

Touchstones of God's Economy

Exodus (1)

In the previous installment of "Touchstones," we covered God's calling in the book of Genesis. The experiences of Abraham, Isaac, and Jacob with Joseph, as a corporate person, reveal how God accomplishes His purpose with man. By the end of Genesis, in the lives of Jacob with Joseph, we see the fulfillment of God's purpose in Genesis 1:26: man expressing God and ruling for God over all of God's creation.

Nevertheless, although the experiences in Genesis comprise the complete experience of God's calling, there are two crucial aspects that are not portrayed in its history. First, we do not see the redemption and salvation of the man whom God created, who sinned and fell under God's condemnation and the power of sin. In order to be called by God, man needs redemption and salvation. Second, we do not see God's consummate purpose with man to obtain a corporate expression in man. God wants to obtain a Body for His Son, that is, the Bride of Christ (2:21-25; Eph. 5:25-27, 32). For this, man needs to be built up together into a dwelling place of God. In the book of Exodus these two aspects of God's calling are covered in great detail. Historically, Exodus comes after Genesis, but in spiritual significance, the two books are concurrent. They cover the complete span from God's selection in eternity past to the fulfillment of God's purpose in eternity future.

In both Genesis and Exodus the situation that preceded God's calling was the same: men were engaged in building cities: Babel in Genesis 11, and Pithom and Raamses in Exodus 1. The chosen and called ones, represented by Abraham, and the redeemed ones, represented by the children of Israel, were both in places that made bricks and built cities. Making bricks and building cities signify a man-made, godless living. This shows that the experiences of the children of Israel are a further aspect of Abraham, as God's chosen and called one. Genesis portrays primarily the individual aspect of the spiritual experience of God's people, whereas Exodus portrays the corporate aspect. We need both Genesis and Exodus in order to see the complete spiritual experience of God's chosen people.

Exodus reveals Christ to us (John 5:46). The children of Israel had become enslaved in Egypt, under the condemnation of God (Exo. 1); hence, they needed redemption

and salvation (2:1—15:21). Furthermore, once they were saved from Egypt and began their journey, they needed God's leading and supply (15:22—18:27). Eventually, they arrived at the mountain of God, where they received revelation to worship and serve God (19:1—34:35). In all their experiences, we see types of Christ. He is the redemption, salvation, and supply of God's people and the means for them to worship and serve God. Moreover, the children of Israel built the tabernacle, where they and God could meet, communicate, and dwell mutually (35:1—40:38). In Christ we are built up with God into the mutual dwelling place of God and man (Eph. 2:21-22). Thus, Exodus gives us a detailed picture of the experience of Christ and of the building up of the church as God's dwelling place.¹

Enslaved

Exodus 1:1 says, "These are the names of the sons of Israel who came to Egypt with Jacob; each man came with his household." Egypt typifies the world, full of fleshly enjoyment, that brings God's people into slavery and bondage. Pharaoh, the king of Egypt, typifies Satan, the ruler of the world (vv. 8, 10-14; John 12:31; Eph. 2:2). While the children of Israel were making a living in Egypt, they were usurped and enslaved by Pharaoh to serve him with harshness (Exo. 2:23; 5:6-18). God created them for His purpose, but Egypt detained them from fulfilling this purpose. Their situation in Egypt is a full picture of the life of fallen mankind in the world under the usurping and enslaving hand of Satan and his evil power of darkness (Eph. 2:1-3).

Redeemed and Saved

In Exodus 1 and 2 Pharaoh intended to kill all the male children born to the Israelites in Egypt. However, God used the female life to preserve His people and prepare a savior for them. In chapter 1 Pharaoh attempted to use the midwives to kill all males at birth, but God used the midwives to keep alive the male life that is for His purpose (Gen. 1:26; 1 Cor. 11:7; Eph. 2:15; Rev. 12:5). In Exodus 2 God used three women—Moses' mother, Moses' sister, and Pharaoh's daughter—to give birth to him, nurse him, rescue him, raise him, and train him for His purpose. This reveals that during critical times the only life that can be

used by God is the female life, which in the Bible signifies a life that stands with God and is dependent on Him (cf. Luke 1:26-28, 38). The unique “male” is God in Christ; only He has an independent life. In their relationship with God, all of God’s people, both men and women, are “females,” components of His wife (Isa. 54:5; John 3:29). As such, they must live a life that is fully dependent on Him for everything and under His headship (15:5; 1 Cor. 11:3). However, at the age of forty Moses lived an independent life, taking the position of a “male” before God by exercising his natural strength to strike an Egyptian dead (Exo. 2:11-12; Acts 7:23-24). In the second forty years of his life, God required him to work as a shepherd in the land of Midian (Exo. 2:15, 21; Acts 7:29). In this way He trained Moses to not rely on his natural life. Thus, in the third forty years of his life Moses lived the life of a “female,” a life dependent on God. The “female life” is the life that God can use for the fulfillment of His purpose.

In Exodus 3 we see how God called Moses. While Moses was shepherding the flock of his father-in-law, he came to the back of the wilderness, to the mountain of God. “There the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed” (v. 2). In this description of the burning thornbush we see a wonderful picture of God’s economy. The fire signifies God’s holiness (Deut. 4:24; Heb. 12:29); thus, the flame of fire that burned in the thornbush denotes the glory of God’s holiness, a holiness that excludes fallen man from direct contact with God as the tree of life (Gen. 3:24). Thorns were part of the curse that came because of man’s sin (3:17-19; Heb. 6:8; Matt. 27:29); hence, thorns are a symbol of fallen man under the curse. The thornbush in Exodus 3 represents Moses as a redeemed sinner. The flame of fire burning within the thornbush signifies that the glory of God’s holiness would burn in and upon Moses, even though he was a sinner under God’s curse. This was possible because of Christ’s redemption (Gen. 3:21; 4:4), which satisfied the requirements of God’s holiness and removed the curse, allowing the divine fire (the Spirit) to visit and indwell the thornbush (the redeemed sinner), making the fire one with the thornbush (Gal. 3:13-14). The fact that the fire burned in the thornbush without consuming it indicates that God Himself, not Moses, would be the “fuel” for burning (Rom. 12:11; 2 Tim. 1:6-7; Phil. 4:13; Col. 1:29). Moses would be only a vessel, a channel, through which the glory of God’s holiness would be manifested (2 Cor. 4:7).

Deuteronomy 33:16 speaks of “the favor of Him who dwelt in the thornbush.” The thornbush was God’s dwelling place. Since God’s people corporately are His dwelling place, this implies that the thornbush refers

also to God’s redeemed people as a corporate entity (Heb. 3:6; 1 Tim. 3:15; 1 Pet. 4:17). After the tabernacle was erected, the cloud of God’s glory covered it, and at night this cloud had the appearance of fire (Num. 9:15-16). The tabernacle is a symbol of the children of Israel as God’s dwelling place, and the fire burning upon the tabernacle signifies that the people of Israel were a corporate burning thornbush. The church as God’s dwelling place is also a corporate burning thornbush—the Triune God burning within and upon redeemed humanity (Luke 12:49; Acts 2:3-4). Through the burning of the holy divine fire, the once cursed but now redeemed thornbush is transformed to be God’s dwelling place.

When God spoke to Moses from the midst of the thornbush, He revealed His name to him: “He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob...I AM WHO I AM...Thus you shall say to the children of Israel, I AM has sent me to you” (Exo. 3:6, 14). The revelation of God’s name was actually the revelation of God Himself. By such a revelation Moses came to know the One who was calling and sending him to carry out His commission. The divine title in verse 6, *the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob*, indicates that God is the covenanting God, who made a covenant with the forefathers of the children of Israel, and it also implies that He is the God of resurrection (2:24; Matt. 22:31-32; Acts 3:13). Furthermore, that God is the God of three persons implies that He is the Triune God—the Father, the Son, and the Spirit (Matt. 28:19).

The divine title *I AM* denotes that God is the One who is self-existing and ever-existing, who depends on nothing apart from Himself. As the I Am, He is the all-inclusive One, the reality of every positive thing and of whatever His called and sent ones need. When God came to Moses again in Exodus 6 to reconfirm His name and His covenant, He again revealed Himself as Jehovah, this time in contrast to the name El Shaddai, the All-sufficient God (vv. 2-3). As El Shaddai, God is the supplying God and the promising God (Gen. 17:1; 28:3). As Jehovah, He is the existing God and the fulfilling God (Exo. 6:6-8). Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God’s promise (Heb. 11:13). With Moses, however, God came not to promise something but to fulfill the promise He had made to the patriarchs. Thus, He came not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised.

God also revealed Himself to Moses as the God of the Hebrews: “You shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, Jehovah, the God of the Hebrews, has met with us” (Exo. 3:18). God

is the God of the Hebrews, the river crossers, the people who are separated from the world unto the fulfillment of His purpose.²

In chapter 4 God gave Moses three signs, in addition to the thornbush, as evidence that he had been truly called and sent by God. In the first sign, at God's command, Moses threw his staff to the ground, and it became a serpent (vv. 2-3). The meaning of this sign is that anything we rely on apart from God, such as our education, our occupation, etc., is actually the hiding place of Satan, the usurping serpent. However, when at God's word we throw it down and then take it up again "by its tail" (v. 4), that is, in a way opposite to the practice of the worldly people, using it for God's purpose and not for ourselves, it becomes a staff of authority (v. 17; Luke 10:19). In the second sign Moses' hand became leprous when he put it into his bosom (Exo. 4:6). The bosom signifies what is within us, and leprosy signifies sin. This sign shows that our flesh is the embodiment of leprosy; in it there is nothing good, nothing but sin, corruption, and uncleanness (Rom. 7:17-18; cf. Isa. 6:5).

At the Lord's word Moses put his hand into his bosom again and it was restored, showing that when we obey the Lord by keeping His word, His cleansing power is able to make us clean (Exo. 4:7). In the third sign Moses took some of the water of the river Nile, poured it on the dry ground, and it became blood (v. 9). This shows that in the eyes of God all the earthly supply and worldly enjoyment, signified by the water of the Nile, are nothing but death. When they are poured out on that which produces life, that is, the ground, immediately the death is exposed. Therefore, in these three signs Satan, the flesh, and the world are all exposed. They oppose the Triune God and His economy: Satan opposes the Son, the flesh opposes the Spirit, and the world opposes the Father (1 John 3:8; Gal. 5:17; 1 John 2:15). Nevertheless, in the person whom God has called, they have all lost their ground (John 14:30; Gal. 5:24; 6:14).

Exodus 5 through 13 describes twelve conflicts between Jehovah and Pharaoh. God's people had fallen into a worldly life under Pharaoh's usurpation. Unless His people were delivered from the world and separated unto Him, God's desire that they would be His dwelling place on earth could not be fulfilled. Therefore, in His sovereignty God used twelve conflicts with Pharaoh to execute His judgment on the world and its ruler. Furthermore, through these conflicts He also exposed the nature, meaning, and result of life in the world under Satan's usurpation. Through this exposure His people would hate that

life, flee from it, and be gathered to Him at the mountain of God. There they would receive the revelation concerning God and His dwelling place.

The twelve conflicts begin as follows: "Afterward Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness. But Pharaoh said, Who is Jehovah that I should listen to His voice to let Israel go? I do not know Jehovah, and I also will not let Israel go" (5:1-2). Pharaoh was subtle, like the serpent (Gen. 3:1). Although he should have known of Jehovah's existence, he subtly denied knowing God and ignored His demand. As God sent plague after plague on Egypt, Pharaoh subtly bargained with God. He bargained five times: first, he denied God (Exo. 5:2); then, he would allow the children of Israel to sacrifice only in Egypt, requiring them to stay in the same place (8:25); next, he would not allow them to go far away, compromising on position (v. 28); then he would not allow everyone to go, compromising on persons (10:8-11); finally, he would not allow the children of Israel to take everything with them, compromising on possessions (v. 24).³ However, God was insistent, never changing His demand. In response to each of Pharaoh's subtle bargains, God dealt with him by means of another plague. In Pharaoh, we see not only Satan but also the self and the natural man (John 12:31; Matt. 16:23).

Neither Satan, nor the self, nor the natural man, will ever yield to God's demand.

God used ten plagues to punish the Egyptians so that they might release His people. The plagues were also the means to educate His people concerning the nature of the life in the world in order that they might be willing to forsake that life. The first plague struck the river Nile, turning all the water within it to blood, causing the fish to die, making the river foul and its water unsuitable for drinking, and causing there to be blood throughout all the land of Egypt (Exo. 7:20-21). The waters of Egypt signify the supply and enjoyment of the world, and blood represents death, the issue of sin (Rom. 6:23). The first plague exposed that under God's judgment the life of Egypt, that is, the life of the world, issues in nothing but death.

In the second plague God smote all the territory of Egypt with frogs that swarmed in the river and invaded the people's homes (Exo. 8:2-6). This plague revealed to the Egyptians that everything they gained from the Nile, the source of the country's supply, was not an enjoyment to them but a "frog," a nuisance, a cause of trouble.

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In the third plague God struck the dust of the earth, causing it to become lice, a cause of great discomfort to the Egyptians (v. 17). This indicates that the source of the supply of the living in the world (the soil that produces grain for food) eventually becomes a cause of irritation.

In the next three plagues the air as another necessity for humankind's existence was affected. In the fourth plague swarms of flies invaded the houses of the Egyptians and ruined the land (v. 24). This plague signifies the pollution in the moral atmosphere of the world. The "air" in the world is filled with all manner of unclean and evil things. In the fifth plague pestilence killed the animals that were used for transportation and food, indicating that not only were the persons in Egypt under God's righteous judgment but also what belonged to them, their livestock (9:3, 6). In the sixth plague the ashes that Moses took and sprinkled toward heaven caused boils to break forth with sores on man and on beast (v. 10). Ashes are the remainder of things burned; they still had to be dealt with. In the eyes of God everything related to the Egyptian living, the living of the world, must be exposed and judged thoroughly; nothing should remain.

In the next three plagues God altered the principles of nature. With the hail of the seventh plague the function of the rain was changed from watering to destroying life (vv. 23-25). With the locusts of the eighth plague the function of the wind changed. Formerly, it had supplied fresh air to support life, but now it brought in the devouring of what had remained after the hail (10:13-15). With the thick darkness of the ninth plague the sun's function changed from life-giving to killing (vv. 22-23). By the end of the ninth plague the very atmosphere over Egypt was no longer suitable for human life.

Both the blood of the first plague and the darkness of the ninth plague signify death. Hence, the first nine plagues went from death to death, showing that the life of the world is altogether a matter of death, as revealed in Ephesians 2:1-3.

In the tenth and final plague "Jehovah struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle" (Exo. 12:29). The firstborn signifies the natural man, the old man in Adam. Since Adam was the first man, the firstborn includes everyone who is in Adam (1 Cor. 15:45, 22). In God's eyes, to slay the firstborn was to slay the entire people. Hence, in this last plague the worldly life would be terminated entirely. These ten plagues afforded God the means to accomplish the exodus of His chosen people from Egypt and also to fully expose to them the nature and result of the life in the world.

If the children of Israel had only been enslaved in Egypt, God could have accomplished His desire by the punishment of the ten plagues, which fully subdued Pharaoh, albeit temporarily. However, there was another problem facing the children of Israel. They, like the Egyptians, were sinners, having a record of sin before God and being under God's condemnation. For this, they needed redemption. Therefore, in Exodus 12 Jehovah initiated the passover:

Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household...And you shall keep it until the fourteenth day of this month; then the whole congregation of the assembly of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. (vv. 3, 6-7)

In the passover there are three elements required for God to redeem us: death, blood, and life. First, the lamb had to be killed in order to satisfy God's righteous requirement that sin in the flesh needed to be condemned (Rom. 8:3). Christ's death for us was vicarious, but Christ's death in our place does not mean that we did not die. In God's view, Christ died, and we died in Him: "One died for all, therefore all died" (2 Cor. 5:14). Second, the blood needed to be sprinkled, which also indicates death. Jehovah told Moses, "The blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt" (Exo. 12:13). When God struck every firstborn of the houses in Egypt, He passed over the houses upon which He saw the blood. The blood was a sign declaring that the people in the house were already dead; therefore, they did not need to die again. The blood redeemed the children of Israel so that they might escape God's judgment. Third, on the night of the passover, the children of Israel not only killed the lamb and applied the blood, but they also ate the flesh of the passover lamb: "They shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs" (v. 8). The flesh of the lamb signifies the crucified and resurrected life of Christ as the supply for God's redeemed people. The Lord Jesus said, "Work not for the food which perishes," and "He who eats My flesh and drinks My blood has eternal life...For My flesh is true food, and My blood is true drink" (John 6:27, 54-55). The Lord died and shed His blood for us so that He could become our food and be dispensed into us as life. Moreover, the children of Israel were to eat the lamb's "head with its legs and with its inward parts," that is, the entire lamb (Exo. 12:9). This typifies that the Lord died for us to become our food and that we need to eat all of Him; every part should enter into us. The head signifies wisdom, the legs signify activity and move, and the

inward parts signify the inward parts of Christ, including His mind, emotion, will, and heart, with all their functions. We need to take Christ in His entirety, in His wisdom, activities, move, and inward parts.

When referring to the type of the passover, the apostle Paul writes, “Our Passover, Christ, also has been sacrificed. So then let us keep the feast” (1 Cor. 5:7-8). His word here indicates that in the type of the passover, Christ is not only the Passover lamb but also the entire Passover. Every aspect of the passover in Exodus is part of this type. Indeed, the record of the way in which the children of Israel kept the passover portrays an all-inclusive type of Christ as our redemption to begin our experience of God’s salvation.

Exodus 12:2 says, “This month will be the beginning of months for you.” From this point on in their history, the Hebrews had two calendars: a civil one and a sacred one related to God’s salvation. This corresponds to the fact that God’s people have two births, two beginnings: a physical birth with a physical beginning and a spiritual birth with a spiritual beginning (John 3:3-6).

Exodus 12:7 says, “They shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.” The blood of the lamb opened the way for God’s redeemed ones to enter into the houses. This implies that the blood of Christ opens the way for us to enter into Christ, who is typified by the house (Heb. 10:19). The blood also closed the way to the destroyer, thereby guarding the redeemed ones from God’s judgment. In applying the blood of the lamb, they were to use a bunch of hyssop, one of the smallest plants (Exo. 12:22; 1 Kings 4:33). The bunch of hyssop signifies our faith, which is small; this indicates that God does not require our faith to be great (Matt. 17:20). The blood of Christ, the Passover lamb, is applied not by a great amount of faith but by a small amount. Even a little faith is sufficient for us to apply the blood of Christ in order to enter into Him as the house and to have the full enjoyment of Him as our Passover.

Exodus 12:8 says, “They shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.” Leaven in the Bible refers to sin, and being unleavened means to be without sin (1 Cor. 5:6-8). To eat unleavened bread means to eliminate sinful things, that is, to live a sanctified life, a life without sin. Although the desire to live such a life is present in every redeemed person, the power to live such a life is

not. This power comes from the unleavened bread, which is the life of Christ. Since the day that we ate the flesh of the Lamb, we have depended on the unleavened bread as the power of our living. After the children of Israel kept the passover, they ate the unleavened bread for seven days (Exo. 12:15). This means that from the day that a person receives Christ as life, he should depend on the life of Christ for his sanctified living.

Moreover, the unleavened bread was eaten with bitter herbs. To eat with bitter herbs means to regret and repent, to experience a bitter taste regarding sinful things. This speaks of our situation when we first received the Lord, in which we experienced both sweetness and bitterness: sweetness, due to the sweet fellowship with the Lord and our dependence upon Him; bitterness, because of the regret and repentance due to our corrupt being, walk, and living in the past.

Verse 9 warns concerning the lamb of the passover: “Do not eat any of it raw or boiled at all with water, but roasted with fire.” This typifies different ways of taking Christ, only one of which is acceptable to God. Some may eat Christ “raw,” which is to regard Christ not as the Redeemer but only as a model or example of human living for our imitation. Others may eat Christ as if He were “boiled...with water,” regarding His death on the cross merely as a martyr-

dom by man, not as a death for our redemption. However, to eat Christ “roasted with fire” is to believe that Christ suffered God’s judgment on the cross, signified by the fire, on behalf of us, the sinners (Heb. 12:29). When we receive the Lord Jesus, we confess that He is our Substitute, that in His death He bore our sins and that He is our sin offering (Rom. 8:3; 2 Cor. 5:21; Heb. 9:26). Eating the passover lamb roasted with fire signifies receiving the Lord Jesus as our Substitute and Savior, as the One who bore our sins and was judged by God for us.

Exodus 12:11 describes how the children of Israel were to eat the passover lamb: “Eat it...with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste.” When the children of Israel ate the passover lamb, they were prepared to leave at any moment. As soon as they finished eating, they were to begin walking out of Egypt. This indicates that we need to leave the world immediately and begin to live a sojourning life. Moreover, they applied the passover in such a way that they became God’s army (vv. 17, 41, 51). By girding their loins and putting sandals on their feet they prepared themselves for fighting, because their journey out of Egypt

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would be a journey of warfare (Eph. 6:14-15; Exo. 13:18). Eating the lamb equipped them for battle.

The passover solved the children of Israel's record of sin before God, saving them from God's condemnation and judgment, granting them forgiveness of sins and the life supply afforded by the flesh of the lamb and the unleavened bread. Hence, they now began to leave Egypt (12:37). Nevertheless, Pharaoh still wanted to exercise authority over them, and he pursued after them with his army (14:5-8). This indicates that when a person receives the Lord, Satan will use the power of the world to pursue after him. Therefore, in addition to the passover, the children of Israel needed God's salvation from Pharaoh.

In chapter 14 the children of Israel crossed the Red Sea, while being pursued by Pharaoh in his last struggle with God. Verses 27 and 28 say, "Moses stretched out his hand over the sea, and the sea returned to its level when the morning appeared. And the Egyptians fled against it, and Jehovah cast the Egyptians off into the midst of the sea. And as the waters returned, they covered the chariots and the horsemen, even all the army of Pharaoh that went in after them into the sea; not even one of them was left." The termination of Pharaoh and his army in the Red Sea signifies that Satan and the world were judged and buried in baptism (Rom. 6:3-4; John 12:31; Heb. 2:14). Therefore, like the passing of Noah's ark through the waters of the flood, the crossing of the Red Sea was a type of baptism (1 Cor. 10:1-2; Gen. 7:17-23; 1 Pet. 3:20-21). The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt. Through the crossing of the Red Sea, the children of Israel were saved and entered into the wilderness, a realm of resurrection

(signified by the three-day journey) and a realm of separation (Exo. 15:22). There they were free from all bondage and able to fulfill God's purpose by building the tabernacle as God's dwelling place on earth. Likewise, through baptism we, the believers in Christ, are saved from Satan and the world into a realm of resurrection and separation in which we are free to accomplish God's purpose by building up the church as the dwelling place of God (Rom. 6:3-5; Acts 2:40-41; Eph. 2:21-22).

The crossing of the Red Sea marked the completion of the first stage of God's complete salvation of His chosen people. From this point forth, they would be led by God on their journey to the good land while enjoying His provision, would come to the mountain of God in order to receive revelation and enter into His service, and then would build the tabernacle as God's dwelling place on earth.

by Jim Batten

Notes

¹This article draws extensively on the outlines and footnotes in the Recovery Version.

²See footnote 2 on Hebrews 1:1 in the Recovery Version for the definition of the term *Hebrew*.

³See Witness Lee, *Revelations in Exodus: Seeing God's Redemption and the Building of God's Dwelling Place* (Anaheim: Living Stream Ministry, 2015), chapter 1 for a full development of these five points.

Works Cited

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

The Divine Trinity in Exodus

The Angel of Jehovah being Jehovah and God...implies the Divine Trinity for saving God's people into the enjoyment of the Divine Trinity. This point is based on Exodus 3, in which the Angel of Jehovah told Moses, "I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey" (v. 8).

The Divine Trinity came as the sent One (the Angel) to save God's people into the enjoyment of the Divine Trinity from their fallen state, their slavery in Egypt (vv. 8-10); to serve the Triune God (v. 12); to be God's firstborn son (4:22-23), implying the impartation of the divine life into God's redeemed people; and to hold a feast unto the Triune God (5:1), implying the enjoyment of God's redeemed people with the Triune God. God's redeemed people enjoyed the Triune God with the Triune God. To hold a feast unto the Triune God is to enjoy the Triune God as our feast, and we enjoy this feast with Him. This indicates again that the Trinity is for God's dispensing of Himself into His redeemed people for their enjoyment. The underlying thought in the Bible is that the Divine Trinity is not for doctrine or teachings but for the dispensing of God into us for our enjoyment. The Divine Trinity is for God's dispensing and our enjoyment.

From *The Divine Trinity as Revealed in the Holy Word* by Witness Lee, p. 23