

Greater Exodus Part 1

The Second / Greater Exodus
Finding the Ancient Path

What is the Greater Exodus?

The Teaching looks beyond the command to flee and asks what happens afterward.

Isaiah 11 describes Yahovah recovering the remnant a second time.

The first Exodus is treated as an instructional pattern for a future gathering from the nations.

The first Exodus as instruction

Romans 15:4 - earlier Scripture was written for instruction, endurance, encouragement, and hope.

1 Corinthians 10:11 - Israel's experiences were examples written for those at the end of the ages.

Ecclesiastes is used to reinforce the pattern: what has been will be again.

Matthew 24: flee to the mountains

Yeshua warns of the abomination of desolation and tells those in Judea to flee.

The Teaching places this flight in the time of great tribulation / Jacob's trouble.

Its central question: what should Yahovah's people expect after they flee?

Two houses - two movements

Judah is associated with Jerusalem and also dispersed people around the world.

The House of Israel / Ephraim is described as scattered among the nations.

The Teaching expects both to experience a future Exodus into the wilderness before the final gathering.

Judah's future escape

Zechariah 12 describes nations gathered against Jerusalem and Yahovah defending Judah.

Zechariah 14 describes the Mount of Olives splitting and a valley through which people flee.

Isaiah 11 speaks of gathering the dispersed of Judah from the four corners of the earth.

Ephraim in Ezekiel 20

The House of Israel is gathered from the countries where it was scattered.

Yahovah brings the people into the wilderness and pleads His case face to face.

They pass under the rod, enter the bond of the covenant, and rebels are purged.

Hosea: wilderness and restoration

Yahovah allures the House of Israel into the wilderness and speaks comfort to her.

The passage combines restoration with righteousness, justice, lovingkindness, mercy, and faithfulness.

The Teaching also highlights promised protection during this wilderness period.

Ephraim and the nations

Genesis 48: Ephraim's descendants become a multitude of nations.

The Teaching connects this with Romans 11's 'fullness of the Gentiles.'

It describes people from the nations coming into Israel through faith in Yeshua - not becoming Jews.

Seek Yahovah with the whole heart

Deuteronomy 4 and 30 connect scattering, seeking, compassion, and gathering.

The Teaching emphasizes seeking Yahovah as a lifelong pursuit, not a one-time conversion experience.

This is treated as a central prerequisite in its reading of the restoration promises.

Fishermen, hunters, and inherited lies

Jeremiah 16 describes fishermen and hunters involved in the future recovery.

The Teaching connects Yeshua's 'fishers of men' language with this prophecy.

The nations' confession that their fathers inherited lies is applied to doctrines and practices the Teaching says conflict with Scripture.

Succoth and temporary dwellings

Israel's first stop after leaving Egypt was Succoth.

The Teaching connects the name with sukkah - temporary booth or shelter.

Sukkot is raised as a possible instructional reminder of wilderness dwelling, without Part 1 giving a detailed preparation plan.

Why the wilderness?

Discipline - Jeremiah 30.

Faith - Deuteronomy 1 describes Yahovah carrying His people and going before them.

Holiness - Leviticus 20 connects being holy with being separated to belong to Yahovah.

Come out of Babylon

Jeremiah 50-51 calls Yahovah's people to flee from Babylon.

Revelation 18 says, 'Come out of her, my people,' so as not to share in her sins and plagues.

The Teaching applies Babylon broadly to what stands in opposition to Messiah and connects the call with future flight.

Mobility and the rallying point

Isaiah 11 says a banner will be set up for the nations and the outcasts of Israel assembled.

The Teaching examines 'banner' as a standard, signal, sign, or rallying point.

Because scattered people begin in different places, the Teaching emphasizes mobility and Yahovah-directed assembly.

The woman in the wilderness

Revelation 12 describes the woman fleeing to a place prepared by God.

She is nourished and protected from the serpent.

The Teaching discusses 1,260 days / 42 months, while acknowledging another shorter-duration interpretation and leaving the question open for more study.

Led, nourished, and protected

Jeremiah 31 describes Yahovah gathering Israel and leading them by rivers of water in a straight way.

The Teaching expects the wilderness to be a period of supernatural nourishment and protection.

Dependence is placed on the One leading the people rather than on self-rescue.

Wonders like the days of Egypt

Micah 7: 'As in the days when you came out of Egypt, I will show them wonders.'

The Teaching recalls the first Exodus: waters parted, cloud/fire, water from rock, manna, and protection.

Part 1 ends here; Part 2 will examine preparation and the expected wonders/provisions in greater detail.

Part 1 - central study questions

How do the first Exodus and the prophets inform the Teaching's view of the future?

Who are Judah, Ephraim, Israel, and the nations in the passages being compared?

What does Scripture explicitly say, and where is the Teaching offering an interpretation about future fulfillment?

How should Yahovah's people respond now: seeking Him, growing in faith, and learning obedience?