

End of the Age, Coming of the Messiah, Rest of God (Part 4) - "Greater Exodus" Introduction

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/hj2wwrd/end-of-the-age-coming-of-the-messiah-rest-of-god-part-4>

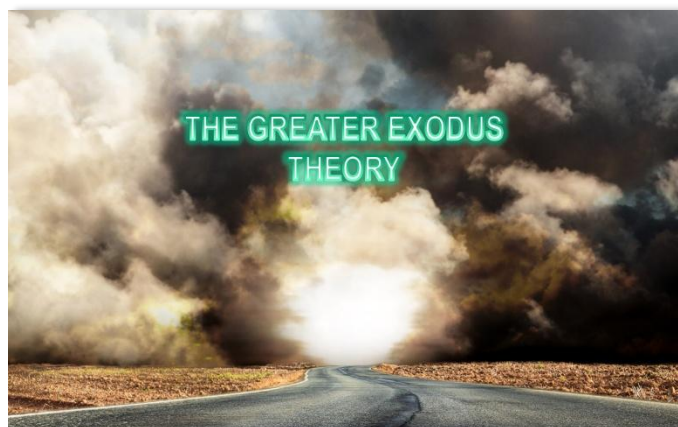
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Evaluating the Greater Exodus Theory

This sermon transcript, from a message by **Pastor Daniel Joseph** of **Corner Fringe Ministries**, examines the eschatological concept known as the **Greater Exodus Theory**, which is gaining traction in the **Messianic** and **Hebrew Roots Movements**. The message acknowledges a Messianic eschatological view that parallels the original Exodus with future end-time events. Daniel acknowledges valuable insights within the theory—such as the theory being correctly built upon the **prophetic nature of the Exodus account** and the scriptural promise of a **future regathering** of Israel. However, Daniel critiques the theory's specific interpretation, particularly the teaching that believers should prepare for a **literal, physical journey** back to Israel, complete with "**bug-out bags**" and watching for a **pillar of cloud or fire**. The core concern is that these literal interpretations lead to **dangerous deceptions** that contradict New Testament warnings about the manner of the Messiah's return.

[Daniel Joseph]

We're going to continue on in our series, the *End of the Age, Coming of the Messiah, Rest of God*, and today, we're going to take a look at another eschatological belief system. And this one is a little bit different, similar to the one we looked at last week, but it does have some variations to it, and this particular one falls more so in our campground, which is to say the messianic realm. What I'm referring to is none other than the Greater Exodus Theory, and just by a show of hands, how many of you are familiar with the Greater Exodus Theory? Has anyone heard of it? Oh, good, yeah, there are a lot of you.



Well, I can tell you something about this theory. It's pretty important for you to pick up on. This theory is catching like wildfire, spreading like wildfire within the Messianic or even the broader extension in the Hebrew Roots Movement. There are several prominent teachers out there who are teaching this theory in an attempt to actually define and articulate the end of the age and how it's going to unfold. It's eschatology, and some are more extreme than others in this realm. Some are more comprehensive than others, and yet still others are a little more reserved in their approach and how they approach this eschatological timeline, this eschatological belief system.

And so, what we're going to do today is we're going to look at this belief system, and we're going to begin to shed some light on some of the ideologies that are attached to this particular system, including those ideologies, unfortunately, that don't exactly hit the mark when it comes to Bible prophecy. And I take it a step further; some of these things that we're going to discover are dangerously deceptive. They're very destructive in nature.

Now, before we get started, I want to let you know that today is not going to be really intense or comprehensive. Today is just simply laying a foundation; that's all it is. The good news is that we're going to be spending some time in this area, and as we spend more time looking at all these Bible prophecies that are involved, you're going to discover something amazing. The Bible is actually going to start framing up your eschatology. The more we dig into this, the clearer everything is going to become.

With that said, I want to begin today kind of in a similar manner to how we began last week. If you remember, as we got into the Rapture Theory, I started on a positive note, right? I want to talk about the things that we can agree upon, build a commonality, and build a common foundation between us and them that we divide on eschatology. I think it's important, and I think it's just a good approach; it's good form. I want to do that today because, from what I can tell you about the Greater Exodus Theory, there are some clear, identifiable truths to this theory that we want to grab onto—that we should be. There are principles and concepts involved with this theory that you want to embrace.

I'll just give you the first thing right off the bat, just to show you some common ground here. The Greater Exodus Theory takes a different approach to biblical prophecy than, per se, the Rapture Theory. The Rapture Theory really rests upon dispensationalism. It rests upon, if you will, a Greco-Roman mindset.

The Greater Exodus Theory comes on the scene and says, "Well, I don't necessarily want to see it from a Gentile perspective or from a cultural perspective; I want to see it from a Jewish perspective. I want to look at Bible prophecy through Jewish eyes, and this is something that I can get behind. This is something that I'm 100% in agreement with. And it should actually begin with theology, not even eschatology. With theology, we should be embracing that. And so, right off the bat, I can tell you there are things about this belief system that I'm in complete agreement with.

In addition to that, one of the most important principles regarding the Greater Exodus Theory, which is just what brings this thing to life—this is what births it, if you will—is the principle that the things that are recorded in Scripture are not to be read one-dimensionally. How many times have you heard me talk about this? When we read passages in the Tanakh, or when we're reading the Torah, the events that transpire, the Greater Exodus Theory says, well, they're not just the events themselves; it's not just about history, the history of the Jewish people. There's more here. There are prophetic undertones. The events are prophetic in nature. And so, this is the approach it takes. And you look at the Exodus story. This is what the Greater Exodus does. It looks at the Exodus story and says, You know what, this is a

prophetic template of how the end of the age is going to unfold. Hence, you get the name, the Greater Exodus.

And so, again, this is something I can get behind. This is something I'm completely supportive of. There are so many examples we could give of just how prophetic the Tanakh is, and the events that occur with the characters, and so on and so forth; they play out again in the future. And Abraham is a great example of this. Another great example of this is when you look at the Book of Revelation. When we look at the Book of Revelation, we're going to find a lot of the Exodus. The Exodus story is actually involved; the terms and the imagery that are used are involved in the Book of Revelation.

I want to give you a taste of this just so you can appreciate this principle that is driving this Greater Exodus Theory. So, what I want to do is to show you the bowls of wrath. We're just going to go through them. It's not going to be super comprehensive, but we're going to go through these, and I think you're going to be amazed just by the tone that's being used here, the language that's being used.

Revelation 16:1—**Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth."** Now, before we continue, there are a couple of things to mention here. How many bowls of wrath are there in the Book of Revelation? There are seven bowls of wrath, and we're actually told, at the beginning of Chapter 15, that in these seven bowls the wrath of God is complete. It is actually completed; the wrath of God is completed. That's the first thing I want to mention here.

The second thing I want to mention here is how many bowls of wrath, or plagues, were in Egypt? When you say "ten," there are ten plagues in Egypt. When we go to Revelation, there are seven plagues. What's the parallel? Well, let me share with you what the parallel is; it's very powerful. If you study the story of the Exodus, what you find is that God made a distinction. He divided the plagues; the ten plagues were divided, and this is how it was divided. The first three plagues were divided from the last seven. And what was the cause of the division? Why did God divide that? We are told He makes a distinction between the third and fourth plagues, with the fourth obviously going on with the next seven plagues, in that He distinctly recognized Israel apart from the world. He separated his people from the people of Egypt.

And so ultimately, what you have from Israel's perspective is the seven last plagues that are falling upon Egypt and what they're seeing. And that is going to come into play as we continue on in Revelation 16:2—**So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.** Isn't that fascinating? A few things about this.

Number one, this loathsome sword that is falling upon men, it's only falling upon those who have taken the mark, right? Well, isn't that interesting? When you go to the last seven plagues in Egypt, they only fell upon the Egyptians. Israel was supernaturally protected. And so, we're starting to see these things unfold here. This imagery of what happened in the Exodus story is now being carried over. The theme is being carried over into the Book of Revelation and foretelling the very end of days.

The second thing I want you to focus on here is "foul and loathsome sore." A foul and loathsome sore is the plague mentioned here. Isn't that fascinating? Because when we go back to Exodus 9:8-9, we read this: ⁸ **"So the LORD said to Moses and Aaron, "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. ⁹ And it will become fine dust in all the**

land of Egypt, and it will cause boils that break out in sores." Can you say foul and loathsome sores? This is what happened in Egypt "on man and beast throughout all the land of Egypt."

And so, this is just the beginning here; this is the insight. The things that we saw, again, getting back to the Greater Exodus Theory and its whole principle that things that happened before are going to happen again. We see this; we see this transpiring. We see the same imagery of the same plague falling in the Book of Revelation.

Continuing on now with our bowls—Revelation 16:3-4—³ Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died. ⁴ Then the third angel poured out his bowl on the rivers and springs of water, and they became blood.

Well, what happened in Egypt? —Exodus 7:17-18—¹⁷ Thus says the LORD: "By this you shall know that I am the LORD. Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood. ¹⁸ And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river." So in Revelation, we have the LORD turning the water into blood. What did he do in Egypt? He did the exact same thing.

Again, understanding the Exodus account is going to help you identify when the LORD is moving and what He is doing. I mean, think about this. The more you study Torah, the more you study the Tanakh, you are going to be equipped to know when God puts His hand to something. When God is going to cast judgment, you'll know about it because you've studied it, you've read it, and you've put it in your heart. It gives you the ability to know the signs of the times. It gives you the ability to know God. Very powerful principle, very powerful concept.

Continuing on in these bowls, going back to Revelation 16:8-9—⁸ Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. ⁹ And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent. I'll say that again; they did not repent and give Him glory. What do we know that happened in Egypt? As the LORD God of Israel is pouring out these plagues, what aren't the people doing? They're not repenting. They're following the same things. Again, we're seeing the same type of stuff being carried over, over and over again. So this is being played out in Revelation. These people are not repenting, just as we saw with Pharaoh. In fact, we're told Pharaoh's heart actually gets harder and harder and harder. He becomes more obstinate, more rebellious against God.

And we read in Revelation 16:10—Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. So this fifth angel, when he comes, pours it out on the throne of the beast, but not just that, the kingdom, his kingdom, becomes full of darkness. Such darkness—they're gnawing their tongues because of the pain. Well, isn't that interesting? Because when we go to Exodus 10:21, we read, Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt."

You think about that concept. Egypt is representative of this world. Who is the god of this world? Who is the god of this age? *HaSatan* (השטן). That is the very image of Pharaoh. Pharaoh rejected the LORD. *HaSatan* rejected the LORD. And here you have in Revelation the kingdom of the beast, which is to say Satan; his kingdom becomes so full of darkness, they're gnawing their tongues because of the pain.

They're feeling the darkness, and here in Exodus out of Egypt, there's a darkness over the land of Egypt, the kingdom, if you will, and a darkness that may even be felt—amazing.

You see how this principle works? Do you see how this concept works? It's so fascinating when you know Torah, when you study Torah, when you study the prophets; man, does it give you the ability to see the New Testament in a light you've never seen before. It starts to fill in all these blanks, all these question marks. And again, our God, He's a marvelous God.

Continuing on, Revelation 16:13-14 goes on to say, ¹³ **And I saw three unclean spirits like frogs—pay attention here. So John's looking, he sees unclean spirits, and they're specifically like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴ For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.**

Okay, so put this in context. Spirits of demons—they're going forth to deceive. That's what their purpose is—to go and to deceive the nations. They're preparing for the final battle, and they're likened to what? Frogs: Well, now you're going to see the value of knowing what happened in the Exodus account.

Go to Exodus 8:5-7—⁵ **Then the LORD spoke to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.'"** ⁶ **So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.** Now pay close attention because this is the connection: ⁷ **And the magicians did so with their enchantments, and brought up frogs on the land of Egypt.** You cannot make that stuff up. So here you have the magicians in Egypt, and what are they doing? They're working their enchantments, and what did they bring forth? Frogs. They mimicked the miracle of God. They mimicked the wonder of God for what purpose? To go out and deceive. They went out to deceive so that you would not adhere to or fear the God of Israel. It's exactly what's unfolding here in Exodus, and then John picks up, and we're utilizing the exact same imagery where he likens these demonic spirits that are going out to deceive the nations, preparing for the final day, to frogs.

Let me show you one more. Revelation 16:17—**Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!"** Remember when the seventh bowl is poured out, the wrath of God is complete. Jumping down to Revelation 16:21—**And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.** Now here's what's interesting about this. When you go back to the Exodus story, we find that one of the plagues that the LORD rains down upon Egypt is what? It's hail, right? It's the very same imagery, but not just that. We go back and look at what plague it was. Isn't that fascinating? It was the seventh plague; isn't that interesting?

The parallel doesn't end there, but we find that there's something very, very unique about this particular plague, something that corresponds to what we just covered here in Revelation. And this is what is said, going back to Exodus 9:18—**Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now.** That statement is exactly what Revelation just stated. As the seventh bowl, as the wrath of God is being completed, hail is coming down in a way the earth had never experienced before since its inception. The weight that was given talked about each hailstone being about 75 pounds; think about that. This is what was prophesied. A talent is roughly 60 to 75 pounds. Can you imagine 75-pound hail coming down from the sky? These are like meteorites; it's

going to turn the earth into a golf ball, right? I mean, it's just powerful imagery. And so literally what was said in the Exodus story, in regard to they've never seen anything like this—yeah, it's going to come again. The earth is going to experience something it's never experienced before.

Now, we continue in Exodus 9:19-21—¹⁹ Therefore send now and gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die." ' ' " ²⁰ He who feared the word of the LORD, now this is at the plague of hail. This is before the plague of hail comes down. He who feared the word of the LORD among the servants of Pharaoh made his servants and his livestock flee to the houses. ²¹ But he who did not regard the word of the LORD left his servants and his livestock in the field.

This is super fascinating because we see this massive plague of hail in which the wrath of God is complete in Revelation. Prior to that plague, we had all these other plagues, and what do you think is going to happen during this time? And this is good news. I want to share this with you because the illusion is given right here in Exodus.

Before the plague of hail comes, people are warned. This is the God of Israel. If you do not fear Him, if you do not take heed, you're going to be destroyed. And yet these people in Egypt took heed. There are some of the Pharaoh's servants who took heed. It specifically said they feared the LORD, which is, in other words, confessing Him, believing, yes, He is the one true God of Israel, He is in charge, and He is responsible for bringing this calamity upon us; we need to turn. And that's where you get the mixed multitude. Isn't that interesting? Joining Israel and about to come out of Egypt—just a powerful concept.

So, this just gives you a little insight into how this theory, the Greater Exodus, could even be conceived. Truly, the exodus story is prophetic in nature, and there are elements within the story that no doubt give us some insight into how this is all going to play out.



Now, in addition to this principle, one of the most important concepts to understand about the Greater Exodus Theory, one of the primary thrusts, the focus, is that of the regathering. The Greater Exodus Theory emphasizes a regathering.

Again, I'm going to tell you something. This is something I can get behind. I know it's scriptural. Almost the whole Bible is explicitly dedicated to talking about the regathering. One prophecy after another, one event eluding with prophetic

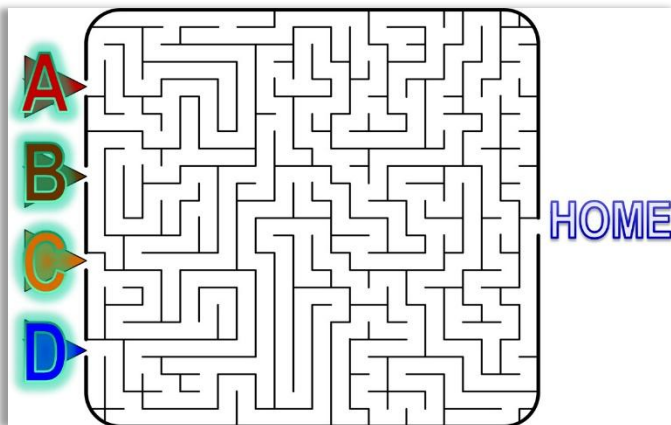
undertones of a regathering over and over again—the prophets in the Torah are speaking of it. You get into the New Testament, and the New Testament is speaking of it. There's no question that it is highly scriptural, and we even alluded to this last week in the Rapture Theory. The regathering is biblical; this is a beautiful principle.

So, the long and the short of it is there are things about this belief system, the Greater Exodus Theory, that are absolutely true and they're absolutely beautiful. There are things that we want to embrace, these concepts, these principles, right?

Where the problem comes in, and this is my "uh-oh" sign, and we say, "Uh-oh, this is the warning. Warning for what's ahead." Where the problem comes in is when you start to hear how the Greater Exodus Theory is being portrayed by various teachers, articulating how it's going to unfold, including all the details, and the process of regathering the children of Israel to God. And this is really where things begin to break down. This is where things begin to get very, very fragmented and, as I mentioned before, very dangerous.



Let me explain what I mean. We're going to finally get into this, but before we do, I want to give you an illustration. I want to talk about it, and there are a thousand illustrations that I could give, and this is just the one I chose because of my childlike mind. I see a lot of these because I have children, and so this is what you get: nothing comprehensive.



It's a maze; I mean, we're all familiar with mazes. I want you to understand Bible prophecy is like a maze; it really is. It's like a labyrinth with the platform, the maze itself, being the platform, the Word of God. And everyone's starting out here, whether it's the Rapture Theory, the Greater Exodus Theory, or whoever else; they're all starting out at this end, and they're all entering into the platform. They're all entering into the Word of God.

They're all using Bible verses. Some of them are using the same Bible verses. And I want to tell you something. As you enter into this labyrinth with the twists and turns, with every twist and turn, you're grabbing a passage of Scripture and saying, "I'm going to build this on top of this and on top of this," so you're twisting and turning. I'm going to tell you right now if you do not do it according to the interpretation of the Father, of how He has set it out, because there's only one truth, okay? As this stuff all goes out, there's fact, and there's fiction. If you do not take the right turns along the way, you will never arrive at your destination. In other words, you will never achieve understanding, and that is exactly what we are supposed to do with Bible prophecy.

We are supposed to receive understanding. Look at this book (Bible); this is a testimony. Most of which is Bible prophecy. Most of which is telling us about the coming of Yeshua; there's a massive testimony. And so, if we don't begin right, if we don't start off at the right point, not just at the right point but all along the way, taking the right twists and turns, grabbing one biblical prophecy after another, and building it according to the way the LORD intended to leave it. If we do not do that, we'll never reach the destination. Only if we do it according to His will will we achieve the destination. Very, very important, just a very simple illustration of a Bible prophecy. This is what we're going to do in this series. We're

going to go through the twists and turns, taking all these Bible prophecies, obviously, for the purpose of gaining true biblical understanding.

Let me give you an example, a real-life example, of something that is of grave concern to me regarding the Greater Exodus Theory. This is something that the teachers of this theory are inclined to teach, and the recipients of the teaching are inclined to receive. And that is, we need to get ready for the regathering. This is why they're going out saying, "You better get ready; you better be ready."

It sounds like the same mantra of the rapture theorist, "You better get ready," but this one's a little different. Get ready for what? You're getting ready for a journey, okay? And how do we prepare for that journey? You know what they're telling them? They're telling them to get their bug-out bags, and I'm not making this up. They're telling them you need to get your bug-out bags; you need to be ready because we're all physically going to be traveling back to the land of Israel, and obviously, for some of us, especially if you live in America, that's a seriously long journey, so you better start prepping. You'd better start getting your gear together, and you'd better start getting your provisions together, because you need to be ready for this journey.

I'll never forget; this was several years ago. There are always things that stick out in my mind that were really epic conversations, and this is one of them. I was sitting at an *oneg* (עֲנֵג) table—this is back when we had the round tables—and there must have been 8-10 guys at this table and multiple conversations going on. I'm listening to, like, three conversations at one time, and a guy chimes in and says, "Daniel," and he took me by surprise. He says, "Daniel, where do you think we're going to lay over in the greater exodus?" And then he proceeded to tell me, "I think we're going to lay over," and I don't know how he based his assessment. I didn't get into that and ask him about how he assessed it geographically speaking, but he said, "I believe we're going to lay over in Turkey." I think the layover is going to be in Turkey, and then we're going to ascend into the land from there." And I'm like, "Brother, if you were in Turkey right now and I was here, we would be closer than you and me in this conversation right now.

I mean, much closer because the reality is I basically said I have no idea what you're talking about. I know all about the greater exodus. That's not what I meant, and I proceeded to tell him. I have no idea what you're talking about because what you're talking about, I don't see it anywhere in Scripture. I mean, I don't find it anywhere in Scripture where we're supposed to get bug-out bags. He proceeded to tell me he has flashlights that don't need batteries. He proceeded to tell me that he's been living without electricity at times just to prepare for the greater exodus, that he's got his rain gear, he's got his provisions, he's got his dry food, he's got everything, and he's ready to go. And this is his whole focus. Let me tell you something: this is the fruit that is coming out of this theory. It's sowing a lot of fear in a lot of people, and I'm telling you right now, they're not preparing the right way. They're preparing in the flesh.

I want to make something very, very clear. If God wanted to bring everyone out of all the lands from the four corners of the earth and have them layover in Turkey, no problem. If He wants to part the Atlantic Ocean, pave it with gold, and send us over in Lamborghinis, no problem. You know, I'm at a place in my faith where, honestly, I really believe God can do anything. I'm not selling Him short at all. He can do anything He wants. But our job is not to figure out what we think God can do or should do. Our job is to figure out what He is going to do. And how would we know that? The testimony. He has not left us without a testimony. And our job is to investigate this. Our job is to (Matthew 6:33) **seek ye first the kingdom of God and His righteousness**. Amen? Nowhere will you find the LORD telling us to get bug-out bags ready because we're physically going to be taken back to the land of Israel. You can't find it.

Now, in addition to this silliness of telling everyone to get their bug-out bags and survival kits, if that weren't enough, we also have them being told to watch for something. Be on the lookout. You people, be on the lookout for the pillar of cloud; be on the lookout for the pillar of fire, and when you see them, grab your bug-out bag and go. This is what is being taught. Now, are these items mentioned in the Exodus story? Is there a pillar of cloud? Is there a pillar of fire? Was this not the way that God led the children of Israel out of Egypt? Of course it was; absolutely. But that doesn't necessarily mean it's going to happen exactly like that again, does it? It doesn't.

There's one thing that you need to understand. There are going to be elements in the Greater Exodus, or the Second Exodus, as some people call it, that are going to be dramatically different from the First Exodus, and we know how. I know this, and you'll see this to be true. I'm making a profound statement here, but you will find this to be true as we continue over the next weeks. We know this because of Scripture. We know this because of Scripture. It's going to be far more epic than the First Exodus, and there are going to be variations, and there are going to be differentials. And there are also going to be comparables. There are going to be parallels like we saw in Revelation with the Exodus story.

Now, having said that, I want to give you a warning. And it's not even my warning, as you'll see in a second. If someone's coming to you and says the pillar of cloud, the LORD God of Israel, has come to take us home. Or the pillar of fire is out there; come with me. Don't you dare listen to him. Do not go with him because he's leading you off a cliff. He's leading you into deception, and here's the proof of that.

Going back to this very prophetic passage in Matthew 24:24— **For false christs and false prophets will rise and show great signs and wonders to deceive.** You know what's fascinating about this statement? Just do a word study on your own. “Signs and wonders”—start paging through the Tanakh, and you will find that term is all but exclusive to the Exodus account. Every time you're looking for “signs and wonders,” every time it's mentioned at all these various places, the Torah and the prophets, it's referring back to the Exodus. It's fascinating that Yeshua says “false prophets,” referring to the end of the age. What was the Exodus? At that time, it was the end of the age. It was a prophetic picture of the end of the age, and here Yeshua says they will “show great signs and wonders to deceive.” That's the point of it—if possible, even the elect.

Do you want to know how great the deception is? If it were possible, even the elect would be taken; it is so believable. If that is not a statement that humbles you, I don't know what will. That makes you just fall and go, “Oh LORD Yeshua, protect me. Let me come (Psalm 17:8) **under the shadow of your wings,** because, according to Your own words, I'm not going to make it. I'm not going to know whether I'm being deceived or not if I'm not in a relationship with You. That's what this is about. —Matthew 24:25 — **See, I have told you beforehand**—like the Master Rabbi that He is.

Continuing on, and here's where we get to the point. — Matthew 24:26-27—²⁶ **Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. ²⁷ For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.** Let me tell you something. Nobody is going to have to come and get you and tell you, “The LORD has come back for us,” because they're all going to see Him. Nobody is going to be running to tell anybody anything; they're going to be falling to their knees; this is the reality. As lightning flashes from the east to the west, every single person is going to see His coming. Again, what does Revelation 1:7 say? “... **Every eye will see Him, even they who pierced Him ...**,” even the wicked will see Him. No mystery whatsoever.

This is the whole craziness about following a pillar of cloud or a pillar of fire. Yeshua warned you; don't you dare fall into it. So, it's concepts like this of telling people to look out for that pillar of cloud that has crept in. It's crept into this Greater Exodus Theory, which unfortunately doesn't prepare them for the coming of the LORD. It does just the opposite. It prepares them for deception. A deception that, if it were possible, even the elect would be deceived.

Now, what I want to do is kind of change gears; I want to share with you some of the main scriptural passages that the Greater Exodus Theory utilizes. I'm not going to show you all of them, but I'm going to give you the crux of it, and you're going to get a really good idea of where they're coming from and why they believe there's going to be a Greater Exodus.

And before I even show you this, let me be very clear: I love the term "the Greater Exodus." I believe in the term itself. I don't believe in the theory that is being taught. This is going right back to the rapture; I believe in the rapture event; it's beautiful, it's scriptural. I don't believe in the Rapture Theory because it starts to fall apart and starts to have dead ends.

I'm going to give you some examples here, and I'm going to begin in the Torah. You're going to want to pay very close attention because this stuff will reverberate over the next couple of weeks. In Deuteronomy 30:1-2—¹ "Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the LORD your God drives you, ² and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, ³ that the LORD your God will bring you back from captivity, and you say, 'A regathering, this is a regathering,' and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. ⁴ If any of you are driven out to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you.

So, you think about this: from the four corners of the globe, the LORD has prophesied that when they turn to Him, He is going to gather them together. He's going to gather them together; it's going to be one man. They're going to be gathered together as one man.

Continue on to Deuteronomy 30:5— Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. Two things about the Greater Exodus Theory that you need to understand—it's critical. Number one, there is a regathering; that's what the prophecies say. That the people are going to be regathered, but that's not it; there's a second component; there's a purpose for the regathering. To bring them into the land; that's the purpose, to bring them into the land. It's critical because that's the inheritance. See, it's about the inheritance; that's what it's about. You'll see that more and more as we continue on in the coming weeks.

Let me take you to the prophet Ezekiel. —Ezekiel 20:39-40—³⁹ "As for you, O house of Israel," thus says the LORD God: "Go, serve every one of you his idols—and hereafter—if you will not obey me; but profane My holy name no more with your gifts and your idols. ⁴⁰ For on My holy mountain, on the mountain height of Israel," Critical passage. Critical passage for us in the future, and we'll circle back to this later. The LORD's holy mountain, which, if you read the Book of Enoch when this is referenced, is powerful. It's explicitly referring to the throne of God. It's explicitly referring to the throne, and I can also show you a biblical text to support this, and I will. But on His holy mountain, it's called the mountain

height of something—Israel. This is going to be critical; it's the mountain height of Israel. His throne is the mountain height of Israel, **says the LORD God, "there all the house of Israel, all of them in the land, shall serve Me; there I will accept them, and there I will require your offerings and the firstfruits of your sacrifices, together with all your holy things.**

Going on to Ezekiel 20:41-42—⁴¹ **I will accept you as a sweet aroma when I bring you out from the peoples and gather you out of the countries where you have been scattered;** again, the Prophet now is talking about the gathering, the regathering, **and I will be hallowed in you before the Gentiles.** ⁴² **Then you shall know that I am the LORD, when I bring you into the land of Israel.** See, they're not just being regathered to sit in the middle of the wilderness. It's regathered to go back to the land. It's critical that you make that connection—**into the country for which I raised My hand in an oath to give to your fathers.** So again, this is a clear prophecy describing what it is that this Greater Exodus Theory is holding on to, and what they're purporting is this regathering and getting into the land.

One more, going to Jeremiah 23:7-8—⁷ **"Therefore, behold, the days are coming," says the LORD, "that they shall no longer say, 'As the LORD lives who brought up the children of Israel from the land of Egypt,'** ⁸ **but, 'As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."** So over and over again, what is the biblical testimony? The LORD is going to regather His people, and He will bring them into the land that He promised them. This is about fulfilling the promise, right?

Now, one thing that is very important to note regarding the Greater Exodus Theory—it's the most critical component, and we're going to be dissecting this next week. That is this: The Greater Exodus Theory interprets these passages that we just read from the Torah and the prophets. They interpret them in a very, very specific way. They're teaching that these prophecies are fulfilled by a physical regathering. If you want to understand the Greater Exodus Theory, understand that component. If you take anything away from today, take that. Their concept, their belief, is that there's going to be a physical regathering back into the land and that all the elect will be gathered and brought back into the land.

Unfortunately, this is where, yet once again, this theory is going to hit a dead end, and I will prove that in the coming weeks. It's simply not taking into consideration the totality of Scripture. The prophets and other aspects that the prophets have foretold. It doesn't take into consideration the teachings of Yeshua. It doesn't take into consideration the teachings of Paul, and you'll know what I mean by that. I mean, there may be some mystery to that right now, but as we start to dig into these things, everything's just going to start to get framed up, and you're going to start to see what the regathering really is about. What that looks like according to Scripture. So, we're going to end here for today. The music team can come up, and I'm going to close in prayer.

[Closing prayer]

Father God, we give You praise and glory during this festival of Sukkot, a time to recall the testing of Your children Israel that You brought in the wilderness to test them, whether or not they would keep Your commandments. It's a time to remember the provisions by which You provided for Your children. Though they went out in the middle of nowhere, they had to rely on each other. They had no food; they had no water, but You rained down manna, a heavenly, spiritual food representative of Your son, the Messiah Yeshua, and You gave them spiritual water to drink. And we're told in 1st Corinthians Chapter 10 that rock was the Messiah; it was Yeshua of Nazareth.

And during this time, LORD, we give You thanksgiving for so much that we have, for our spouses, for our friends, for our children, for our own community, for the people that come and serve this community, LORD, for the worship team, for everyone involved, LORD. We just give You praise and glory. We give You praise and glory for the people who are following Corner Fringe Ministries and investigating the teachings and, with hungry hearts, digging into Your word, LORD. I pray that You bless them as they seek Your face, Yeshua, and that You show them truth and that You comfort them even if they're in the middle of nowhere and they don't have a community, LORD. I pray that the comfort of the *Ruach HaKodesh* fall upon them, LORD. As they celebrate the feast, they are not alone, LORD.

And we also pray, LORD, that the other component is complaining. We pray, LORD, let us bite our tongue every time we open our mouth and it displeases You. May our teeth bite down on our tongue. I'm serious; I seriously pray I don't fall into the dangerous pattern of complaining and how it displeases You when we have so much to be thankful for, for the sacrifice of Your Son, the Messiah, Yeshua. We need nothing else. We have everything we need; we have the Hope of Israel.

And so, we just pray this, LORD; we pray that You turn our lives, that You strengthen our lives to be holy vessels of honor, of integrity, of righteousness, to bear light, LORD, and to give life to others. We just pray this in the mighty name of Yeshua. Amen.