

A Sermon Transcribed

THE SECOND EXODUS

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I would like to thank the choir for a very fine performance there. Very inspiring and the song may also fit, to a certain extent, the latter portion of the sermon.

Three thousand five hundred years ago, brethren, on this day of the Hebrew calendar an event occurred that changed the course of world history. An event that was celebrated in that particular generation throughout much of the Middle East. People were aware of what took place – a tremendous miracle from Yahweh, the God of a slave people, Israel that were now released from Egypt and had become a nation in their own right.

And in those three and a half millennia this great, miraculous event has been celebrated by Jews and other Israelites throughout that time, and even in the twentieth century it was commemorated in a movie entitled “The Ten Commandments”.

It is, of course, the great miracle of the crossing of the Red Sea, an event that people who know anything of the Bible are very much aware of because of the magnitude of the miracle that God performed on this day three and a half millennia back in time.

Each year, brethren, at the Feast of Unleavened Bread we commemorate the deliverance of our people from Egypt, particularly with the Night to Be Much Observed when they first came out of Egypt with a high hand. And we look to that event because it’s a type of our own spiritual lives, our coming out of this world, our exodus out of Satan’s world into the Promised Land of God’s Church. And, of course the Feast of Unleavened Bread as I mentioned with this day concluded with this climactic event – the crossing of the Red Sea!

But that great event that occurred three and a half millennia ago, brethren, is going to occur again in just a few short years. Our people are going to cross the Red Sea once more, literally. Only this time, on a far grander, far more massive scale. And the events of the second exodus of Israel will eclipse those of the first. It’ll be a far more dramatic time.

And in the world tomorrow they will study the events of the first exodus of their Bibles as we do today. They will have the historical record to look at of the great second exodus which will be far greater, far more massive in scale, as I said.

Let’s turn, brethren, to Isaiah chapter 11 and beginning in verse 15 because today, in this sermon we’re going to study seven similarities between these two exoduses. One historic, one prophetic. And we’ll learn some things of the second exodus from the first. But in Isaiah 11 and verse 15 it says:

Isaiah 11:15-16 And the Lord shall utterly destroy the tongue of the Egyptian sea;

And if you take a look at the map in the back of your Bibles (most of you will have maps of that area in the back of your Bibles) the tongue of the Egyptian sea is referring to the Gulf of Suez as it is termed today. And He's going to utterly destroy the tongue of the Egyptian sea. So the people of Israel walked into a captivity in Egypt, in a future time just a few years down the road, will be able to cross that Red Sea in the twentieth century as their forefathers did three and a half millennia back.

...and with his mighty wind shall he shake his hand over the river, (and most commentaries feel this is referring to the Euphrates River) and shall smite it in the seven streams, and make men go over dry-shod.

Now, translations generally feel that what is actually going to happen here is He shall smite it into seven streams. That the great Euphrates River will be reduced the seven small streams that will be easily forded. And they may be correct in believing that the river refers to the Euphrates. In part, they choose the Euphrates based on the next verse.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; (because ancient Assyria was in the area of the Euphrates, though modern day Assyria is in central Europe) like as it was to Israel in the day that he came up out of the land of Egypt. ("Like as it was" because history, brethren, is about to repeat itself. But, as I said, on a grander, more massive scale.)

Now, the commentaries may be correct in believing that the river referred to here is the Euphrates and certainly, the Hebrew can be translated into "shall smite it into seven streams." But, it's interesting if you look at the mouth of the Nile. The great Nile River in Lower Egypt as it begins to enter the Mediterranean breaks up into about seven streams. So, it may be talking about the Nile and "I will smite it in those seven streams" that those Israelites to the west of the Nile will be able to go over that section of the Nile, the mouth of the Nile close to the Mediterranean, be able to go over it dry-shod.

Which it is referring to we cannot exactly prove. It may refer to both and certainly we know the Euphrates is to be dried up during the Day of the Lord as is taught to us by Revelation 16 and verse 12, the sixth plague of the seventh trumpet is when the great Euphrates is completely dried up to allow the passage of the most massive army in all of human history – 200 million men out of Asia.

Zechariah chapter 10, brethren and beginning in verse 10. We're starting in the first part of this sermon, three scriptures that refer to the crossing of the Red Sea once again. Isaiah 11 and verse 15 first of all, where God said that He would smite the tongue of the Egyptian Sea, referring to the Gulf of Suez. In fact, while you're turning I might give you a couple of other translations. The Living Bible:

Isaiah 11:15 The Lord will dry a path through the Red Sea and wave his hand over the Euphrates, sending a mighty wind to divide it into seven streams that can easily be crossed.

God will dry a path once again through the Red Sea. Today's English Version:

Isaiah 11:15 The Lord will dry up the Gulf of Suez, and he will bring a [mighty] wind to dry up the Euphrates, leaving only seven tiny streams, so that anyone can walk across.

Now in Zechariah 10, brethren, and verse 11 speaking of Israel, and this Zechariah 10 is a second exodus chapter and we will come back to it later on in the sermon. But we're dealing right now with the future crossing of the Red Sea. It says of Israel:

Zechariah 10:11 He shall pass through the sea with affliction,

Better translated "the sea of affliction" or as one Bible version puts it, "the sea of distress" because Israel was greatly distressed on this day, the Last Day of Unleavened Bread, when they faced the Red Sea. They had the mountains on one side, the army of Pharaoh coming down behind them and the Red Sea. They had no place to go, no way to escape this army. Except that God said, "Go forward into the water." But at that sea, the Red Sea was a day of great distress and mental affliction for them because they were believed that they were trapped. But here in future times he shall pass through again the sea of distress, the Red Sea.

...and shall smite the waves in the sea, and all the deeps of the river shall dry up:

Here in this particular case most commentaries believe that the river referred to is the Nile. If they are correct then three great bodies of water are going to experience being dried up on the Day of the Lord and the return of Jesus Christ – the Gulf of Suez, the Nile and the Euphrates.

...and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.

Now, Isaiah 43, brethren, and beginning in verse 1. This is a passage of scripture that Sonia King has created a song on her latest album dealing with the second exodus. A very beautiful song. She's used these particular scriptures to do it.

Isaiah 43:1-2 But now, thus says the Lord, who created you, O Jacob, And He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine. (Israel will be God's once again.)

2 When you pass through the waters, I will be with you; (the waters of the Nile or the waters of the Euphrates but particularly the Red Sea. God will be with His people in the second exodus.) And through the rivers,

The Nile, perhaps the Euphrates, perhaps some of our people will be in captivity in Asia, also because they will be sold as slaves around the world to all nations, though there will be concentrations of them in certain areas of the world as we'll study in a moment.

...they shall not overflow you.

So, this is the second exodus, brethren. Our people are going to cross bodies of water once again. And it may not just be the Nile or the Euphrates or the Gulf of Suez. Maybe God will dry up the Danube for His people and other rivers that stand in their path on their route back to the Promised Land, because our people will be coming from all around the world.

...When you walk through the fire, you shall not be burned,

Our fire, of course is a type of trial so it's symbolic. But Israel, in one sense is not being tried anymore. They've come out of their tribulation. They are a free people now in the second exodus, on their way back to the Promised Land. But there will be those who will oppose them. But no shells, no bullets, no flame throwers will be able to have any affect upon these people.

...When thou walk through the fire, you shall not be burned; neither shall the flame kindle upon you.

No matter what military armaments, the Beast or the Egyptians or other nations of the world use upon our people when they're coming back to the Promised Land to try to stop them make it. No military weapon will be able to stop their march home, even flame throwers.

...When thou walk through the fire, you shall not be burned; neither shall the flame kindle upon you.

3 For I am the Lord thy God, the Holy One of Israel, your Savior: I gave Egypt for your ransom, Ethiopia and Seba for you.

4 Since you were precious in My sight, You have been honored, And I have loved you; Therefore I will give men for you, (I will put others to death that you might live, this remnant.) I will give men for you, And people for your life.

5 Fear not, for I am with you; I will bring your seed from the east, And gather you from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Even every one that is called by my name: for I have created him for my glory, (And Israel will be used as a tool, an instrument in God's hands for God's glory in the World Tomorrow.) I have formed him; yes, I have made him.

And clearly brethren, this is not the first exodus because Israel then came only out of Egypt. Here it says "bring your seed from the east, from the west, from the north, from the south, from the ends of the earth!" Because in this great slave trade of the tribulation, our people will be sold as slaves into all nations. And each will be making individual routes as well as group routes after a period of time on their return back to the Promised Land.

So, history, brethren, is going to repeat itself, as I said, on a far more dramatic and grander scale in a few years' time. So, in this sermon we're going to examine the history about to unfold before us, perhaps in this decade to come, perhaps at the turn of the century. And to see how

Israel's second deliverance is to take place. Going to examine seven similarities between the first exodus and the second because, indeed, we learn about the second from the first.

Similarity number 1 is that a good portion of our people is going to be, once again, in the land of Egypt. Even though they are not conquered by Egypt they are conquered by a German-led Europe. Deuteronomy 28 and verse 36; Deuteronomy 28 brethren, is one of the chapters on blessings and cursings. And among the prophetic curses we find these statements.

Deuteronomy 28:36-48 "The [Eternal] will bring you and the king whom you set over you (whatever government it is we would have in the end time) unto a nation which neither you nor your fathers have known, and there you shall serve other gods — wood and stone.

Now, back at that time Israel did not know the Assyrian Empire in the sense of being a part of it. Abraham had come out of the Euphrates region and Assyria was to become a great nation later on toward the end of Israel's history and take them into a second captivity. The first one was to Egypt here in the book of Exodus, of course. And then later on to Assyria. But this prophetic verse applies to the end-time captivity.

When God says to our people, "I will bring you to a nation which neither you nor your fathers have known" well, we've known of Germany for two world wars. But in those two world wars we did not know the new nation that exists in Europe in formation about to become the United States of Europe. True, it's a resurrection of the Roman Empire but different in many ways. It is a new nation, this United States of Europe. It's never had that title before. But of course, it is a German-led Europe. Notice verse 49.

49 The Lord will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies,

And of course, the national emblem of Germany is the eagle. "As swift as the eagle flies," because the Germans are famous for their blitzkrieg maneuver.

...a nation whose language you will not understand,

50 a nation of fierce countenance,

True we have Israelites who speak German but German is not one of the better-known languages, perhaps among Israelites. English has become the lingua franca of today and a lot of English people don't learn a second language because they're able to make-do with English around the rest of the world, for the most part.

...a nation of fierce countenance, which does not regard the person of the old or show favor to the young.

And Germany exemplified itself as such a nation in the Second World War with the concentration camps. So, God says that we are to be defeated by a German-led Europe. However, verse 68

Deuteronomy 28:68 And [God] shall bring you into Egypt

We will not be conquered by Egypt. In fact, Egypt, at this point, has been conquered by the German-led Europe. When the king of the south pushes against the king of the north and then is defeated Egypt becomes a colony of Europe. But, after our people are defeated by the German-led Europe a good portion of them are taken down into Egypt to do certain work projects as they did in ancient time in building the treasured cities of Pithom and Rameses.

...And the Lord shall bring you into Egypt again (but not the way they went the first time. The first time they walked) the Lord shall bring you into Egypt again with ships,

That is a prophecy of the Bible written at the time of Moses 3,500 years ago that has never been fulfilled. Our people have never, in all of history been taken to Egypt in ships. But as the black peoples were brought as slaves to America in ships (and many of you saw the series called "Roots") so our people are to be taken across the Atlantic Ocean in ships. And through the Straits of Gibraltar to Egypt to do great work projects of the Beast who will command to be done after he has conquered Egypt and wants to develop that country and take its wealth.

...The [Eternal] shall bring you into Egypt again the Lord shall bring you into Egypt again with ships, by the way whereof I spoke to thee, you shalt see it no more again: and there shall you be sold unto your enemies for bondmen and bondwomen, and no man shall buy you (back).

You will not be redeemed. It will be a permanent slavery for you, would be unless Jesus Christ returned to deliver our people. So, the first similarity, brethren, between this exodus to come and the one of old is that our people (a group of them at least) will be in Egypt, once again.

Now, the second similarity, Exodus chapter 7 and beginning in verse 1.

Exodus 7:1 So [God] said to Moses: "See, I have made you a god to Pharaoh, and Aaron your brother shall be your prophet (your spokesman). (Two men were to go before Pharaoh to speak on behalf of those Israelites in captivity in Egypt at this time.)

2 You shalt speak all that I command you: and Aaron your brother shall speak unto Pharaoh, that he shall send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, (Israel was to come out of Egypt harnessed five abreast as it should be translated. We'll go into that a little later on.)

... [I shall] bring forth mine armies (or my hosts), and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

And once again, many peoples in the world will know that God is the God of Israel when He stretches forth His hand upon Egypt and upon other nations to bring out His people in the great second exodus to come.

Now, Pharaoh back here, brethren, was a type of the Beast and the future ruler of Europe. And Moses and Aaron were a type of the two witnesses. And they will go to the Beast in Europe and particularly during the Day of the Lord when the tribulation of our peoples is complete. And during that one year of the Day of the Lord they will have the same message to the Beast that Moses and Aaron had to Pharaoh, "Let my people go!" Verse 16:

16 And you shall say to him, 'The Lord God of the Hebrews has sent me to you, saying, "Let My people go, (Chapter 8 and verse 1):

Exodus 8:1 And the Lord spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord: "Let My people go, that they may serve Me.

Let's turn, brethren, to Revelation chapter 11 and beginning in verse 3. The two witnesses, of course, will prophesy for three and a half years. But the major thrust of their message during the final year, the Day of the Lord, will be to the rulers of the nations that hold our people captive and particularly to the Beast and to the False Prophet, "Let God's people go!"

And the heart of the Beast and the heart of the False Prophet will be hardened. And the hearts of the other rulers, all of them will be like Pharaoh. And God will deal great judgments against them to force their hand. But they, like Pharaoh, will finally relent.

Revelation 11:3-6 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. (Verse 5)

5 And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: (They, like Elijah of old, will have power to call fire down out of heaven. He slew a hundred men that way – two bands of fifty. These men will have the same power.

...and if any man will hurt them, (if any man try to oppose these two witnesses) he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: (the same power that Elijah had, but also the same power as Moses and Aaron because it goes on to say) and have power over waters to turn them to blood, (which was the first of the ten plagues upon Egypt) and to smite the earth with all plagues, as often as they will (as Moses and Aaron smote Egypt with different plagues).

So, these two witnesses will be doing a work of preaching God's gospel message to the world. And particularly during the final year, their message will be to the rulers of the world, "Let God's people go." And time after time the rulers will refuse and the two witnesses, like Moses and Aaron will call for a different plague upon those nations. Plague after plague until finally those nations come to the point of relenting. Though, even then, in certain areas Israel will have to force its way out as we're going to see.

The next similarity, brethren, (the first was that a good portion of our people will be in Egypt. The second, that there will be two men working for our people to bring them out of captivity, the two witnesses as Moses and Aaron were a type of.)

The third similarity is the timing of the exodus. The timing is given to us, brethren, in Isaiah 27. It is not, however, going to be during the Feast of Unleavened Bread if this scripture is intended to be taken literally. However, if the scripture is to be taken literally it will be on another Holy Day. They left Egypt on the first Day of Unleavened Bread. Here, in Isaiah 27 the indications are given and we believe that Jesus Christ will return on a Feast of Trumpets. He doesn't have to. The Feast of Trumpets just symbolizes His return. But it could well be that He comes back on the literal day just as it could well be that He was born on a Feast of Trumpets. He was certainly born around that time of year. We can prove that from the Bible though the Bible does not give us the exact day.

But the similarity would be if it is the Feast of Trumpets that with both exoduses they begin with a Holy Day of God, a day of special deliverance. With the Feast of Unleavened Bread we are delivered from the world and Israel of old was delivered from Egypt. With the Feast of Trumpets Jesus Christ returns to deliver mankind from himself. And also, it would seem from this scripture to deliver His people from captivity. Verse 12:

Isaiah 27:12-13 And it shall come to pass in that day, that the [Eternal] shall beat off from the channel of the river to the stream of Egypt, and you shall be gathered one by one, O you children of Israel.

As one version puts it, the time will come when God will gather them one by one like handpicked grain, selecting them from His great threshing floor that reaches all the way from the Euphrates River to the Egyptian boundary. And, of course, the Israel of the World Tomorrow will stretch that distance. It will be a larger nation than the Israel in Palestine that we have known in the past.

13 And it shall come to pass in that day, that the great trumpet shall be blown, (and the great trumpet, brethren is the last trumpet, the seventh trump of Revelation) and they shall come which were ready to perish in the land of Assyria, (because a good portion of our people will be in central Europe, in Germany) and the outcasts in the land of Egypt,

These will be the two major concentrations of our people in future times. And Israel of old time had a captivity to Egypt and also a captivity to Assyria. This time in the future those two captivities will be side by side, contemporaneous one with another. The greater portion of our people will be in Europe and in Egypt. Though others will be scattered, sold as slaves around the world.

13 And it shall come to pass in that day, that the great trumpet shall be blown, (the seventh trumpet that in the book of Revelation heralds the return of Jesus Christ) and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship [God] in the holy mount at Jerusalem.

So, the third similarity, brethren, indicated is the Holy Day. That as the first exodus occurred on a Holy Day so the second may well do also.

The fourth similarity is that our people will be spared the seven last plagues. Exodus chapter 8, and I will just quoted to you, brethren, verses 22 through 23 (you could note it down), tells us that after the first three plagues of the ten that came upon Egypt, God said to Pharaoh, I will now perform an extra miracle, so to speak. I will sever my people in the land of Goshen which was east of the Nile River. They did not have to cross it back then in the land of Goshen. They were living east of it. If the Nile is dried up in the future it will mean that some of our people are west of the Nile. But God said He would sever the land of Goshen from the seven remaining plagues of the ten.

Now if we turn to Revelation 18 and in verse 4 we will find that Israel in the future, at the return of Jesus Christ, is spared the seven last plagues. Because when the seventh trump sounds, brethren, heralding the deliverance of our people by Jesus Christ, the seven last plagues are poured out upon nations but particularly upon the Beast power. As it says in Revelation 18 and verse 4:

Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

And it's talking about Babylon as you can see from preceding scriptures. So, Israel of old was protected from the last seven of the ten plagues upon Egypt. And likewise, they will be protected from the seven last plagues of the book of Revelation.

The fifth similarity, Israel of old, Exodus 14 and verse 8, came out of Egypt with a high hand. And so it will be in the second exodus. Isaiah 52 and verse 11, brethren. Now, this chapter, a good portion of it, is a second exodus chapter. In fact, the first six verses very clearly are dealing with Israel's captivity and Israel's deliverance in the coming second exodus.

Verses 7 through 8 deal with this work of God today that is preaching the good news of the wonderful World Tomorrow and the return of Jesus Christ. And verse 9 and 10 tell our people to rejoice in the deliverance which will come to them. Because, as it says in the latter part of verse 10 "And all the ends of the earth shall see the salvation of our God." Verse 11:

Isaiah 52:11-12 Depart you, depart you, go you out from thence, touch no unclean thing;

As we read in Revelation 18 verse 4, they are called out of Babylon and not to be a partaker of her sins so they might be delivered from the seven last plagues. So here:

11 Depart you, depart you, go you out from thence, touch no unclean thing; get you out of the midst of her; be you clean, that bear the vessels of the Lord.

Now, this was fulfilled in type with Ezra's exodus out of captivity from Babylon and he bore the vessels of God because they had been taken from the temple of Solomon to Babylon. And Cyrus permitted them to take those vessels back for the building of Zerubbabel's temple. But, the overall context shows that even though this was fulfilled in type historically later on by Ezra it is majorly for the second exodus to come.

12 For ye shall not go out with haste, nor go by flight: for [God] will go before you; and the God of Israel will be your rear guard.

With the pillar of fire and the cloud that sheltered Israel that went between them and Pharaoh's army before they were to cross the Red Sea, God was their rear guard and protected them. But He also led them out of Egypt and led them through the wilderness.

Now, it is true that Israel did eat the Passover in haste. And it is true that the Egyptians tried to push Israel out because they said, "for we be all dead men" after the tenth plague when the firstborn were killed. They hurried to get the Israelites out. But, Israel did not go out by flight. They did not flee Egypt. They went out in an orderly manner as we'll see shortly.

And so again, our people will not go out with haste nor by flight. They won't be fleeing from Assyria. They'll be walking out because God will go before them. And the God of Israel will be their rear guard. Then, interestingly enough the chapter goes on to deal with the sacrifice of Jesus Christ and the next chapter also deals with Jesus Christ's crucifixion in the context of the second exodus. Because of course brethren, with the first exodus had occurred during the Feast of Unleavened Bread following the Passover. And the God, in the second exodus who is to go before them and be their rear guard will be Jesus Christ Himself who died for them and was returned, symbolically at least, at the Feast of Trumpets. And at His return when the great trumpet is blown they will be brought out of their captivity.

So, Israel once again is going to go out with a high hand. And as I said, it's interesting that Isaiah 52 ties in the second exodus with the Passover sacrifice of Jesus Christ because He is the God that brought about the first exodus and will also lead the second.

The sixth similarity, brethren, is that there are going to be tremendous miracles once again, miracles even greater than those that took place during the first exodus. Micah chapter 7 and beginning in verse 12:

Micah 7:12 In that day also he shall come even to you from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

Some commentaries believe that the "he shall come" is referring to Israel coming back to Jerusalem. And so, as Today's English Version puts it:

Micah 7:12 Your people will return to you from everywhere — from Assyria in the east, from Egypt in the south, from the region of the Euphrates River, from distant seas and far-off mountains. (Because they will have been scattered around the world. Now verse 15):

15 According to the days of thy coming out of the land of Egypt (the first time) will I show to him marvelous things.

History is going to repeat itself, "According to the days of thy coming out of the land of Egypt", I performed great miracles of deliverance back then. I will show you marvelous things in the future. I will perform great miracles for modern day Israel, for the Jews, for the

Ephraimites, for the Manassites and for the other peoples of Israel as I bring them back to their promised land.

So, we're going to see, brethren, great miracles again. This is the sixth similarity. One of those great miracles we dealt with at the beginning of this sermon, the future crossing of the Red Sea. And personally, I would not be surprised if God has future Israel cross the Red Sea at the exact same location that ancient Israel crossed it. And perhaps even the forces of the Beast occupying Egypt will come after those Israelites at the Red Sea in the same place where they were trapped of old. And God will open up the Red Sea exactly as He did before three and a half millennia ago.

And certainly, the forces of the Beast may come after the people of Israel in other areas just as Pharaoh relented in letting them go. As they begin to escape they might try to overtake them and to destroy them just as when the Church of God flees European forces will come after the Church of God and the Bible shows us in the book of Revelation that the earth is going to open its mouth and that army is going to be swallowed up.

So, great and marvelous things are to be done for our people once again. Isaiah 48, brethren, indicates another miracle that will be performed at that time. Isaiah 48 and verse 20, it is speaking of a historical event but we're learning of the second exodus from the first. And undoubtedly, this that happened back then will be repeated.

Isaiah 48:20-22 Go you forth of Babylon, flee you from the Chaldeans, with a voice of singing declare you, tell this, utter it even to the end of the earth; (The second exodus when all mankind is involved in what has been done to Israel.) say you, That [God] has redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: (a miracle that was performed by God through Moses) he clave the rock also, and the waters gushed out.

But, if God is going to show our people marvelous things again, there are deserts that they are going to have to cross to get back to the Promised Land. There will be wildernesses created out of the warfare of the third World War. God will have to provide special miracles to feed them and to take care of their thirst. And so, verse 21, though it's harking back to historical event, does so in the context of the future exodus. There will be times when the leaders of those people will smite the rock and water will come out for them.

So, the sixth similarity, brethren, is the duplication of the great miracles and undoubtedly even greater miracles than before and certainly more extensive miracles because the scope is going to be far vaster with the second exodus than it was for the first. The first involved coming out of one nation. The second involves coming from the four corners of the earth.

The seventh similarity; it is indicated that our people will be organized to a certain extent into armies once again. I say only indicated but there are scriptures (I won't be able to read them all.

I don't have the time for that.) that do teach us that Israel, when they come out of captivity, will fight their enemies.

Now, in Exodus 13 and verse 18, brethren, it says that Israel came up out of Egypt harnessed. Literally, in the Hebrew, five abreast. They came out in ranks because remember that Moses, before the forty years he spent as a shepherd, had been a great and famous general for the Egyptian people and had defeated Ethiopia to the south of them with a great and tremendous victory. In fact, Josephus says that he was given the term "The General". God gave him that training so that when he would bring up close to three million people out of Egypt back then with his army and military training he will be able to organize them that it wouldn't be mass confusion. Because you're trying to bring up three million people out of Egypt and take them down to the Red Sea and then through the wilderness, brethren, that has to be properly organized. And God is an organized God. So, Moses was given a special training and later on Israel, because of their lack of faith, had to fight in the wilderness and fight their way into the Promised Land.

Now, it is strange to us, brethren, to think of our people, people in Oakland, San Francisco that survive this coming Third World War and come out in the second exodus, being allowed by God to fight as soldiers against their enemies. And I can't claim to fully understand it. I'll give you certain speculation. Perhaps the scriptures are to be interpreted merely symbolically. But if we read them at face value, brethren, it does indicate that when Jesus Christ returns, the people who come out of captivity will fight against their enemies.

Zechariah 14 and verse 14; this has nothing to do with the second exodus but it will lay the groundwork for this seventh and final similarity. Zechariah 14 is speaking of the return of Jesus Christ. It's speaking of the destruction of the armies of Europe and Asia that are gathered together in the great valley of Jehoshaphat outside of Jerusalem. Now this great battle is for control of the future capital of the world, Jerusalem. And it speaks of the special plague that God will pour out upon those European and Asiatic armies joined together temporarily in alliance when they were ready to fight each other to death in world cosmocide. And so it is talking here, verse 12 on, about the battle of the great day of God Almighty. It says:

Zechariah 14:14 And Judah also shall fight at Jerusalem;

Now, I don't think we have literature on this subject. In the years that I've been studying booklets and literature that we have it has not been necessary to cover this particular point where the verses are concerned. It's not one of great import in one sense. However, in the old Correspondence Course, that was more extensive than the ones that we've had today, though obviously the ones today are more updated and with less errors because we've learned more over the time.

The statement was made on this scripture, just a single sentence in one of the old Correspondence Courses, Judah was to aid Jesus Christ in His battles in the Day of the Lord. "Judah also shall fight at Jerusalem." And this is the point where Jesus Christ is to come to the

Mount of Olives. The Mount of Olives is split in two. He's about to fight the enemies of God in the Valley of Jehoshaphat.

Now, as I said, brethren, it's strange to us to think of our people being allowed to fight because we aren't. We are conscientious objectors. And that is exactly what Jesus Christ was. He said in John 18 and verse 36 that His servants could not fight. In fact, I might as well just turn to that verse and quote it to you.

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Now, there are several Greek words that are translated in the King James as world. One of them aion means age. When the disciples said "What is the sign of Your coming and the end of the world" the Greek word is actually age. They're asking not for the end of the world but actually the end of the age. But the King James translators just translated it world.

Another word that is a little unpronounceable means society or civilization. In fact, I think it says in Matthew when this gospel is to be preached in all the world that is where that Greek word is used, meaning the civilized, inhabited world. Not to the jungles of New Guinea but the civilized areas of the world. It had particular reference to that Greek word, to the Roman Empire. In other words, we go to the literate peoples of the world because the illiterate, (and people who live in jungles and swamps) couldn't understand it even if we took it to them.

The word used here, brethren, in John 18 and verse 36 is kosmos which means the world as created by God. I could put the term "planet earth" if you would, though that is not the term that you would find in Young's or Strong's but it would apply.

"My kingdom is not of this kosmos", the earth as created by God. Yet we know, brethren that Jesus Christ's Kingdom in the future, is going to be of this kosmos. It is going to be down here on planet earth. But at that time His Kingdom was not of this world. "If My Kingdom were of this world (and He said those words two thousand years ago and it was not then) then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence."

So, where is it from? It's from heaven, brethren. That's why it's called the Kingdom of Heaven on occasion because that's where it's coming from, down to this earth. And His Kingdom will be on this world in a future aion age. It will be on this kosmos. And when Jesus Christ returns He doesn't return as the Lamb of God. He returns as a Lion of Judah to rend the prey. Jesus Christ, who was a conscientious objector back then is coming back to fight and to make war. He rides a white horse with vesture dipped in blood. And He has angelic armies who are going to fight with Him, of course. And you also will fight. You will have a part in destroying those who are contrary to God. Because, at that time you are no longer will be conscientious objectors.

Now this still does not explain why Israel would be allowed to fight because, in essence, they don't really need to. If we're going to do the fighting for them and destroy their enemies. And there are quite a few scriptures that indicate that we'll fight. I'll only read a few of them to you. They may have simply spiritual application. But the one that I just read to you is Zechariah 14 and verse 14 seems pretty clear cut.

The only thing I can think of, brethren, at this point, is they're like ancient Israel when they came out of Egypt they were unconverted people and they didn't have enough faith to trust God to fight their battles for them. And these people coming out of captivity, they also are an unconverted people at this point. And they also may lack the faith and God may have them fight. But not just for their own benefit but also for the benefit of the Gentiles to teach the Gentiles some very important lessons – that these people were physically helpless and powerless before them are now suddenly invincible! Nobody, on the face of the earth, despite the unbelievable technological advances of the twentieth century can destroy this slave people! God may use it as a tremendous witness to the Aryan nations.

But once Israel is converted in the World Tomorrow, I don't see them fighting, brethren. I see them taking the stance as conscientious objectors once again because you notice in Ezekiel 38 when Gog and Magog come down to invade the new nation of Israel, be it a few years or a few decades into the Millennium there's no indication then that the Israelites are fighting against their enemy. It talks only of God doing great plagues and destruction upon those Asiatic armies that invade the Middle East at that time. And the only war that Israel is spoken of as having is burying the dead for seven years!

Let's go on to some other scriptures, brethren. Isaiah chapter 11 and beginning in verse 10 and take a look at some of the wars that it is indicated our people coming out of captivity will fight. And this first war, brief, is against the Arabs.

Isaiah 11:10-16 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, that [God] shall set his hand again the second time (for the second exodus) to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, (the two major locations, but also) from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. (From the different continents of the world.)

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

There will no longer be a northern kingdom and a southern kingdom. They will be united as one under the rulership of King David in the World Tomorrow. But notice in their second exodus on their way back to their homeland.

14 But (together, Judah and Ephraim) they shall fly upon the shoulders of the Philistines toward the west (who live by the Mediterranean); they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

One translation has it, “The kingdom of Israel will not be jealous of Judah anymore. And Judah will not be the enemy of Israel. Together they will attack the Philistines on the west and plunder the people who live to the east and they will conquer the people of Edom and Moab and the people of Ammon will obey them.”

Jamieson, Fausset, and Brown speaks here in this section in his Commentary of Israel and Judah uniting forces to subdue their foes and they will fly down upon the shoulders (New King James) as a bird of prey; a bird of prey which destroys.

“Upon the shoulders”, Jamieson, Fausset and Brown says, “This expresses an attack made unexpectedly on one from behind. The image is the more apt, in the Hebrew for shoulders is also shown to refer in Numbers to a maritime coast.” The Philistines dwelt on a maritime coast, the shoulders of Palestine. As he goes on to say (Jamieson, Fausset and Brown) “They shall make a sudden victorious descent upon the borders of the Philistines southwest of Judea.” Another translation:

14 Together they will fly against the nations possessing their land on the east and on the west, uniting forces to destroy them,

So these scriptures indicate, brethren that our people are going to be allowed to fight this one war at least at this time – allowed to fight to conquer the Philistines in the Gaza strip and to force the surrounding Arabic nations into submission. Notice what it says in verse 16 in the latter part:

16 ...like as it was to Israel in the day that he came up out of the land of Egypt.

History is to repeat itself. But there’s another portion of our people coming out of the north, out of Europe. And the Bible indicates that they also will fight a war. When they cross the Dardanelles into modern day Turkey they will fight a war it would seem, against the Turks. Obadiah and beginning in verse 10. Obadiah is a prophecy of the fate of modern day Edom. And a part of Edom resides in Asia Minor known as Turkey today. In verse 10 it says:

Obadiah 10-12 For your violence against your brother Jacob shame shall cover you, and you shall be cut off forever.

11 In the day that you stood on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even you were as one of them.

This had historical fulfillment in type with Nebuchadnezzar's invasion. But they destroyed Jerusalem. There's a time coming when they will just cast lots upon it. And Jerusalem will be occupied by the powers of the Beast.

12 But thou should not have looked on the day of your brother in the day that he became a stranger; neither should you have rejoiced over the children of Judah in the day of their destruction; neither should you have spoken proudly in the day of distress.

13 You should not have entered into the gate of my people in the day of their calamity; yes, you should not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither should you have stood in the crossway,

Now, some commentaries would like to believe that that's referring to mountain passes, things of that nature. But there is a particular crossway between the Black Sea and the Mediterranean – the Dardanelle passage that joins Europe to the Middle East. And it would seem there will be Israelites that would try to escape out of Europe through that crossway, the Dardanelles. And the Turks will show them no favor.

14 Neither should you have stood in the crossway, to cut off those of his that did escape; neither should you have delivered up those of his that did remain in the day of distress.

So, God in Obadiah prophesies a special punishment for Edom. He prophesies of it also in the book of Jeremiah and the book of Ezekiel. God says that all male Edomites, Turks, will be destroyed – all male Turks. And how are they to be destroyed? Verse 18:

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau;

Now, remaining of the men because Jeremiah and Ezekiel show that it's just the male Edomites that are going to be killed. But it doesn't say that God will destroy them. It says that the house of Jacob shall be a fire, the house of Joseph a flame. It doesn't say they will fight against them but it does indicate a war of extermination. And Israel did have a war of extermination against the Midianites before they entered the Promised Land when they killed all the males. And later on we're told by Moses also to kill the women that had laid with men. That only the virgins were spared. The women will be spared of Edom.

But the context, if you read the succeeding verses brethren, verses 19 through 21 is clearly talking about Israel in the World Tomorrow. And as it says in verse 21:

21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

So again, we have indications that our people will fight. I'm not exactly comfortable, if you would ask me, concerning those scriptures but if that's what God plans and wants for His people

then God has good reason for allowing it temporarily to be so. It's hard for us perhaps, to think of a minister of God today killing people. It goes contrary to everything that we've been brought up to believe. And yet, there are two ministers today, probably living at headquarters, probably evangelists under the authority of Mr. Tkach who will remain under apostolic authority if it's not Mr. Tkach it's one of himself, who will kill not just hundreds of people but perhaps thousands of people when they become the two witnesses. Those who oppose them will be destroyed by fire out of heaven.

Now, it will not be the two witnesses that will actually do the killing. They will call for the fire as Elijah did. God will do the work of killing those people. But they're not going to be conscientious objectors in the sense saying, "Sure, you oppose me. Arrest me, throw me in jail, torture me. Do what you like to me."

So, when Jesus Christ returns, brethren, He does return as the Lion of Judah. We are going to fight on His side. That we can understand because Jesus Christ is going to fight. It's a little harder to understand this if this is exactly what these scriptures mean. We don't have any literature on it other than Zechariah 14 and verse 14 and that's only the old Correspondence Course that is no longer in production.

Micah chapter 5 and verse 2. I could have ignored these scriptures, I guess, but they're there in the Bible. They should be read. If they turn out only to have symbolic meaning, so be it. But reading them and a few others that I don't have time to read at face value the indications are there, at least indications that our people will fight.

Micah 5:2 "But you, Bethlehem Ephrathah, Though you be little among the thousands of Judah, Yet out of you shall He come forth to Me that is to be Ruler in Israel, Whose goings forth being from everlasting, from old time." (This, of course, is Jesus Christ. Verse 5)

5 And this Man (Jesus Christ) shall be the peace. When the Assyrians shall come into our land, And when the Assyrians shall tread in our palaces, Then shall we (Israel) raise against him Seven shepherds and eight principal men.

6 And they (the seven shepherds and the eight principal men) shall waste the land of Assyria with the sword, And the land of Nimrod at its entrances thereof: Thus shall He (Jesus Christ) deliver us from the Assyrian, When the Assyrian comes into our land And when he treads within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the [Eternal], as the showers upon the grass, that taries not for man, nor waits for the sons of men.

Who are the seven shepherds, brethren, and the eight principal men? Obviously the Bible does not tell us exactly. It would appear to be symbolic language. In Ecclesiastes 11 verses 1 through 2, you don't need to turn there it says:

Ecclesiastes 11:1-2 Cast your bread upon the waters...

2 Give a serving to seven, and also to eight,

It's symbolic language of going above and beyond. In other words, what is being said here we will raise against him more than enough in the way of power to waste the land of Assyria with the sword.

Now, the land of Assyria will be wasted, of course, at the time of the second woe and the invasion of the Asiatics into Europe. But there may be, along with that a pursuit by the Beast power from Europe, chasing some of our people as they head down to the Promised Land. But the seven shepherds and the eight principal men were to represent undoubtedly, the saviors of Obadiah 21. Those who lived as human beings in this time, in God's Church, and have become spirit beings in God's realm. Because you see, brethren, our liberation from this fleshly body is tied in very much with the liberation of our people from slavery.

Isaiah 61 and beginning in verse 1, now, when our people finally enter the Promised Land, after their second exodus, they will be a people who will have been purged of the rebels among them. And Mr. Orchard will be dealing with that with you, brethren, in the upcoming Bible Studies in the book of Ezekiel. So, I don't want to cover that today. But, only those who are truly submissive to Almighty God of Israel will enter the Promised Land. But, as I said, our liberation from the flesh, from this tabernacle of corruption is tied in very much with their liberation from their slavery to this world.

Isaiah 61:1-3 The Spirit of the Lord God is upon me; because [God] hath anointed me to preach good tidings unto the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of prison to them that are bound;

When Jesus Christ returns and we are changed into spirit, brethren, we are going to be sent by Jesus Christ, out to the four corners of the world to gather His people out of their captivity, to bring them out of prison and out of bondage. And as Moses was a general to lead Israel out of Egypt, so we will be generals under Jesus Christ, to bring the people of God to Jesus Christ at Jerusalem.

2 To proclaim the acceptable year of our [God] and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the [Eternal], (who will be planted in the Promised Land of the World Tomorrow) that he might be glorified.

So, we will release them, brethren, from the concentration camps, from the prisons, from wherever they are held in slavery. And we will be used of Jesus Christ to bring His people back to Him. We are to be the generals under Jesus Christ, of Israelitish armies. And Jesus Christ to be our Joshua.

Isaiah 49 and beginning in verse 8. Our people, Israel, who have been so great in power during the twentieth century are about to experience a reversal in power unparalleled in all of

human history. No nations in history will have been so great and then so suddenly brought to nothing and totally conquered. For that tremendous reversal of fortunes that is to take place at the beginning of the Third World War is to experience another tremendous reversal at the end of it. Because our people are going to become a great power once again and the greatest of powers on this earth. In fact, there was a scripture that I forgot to read to you in Micah. I will just turn back there. You can hold onto Isaiah 49. In Micah chapter 7 verses 16 through 17:

Micah 7:16-17 The nations shall see and be confounded at all their might:

This group of people who were one day slaves are suddenly going to be called of God to become a fantastic power on the face of the earth. And all the other nations of the world will be confounded at the might of the new Israel.

... [The Gentiles] shall lay their hand upon their mouth (in astonishment), their ears shall be (as though they were) deaf.

17 [The Gentiles] shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the [Eternal] our God, and shall fear because of you (Israel).

The new Israel, they will be afraid of this new power because it will be utterly invincible. It will be a people called of God to repentance and empowered by God to come back to the Promised Land. Isaiah 49 and verse 8:

Isaiah 49:8 Thus says the [Eternal] In an acceptable time have I heard you, and in a day of salvation have I helped you: and I will preserve you, and give you for a covenant of the people, to establish the earth, (to help Me create a World Tomorrow) to cause to inherit the desolate heritages; (That's what we are called to do, brethren.)

9 That you may also say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. (And when we bring them out in the second Exodus):

10 They shall not hunger nor thirst (for the miracles of breaking the rocks to feed them water will be done); neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. (Verse 22)

22 Thus says the [Eternal] God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring your sons in their arms, and your daughters shall be carried upon their shoulders.

Hosea chapter 9 showed us that most of the children in Israel today will not survive the tribulation. But a minority will. Most of the senior citizens will die. A minority may survive. The majority will be those in their twenties, early thirties, late teens who will survive the terrible things of the tribulation. But there will be some children. And when God lifts up His standard they shall bring your sons in their arms and your daughters shall be carried upon their shoulders.

We hate to watch, brethren, the breaking of the pride of our power. We hate to watch the defeats that are going to take place of Israel around the world. But a new day is going to dawn. And the great, mass migration of peoples unparalleled in history is going to take place.

You know, if you start to count up the number of people who live in the nations of Israel today you come close to five hundred million. If God takes a tenth of those peoples, you're talking an exodus of fifty million individuals! Now, if you count up, as I said, the population of the nations of Israel today, America, Canada, and those nations in Europe, South Africa, Australia, New Zealand, we have to recognize that many people living within the confines of the Israelitish nations are Gentile peoples.

But then again, there are many Israelites living in Gentile nations today. So the exact figure we could not come up with. Perhaps it will be forty million, might be a conservative estimate and perhaps more accurate. I don't know. If it's a tithe of Israel. But our part of the second exodus. But that's more than ten times the size of the first. And when the nations of the world watch forty million people migrate from the ends of the earth to the Promised Land of Palestine, that is going to be an event which they will be totally unable to ignore. An event that's going to proclaim the glory of God.

Zechariah chapter 10, brethren. Two final scriptures that we will read. In Zechariah 10 the bulk of it deals with the second exodus. Verse 3 beginning God says:

Zechariah 10:3-5 Mine anger was kindled against the shepherds (of Israel, the governments, the rulership), and I punished the goats: for the [Eternal] of hosts hath visited his flock the house of Judah, and (notice with Judah, He) has made them as his goodly horse in the battle. (Particularly Zechariah 14 and verse 14, the battle of the great day of God Almighty)

4 Out of him (Judah) came forth the corner, out of him the nail, out of him the battle bow, out of him every [ruler] (as it should be translated) together (because the prophecy said the scepter would not depart from Judah).

5 And they (the Jews) shall be as mighty men, which tread down their enemies in the mire of the streets in the battle (because they will be fighting at Jerusalem, Zechariah 14 and verse 14): and they shall fight, because [God] is with them, and the riders on horses shall be confounded.

Now, commentaries believe that this is referring historically to the Maccabees. And maybe that's all that is meant here, brethren. But it also talks about Ephraim shall be like mighty men. And Ephraim was not a part of the history of the Maccabees. Ephraim was elsewhere on the face of this earth. And when you read through the succeeding verses, clearly God is talking of the second exodus. Verse 7:

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yes, their children shall see it, and be glad; their heart shall rejoice in the [Eternal].

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I (did) sow them (in past time) among the people: (I scattered them among the nations. And in those far countries of their slavery) they shall remember me; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.
(Verse 12)

12 And I will strengthen them in the [Eternal]; and they shall walk up and down (the earth) in his name, (in the World Tomorrow). (Finally, brethren, Jeremiah chapter 23 and beginning in verse 3.)

Jeremiah 23:3-4 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: (you are the shepherds, brethren, you are the saviors - small 's' and plural, of Obadiah 21) I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, says the [Eternal].

You see, the first exodus, brethren, was a prophetic event. And you will have a hand in making that second exodus occur, that the first exodus symbolized. Verse 7:

7 Therefore, behold, the days come, says the [Eternal], that they shall no more say, The Lord lives, which brought up the children of Israel out of the land of Egypt;

Oh yes, they will say it. The historical record will be there in the Bibles of the World Tomorrow. But this exodus to come, ten times as great as the first, with more extensive in scope and miracle will be so great, so massive in scale and so dramatic that the first exodus will pale beside the second.

7 Therefore, behold, the days come, says the [Eternal], that they shall no more say, The Lord lives, which brought up the children of Israel out of the land of Egypt;

8 But, The Lord lives, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

On this day, three and a half millennia ago our people crossed the Red Sea. And one day soon, brethren, our people are going to cross the Red Sea a second time, perhaps at the very same location where it happened historically. One day soon our people are going to enter the Promised Land a second time. And one day soon our people are going to become a great and mighty people a second time. But this time, for the first time they will be a converted people whom God will be able to use in the service of all mankind.

