

The Greater Exodus Part 2

Wonders, Provision, Preparation & Fear Not
Finding the Ancient Path

Picking up in the wilderness

Part 1 established the Teaching's biblical case for a future Greater Exodus.

Part 2 asks: once Yahovah's people flee into the wilderness, what happens next?

The first Exodus remains the model for wonders, provision, protection, discipline, and trust.

Wonders like the days of Egypt

Micah 7: shepherd Your people; 'as in the days when you came out of Egypt, I will show them wonders.'

The Teaching expects visible divine involvement on behalf of Yahovah's people.

Numbers 22 is used as a parallel for nations fearing Israel.

Miraculous leading and provision

Jeremiah 31: Yahovah gathers and leads His people by rivers of water.

The first Exodus examples include parted waters, cloud/fire, water, quail, manna, and protection.

Part 2 looks for prophetic passages that echo those patterns.

Waters parted again?

Isaiah 11 describes the sea/river being struck and a highway for the remnant.

The passage itself compares the future way with Israel's coming up from Egypt.

The Teaching therefore expects extraordinary passage through waters during the Greater Exodus.

Fire, smoke, shelter

Joel 2 mentions blood, fire, and pillars of smoke before the day of Yahovah.

Isaiah 4 describes cloud/smoke by day, flaming fire by night, shade, refuge, and shelter.

The speaker explicitly says the connection to future Exodus-style pillars is an observation, not an absolute claim.

Water in the wilderness

Isaiah 41: rivers in desolate heights, fountains in valleys, pools in wilderness, springs in dry land.

Jeremiah 31: Yahovah leads His people by rivers of water.

The Teaching emphasizes dependence on Yahovah for both direction and provision.

Safe dwelling and food

Ezekiel 34: covenant of peace, safety in the wilderness, protection from enemies and beasts, and freedom from hunger.

Revelation 2 promises hidden manna to the overcomer.

The Teaching asks whether hidden manna may connect with the wilderness, but repeatedly says it does not know.

Yahovah in the camp

Deuteronomy 23 requires holiness, cleanliness, and sanitation because Yahovah walks in the midst of the camp.

The Teaching expects Torah instructions that once seemed remote to become practically relevant.

Zechariah 2 connects fleeing Babylon with Yahovah dwelling in the midst of His people.

Do not repeat the grumbling

Israel saw extraordinary provision and still complained.

Psalm 94 blesses the person instructed from Yahovah's law and speaks of rest in adversity.

The Teaching calls for gratitude and an upright heart when facing future hardship.

Prepare without prepping

Luke 9: whoever desires to save his life will lose it; whoever loses his life for Yeshua's sake will save it.

The Teaching does not reject ordinary emergency preparedness.

It rejects trusting stockpiles, bunkers, or one's own survival plan as the means of making it through the Greater Exodus.

Initial provisions are temporary

Exodus 12 shows Israel leaving in haste with possessions but without prepared provisions.

The Teaching says people may initially take vehicles, food, water, camping gear, or other supplies.

Its central point: eventually those resources will run out or be left behind, requiring complete dependence on Yahovah.

The sign to flee

Matthew 24: when you see the abomination of desolation, flee.

The Teaching acknowledges earlier historical abominations but expects a future fulfillment of Yeshua's warning.

It expects the event to be recognizable to those who understand the prophecy.

Will there be time to leave?

The Teaching compares Israel before Passover, Noah before the flood, and Lot before Sodom's destruction.

Each received warning before judgment.

From those patterns, the speaker expects a period to respond and leave before judgment on Babylon is fully poured out.

Passover and the appointed times

Israel left Egypt at Passover.

The Teaching proposes that the future flight will also occur at Passover and connects the following period with Unleavened Bread.

This timing is the Teaching's interpretation; Matthew 24 itself does not name Passover as the date of flight.

Why winter or Sabbath?

The Teaching notes that spring in one region can still involve winter-like conditions elsewhere.

It also points to Sabbath closures in places such as Jerusalem that could complicate travel.

These are offered as practical explanations for Yeshua's wording in Matthew 24.

Watchmen on the wall

Ezekiel 33: the watchman must warn when danger is seen.

The Teaching applies this responsibility to the House of Israel among the nations.

Its call: warn, teach, turn from wickedness, and hold the commandments of God and faith in Yeshua.

Fear not

Isaiah 43: 'Fear not, for I have redeemed you; I have called you by your name; you are Mine.'

Waters and fire will not overwhelm Yahovah's people; He gathers from east, west, north, and south.

He makes a way in the sea, a road in the wilderness, and rivers in the desert.

Part 2 conclusion

The Greater Exodus is presented as a time of dependence rather than self-rescue.

The Teaching expects Yahovah to lead, provide, protect, discipline, gather, and dwell with His people.

Its closing encouragement is not fear, but trust, obedience, watchfulness, and confidence in Yahovah's promises.