.

God's Leading and Provisions

In leading the people of Israel in the second section of the book, God did not lead them directly to their destination, the land of Canaan. Rather, He led them on a long, circuitous route through the Red Sea and in the wilderness. Seemingly, He led them along this path because they were not yet ready to fight the Philistines, who blocked the direct route to Canaan (13:17-18). However, there were great benefits for the children of Israel in taking a long journey to reach the promised land. On this long journey, they faced many difficulties and trials that caused them to know themselves and to know that they had been saved by God. The long journey also afforded God the opportunity to provide everything that they needed and to give them time to know and enjoy His provisions.

Sadly, many who receive God's redemption and salvation, having believed and been baptized, do not continue to be led on the journey of their Christian life and are therefore unable to receive revelation and serve God by building His tabernacle. The reason for this is that they are ignorant concerning God's rich provision for this journey. According to the record of Exodus, God led the children of Israel in the wilderness through various stations: through Marah, where the waters were bitter; through the experience of receiving manna; through Meribah, where waters flowed out of the cleft rock; and through fighting against Amalek. Eventually, they arrived at the mountain of God at Horeb. At these stations many items that typify Christ were revealed, and these items

are basic to a Christian's experience. We need to know the items of God's provision, or we will not be able to make the journey of our Christian life.

Because the children of Israel began their journey while they were still in Egypt, on the night of the passover, God's provision for their journey began there. There are altogether eleven items of God's provision in the book of Exodus.¹

The Lamb

The first provision of God for His people was the passover lamb, which signifies Christ (12:3). When John the Baptist saw Jesus, he said, "Behold, the Lamb of God" (John 1:29). First Corinthians 5:7 says, "Our Passover, Christ, also has been sacrificed." Christ suffered on the cross as the Lamb, but He is still the Lamb and will be the Lamb in eternity. Revelation 5:6 says, "I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain." This was the scene in the heavens shortly after the Lord's ascension, as indicated by the words *having just been slain*. Christ as the Lamb is standing because this verse concerns the carrying out of God's administration. At the end of Revelation Christ is still the Lamb in the New Jerusalem in the new heaven and the new earth. The New Jerusalem is the wife of the Lamb, the Lord God the Almighty and the Lamb are the temple of the city, and the Lamb is the lamp of the city (21:9, 22-23). In the center of the New Jerusalem there is the throne of God and of the Lamb (22:1, 3). This shows that God supplies us with the Lamb not only for our initial salvation but also for our entire Christian experience. Christ the Lamb was nailed to the cross. As the sinless One, He was killed, bearing our sin and being judged by God. Such a Christ has become the source of all of God's provisions for us. Without the Lamb there is neither salvation nor leading. Every work of God in us involves Christ as the Lamb. May we never forget that He is the Lamb.

The Blood of the Lamb

The second provision was the blood of the lamb, which was put on the doorposts and the lintel of the houses by

the children of Israel on the night of the passover. It typifies the redeeming blood of Christ (Exo. 12:7, 22). According to the New Testament, the blood of Christ is extremely important to the believers. Without Christ shedding His blood, there would be no forgiveness of sins (Heb. 9:22; Matt. 26:28). We are purified before God by His blood, and by the blood, our conscience is purified and at peace (Heb. 9:22, 14; 10:22; Col. 1:20). We are also sanctified by His blood (Heb. 13:12; 10:29). Moreover, the blood maintains our fellowship with God without any barriers. Even though our relationship with God is unbreakable, our fellowship with Him can be interrupted through our sins, trespasses, failures, and defects. At such times we sense in our conscience, under the enlightening of the light of God, the need for the cleansing of the redeeming blood. When we confess our sins, the blood cleanses us from our sins so that our relationship with God and with other believers may be maintained (1 John 1:7-9). Furthermore, the blood of the Lamb answers all the devil's accusations against us and gives us the victory against him (Rev. 12:10-11). For this reason we need to apply the blood whenever we sense the accusation of the devil. The blood also speaks for us better things than the blood of Abel (Heb. 12:24). Abel's blood speaks to God for accusation and vengeance (Gen. 4:10-15), but the blood of Christ speaks to God for forgiveness, justification, reconciliation, and redemption. It speaks to God on our behalf, saying that by this blood, as unveiled in the book of Hebrews, the new covenant has been enacted. In this new covenant God must give Himself and all His blessings to the believers in Christ, who receive this new covenant out of faith (Heb. 8:8; 9:15; 13:20; 10:38-39).² Finally, the cup that we drink in remembrance of the Lord signifies His precious blood (1 Cor. 10:16). We need to be impressed with the crucial component of the Lord's blood in God's provision.

The Flesh of the Lamb

The children of Israel not only applied the blood of the lamb in the passover but also ate the flesh of the lamb (Exo. 12:8). This was the third provision for their journey. The blood signifies Christ accomplishing redemption for our sins and our being cleansed before God. The flesh signifies Christ entering into us to be our life. The Savior in whom we believe not only died for us on the cross but also entered into us. When we receive the Lord Jesus, we receive both an objective Savior and a subjective Savior.

The flesh of the lamb refers to the life of the Lord Jesus. John 6:54 says, "He who eats My flesh and drinks My blood has eternal life." *Eternal life* denotes the divine, uncreated life of God, which is not only everlasting with respect to time but also eternal and divine in

nature. The thought of eating the Lord's flesh may initially seem repugnant. However, the Lord spoke of this in the context of His being the living bread from heaven and that "if anyone eats of this bread, he shall live forever" (v. 51). Then He continued, "The bread which I will give is My flesh, given for the life of the world" (v. 51). Why, at this point, does the bread become the flesh? Bread is of the vegetable life and is only for feeding; flesh is of the animal life and is not only for feeding but also for redeeming. Before the fall of man the Lord was the tree of life, which is only for feeding man (Gen. 2:9). After man fell into sin the Lord became the Lamb to man, which is not only for feeding man but also for redeeming him (John 1:29; Exo. 12:3-4, 7-8).

In John 6:56 the Lord said, "He who eats My flesh and drinks My blood abides in Me and I in him." After we eat the flesh of the Lord, He abides in us. Eating the Lord's flesh requires His death, so His abiding in us indicates that the Lord resurrected from the dead and is now indwelling us. In verse 57 the Lord continued, "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me." The Lord was referring to His present life at that moment. He lived at that moment because of the Father, and in the same way, we live today because of the Lord through our eating of Him. To eat is to take food in so that it may be assimilated into the body. To eat the Lord Jesus is to receive Him so that He may be assimilated by the regenerated new man in the way of life. Then we live by Him, and He, the resurrected One, lives in us (14:19-20).

When the Lord Jesus spoke this, many of His disciples were stumbled (6:60-61). They thought that He intended to give them the meat of His physical body to eat (v. 52). However, in verse 63 the Lord explained that it was not the meat of His physical body that He would give them ("the flesh profits nothing"). What He would eventually give them, after His death and resurrection, was the Spirit who gives life. The Spirit who gives life is the Lord Himself in resurrection. In resurrection He became the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17).

Those who have eaten the flesh of the Lamb have the element of the Lord's life within them. These two matters—the blood objectively and the life element of Christ subjectively—continually supply and sustain us. The precious blood resolves the problem of our sins and defilement before God; the Lord's life enables us to overcome our weaknesses and sinful nature.

The Unleavened Bread

The fourth provision was the unleavened bread, which the children of Israel ate with the passover lamb. The

unleavened bread also refers to the life of Christ, the eternal life, which we receive when we believe into the Lord (John 6:35; 3:15). Therefore, both the flesh of the lamb and the unleavened bread signify the Lord being life to us. They represent two aspects of our experience of the life of Christ. The flesh is our initial receiving of Christ's life through our receiving of His death and resurrection by faith. The unleavened bread is our living by the life that we have received. The children of Israel were commanded to eat the unleavened bread for seven days. The period of seven days signifies the entire period of our Christian life, from the day we were saved until the day we meet the Lord.

In the Bible leaven signifies sin, something corrupted and spoiled (1 Cor. 5:8). As the unleavened bread, Christ's life is sinless. To eat unleavened bread means to eliminate all sinful things. After we receive Christ through believing, we spontaneously have a sense of sinfulness and a desire to be sinless. This is the function of the sinless life of Christ within us. His life also supplies us with the power to live apart from sin.

The children of Israel needed to deal with only the leaven that was found among them, for "nothing leavened shall be seen with you" (Exo. 13:7). This signifies that although it is impossible for a believer to be completely without sin, he must forsake any sin of which he is conscious (Heb. 12:1).

To deal with manifested sin in this way is to keep the Feast of Unleavened Bread (1 Cor. 5:7-8). During the feast, if a person ate leavened bread, he was to be cut off from the assembly of Israel, signifying that if we tolerate sin after it is exposed, we will lose the enjoyment of the fellowship of God's people (Exo. 12:19; 1 Cor. 5:13). Sin can be eliminated only by daily eating Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

The Bitter Herbs

The fifth provision was eating bitter herbs with the unleavened bread (Exo. 12:8). To eat bitter herbs signifies the experience of having a bitter taste regarding sinful things. This is a further provision of the Lord's life within us, giving us a bitter taste whenever we veer from Him even a little. This bitter taste helps us to live a sinless life.

The Pillar of Cloud and the Pillar of Fire

The sixth provision for the children of Israel was the pillar of cloud and the pillar of fire. Exodus 13:21 says,

"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." In typology the cloud signifies the Spirit, and the fire signifies the enlightening Word (1 Cor. 10:1-2; Psa. 119:105). God's instant, living leading comes through either the Spirit or the Word. The two pillars symbolize God Himself, because He is both the Spirit and the Word (John 4:24; 1:1). Furthermore, the Word is also the Spirit (6:63; Eph. 6:17). The pillar of cloud and the pillar of fire are types of God, the Spirit, and the Word leading and guiding us continually, whether by day or by night.

The Bible should not be read as mere letter. If our reading of the Word does not have the Lord or the Spirit in it, its content will be dead letters that are unable to render any help to us. But if we touch the Lord when we read the Scriptures, the words will become living to us, and they will shine upon us. Then we will see its principles and receive its life supply.

After we receive Christ through believing, we spontaneously have a sense of sinfulness and a desire to be sinless. This is the function of the sinless life of Christ within us.

Since the two pillars are God Himself, the Lord's leading through either the Spirit or the Word depends on whether or not we have the presence of God. When the pillar of cloud was with the people of Israel, God was with them. God's presence was their leading. Today, when we do something, we need to ask whether we have the presence

of God. When we go somewhere, do we sense the presence of God with us? If we disregard the presence of God in our living, we will lose the pillar of cloud and the pillar of fire; that is, we will not have the Lord's leading. Conversely, if we take care of God's presence in whatever we do, we will have the pillar of cloud and the pillar of fire with us. A pillar in the Bible indicates strength (1 Kings 7:21; Gal. 2:9; 1 Tim. 3:15). When we truly have the pillar of cloud and the pillar of fire, God's presence with us will be strong. We will walk with boldness and testify that God is with us.

The pillar of cloud was also a safeguard and protection to the children of Israel. When the children of Israel were pursued by the Egyptians, the pillar of cloud moved behind them to become a separating wall between them and the Egyptians (Exo. 14:19-20). It protected and delivered the children of Israel from the Egyptians. The pillar of cloud safeguards us from falling into sin, that is, back into Egypt, or coming under the destruction of Satan, that is, Pharaoh. If we live a life without the pillar of cloud or the pillar of fire, walking our own way, we will have no safeguard when we meet the enemy. But if we

follow this leading, we will sense God's presence wherever we go, leading us and safeguarding us.

The Waters of the Red Sea

The seventh provision was the waters of the Red Sea, which were a great salvation that separated the children of Israel from Egypt (v. 28). These waters signify the death of Christ. When a believer is baptized into Christ, he is baptized into His death. Romans 6:3 says, "Are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?" Just as the waters of the Red Sea separated the children of Israel from Egypt, the death of Christ separates us from the world and the satanic power of darkness. Furthermore, His death has terminated us—our natural life, our old nature, our self, our flesh, and even our entire history. The water of baptism signifies Christ's death. Christ and His death are one. Apart from Him we could never be baptized into His death, for the element and effectiveness of His death are found only in Him, the resurrected, all-inclusive One.

The Bitter Waters Becoming Sweet

The eighth provision was the bitter waters becoming sweet. After crossing the Red Sea the children of Israel journeyed three days under the Lord's leading into the wilderness and came to Marah (Exo. 15:22-23). At first they found no water, but at Marah they found bitter water. *Marah* means "bitterness," and the bitter waters of Marah signify the bitterness in the circumstances and difficult situations that we encounter after we are saved. When the children of Israel murmured against Moses that there was nothing to drink, the Lord showed Moses a tree and instructed him to cast it into the bitter waters. When he did this, the waters became sweet (vv. 24-25). The tree signifies the cross of Christ, which is a healing cross (1 Pet. 2:24). Just as Moses saw a vision of a tree and cast the tree into the bitter waters, we need to see a vision of the crucified Christ and apply Him with His cross to our bitter situations. Making the bitter waters sweet is a function of the cross. For two thousand years many martyrs who suffered for the Lord had a common factor—the inward sweetness of the cross. Today, as we follow the Lord, we will experience bitterness in our circumstances, perhaps in our marriage, family life, work life, or business. At such times the Lord will lead us to consider the cross, and once the cross enters into our feeling, our bitter experience will become sweet.

The Manna

The ninth item of God's provision for the children of Israel was manna, the bread that the Lord gave them to eat every morning (Exo. 16:13-15, 31; Num. 11:7-9).

Manna is a symbol of Christ (John 6:49-51), and, therefore, the many characteristics of manna all apply to Christ, who is food to His people.

First, manna came from heaven, signifying that the life supplied by Christ to us is heavenly, not earthly, and causes those who eat Him to become heavenly (Col. 3:1-4). Second, manna descended with the dew, which signifies the Lord's refreshing and watering grace brought in by His fresh compassions (cf. Psa. 133:3; Prov. 19:12; Lam. 3:22-23). Moreover, manna came with the dew in the morning, causing the people to have a new beginning each day, indicating that each time we partake of Christ, we have a new beginning (2 Cor. 5:17). Third, manna was small, like a seed, signifying that in order to become our supply, Christ humbled Himself to become small, that is, small enough for us to eat. Fourth, manna was fine, indicating that Christ is even and balanced. Hence, when we touch Him, we feel comfortable. Fifth, manna was round, indicating that as our food, Christ is eternal, perfect, and full, that is, without shortage or defect, and inexhaustible. Sixth, manna was white, signifying that Christ is clean and pure without any mixture. Seventh, manna was like frost, signifying that Christ as our heavenly food not only cools and refreshes us but also kills the negative things within us. Eighth, manna was like bdellium in appearance, indicating the brightness and transparency of Christ. Ninth, the taste of manna was like wafers made with honey, signifying the sweetness of the taste of Christ. Tenth, the taste of manna was like that of cakes baked in oil, signifying the fragrance of the Holy Spirit in the taste of Christ. Eleventh, manna was like coriander seed, indicating that Christ is full of life that grows in us and multiplies. Twelfth, manna was good for making cakes, indicating that Christ is like fine cakes, rich in nourishment, that can satisfy our hunger.

The flesh of the lamb, the unleavened bread, and the manna all signify Christ as our food for the supply of life. Manna particularly signifies the daily supply of Christ's life, a supply that needs to be gathered daily (Exo. 16:19-21), enabling us to go on God's way, to journey on the heavenly path of our Christian life.

Moreover, the children of Israel called this bread manna, which means "what is it?" (vv. 15, 31). This indicates that manna was a mystery. As the real manna, Christ is mysterious. In resurrection He became the life-giving Spirit, who is now in our spirit, becoming our supply at any time (1 Cor. 15:45; 6:17; 2 Tim. 4:22). Just as the children of Israel lived on manna for forty years, every day we need to live by the supply of Christ.

The Living Water Flowing out from the Rock

The tenth provision was the living water flowing out from

the rock. After the experience of the provision of the manna, the children of Israel came to Rephidim, a place where there was no water to drink. This time the Lord told Moses to take some of the elders of Israel and go to the rock in Horeb and strike the rock with his staff. When he did this, water came out of the rock for the people to drink (Exo. 17:1-7).

Moses' striking the rock in Horeb is a clear, complete, and full picture of the crucifixion of Christ. According to Paul's word in 1 Corinthians 10:4, the rock was Christ. The rock was struck by Moses' staff. In type, Moses represents the law, and his staff represents the power and authority of the law. This signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20; 3:13).

The water that flowed out of the rock that Moses struck typifies the Spirit (John 7:37-39). When Christ was incarnated as a man, He was a rock. On the cross He was smitten by the authority of the law to accomplish redemption. His side was pierced, and living water flowed out for God's people to drink (19:34). Blood also flowed from Christ's side, which was for the accomplishing of redemption. The living water that flowed out of Christ was for life imparting. The water is the Spirit, who, according to John 7:39, was "not yet" before Christ was glorified, that is, resurrected. This does not mean that the Spirit did not exist before Christ's death and resurrection but that He was not consummated as the Spirit of Jesus Christ, the Spirit who gives life, and the life-giving Spirit (Phil. 1:19; 2 Cor. 3:6; 1 Cor. 15:45). Hence, the water that flowed from the smitten rock in Exodus 17:6 typifies the all-inclusive life-giving Spirit as the ultimate issue of the Triune God: the Father embodied in the Son and the Son passing through the processes of incarnation, human living, death, and resurrection to be consummated as the all-inclusive life-giving Spirit. The water of life is nothing less than the Triune God flowing out to be our life, a flow that began from the throne in eternity, continued through Christ's incarnation, death, and resurrection, and now flows 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 crucified Christ as the smitten rock, the divine life as rivers of living water will flow out of us to quench our thirst (John 7:38).

Eating Christ as the manna relates mainly to receiving the word of God, whereas drinking the living water relates to receiving the Spirit. Eating and drinking always

go together, both in the physical life and in the spiritual life. To eat and drink of God is the basic principle of man's relationship with God (Gen. 2:9-10; Exo. 16:4, 14-15; 17:6; John 6:31-35; 7:37-39; Rev. 22:1-2). By eating and drinking, we, God's chosen people, take God into us, and God works Himself into us to be one with us organically.

The Interceding Moses and the Fighting Joshua

The eleventh and final provision for the children of Israel in their journey concerns warfare. Amalek came to fight against Israel in Rephidim (Exo. 17:8-16). Amalek means "warlike" and is a type of the flesh, which wars against the Spirit (Gal. 5:17; cf. 1 Pet. 2:11). Amalek was the first enemy encountered by the children of Israel on their way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. When our flesh is put to death, the other enemies—the world, sin, and Satan—lose their hold on us. To defeat Amalek is to crucify the flesh with its passions and lusts, which is to put to death the practices of the body (Gal. 5:24; Rom. 8:13). Amalek's purpose in attacking Israel was to frustrate them in their journey toward and entrance into the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (Deut. 8:7-10; Col. 1:12).

When we identify ourselves with the crucified Christ as the smitten rock, the divine life as rivers of living water will flow out of us to quench our thirst.

The provision for the defeat of Amalek was twofold: Moses lifting up his hand on the mountaintop and Joshua fighting at the base of the mountain. Moses typifies the ascended Christ interceding in the heavens, and Joshua typifies Christ as the indwelling Spirit fighting against the flesh (Rom. 8:9-11, 34; Heb. 7:25; 1 Tim. 2:8; Gal. 5:16-17). However, the defeat of Amalek also required the children of Israel to fight. They had been nourished and strengthened by the supply of manna and by the living water (Exo. 16:1—17:7). We must be impressed that the power to deal with the flesh is not our own. We are victorious over the flesh only by eating and drinking Christ as our life supply, by praying with the interceding Christ, and by putting the flesh to death with Christ as the fighting Spirit.

God's Provisions Producing a Kingdom Atmosphere

Following the defeat of Amalek in Exodus 17, there is a record of the visit of Jethro, Moses' father-in-law, to the camp of Israel (18:1-27). When Jethro saw the burden on

Moses of judging all the people's matters, he advised Moses to choose leaders among the people and set them over the people, as leaders of thousands, of hundreds, of fifties, and of tens, to judge the people at all times. Only the difficult cases were to be brought to Moses (vv. 25-26). The significance of these events is that they portray the authority and order of the kingdom. Moses signifies Christ, who is the Head of authority (1 Cor. 11:3; Eph. 1:22; Col. 1:18). Under the headship of Christ all things are maintained in a proper order.

All of God's provisions led to the defeat of Amalek, and the defeat of Amalek brought in the kingdom. The kingdom is needed as a sphere and environment for the building of God's dwelling place on earth, and Jethro's arrangements typify a kingdom atmosphere. In the remainder of the book of Exodus, the children of Israel would receive revelation from God (chs. 19—34) and

build a tabernacle for His dwelling among them (chs. 35—40).

by Jim Batten

Notes

¹These eleven items are expounded by Witness Lee in chapter 5 of *Revelations in Exodus: Seeing God's Redemption and the Building of God's Dwelling Place* (Anaheim: Living Stream Ministry, 2015).

²See note 3 on Hebrews 12:24 in the Recovery Version. This article draws extensively on the outlines and footnotes in the Recovery Version.

Works Cited

Lee, Witness. Footnotes and Outlines. The Recovery Version of the Bible. Anaheim: Living Stream Ministry, 2003. Print.

From Individual Experience in Genesis to Corporate Experience in Exodus

The experience in Genesis is primarily individual, but the experience in Exodus is corporate. Abraham...was called as an individual. Even what the Lord gained by transforming Jacob into Israel was an individual matter. Jacob had twelve sons, but all except Joseph were below the standard. The entire experience portrayed in Exodus, on the contrary, is corporate. The redemption, the leading, the revelation, and the building are all corporate matters.

In our spiritual experience there are two sides, the individual side and the corporate side. No doubt, the individual side is basic, but the corporate side is richer, higher, and greater. The ultimate consummation and completion of our experience as believers is not individual; it is corporate. In Genesis we have the basic, individual experience, but in Exodus we have the ultimate, corporate experience.

...The book of Genesis concludes with an individual Israel, but the book of Exodus concludes with a corporate Israel. Exodus 14:30 says, "Thus Jehovah saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore." In this verse the word *Israel* is used in a corporate way to refer to all the Israelites. But in Genesis the name *Israel* is used in a personal and individual way to refer to the transformed Jacob (Gen. 35:10, 21). In Genesis Israel is an individual person, but in Exodus Israel is a corporate people...

Furthermore, in Exodus salvation is not an individual matter; rather, it involves all the children of Israel. At the time of the exodus from Egypt there were approximately two million Israelites, all of whom were saved simultaneously; they passed through God's judgment at the same time.

On the one hand, we Christians were saved individually and personally. However, on the other hand and in the eyes of God, we were saved together. We were saved corporately. This is Paul's concept in Ephesians 2:6, where we are told that we were raised up together and seated together in the heavenlies. The word *together* in this verse means with one another. In the eyes of God, we all were raised up at the same time. Peter was not raised up at one time; Stephen, at another; and Paul, at still another...We were all raised up in Christ corporately at the same time.

Although we were redeemed collectively, in a sense, we are called individually. None of us was called when the apostle Paul was called. Concerning God's calling, there is an individual element; however, with God's redemption there is nothing individual, but everything is corporate...What a contrast!

From *Life-study of Exodus* by Witness Lee, pp. 5-6