Although many are convinced that Exodus 12:40 demands a 430 year stay in Egypt by the children of Israel, this chart confirms the direct dead reckoning calculation of their abode to be but only 215 years. Such a view sets one Scripture at variance with another. In order to clarify beyond reasonable doubt the problem at hand and realizing that confusion may still persist over the "400 year" statement in Genesis 15:13 and Acts 7:6, the following explanation is offered. The passages in question read:

> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years (Exo.12:40).
>
> And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (Gen.15:13).

By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews ***dwelt*** in or were ***slaves*** in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the time Abraham (Abram) entered the Promised Land (Gen.12:1) until the giving of the Law three months after the Exodus was that of 430 years. The ***sojourning*** commenced at Genesis 12:1 and is quite a different subject from the ***dwelling*** in Egypt. The Scripture does not say the "sojourning" of the children of Israel in Egypt, but rather who "dwelt" in Egypt. As we have seen, the ***dwelling*** in Egypt was only 215 years. The dwelling is to be distinguished from the broader "sojourning", which was over another 215 years. Galatians 3:17 makes all this both clear and certain:

> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The Galatian text unequivocally declares that the interval from the Covenant with Abraham (context, cp. Gal.3:16) to the giving of the Law at Sinai (on the day of Pentecost fifty three days after Passover) was 430 years.

Exodus 12:40 is saying that the sojourn of that particular branch of Abraham's lineage as traced through Isaac and Jacob was the group which eventually went down to Egypt. In other words, it is a statement defining and identifying with which of Abraham's lineages the narrative is dealing as Abraham had numerous other lineages, i.e. through Isaac and Jacob - not by way of Ishmael, Esau or Abraham's many offspring by Keturah whom he had after Sarah died (Genesis 25). The verse is telling us ***which*** children of Abraham is being focused upon, not how long they were in Egypt. That the lineage of Isaac was the branch selected by God is indisputable for "In Isaac shall thy seed be called" (Genesis 21:12c, cp. 17:19, 21 and Hebrews 11:17-18).

Yet there is more Scripture that supports and demands the "short sojourn". Judah's genealogy confirms and verifies that it was 430 years from the Covenant with Abraham unto the receiving of the Law as his offspring made their way to obtain the best God promised in Genesis 12:7, not 430 years from Jacob and his family's coming to Egypt unto the Law (See Chart 3b & Gal 3:17).

Beginning at Genesis 12 and reading through Exodus 15, the Scriptures disclose that the Jews were afflicted in some measure not only during the bondage while in Egypt, but the entire time they lived in Canaan and even during previous short periods of residence in Egypt. For example, Abraham departed almost immediately after arriving in the land of Canaan being afflicted by a famine and went down into Egypt seeking relief. (Gen.12:4-10). In Egypt, he was afflicted by the fear that Pharaoh would slay him in order to obtain for himself the beautiful Sarah (Sarai), Abraham's half sister whom he had taken to wife (Gen.11:29; cp. Gen.20:12). The battle of the four kings against five, resulting in Abraham's having to rescue his nephew Lot (Gen.14) and the incidents concerning the wells of Abraham and Isaac being violently taken away and/or plugged (Gen.21:25; 26:12-33) were also afflictions. The word "affliction" simply means "trouble" and Abraham and his descendants had trouble off and on the entire time from leaving Haran unto the Exodus. Therefore, the 430 year period could apparently be understood in the sense of as one of affliction and not just bondage.

Indeed, as Abraham almost immediately went down into Egypt there is a sense in which it could be said to have taken 430 years to finally totally depart from there, namely at the Exodus. Although this may appear reasonable to some, this facile solution is not satisfactory for several reasons. In the first place the prophecy does not merely say "affliction", it also says "and they shall serve them" (Gen.15:13). Besides, the time mentioned is that of 400 years, not 430. Hence two different subjects are before us.

Two possible ways of perceiving the duration of the "affliction" with regard to the 400 year prophecy are:

1. Coming to the 400 years of "affliction", some have offered that it began with Abraham's half Egyptian son Ishmael's mocking Isaac at the feast celebrating his weaning (Gen.21:8-9). Ishmael was Abraham's son through his Egyptian concubine Hagar (See Chart 3b). A tabular presentation of this is as follows:

Isaac's weaning	
1921 BC = 2088 AM + 430 Yr	Abraham - age 75 - leaves Haran, enters the Land & begins the 430 year sojourn (Exo.12:40-42, Gal.3:17)
1491 BC = 2513 AM - 400 Yr	Year of the Exodus Number of years back to the ***Promised Seed*** (Gen.15:13)
1891 BC = 2113 AM 1896 BC = 2108 AM	Isaac ***established*** as the Seed lineage Year Isaac is born (Gen.21:5, see Chart 3)
= 5 Yr	Isaac's age when he became ***established*** as the Seed lineage and ***heir*** at the ***weaning***. Ishmael who is 14 years older than Isaac is now 19. He mocked and persecuted Isaac and is cast out (Gen.21:8-10; Gal.4:29; Gen.17:24-25; 21:5).

The fixing of the date of Isaac's weaning is both logical and mathematically exact. The testimony of the Hebrew Text is that the "Seed" of Abraham would be strangers and sojourners for a period of 400 years. That period clearly ended with the Exodus A.M. 2513, therefore it began A.M. 2113 (2513 - 400 = 2113). Since Isaac was born B.C. 1896 (Chart Two), or A.M. 2108 (4004 - 1896 = 2108), he was 5 years old at the beginning of the 400 year epoch (2113 - 2108 = 5). It is at the weaning that Isaac became the sole ***heir*** with which the term "Seed" may be connected. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham's heir no longer; he had been replaced by little Isaac. It is well known that weaning in the middle east takes place much later than in the western world. There it normally transpires between one and three years of age. Weaning refers to more than just withdrawal from breast feeding in the Bible. It marks the end of infancy and the beginning of childhood (cp. I Sam.1:22-24; Isa.28:9; Heb.5:11-14; I Pet.2:1-3). As Abraham and Sarah had waited 25 years for God to keep His promise of a son and were thus very old when Isaac was born, they must have indulged him and postponed the weaning.

Ishmael is fourteen years older and thus is 19 when five year old Isaac is weaned. He mocks his young half brother's plight but Isaac now outranks him. Isaac has been named as the "Seed", the heir of Abraham who is a mighty prince of Canaan (Gen.23:6). Because of the mocking and persecution of his young master, Ishmael was cast out in order to legally clear the title to Isaac's foreordained inheritance.

Moreover, as the child's attitude usually reflects that of his parents, Abraham "cast out this bondwoman [Hagar] and her son" (Gen.16:4; 21:9-10). In support of this concept, it is worthy to note that before the weaning, Ishmael is called Abraham's son (Gen.17:25), but afterwards he is called the "son of the Egyptian" (Gen.21:9), "son of the bondwoman" and "lad".

So for some, here in small more began the 400 years of affliction by Egypt (Gen.15:13). Yet although much of what has been said concerning the significance of the weaning, the public placing of Isaac as "Seed" and heir, the meaning of the feast etc. is legitimate and instructive, the explanation is not sufficient for most in that it does not satisfactorily fulfill the Egyptian "affliction" prophecy. Further, it again does not deal with the "servitude" portion of Genesis 15:13 for Isaac did not thereafter serve either the Egyptian bondwoman, her son or any other Egyptian.

2. This author considers the best solution to be that found in the Companion Bible which is to give attention to and recognize the significance of the structure of Genesis 15:13 (cp. Acts 7:6). The text is known as an ***introversion*** as shown:

(A) Thy seed shall be a stranger in a land that is not theirs
  (B) and they shall serve them
  (B) and they shall afflict them
(A) Four hundred years.

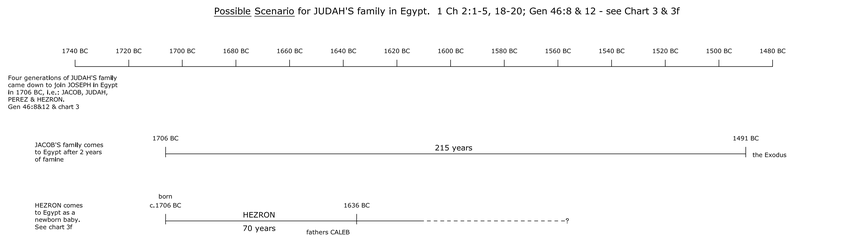
A & A correspond to the same event and to each other. They define the whole period of the Seed (through Isaac when weaned) sojourning in Canaan and dwelling in Egypt without permanent land holdings in either as being 400 years.

B & B likewise correspond to each other but relate to a different event from that of which A & A speak. B & B are parenthetic and only relate to the dwelling, servitude, and affliction in Egypt. As has been demonstrated, that was of 215 years' duration. Further details concerning the dwelling in Egypt referred to in clauses B & B in Egypt are given in the verses that follow, vitz:

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou (Abraham) shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full (Gen.15:14-16).

All which has been under investigation relating to the 430, 400 and 215 year difficulties is succinctly summarized on the small chart located in the upper right corner of this chart. This has been lifted almost verbatim from Anstey as it so simply and clearly portrays in a uncomplicated visual form the entire matter.

Possible Scenario for JUDAH'S family in Egypt. 1 Ch 2:1-5, 18-20; Gen 46:8 & 12 - see Chart 3 & 3f



The 215, the 400, and the 430 years of sojourn in Canaan, and the sojourn & affliction in Egypt

Judah's descent from the time of his arrival in Egypt passes through his son Hezron, to Caleb and Hur. This is that Hur who, with Aaron's help, supported the arms of Moses when the Amalekites attacked the tired and weary stragglers at the rear of the column of the exiting Israelites less than 50 days after the Exodus (Ex.17:8-13; 19:1-2; Deu.25:17-19)

The oral giving of the Law was on the 7th day of the 3rd month (Sivan), 1491 BC. Moses and the children of Israel came to Sinai in the 3rd month, "the same day" (Exo. 19:1), which means the 3rd day of the 3rd month. Moses "went up" on Mt. Sinai "unto God" the following day, which was the 4th of Sivan (Exo. 19:3). The people were to come back to the Mount 3 days after this (Exo. 19:9-19 where verse 10 speaks of the 5th day of the 3rd month, i.e. *today* and the 6th day, i.e. *tomorrow*). Thus, they came back on the 7th day of the 3rd month, which is permanently fixed as a Sunday by Leviticus 23:4-22 as being "the Feast of Weeks" or Pentecost. Therefore, the Law was first given on what later came to be observed as the Day of Pentecost once the Jews entered the Land of Promise (on Abib 10, 1451 BC, cp. Josh. 4:19) and began to till the land (1444 BC, after a 7 year war). As the Amalekite attack was prior to this, Moses was 80 and Aaron 83 years old at the time (Exo. 7:7).

Hur was the grandfather of Bezaleel (Exo.31:1-11; I Chr.2:20), the chief of design and construction for the Tabernacle. He worked in making its furniture as well as the other furnishings. The Tabernacle was completed almost one year after the Exodus (Exo.12:2, 6; 13:4, cp. 40:17 and Num.1:1) at which time Bezaleel was a grown man (I Chr.2:20; Exo.31:1-11; 35:30-35); hence Hur was aged at that time.

Josephus calls Hur the husband of Miriam (Greek = Mary), the sister of Moses and Aaron (Antiquities, III 2, 4).

Chart #3b

JUDAH'S LINEAGE - EGYPT

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2/25/08 Chart 3b Judah's Lineage - Egypt

Standard Bearers' Browser

Louis M Kole

Vision

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Exhort

You **can** know for yourself the identity of the **100%** pure; inerrant, preserved **copy** of the Word of God by the aid of the Holy Spirit; the *Author* and *Superintendent* of the Word of God. This is the promise of God and the witness of the saints.

> *"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you."* (John 16:13-14)
>
> *"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."* (1 John 2:27)
>
> Francis Turretin[1] 1623-1687 (brackets and emphasis mine):
>
> *"By **original** texts, we do not mean the **autographs** [originals] written by the hand of Moses, of the prophets and the apostles, which certainly do not now exist. We mean their **apographs** [2] [perfect copy, 'authentical'; genuine original] which are so called because **they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit**."* [3]

Hymn ~ *Come, Gracious Spirit- Heavenly Dove!*

God bless,

Louis M Kole *Standard Bearers*
louis.kole@standardbearers.net

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11)

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[1]Gerstner, called Turretin, "**the most precise theologian in the Calvinistic tradition**." *'Turretin on Justification'* an audio series by John Gerstner (1914-1996) a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary.

[2] Apograh means ***"a perfect copy, an exact transcript"***. This is the same witness of the authors of the Westminster Confession when they described their *copy* of the Word of God as **'authentical'**, which Webster's 1828 dictionary defines as "***having a genuine original***".

[3] Turretin, *Institutes of Elenctic Theology,* (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

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"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev 3:11)

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