





## ***The Prophetic Map from Egypt to the Promised Land in 7 Stages***

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NB: All Scriptures used in this Bible Study are taken from the ESV unless otherwise stated.

### **Associated Bible studies**

- *Amazing Temple Symbolism Found in Revelation Chapter 3!*
- *Do 7 Tribes of Israel parallel the 7 Churches of Revelation 2 & 3?*
- *Feast Day Typology in the New Testament (part 1) Holy Day Charts.*
- *Feast of the Nations. Ingathering of the gentile peoples.*
- *Parallels between each Church Era and the Temple.*
- *Seven Restorations of The Work of The Church of God.*
- *Spiritual Whoredom in both Old and New Testaments.*

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God’s beliefs and message.

## Introductory Remarks

In the late 1970s I commenced an in-depth and complex study of the spiritual Exodus – the Christian journey from Egypt (the shackles of sin and its enslavement of humanity) via the Wilderness of the world and into the Promise Land (type of the Kingdom).

The more I studied the subject, the more it became apparent how huge this topic of our spiritual journey is in the Word of God. Concepts and links to it seemed to just pop up everywhere in both Old and New Testaments.

The study peaked around 1980-81 but continued on for years thereafter. During these studies it became clear that the spiritual journey included ‘signposts’ along the way pointing us to – or showing us the route - to the Promised Land.

In this instalment of the Bible Study series on *The Spiritual Exodus*, I input my old notes plus some new graphics.

NB: It is assumed that the reader is familiar with the Biblical Feast Days as outlined in Leviticus 23 and the other Biblical references to them and their typological matching to the seven stages or phases in God’s Plan for Mankind. Including an understanding of the multi-layering in the interpretation and application of these days (as is the case with much of typology and prophecy), viz:

- Historical per Israel.
- Christological.
- God’s Plan for the Christian.
- God’s overall Plan for Mankind.

Note the Apostle Paul’s admonition:

“For **whatever was written in former days was written for our instruction**, that through endurance and through the encouragement of the Scriptures we might have hope.” (Romans 15:4)

“For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

**Now these things took place as examples for us**, that we might not desire evil as they did.” (I Corinthians 10:1-6)

## The Word *moedim* in Genesis

During the 1970s (per the above), I must have read somewhere or heard in a sermon that in the book of Genesis, the concept of *moedim* (מוֹעֲדִים) refers to or infers appointed times or feasts and as we shall see, these are signs (Hebrew = *otot*).

From wherever the source I read or heard this, it was clear that in Genesis 1:14 and the subsequent verses, God specifically creates the sun, moon, and stars to act as markers:

"And God said, 'Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs [*otot*] and for seasons [*moedim*], and for days and years.'"

The Hebrew term translated as "seasons" in this context is *moedim* which is the same word that is later used to refer to the Biblical feasts or appointed times! The appearance of this word in Genesis suggests that feast days, at least in some way, were observed prior to Moses. In fact, in addition to Passover, the Bible reveals that the Days of Unleavened Bread were observed prior to the Exodus (Exodus 12:15-20)!

Thus, the celestial bodies (in particular the sun and the moon) serve as "signs" (*otot*) that indicate God's appointed times (*moedim*). This establishes a Divine calendar in the heavens, enabling Israel and later the Church of God to recognise and adhere to God's schedule of feast observances. This concept is reiterated in Psalm 104:19:

"He made the moon to mark the seasons [*moed*]; the sun knows its time for setting [sunset marks the commencement of holy time]."

The lights in the heavens serve as a means to knowing when to observe His feast days.

We find similar talk elsewhere in the Bible where God commands the *moedim* as "My appointed times," making them the way His people are to meet with Him and follow His instructions.

Leviticus 23 opens with God declaring:

"The LORD spoke to Moses, saying, "Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; **they are my appointed feasts** [*moed*]."

The chapter then lists these feast days as the Sabbath, Passover, Unleavened Bread, Pentecost, Trumpets, Day of Atonement, Tabernacles and Eighth Day where each are called a *moed* or appointed time. Observing them is how Israel was to follow God's way instead of the ways or pagan days of surrounding nations.

We read also in Exodus 31:13, 16-17 that the seventh day Sabbath was to function as a sign:

“You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign [otoť] between me and you throughout your generations, that you may know that I, the LORD, sanctify you ...

Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, **as a covenant forever**.

It is a sign [otoť] forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.”

It is apparent from the above that the Sabbath itself functions as a visible sign of the covenant relationship that one is following God’s way of holiness rather than the world’s days of worship (Sunday, New Years, Christmas, Easter, Whitsunday et. al.).

In summary: Genesis 1:14 establishes the "signs" (sun, moon, stars) in the heavens specifically to indicate the *moedim*. Later in Leviticus 23 He designates these *moedim* as the feasts/appointed times. While in Exodus 31 the *moed* (Sabbath) is identified as a perpetual "sign" of the covenant and therefore to God.

Taken together, these passages depict the feasts (*moedim*) as Divinely ordained markers and gatherings. Therefore, observing the *moedim* is depicted as a means to follow His designated path from spiritual Egypt to the spiritual Promised Land (or eternal Kingdom) including the signposts He has provided to explain and point the way. After all, the journey is called *The Way* in the Bible (Acts 9:2; 19:9, 23; 22:4; 22:14, 22).

## **The Journey Commences**

The more I thought about it the more I perceived that the feast days of the Lord could be ‘superimposed’ on the Exodus journey. A few years later I learned that these days could similarly be ‘superimposed’ over the book of Revelation as a sort of template. So it seems that God has imprinted these days in many areas of His Word – so why, I ask myself, ‘would He suddenly abolish them in the New Testament after Christ’s resurrection?’

The answer is that He didn’t and they are still in operation – real and alive to Christians today! Have a look at the article *Feast Day Typology in the New Testament (part 1) Holy Day Charts* for evidence.

Below are the seven feast days that God designated as sort of markers or waymarks pointing our way to the Kingdom of God, ss I see it (see John 14:6; Isaiah 13:21; 35:8; 43:16-19; Jeremiah 6:16; Exodus 13:17-18, 21; Deuteronomy 8:2).

### **Signpost 1. Passover (Pesach) – Cleansing from Sin and Readyng for the Journey**

Passover marks the first step - the moment when the spiritual Exodus begins. Similar to how the blood of the lamb was applied to the doorposts of the Israelite homes in Egypt, safeguarding families from the angel of death (Exodus 12), Passover symbolises the covering and forgiveness of our sins. For us the blood of the Lamb indicates that the debt

of sin was entirely resolved by Jesus Christ, our Passover Lamb (1 Corinthians 5:7), whose blood redeems us from every wrongdoing - every transgression - every possible sin! The spiritual Exodus commences here by preparing us to be cleansed and equipped for a challenging journey. A very rough Wilderness experience awaits!

**Signpost 1b. Firstfruits (Bikkurim) - Christ's resurrection as the firstfruit of salvation**

Celebrated on the day following the Sabbath after Passover (Leviticus 23:9-14), Firstfruits involved the presentation of the first sheaf of barley before the Lord. It signifies Christ's resurrection - the firstfruits of a later more significant ingathering.

**Signpost 2. Unleavened Bread (Chag HaMatzot) – Baptism in the Red Sea and purification**

Immediately following Passover, Israel observed seven days of eating unleavened bread (Exodus 12:15-20; 13:3-10). This commemorates the haste of their departure and their complete separation from Egypt. It includes the crossing of the Red Sea (Exodus 14) where Israel passed through the waters as the Egyptian army was drowned which occurred on the final day of Unleavened Bread according to Jewish tradition. The Apostle Paul later described this as a typological baptism unto Moses (1 Corinthians 10:1-2), picturing death to the old life of slavery and emergence into new freedom. Leaven, symbolising sin including the wrong sort of pride (vanity), was put away, representing sanctification and a clean break from the past. See Romans 6 for the spiritual parallels that the Apostle Paul is inspired to draw.

**Signpost 3. Pentecost (Shavuot / Feast of Weeks) – Giving of the Law at Sinai and the wilderness wanderings**

Fifty days following Firstfruits, Israel commemorated the wheat harvest and the giving of the Commandments at Mount Sinai (Exodus 19-20) - note that Jewish tradition asserts that the Law was revealed on Pentecost which makes complete sense. Then the ensuing 40 years of wandering in the wilderness are characterised by testing and the provision of manna – a period of preparation and character development before entering the Promised Land. Therefore, Pentecost signifies Divine guidance (the Commandments as a compass) during which Israel learned to obey and rely on God before entering the land. In the New Testament it also portrays the giving of the holy spirit to Christians which inspires and assists them to observe His commandments.

## **Crossing Over into the Promised Land**

The following feast days appear to foreshadow the entrance into the Promised Land (Kingdom of God).

**Signpost 4. Trumpets (Yom Teruah / Rosh Hashanah) – Crossing the Jordan and the resurrection**

The Feast of Trumpets, celebrated on the first day of the seventh month with a blast of shofars (Leviticus 23:23-25), heralds awakening, gathering, and alarm. In the spiritual Exodus, it seems to prophetically parallel the crossing of the Jordan River under Joshua (Joshua 3-4) – a type of Christ, when Israel finally entered the Promised Land after years of

wandering. Amongst other things, it embodies a theme of resurrection - awakening from the Wilderness death (as one may term it. See Psalm 107:4-7) of the previous generation, to new life. This seemingly foreshadows the ultimate gathering and resurrection at the sound of the final trumpet (1 Corinthians 15:52; 1 Thessalonians 4:16).

**Signpost 5. Atonement (Yom Kippur / Day of Atonement) – The nations judged and reconciled with God**

Ten days following Trumpets, on the 10th of Tishri, Israel commemorated a solemn fast and when the high priest's entered into the Holy of Holies (Leviticus 16; 23:26-32). This feast signifies the imprisonment of Satan, judgment and purification prior to full inheritance. In the journey typology, it corresponds to purification enabling the Church to reside in the Promised Land. In Jewish tradition, Yom Kippur is primarily recognised as the day of national atonement and judgment for Israel: the high priest atoned for the sanctuary, the priests, and all the people, reconciling them with God through confession, repentance, and sacrifice. While the fundamental meaning focuses on Israel's reconciliation with God, prophetic interpretations reveals that following Israel's national atonement and acknowledgment of the Messiah (Zechariah 12:10), results in the reconciliation of the gentile nations with God. See Isaiah 2:2-4 and Zechariah 8:20-23, where nations flow to Jerusalem after repentance. However, the judgment or assessment of the nations continue on during the Messiah's reign.

As explained in the book *The Millennial Reign of the Messiah*, Israel's national atonement and recognition of the Messiah (Zechariah 12:10), leads to the reconciliation of the nations with God.

**Signpost 6. Tabernacles (Sukkot / Feast of Booths) – The setting up of the Kingdom of God and the Millennial Temple under the Messiah**

The seven-day festival commencing on the 15th of Tishri (Leviticus 23:33-43) serves as a reminder of Israel's temporary dwellings in the wilderness and commemorates the immense harvest or ingathering. This reflects the joyful conclusion of their journey: after crossing the Jordan River and taking possession of the land. Prophetically, the Feast of Tabernacles signifies the establishment of the Kingdom of God on earth - the Millennial reign during which the Messiah resides on earth to rule with fairness and justice (Zechariah 14:16-19). It also foreshadows the Millennial Temple (Ezekiel 40-48). The journey concludes not in temporary shelters but in everlasting rest in the 'Promised Land' a type of God's Kingdom.

**Signpost 7. The Eighth Day (Shemini Atzeret) - The Great White Throne Judgment**

The seven-day Feast of Tabernacles has concluded. However, on the eighth day, was a day connected to yet distinct from the Feast of Tabernacles. It is when the White Throne of God Almighty is established. The dead are raised – all those who never truly knew God and were not initially offered a chance of salvation now are; the books are opened to their understanding (apparently the Bible) and the Book of Life. This signifies the Final Judgment. Here, for the first time in its entirety, all of humanity that has ever existed is granted its genuine opportunity for salvation. Countless individuals who lived and perished without knowledge of the true God emerge from their graves or places where they died. Then, once their minds are opened to His way and they demonstrate whether they

will sincerely follow Him, judgment is finalised and those who choose Him will inherit eternal life: "And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God" (Revelation 21:3).

This shows that the Eighth Day as representing the Great White Throne Judgment, offering salvation to all of humanity who did not receive a complete opportunity in this age, and also the wonderful life of eternal joy with God Himself.

## **Follow the Sign-Posts**

We have seen that the spring feasts (Passover, Unleavened Bread (and the Wavesheaf Offering), commence our journey of redemption; the summer harvest (Pentecost) symbolises receiving of the holy spirit and keeping the Commandments of His Covenant; while the fall feasts (Trumpets, Day of Atonement, Tabernacles and the Eighth Day), signify the culmination of His Plan for us: resurrection; putting Satan into the pit; judgment of the nations; ruling with Christ in the Millennium; assisting with the Final Judgment and eternal life of joy with God.

These seven feasts constitute a path through the difficult Wilderness we are progressing through. They are the sign posts we must follow to make it into His Kingdom. We don't have to wander aimlessly. We can, indeed, circle around the Wilderness because it is full of mountains, cliffs, valleys, rivers and such like – containing major impediments, traps and enemies along the way. But God can make the way "straight" by pointing us in the right direction – we don't have to fumble or travel around in circles. Considering that Israel took 40 years instead of 11 days (Deuteronomy 1:2).<sup>1</sup>

But God can make the way – the route – straight to ensure we make it – if we choose to keep close to Him and His ways (See Proverbs 3:5-6; Isaiah 42:16; 26:7; 40:3-4; 45:2; Hebrews 12:12-13).

Just follow these signs and keep to the path He has designed and with the help of the great Shepherd, you will make it.

Concerning physical Israel: the initial fulfillment was Israel's literal Exodus from Egypt to Canaan; however, the more significant prophetic fulfillment is anticipated in the complete restoration of Israel and the nations under the reign of the Messiah. As stated in Zechariah

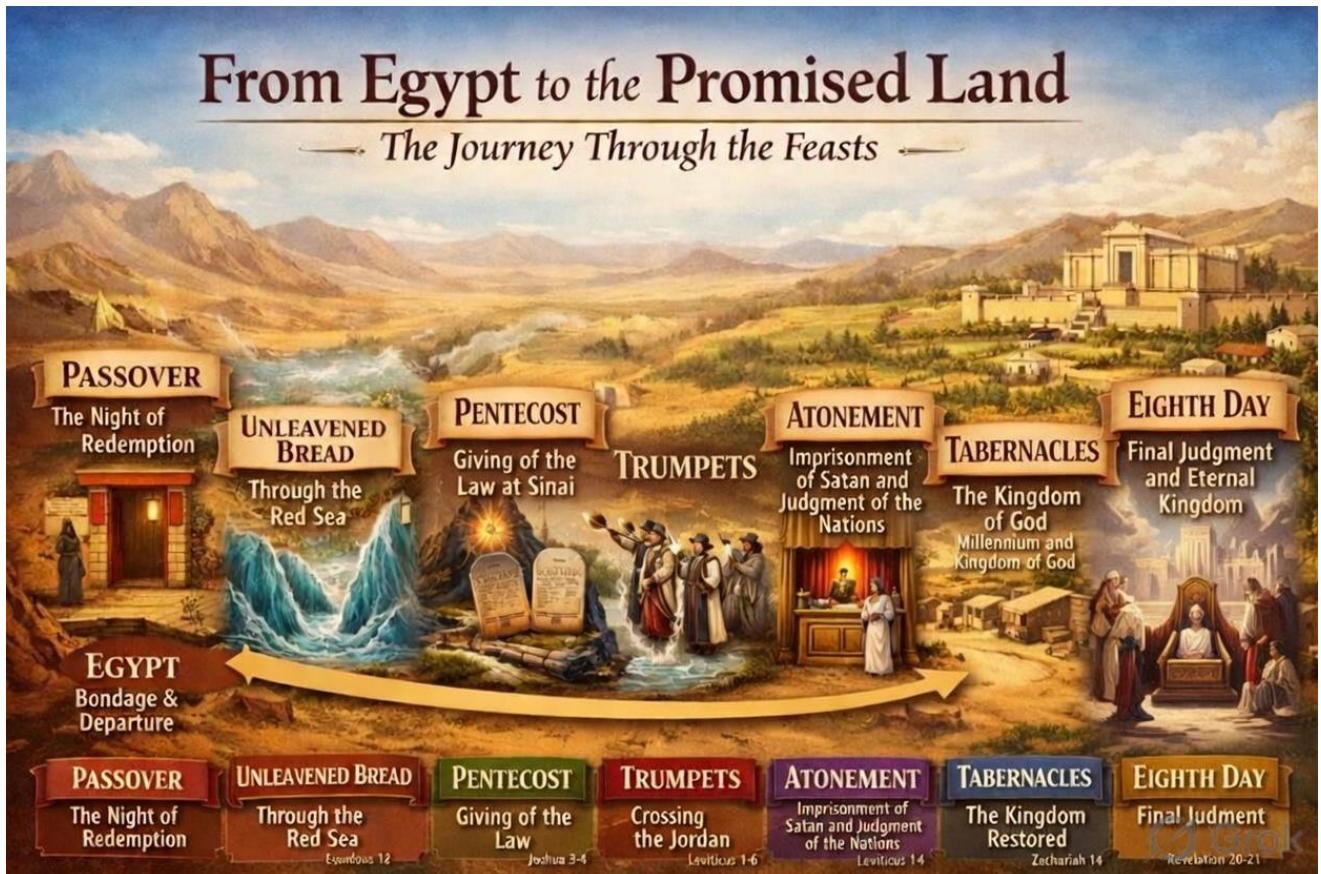
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<sup>1</sup> **"There are eleven days' journey from Horeb** - Distances are computed in the East still by the hours or days occupies by the journey. A day's journey on foot is about twenty miles - on camels, at the rate of three miles an hour, thirty miles - and by caravans, about twenty-five miles. But the Israelites, with children and flocks, would move at a slow rate. The length of the Ghor from Ezion-geber to Kadesh is a hundred miles. The days here mentioned were not necessarily successive days [Robinson], for the journey can be made in a much shorter period. But this mention of the *time* was made to show that the great number of years spent in travelling from Horeb to the plain of Moab was not owing to the length of the way, but to a very different cause; namely, banishment for their apostasy and frequent rebellions." (Jamieson, R.; Fausset, A. R.; Brown, D. *Commentary Critical and Explanatory on the Whole Bible*, p. 120).

14, the journey culminates in a worldwide celebration of Tabernacles when “And the LORD will be king over all the earth. On that day the LORD will be one and his name one”.

Let us regard these feasts as God’s guides to follow so that we can cross the metaphorical River Jordan into His Kingdom.

NB: an interesting article and infographic on *God’s Feast-Steps of Salvation* which outlines the Plan of God based on these days God has provide to us, can be found in the Appendix.



## Concluding Remarks

God designated seven Feasts (*moedim*, or "appointed times") in Leviticus 23 as sacred markers or signs for Israel. These occasions are not simply agricultural or historical celebrations; they constitute a Divine framework that outlines the nation’s physical departure from Egyptian bondage step-by-step to its inheritance in Canaan – as a typology for the journey of God’s people through the wicked and difficult Wilderness of this world as sojourners, culminating in their entry into the Messianic Kingdom.

Just as Israel transitioned from servitude through the Wilderness to find the Promised Land, the feasts are stages of deliverance, purification, revelation, gathering, judgment, reconciliation, judgment and eternal life with God.

The parallels are critical in understanding God's Plan for Israel, the Church of God and ultimately all of mankind.

Below is a graphic portraying and summarising the significant phases of Israel's journey aligned with the spiritual journey of the Christian. The parallels are too obvious to ignore.

## The Seven Sign-Posts in the Wilderness Directing Our Paths

By Craig M White

### Egypt (Goshen / Rameses)

- ▼ 1. PASSOVER - 14 Nisan
  - Deliverance by the blood of the Lamb
  - Angel of death passes over
  - Readying for the Wilderness journey
- ▼ 1b. FIRSTFRUITS - Day after Sabbath
  - New life & firstfruit of salvation
  - Resurrection power & new beginning

### Red Sea Crossing

- ▼ 2. UNLEAVENED BREAD - 15-21 Nisan
  - Separation from Egypt
  - Baptism into new life (Red Sea)
  - Putting away sin (leaven)

### Wilderness Journey

- ▼ 3. PENTECOST - 50 days later
  - At Mount Sinai: Giving of the Commandments
  - Covenant relationship
  - Wilderness refinement (40 years of testing, manna, dependence)

### End of Wilderness Wanderings

- ▼ 4. TRUMPETS - 1 Tishri
  - Shofar blast: Awakening & advance
  - Crossing the Jordan River (under Joshua a type of Christ)
  - Entering the inheritance – the Promised Land
- ▼ 5. ATONEMENT - 10 Tishri
  - Satan's banishment
  - National cleansing & judgment
  - Reconciliation with God
  - Final purification before full rest

### Promised Land (Canaan)

- ▼ 6. TABERNACLES – 15-21 Tishri
  - Joyful ingathering & harvest
  - Dwelling with God (booths → Millennial Kingdom)
- ▼ 7. Eighth Day - 22 Tishri
  - Post-Millennial ingathering & harvest
  - Final Judgment
  - Eternal rest & "God with us"

**Appendix. God's Feast-Steps of Salvation** Source: Mario Seiglie, "God's Steps of Salvation," *Beyond Today*, September-October 2016, p. 26.



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