

First Day of Unleavened Bread
The Fifteenth of Abib
YHWH's Promise to Abraham
Four Hundred and Thirty Years to the Day

Transcribed and edited from video

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There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in the Messiah Yahushua. And if ye be Messiah's, then are ye Abraham's seed, and heirs according to the promise. (Gal 3:28-29 KJV)

We will talk about the promise that YHWH gave to Abraham which is the foundation of our faith in Yahushua Messiah. We will go through the First Day of Unleavened Bread and a presentation that will be about deliverance and liberty. When we have talked about the Passover preparation and during these days, we talk about redemption.

Agenda

- **Passover about Redemption**
 - The Exodus from Egypt
 - Yahushua's Passover vs. Feast of the Jews
 - 6 days before Passover in 30 CE
 - Historical Passovers
- **FDOUB about Deliverance & Liberty**
 - YHWH's promise to Abram
 - From Abram to Moses – 430 years
 - From UR to Egypt to Canaan
 - Prototype Passover with Melchizedek
 - Fulfilling YHWH's promise to Abraham
- **LDOUB about Hope & Salvation**
 - Coming out of the world
 - Walking in Faith – the Red Sea event

The First Day of Unleavened Bread has a bit of different theme because of what happened. The Israelites actually left Egypt on this day and we are going to find that there was another major item that came into play. It has to do with the promise that was made to Abram by YHWH. We are going to look at this promise, but we are also going to examine why it was four hundred and thirty years to the very day. We are going to see what events triggered this and start by taking a look at a long journey that Abraham took from Ur to Canaan to Egypt and back to Canaan. We will investigate a series of scriptures in Genesis chapter 14 and 15 that involved Melchizedek the High Priest from Salem. We are going to look at that series of scriptures and examine it as the covenant was unfolded at that point.

We will end up looking at the promise that was given to Abraham and how that promise is fulfilled and being fulfilled through Yahushua Messiah. With that entrée and background, let's talk a little about the purpose and meaning of the First Day of Unleavened Bread. The theme that we usually subscribe to for the First Day of Unleavened Bread has to do about deliverance and liberty because that is when the Israelites left Egypt.

Purpose and Meaning

- First Day of Unleavened Bread is about Deliverance and Liberty
1st night - Memorial of leaving Egypt
Left Egypt on the 15th day of Abib
What happened on the 15th day of Abib 430 years earlier?
What promise?
Deliverance/redemption guaranteed through Yahushua

Let's read a couple of scriptures to get a foundation under us.

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. (Exo 12:17 RNKJV)

A few verses later in the same account in Exodus 12 it goes on to say:

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of YHWH went out from the land of Egypt: it is a night to be much observed unto YHWH for bringing them out from the land of Egypt: this is that night of YHWH to be observed of all the children of Israel in their generations. (Exo 12:40-42 RNKJV)

We get quite a bit of instruction here just in these few verses. The first order is the first night is a memorial of the Israelites leaving Egypt. From the study of this, we know that they left on the fifteenth day of Abib. They were delivered from the oppression that the Egyptians had placed upon them. They were being given liberty so that is why the theme of deliverance and liberty is here, for this very day.

When we look at the scriptures that we just read, it mentions four hundred and thirty years, and it mentions it a couple of times. If you think about that, what does that mean? What happened on the 15th day of Abib four hundred and thirty years earlier? We are going to examine that but we get a clue of the connection to the four hundred and thirty years when we look at Galatians 3.

Now to Abraham and his seed were the promises made....And this I say, that the covenant, that was confirmed before of YHWH in the Messiah, the law, which was four hundred and thirty years after^{Abraham}, cannot disannul, that it should make the promise of none effect. (Gal 3:16-17 RNKJV)

With his message to the Galatians, Paul was trying to dispel the Judaizers Gospel and was dispelling that the covenant that was made back in the time of the Exodus, four hundred and thirty years after the promise that was made to Abram. That tells us what happened in Abram's life that started this four hundred and thirty year promise.

The question would be, what promise are we actually talking about? We will examine that period that goes back four hundred and thirty years from the time that the Israelites left Egypt. We are also going to be examining what promise. Of course most people that have studied the scriptures in any depth at all know the promise was the covenant that was made with Abraham and that is exactly what we are going to look at.

We certainly want to keep Yahushua at the centerpiece of our mind and thinking as this unfolds. I want to just mention that our deliverance and redemption is guaranteed only through Yahushua.

In Ephesians 1 the scripture tells us:

*Having predestinated us unto the adoption of children by Yahushua the Messiah to himself, according to the good pleasure of his will, To the praise of the glory of his favour^{G5485=charis=graciousness, divine influence on the heart and its reflection in the life}, wherein he hath made us accepted in the beloved. In whom **we have redemption through his blood, the forgiveness of sins, according to the riches of his favour^{G5485=same}**; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the*

*mystery of his will, according to his good pleasure which he hath purposed in himself:
(Eph 1:5-9 RNKJV)*

Strong's number G5485 the word charis is the graciousness and the kindness that Yahushua is showing us through his mercy. There is quite a mouthful here in a few verses. We are predestined, we were thought about ahead of time. What is unfolding was known ahead of time. YHWH has determined that we would be the ones ahead of time that we are going to be here today and this is a mystery. A mystery to us, a mystery to people that the mystery is unfolding and it is unfolding to his good pleasure according to the purpose in himself. What a scripture from Ephesians 1. Our deliverance and redemption guaranteed here through this mystery and we are predestined through this mystery and guaranteed through Yahushua.

From Ur to Egypt - Abram Enters Canaan

- Ur - Sumerian region of southern Mesopotamia, AKA land of Shinar
Sumerian Urim
Persian gulf city - southern Iraq
Dates to c. 24th century BCE
Originally coastal city
Major trading hub - Asia Minor, India, Afghanistan, the Levant
Wealthy business and commercial center
Today - further inland due to millennia silting of Tigris and Euphrates rivers ^{Persian Gulf}
Patron Deity - Sumerian Nanna AKA Sin - Akkadian moon god
Great Ziggurat
Abandoned c. 500 BCE

Starting with this journey that Abram took, it started in a place called Ur. He went from Ur to Egypt going through Canaan and then he went back to Canaan after Egypt according to the order that we see in Genesis chapters 11 and 12.

A little bit of background about Ur was that it was a Sumerian region of southern Mesopotamia. Ur was found as a coastal city at that point in time, in what we would know as southern Mesopotamia today. It is also known as the land of Shinar. The Sumerian word for Ur is more likely something to Urim and it is a Persian Gulf city; today would be on the southern end of Iraq. This city dates back to just after the flood, the 24th century BCE so it was an old place, with old inhabitation.

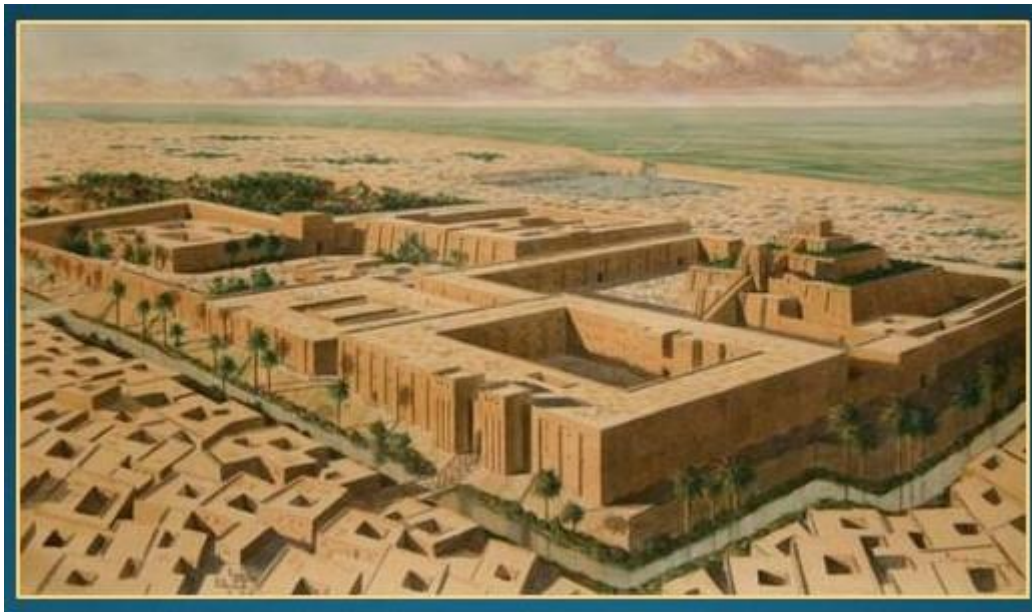
As I mentioned, it was originally a coastal city and was the center of commerce and trade. It was a major trading hub in the days that it was in operation. The city of Ur had trade with the

tribes in the countries in Asia Minor, India, Afghanistan, and the Levant which would include Israel, Syria and Lebanon as we know that today.

It certainly was a wealthy business center and a wealthy commercial center, the center of business in that part of the world. Because it was on the seacoast, it was on the Persian Gulf and had access to sea going merchant men.

Today when we look at it on a map, we see that it is further inland due to the silting of the Tigris and Euphrates River. We will see that on a map shortly, something like 50 miles or so what we would think of inland today but originally it was on the Persian Gulf.

Its spiritual foundation was pagan in background and practice. Its patron deity was a Sumerian named Nanna. Nanna was also known as the god Sin, which is the Akkadian moon god. You'll see the moon on a number of flags in the world today if you go look. This same moon god of Sin is what we see on some of these flags.



You will notice in the picture of what this city would have looked like, and there are a number of pretty interesting views of this if you look on the Intranet. Some of them are 3D and some of them are video so you can take a walk through the city.

On the right hand side of the picture showing is what is known as the Great Ziggurat. It was the Temple for their patron deity Sin, which is where the center of attraction was when they had worship services. Fundamentally the history of this seems to have ended about 500 BCE. Today it is near another city in Iraq but there doesn't seem to be much in the actual location other than archeological projects.

From Ur to Egypt - Abram Enters Canaan



We will start with the background and a map of this area. We see that Ur indeed today is inland. The body of water on the lower right corner would be the Persian Gulf, and also the Tigris and Euphrates Rivers as they empty into it. You can see that Ur is situated in between these rivers as they flow today.

Abram is going to move from the location of Ur and he is going to go to a city up north called Haran.

Distances

Ur to Haran - 650 miles

Traverses through the old city of Babylon that we know about from reading prophecy and scriptures. We also read about the Babylonians that lived there.

Haran to Shechem 425 miles

Shechem to Zoan - 250 miles

Zoan to Bethel - 225 miles

1550 mile walk

This was a long way to go. I'll point out that this same path and journey was what the Babylonians took the Southern Kingdom on. Actually, the Northern Kingdom was taken by the Assyrians by the same path into Babylon. A couple of highlights about this geography are that

the land of Shinar is in the red circled area. The country is called Sumer and that is where we get the word Sumerians. The word Sumer is thought to be corrupted into the Hebrew to be Shinar.

- Sumer^{ians} = Shinar (country of two rivers?)
You could see why the land of Shinar would be the country of two rivers because of the Tigris and Euphrates flows through them.

We see reference to Shinar in several places and the first reference we see is in Genesis that has to do with Nimrod.

- *And the beginning of his ^{Nimrod's} kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. (Gen 10:10 RNKJV)*

These were Sumerians that lived in this plain or land of Shinar, you will also hear it mentioned as the land of Sumer or the land of the Sumerians or the plains of the Sumerians. Keep that in mind because it is going to be important when we get to the account in Genesis chapter 14 with Abraham chasing Chedorlaomer.



In contrast to the land of Sumer, far west in what we would call the physical country of Israel today is the land of Canaan.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. (Gen 9:18 KJV)

We would expect to find the sons of Ham living in the land of Canaan also referred to as the plain of Canaan. We are going to see that come up here shortly. That gives us a little bit of geography as a foundation. Let's start in Genesis 11 and take this journey with Abraham.

From Ur to Egypt - Abram Enters Canaan - 75 Years Old



430 year countdown

And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran. (Gen 11:31-32 RNKJV)

We are going to find as we go into the beginning of the next chapter, there is a seventy five year marker of Abrams age, note that because it becomes important for later discussion.

430 year countdown
Contract offer
Space, race, grace

*Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: **And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as YHWH had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. (Gen 12:1-4 RNKJV)*

We see Haran at the top of the map and we see that Abram is seventy five years old when he left. I'm going to interject at this point that after we go through some of the other parts of these scriptures in this presentation; it appears that Abram is seventy five years old during this entire journey after he left Haran down to Egypt and back up to Canaan. You will see why I say that later. It is notable because it adds to the chronology of the four hundred and thirty years.

This four hundred and thirty year countdown, I will call it at this point, is that YHWH has made what I would call from a business standpoint, a contract offer. He said go make this move and I will make you this offer to be a great nation and bless you and make your name great and you shall be a blessing that is in common vernacular; space, race, and grace, all three of these promises are being made with this contract offer. All Abram has to do is follow the direction that YHWH gave and leave Heron. I skipped over the part where Abram has gone down to Egypt and come back, I wonder if it is in chronological order. It appears to be, but I can see that there is a possibility that the chapters of being in Egypt might not be. That doesn't affect our discussion other than to mention it, as you look at it, it is a question. Jump to Genesis chapter 14 which is the heart of what we wanted to get to about the covenant that is going to ultimately be made with Abram and YHWH.

- **Canaanite kings rebel**

- **Sumerian confederacy retaliates**

- Type of Nebuchadnezzar's image?
 - Later days of Gog/Magog?

*And it came to pass in the days of ¹Amraphel king of Shinar, ²Arioch king of Ellasar, ³Chedorlaomer king of Elam, and ⁴Tidal king of nations; That these made war with ¹Bera king of Sodom, and with ²Birsha king of Gomorrah, ³Shinab king of Admah, and ⁴Shemeber king of Zeboiim, and the king of ⁵Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, & smote the **Rephaims** ^{H7497=giants} in Ashteroth Karnaim, and the **Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites** in their mount Seir, unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. **And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela** ^{the same is Zoar}; and they joined battle with them in the vale of Siddim....four kings with five. (Gen 14:1-9)*

The five Canaanite kings are mentioned Bela, Birsha , Shinab, Shemeber, and the king of Bela which is Zoar in the blue, these are kings that you will see lived in the land of Canaan where Sodom and Gomorrah is located, that we know would be on the east side of the land of Canaan.

By contrast, we see that Amraphel, Arioch, Chedorlaomer, and Tidal the purple confederacy, will be a Sumerian confederacy from the land of Shinar. We will see that as it develops so keep that in mind as we go through this history in Genesis 14.

They were adversaries, two opposing sets of countries and authorities. Apparently the Rephaims were giants. You can see when we start to parse this out, the four kings were the Sumerian confederacy and the five kings were the Canaanite kings that were rebelling. It's interesting so let's get a little bit of background here.

Who is Amraphel king of Shinar? We find in the book of Jasher which we don't consider part of the Cannon, but it is certainly interesting historical background, an account that talks about this very event. Here is what it says:

- And Nimrod dwelt in Babel, and he there renewed his reign over the rest of his subjects, and he reigned securely, and the subjects and princes of Nimrod called his name Amraphel, saying that at the tower his princes and men fell through his means. And notwithstanding this, Nimrod did not return to YHWH, and he continued in wickedness and teaching wickedness to the sons of men; and Mardon, his son, was worse than his father, and he continued to add to the abominations of his father. And he caused the sons of men to sin, therefore it is said, From the wicked goeth forth wickedness. At that time was war between the families of the **Children of Ham** ^{Ham was the father of the Canaanites}, as they were dwelling in the cities which they had built. And Chedorlaomer, king of Elam ^{Persia, in the land of Shinar}, went away from the families of the **children of Ham**, and he fought with them and he ^{Chedorlaomer} subdued them, and he went to the **five cities of the plain** and he fought against them and he subdued them, and they were under his control. And **they** ^{Canaanites} **served him twelve years**, and they gave him a yearly tax. Jasher 11:6-11

Pretty amazing compliment to what is going on, and shows us the reason that these Canaanite kings, the offspring of Ham rebelled, they were paying a heavy tax burden and decided to quit. Of course the Sumerian kings didn't want to lose their tax base, so this might give us a good idea of some of the background that was going on. Again, we don't consider Jasher to be part of the Cannon but we certainly don't mind using it as a historical reference.

These Sumerian kings that were a confederacy, when we read through this, this whole account here seems to be a model or a pre-figure of other wars and battles for the future. This section in Genesis points forward to other like events in the future. We suspect that reading through

this and seeing what this battle is about prefigures some other major events in the future. Keep in mind we haven't gotten to this in Genesis 14 yet but Abram was the one that went and subdued the Sumerian confederacy, freed the Canaanite kings and their people, and his nephew Lot. This account certainly has a similar ring to it that what will happen with the image that Daniel saw that says:

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.
(Dan 2:31-35 KJV)

We know this is all pointing to the return of Yahushua to put down these world's governments. This is similar to what is going on here; Abram comes to put down these world governments, these Sumerian confederacy that had caused all of this trouble. I can't help but wonder if this is a pointer to a type of Nebuchadnezzar's image. I also wonder if it has anything to do with Gog and Magog war that we see mentioned in Ezekiel 38 and 39 and again toward the end of Revelation. We won't go into any of that other than to consider that there are some interesting connections of what this scripture is about.

- Abram's commandos respond

*And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the **valley of Shaveh** ^{H7740=plain, to level,} only occurrence, **which is the king's dale.***

What we see as we go on that Abraham responds, Abram has a group of commandos in his family, over three hundred of them and he responds to this group of Sumerian kings and overtakes them. These kings had taken Lot and it is also interesting that these commandos were born in his house indicating that he was wealthy in order to have this kind of number of

servants, but that is what it says. He pursued them to Hobah, Damascus is in what we would call Lebanon today. I have highlighted “which is the king’s dale” because we are going to come back to it. Remember the valley of Shaveh which is a plain. This is the only occurrence that we see this one particular reference.

- Abram meets Melchizedek
First priest in Tanakh

And Melchizedek king of Salem ^{H8004=shawlame=early name of Jerusalem} brought forth bread and wine: and he was the priest ^{H3348=Kohen - 1st mention} of El-Elyon ^{H5945=the most high El}. And he blessed him, & said, Blessed be Abram of El-Elyon, possessor of heaven and earth: and blessed be El-Elyon, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. (Gen 14:14-21)

The king of Sodom saw all of these war captives taken that now Abram is returning and Sodom wants them back. He is saying that you can have all of the spoils of war but he wanted the people back. There are a couple of points; Melchizedek is the king of Salem and we know that it is Salem and Jerusalem are a couple of ways to get to this but Psalms 76 says:

In Judah is Elohim known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. (Psa 76:1-2 RNKJV)

We know where Zion is, so Salem is the city there that has become to be named Jerusalem and it is noteworthy that Salem in this account in Genesis 14 is Shawlame, the name of Jerusalem.

Abraham meets Melchizedek in this account and there is an exchange of bread and wine which is noteworthy. This is what Hebrews chapter 7 says about Melchizedek.

For this Melchisedec, king of Salem, priest of the most high Elohim, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of YHWH; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. (Heb 7:1-4 RNKJV)

So Hebrews weighs in on this, and we only see Melchizedek in three places, Hebrews, one place in Psalms, and then this account in Genesis.

Melchizedek actually is two Hebrew words “Malki” means king and “Tzedek” means righteousness, so king of righteousness is probably the reasonable translation of it. This is also

the first place we see in the scripture that a priest is mentioned. It's the first place in the Tanakh we see the word priest and it's noteworthy that it's Kohen that is mentioned here.

What they effectively seem to be having here is something like a covenant meal. I think when we get into the details of what is about to unfold, the very next day after this exchange of bread and wine, you would say that this sure looks like a Passover prototype. It is going to be interesting to connect this Passover prototype to the one in Egypt four hundred and thirty years later which is where we are heading with all of this background and dialogue.

Josephus weighs in on this that I want to add for understanding.

When, Abram heard of their calamity, he was at once afraid for Lot his kinsman, and pitied the Sodomites, his friends and neighbors; and thinking it proper to afford them assistance, he did not delay it, but marched hastily, and the fifth night fell upon the Assyrians Sumerians, near Dan, for that is the name of the other spring of Jordan; and before they could arm themselves, he slew some as they were in their beds, before they could suspect any harm; and others, who were not yet gone to sleep, but were so drunk they could not fight, ran away. Abram pursued after them, till, on the second day, he drove them in a body unto Hoba, a place belonging to Damascus; and thereby demonstrated that victory does not depend on multitude and the number of hands, but the alacrity and courage will of soldiers overcome the most numerous bodies of men, while he got the victory over so great an army with no more than three hundred and eighteen of his servants, and three of his friends: but all those that fled returned home ingloriously... Jos Ant 1.10.1

The Assyrians were the Sumerians who Abram was going after. Chedorlaomer and all of the Sumerian confederacy and it's noteworthy that Josephus uses the term Assyrians because that is what the land was called, that territory or the geography during the period of time that Josephus was writing. It isn't a mistake or anything, it is just what he was calling it, it means the same as Sumerians.

Dan is in the upper or northern end of the land of Israel as we know it. It would appear this was a surprise attack and it would also appear, and I would have almost suspected that the Sumerian confederacy was a very large group of men. Three hundred is a surprise but the much larger Sumerian group is somewhat referred to here not by numbers, but it is a surprise that only three hundred men could have taken them down but that is what Josephus wants to add to it.

I suspect he had access to other documents that we don't have today as a result of the library in Alexandria which was extant in Josephus' days. It was the largest library in the world and it burned down.

Josephus goes on to talk about this meeting with Abram and Melchizedek.

So Abram, when he had saved the captive Sodomites, who had been taken by the Assyrians^{Sumerians}, and Lot also, his kinsman, returned home in peace. Now the king of Sodom met him at a certain place, which they called The King's Dale, where Melchisedec, king of the city Salem, received him. That name signifies, the righteous king: and such he was, without dispute, insomuch that, on this account, he was made the priest of YHWH: however, they afterward called Salem Jerusalem. Now this Melchisedec supplied Abram's army in an hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to praise him, and to bless YHWH for subduing his enemies under him. And when Abram gave him the tenth part of his prey, he accepted of the gift: but the king of Sodom desired Abram to take the prey, but entreated that he might have those men restored to him whom Abram had saved from the Assyrians, because they belonged to him. But Abram would not do so; nor would make any other advantage of that prey than what his servants had eaten; but still insisted that he should afford a part to his friends that had assisted him in the battle. The first of them was called Eschol, and then Enner, and Mambre.

This king's Dale actually ends up being a clue to where this is and I will show you shortly where the king's Dale is which the Valley of Shaveh is. This account gives us a little more about what was going on and fundamentally follows the line of the scripture with a little embellishment.

Josephus adds that they were having a meal and that isn't surprising. The scriptures show us that Melchizedek gave Abram bread and wine and that would be customary as part of what we would call a covenant meal. We see this covenant meal alluded to or shown in several other places. I would interject that this particular covenant meal since it had to do with bread and wine would be a forward pointer to the Passover, once that institution was set up when the Israelites leave Egypt. Exodus 24 is one example of a covenant meal which concluded after the giving of the Ten Commandments and the first version of the covenant at Mt Sinai.

- **Abram meets Melchizedek**

First priest in Tanakh

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the Elohim of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw Elohim, and did eat and drink. And YHWH said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. (Exo 24:9-12 RNKJV)

This is a good example of a covenant meal after the giving of the first version of the covenant at Mt Sinai. Of course they broke this, once Moses went up and the stones were engraved by YHWH, he ended up going back down and the event of the golden calf was taking place so Moses threw the stones down and broke them which terminated that covenant.

Another covenant was given by Yahushua.

- **Covenant meal**

Passover prototype

cf. Ver 1 covenant meal at Sinai

cf. new covenant meal in 30 CE

And as they were eating, Yahushua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. (Mat 26:26-28 RNKJV)

We know this well because at Passover we have a remembrance and a memorial of the day itself on the 14th of Abib. Yahushua had this same type of covenant meal with bread and wine as Abram and Melchizedek did some two thousand years before the event with Yahushua in the first century.

What we are going back to by the way, when we look at this account with Abram and Melchizedek is about four thousand years ago from our reference point today. That is quite a long time.

The covenant meal that is talked about with the bread and wine likely have forward pointers to these other covenant meals that were conducted in these two places. There is actually another one that you can find in Revelation that the wedding supper of the lamb. That is another covenant meal that could be examined on this particular topic.

Valley of Shaveh

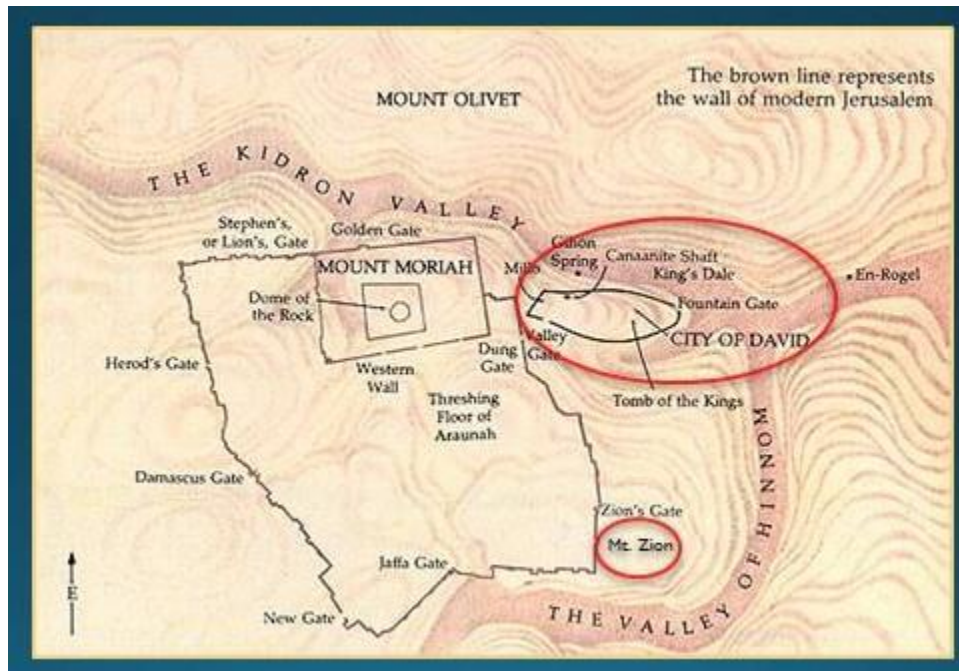
And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh ^{H7740=plain, to level, only occurrence}, which is the king's dale ^{H6010=vale, broad valley}. (Gen 14:17 KJV)

This is where Melchizedek was and the King of Sodom went out to meet him after his return from the slaughter so they are going out to meet Abram here, but also Melchizedek is in this account. Let's find out something that is interesting, and that is that in 2 Samuel the Kings Dale is also mentioned.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the **king's dale** ^{H6010=same}: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place. (2Sa 18:18 KJV)

When you go look at this, you find the Kings Dale, you will find a reference in Josephus.

Now Absalom had erected for himself a marble pillar in the **king's dale**, two furlongs ^{1320 ft.} distant from Jerusalem, which he named Absalom's Hand. Jos Ant 7.10.3



When you look at this today, you can find a map of it and this is an interesting map that shows us where the King's Dale is. The King's Dale is in the Kidron Valley just before it meets up with the Hinnom Valley. This map by the way pointing up is facing east, normally it wouldn't be facing east but that is how they did it so you can make good sense of where the King's Dale is.

South of the Temple Mount, or Mt. Moriah is where this location is. The King's Dale as is circled is where the city of David ultimately was built and Mt Zion would be to the west in this orientation. The King's Dale is this location that is also called the Valley of Shaveh so it isn't surprising that Melchizedek would be there because he was the King of Salem, Jeru-salem which was at this location. We get an idea that he was down here in this valley and that is where all of this meeting took place. I found it fascinating to be able to look and find that the Valley of Shaveh and the King's Dale are one in the same place.

YHWH's Covenant with Abram - Seventy five years old

We will take a look at a timeline and go through the steps of this timeline. Keep in mind that Abraham is seventy five years old when he left Heron and I will show you why I believe he is still seventy five years old when we get to this particular spot in the timeline. This timeline is really a prototype chronology for the Passover some four hundred and thirty years later. This is a starting point for this four hundred and thirty year count. We know that the symbols of bread and wine are used here as a prototype of the Passover that came four hundred and thirty years later. We know we will see that this particular covenant is ratified with blood which is the same kind of ratification with the New Covenant. Of course it is Yahushua's blood, but all of this is a forward pointer and what I would call a prototype of events yet to come.

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18 ▲ Look now toward heaven - count the stars - Gen 15:5 ▲ Prepare the covenant sacrifices - Gen 15:9-10 ▲ The fowls came (evil spirits) - Gen 15:11 (Yahushua mocked - Mat 27:41) ▲ Deep sleep overtakes Abram as sun goes down - Gen 15:12 ▲ Abram sees great darkness - Gen 15:12 (Yahushua's future death - Mat 27:45) ▲ Abrams seed will be in bondage but leave with great substance - Gen 15:14 ▲ After sunset a smoking furnace (YHWH) and burning lamp (Yahushua) - Gen 15:17 ▲ Covenant ratified w/o Abram - Gen 15:17 ▲ Same day YHWH confirms covenant with Abram - Gen 15:18 ▲ Promised land given to Abram - Gen 15:18							
* = sunset		*		*		*	

- Prototype chronology for Passover 430 years later - starting point
- Symbols of bread and wine
- Ratified with blood - same as the new covenant

Melchizedek brought bread and wine, we already saw that, I would suggest that it was at the beginning of what we would call the 14th of Abib, we don't have any date markers on here, but the reason we are going to be able to establish the date markers when we get to the Exodus account, is that the Exodus account says that four hundred and thirty years exactly to the day was the event when the Israelites left Egypt. Four hundred and thirty years earlier to the day would put this Passover calendar as what was really going on.

There is no clear proof of that but it's by looking at these scriptures it seems to indicate that. The bread and wine were given at the front end of this 14th day when Abraham returned from

the slaughter of Chedorlaomer as it says. As we go on in the next chapter Genesis 15, it is assumed that this is in chronological order at this point, it may not be, but that is our assumption that it is and that is why these events are laid out as they are. Genesis 15 is effectively is the cutting of this covenant with Abraham or Abram as he was known at this point.

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18							
▲Look now toward heaven - count the stars - Gen 15:5							
<p><i>After these things the word of YHWH came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Sovereign YHWH, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of YHWH came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.</i></p> <p><i>(Gen 15:1-5 RNKJV)</i></p>							

Maybe you haven't thought of this, you have read this scripture very likely so how many stars are there, well they are as the sand of the sea. Obviously it has to be night time to look up to heaven and see the stars and that is what YHWH is saying, how many stars do you see? That is what your offspring is going to be. It had to be that this was a night time event so that is why I have put this event during this calendar on the 14th of Abib.

The 14th of Abib at night after the bread and wine had been given and taken with Melchizedek and Abram. The next event that you see as we go through this chapter is the preparation of covenant sacrifices.

Abram had to go and round up all of these what are effectively going to be sacrifices and he would not have been able to easily do that at night so I believe this is a daytime event and followed the evening before.

What happened in parallel with preparing the sacrifice in the New Covenant? They took Yahushua and arrested him after the Passover evening. The New Covenant sacrifice was being prepared at this same point in time on the daytime portion, the early daytime portion of what we are calling the Passover Day.

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18 ▲ Look now toward heaven - count the stars - Gen 15:5 ▲ Prepare the covenant sacrifices - Gen 15:9-10							
<p>And he ^{Abram} believed in YHWH; and he ^{YHWH} counted it to him ^{Abram} for righteousness. And he ^{YHWH} said unto him ^{Abram}, I am YHWH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he ^{Abram} said, Sovereign YHWH, whereby shall I know that I shall inherit it? And he ^{YHWH} said unto him ^{Abram}, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he ^{Abram} took unto him ^{YHWH} all these, and divided them in the midst, and laid each piece one against another: but the birds divided he ^{Abram} not. (Gen 15:6-10 RNKJV)</p> <p>And they that had laid hold on Yahushua led him away to Caiaphas the high priest, where the scribes and the elders were assembled. (Mat 26:57 RNKJV)</p>							

The next thing we see is the fowls that came up. I believe the fowls would be evil spirits and Yahushua was mocked as a comparison. Genesis 15:11 is a one line statement that says that Abram drove the fowls away; I would suggest that relates to a forward pointer to the people that were mocking Yahushua.

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18 ▲ Look now toward heaven - count the stars - Gen 15:5 ▲ Prepare the covenant sacrifices - Gen 15:9-10 ▲ The fowls came (evil spirits) - Gen 15:11 (Yahushua mocked - Mat 27:41)							
<p>And when the fowls came down upon the carcasses, Abram drove them away. (Gen 15:11 RNKJV)</p> <p>And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of Elohim, come down from the post. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the post, and we will believe him. He trusted in Elohim; let him deliver him now, if he will have him: for he said, I am the Son of Elohim. (Mat 27:39-43 RNKJV)</p>							

I would suggest there is parallel to what Abram is seeing and is in vision and Abram is seeing what YHWH wants him to see here and put into this account. The parallel of it seems striking to me.

A deep sleep takes over Abram: *And when the sun was going down, it was the end of that day, the sun is going down. What is going on in the New Covenant at this point? I hope you are starting to put the pieces together.*

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<p><<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18</p> <ul style="list-style-type: none"> ▲ Look now toward heaven - count the stars - Gen 15:5 ▲ Prepare the covenant sacrifices - Gen 15:9-10 ▲ The fowls came (evil spirits) - Gen 15:11 (Yahushua mocked - Mat 27:41) ▲ Deep sleep overtakes Abram as sun goes down - Gen 15:12 ▲ Abram sees great darkness - Gen 15:12 (Yahushua's future death - Mat 27:45) 							
<p><i>And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. (Gen 15:12 RNKJV)</i></p> <p><i>Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Yahushua cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My Elohim, my Elohim, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for EliYah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether EliYah will come to save him. Yahushua, when he had cried again with a loud voice, yielded up the Spirit. (Mat 27:45-50 RNKJV)</i></p>							

Yahushua did in fact die; so what Abram sees is this great darkness, this horror of great darkness, again, I would suggest the parallel relates 2000 years forward to the first century CE. Abram will be in bondage but will leave with great substance.

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<p><<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18</p> <ul style="list-style-type: none"> ▲ Look now toward heaven - count the stars - Gen 15:5 ▲ Prepare the covenant sacrifices - Gen 15:9-10 ▲ The fowls came (evil spirits) - Gen 15:11 (Yahushua mocked - Mat 27:41) ▲ Deep sleep overtakes Abram as sun goes down - Gen 15:12 ▲ Abram sees great darkness - Gen 15:12 (Yahushua's future death - Mat 27:45) ▲ Abrams seed will be in bondage but leave with great substance - Gen 15:14 							
<p><i>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; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou 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 15:13-16 RNKJV)</i></p> <ul style="list-style-type: none"> ▪ 400 years controversy <ol style="list-style-type: none"> 1. Round number estimate 2. Affliction starts with Isaac being mocked by Ishmael <ul style="list-style-type: none"> ○ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. (Gen 21:9 KJV) 							

The Amorites are mentioned when the Israelites were returning into the Promised Land. Sihon and Og were some of the Amorites, and some of the western kings were Amorites. This substitute for Melchizedek, Adonizedek that were mentioned here that were taken by Joshua and his army is mentioned. Adonizedek is the lord of righteousness versus the king of righteousness. It is interesting to see that these Amorites were still there.

I want to mention the 400 years, *“They shall afflict them four hundred years”*. Some people that haven’t looked very deep into this would suggest that they were in Egypt for four hundred years. No, they weren’t in Egypt four hundred years. Some people say that it’s just a round number estimate of approximately four hundred since it’s close to four hundred and thirty, but I don’t believe that is the case.

I think these four hundred years is a precise number and can be demonstrated that it is really the four hundred years that started with Isaac being mocked by Ishmael. That goes from Genesis 21, *“And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham mocking”*, so as soon as Isaac was born Ishmael started mocking him.

This mocking is the start of the affliction that these four hundred years is talking about. We will get to a chronology of the timeline of the four hundred and thirty years but know that is our thinking on this, but we may be wrong and there are other opinions on this and if you research it you will see those alternatives. After Sunset this smoking furnace and burning lamp are mentioned and what is this all about?

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<p><<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18</p> <ul style="list-style-type: none"> ▲ Look now toward heaven - count the stars - Gen 15:5 ▲ Prepare the covenant sacrifices - Gen 15:9-10 ▲ The fowls came (evil spirits) - Gen 15:11 (Yahushua mocked - Mat 27:41) ▲ Deep sleep overtakes Abram as sun goes down - Gen 15:12 ▲ Abram sees great darkness - Gen 15:12 (Yahushua's future death - Mat 27:45) ▲ Abrams seed will be in bondage but leave with great substance - Gen 15:14 ▲ After sunset a smoking furnace (YHWH) and burning lamp (Yahushua) - Gen 15:17 							
<p>Start 430 Year Count →</p>							
<p><i>And it came to pass, that, when the sun went down, and it was dark, behold a smoking ^{H6227=from H6225, to smoke, literally or figuratively} furnace ^{H8574=fire pot, oven}, and a burning ^{H784=fire, flaming, hot} lamp ^{H3940=to shine, flame, lightning} that passed between those pieces. (Gen 15:17 KJV)</i></p> <ul style="list-style-type: none"> ▪ Smoking Furnace – YHWH ▪ Burning Lamp – Yahushua ▪ Unilateral ratification of Abrahamic covenant <ul style="list-style-type: none"> • For when YHWH made promise to Abraham, because he could swear by no greater, he swore by himself (Heb 6:13 RNKJV) 							

I would suggest that this is in fact the start of the four hundred and thirty year count, a terminus au quo, a starting spot if you will. This smoking furnace and burning lamp is interesting to investigate all by itself. We will take a few minutes to talk about it so you see what it's all about.

What is the smoking furnace and burning lamp that passed between those pieces? Well, Abram has been put to sleep; I would suggest that the smoking furnace and burning lamp is the character and the appearance of YHWH and Yahushua between these two pieces because they are the ones that are ratifying this covenant. YHWH is the one testifying to himself and ratifying it according to his word.

Hebrews 6 says: *"For when YHWH had made promises to Abraham because he could swear by no greater, he swore by himself"*. YHWH is the only one here, and it certainly could be with Yahushua too, representative by these two smoking furnace and burning lamps. Let's see where we see smoking furnace.

And Abraham got up early in the morning to the place where he stood before YHWH: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke ^{G7008=cloud, smoke, vapor} of the country went up as the smoke ^{G7008=same} of a furnace ^{H3536=a smelting furnace (to reduce metals)}. And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. (Gen 19:27-29 RNKJV)

Then at Mt. Sinai some two thousand years later:

*And mount Sinai was altogether on a **smoke** ^{H6225=to smoke, literally or figuratively}, because YHWH descended upon it in **fire** ^{H784=fire, flame, hot}; and the smoke ^{H6225=same} thereof ascended as the **smoke** ^{H6227=from H6225} of a furnace, and the whole mount quaked greatly. (Exo 19:18 RNKJV)*

YHWH's presence in these accounts and in relationship to this smoke of a furnace shouldn't be surprising to us when we see the smoke of a furnace appearing at this covenant cutting time.

The burning lamp is also interesting to take a peek at:

*And YHWH went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of **fire** ^{H784=fire, flame, hot}, to give them light; to go by day and night: (Exo 13:21 RNKJV)*

I'm comparing this pillar of fire to the presence of Yahushua.

*As for the likeness of the living creatures, their appearance was like burning coals of **fire**^{H784=same}, and like the appearance of lamps: it went up and down among the living creatures; and the **fire**^{H784=same} was bright, and out of the **fire**^{H784=same} went forth lightning. (Eze 1:13 RNKJV)*

Of course this is Ezekiel's testimony of the Shekinah glory of YHWH's throne and it looks like this same type of imagery is found in this, Ezekiel 1 is a fascinating chapter to get a view of what YHWH's throne and glory really look like. If you can put it into words this is about the best example of what that would have looked like.

*His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of **fire**,^{H784=same} and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. (Dan 10:6 RNKJV)*

*And YHWH will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and **smoke**^{H6227=fromH6225=to smoke, literally or figuratively} by day, and the shining of a flaming **fire**^{H784=same} by night: for upon all the glory shall be a defence^{H2646=canopy, cover}. (Isa 4:5 RNKJV)*

*And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of **fire**^{H784=same} burning before the throne, which are the seven Spirits of YHWH. (Rev 4:5 RNKJV)*

Some good comparative examples are available to get the imagery of what this is about. Also how this is representative of some of the properties and attributes of YHWH and Yahushua like a smoking furnace and a burning lamp.

This is the point that there was a unilateral ratification to the covenant and as I have said, YHWH swore to himself here. That ratified this covenant and the start of what would be the four hundred and thirty year account.

I'm going to show you how Abraham still is seventy five years old because he is in Canaan at this point, he's at the beginning of this so hold tight with that thought. The same day YHWH confirms this covenant and it's about Promised Land given to Abram.

Going on in Genesis 15.

14th Abib Night	Future Passover Day	15th Abib Night	Future IDOUB Day	16th Abib Night	Day	17th Abib Night	Day
<<<Melchizedek brings bread and wine, blesses Abram - Gen 14:18 ▲ Look now toward heaven - count the stars - Gen 15:5 ▲ Prepare the covenant sacrifices - Gen 15:9-10 ▲ The fowls came (evil spirits) - Gen 15:11 (Yahushua mocked - Mat 27:41) ▲ Deep sleep overtakes Abram as sun goes down - Gen 15:12 ▲ Abram sees great darkness - Gen 15:12 (Yahushua's future death - Mat 27:45) ▲ Abrams seed will be in bondage but leave with great substance - Gen 15:14 ▲ After sunset a smoking furnace (YHWH) and burning lamp (Yahushua) - Gen 15:17 ▲ Covenant ratified w/o Abram - Gen 15:17 ▲ Same day YHWH confirms covenant with Abram - Gen 15:18 ▲ Promised land given to Abram - Gen 15:18							
Start 430 Year Count							
<i>In the same day</i> ^{430 year target for selfsame in Exo 12} YHWH made ^{H3772=to cut} a covenant ^{H1285=beriyth=a compact made by passing between pieces of flesh} with Abram, saying, <i>Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. (Gen 15:18-21 RNKJV)</i>							

This is quite a list of territory and kingdoms that YHWH is giving to Abram as part of this covenant, and notice that it's the same day. We were in the night time clearly, that it was after sunset because it said so in the previous verses. This covenant is being ratified during the evening period that we just saw.

This next verse says it's the same day. You can see why this from a future standpoint would be the First Day of Unleavened Bread on this calendar. Again, the scriptures don't tell us this, nor is this proclaimed the First Day of Unleavened Bread in the previous day Passover; I'm only making the comparison because we are exactly four hundred and thirty years to the day according to what it says in Exodus chapter 12.

The Exodus Passover now when we jump forward four hundred and thirty years provides the other end of this anchor for this event and triggers the initial fulfilment of the promises to Abraham. Also we know once we get to the Exodus Passover account that we have a clear date timeline and boundary for when these days are because we know what happens on the 14th and 15th. I would call this a terminus au quem which is the end of this four hundred and thirty year count.

The sojourning in the land of Canaan and Egypt was exactly four hundred and thirty years. We call it the night to be remembered but it's a night of watching by YHWH. Obviously it would have been a full moon because it was on the 15th of Abib and the Israelites indeed exited Egypt at that night and Moses led them out.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
<<<Passover Lamb selected 10th of Abib - Exo 12:3 ▲ Passover starts - Lev 23:5 ▲ Lamb killed at sundown (between sunset and evening) - Exo 12:6 ▲ Blood placed on two side posts and upper door post - Exo 12:7 ▲ Lamb roasted and eaten - Exo 12:8 ▲ Midnight ▲ Death Angel Passover Israel - Exo 12:29, Exo 11:4-5 ▲ Death of firstborn - Exo 12:29 ▲ Israelites leave their homes Passover morning - Exo 12:22 ▲ Israelites dispossessed (spoiled in KJV) Egyptians all day - Exo 12:33-36 ▲ Sojourning in Canaan and Egypt was exactly 430 years - Exo 12:40 (LXX) ▲ Night of watching by YHWH (Night to be much observed) - Exo 12:40-42 ▲ Full Moon ▲ Israelites exited Egypt at night - Exo 12:41 LXX, Num 33:3, Deu 16:1 ▲ Moses leads Israelites out of Egypt - Exo 11:8, no barking dogs Exo 11:7 ▲ ----- Estimate ----- ▲ Israelites journey from Rameses to Succoth (~20 miles) - Exo 12:37, Num 33:1							

The Exodus Passover Timeline

Account interlocks

- Exo 10:28-29 - Moses will not see Pharaoh again
- Exo 12:6 - Keep the lamb up until the 14th day (the beginning of the 14th)
- Exo 12:11 - YHWH's Passover

There are really three key interlocks, one of which is the critical one, and that is to put this correctly on a calendar is that they did not go out until the morning.

- **Exo 12:22 - Do not go out until morning**
And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. (Exo 12:22 RNKJV)

We take that to that is what they did and I know people want to dispute that and have a work around to it but that is what it says they did and we believe that is what the scripture says. Once we get to the next session on the Exodus itself, these Israelites probably were shaking in their boots inside their house. They would have had no reason to go out; they would have not wanted to go out because they knew the Death Angel was moving through the land.

- Exo 12:24 - Ordinance forever
- Exo 12:31 - Pharaoh summoned Moses through envoy
- Exo 12:42 - A night to be remembered
- **Num 33:3 - Left on the 15th**
- **Deu 16:1 - Left by night**

A couple of other interlocks that really nail this date and timing down is that they left on the 15th of Abib and that they left by night. We know that from a couple of scriptures.

*Observe the month of the aviv, and keep the passover unto YHWH thy Elohim: for in the month of the aviv YHWH thy Elohim brought thee forth out of Egypt by night.
(Deu 16:1 RNKJV)*

We take that as to what happened. They didn't leave in the daylight, they left at night and they left on the 15th and did not go out on Passover night until the morning.

The Exodus Passover Timeline

430 Years - Includes Egypt and Canaan

Let's use the scriptures in Exodus 12 for the other end, the terminus au quem of this four hundred and thirty year event and take a more detailed look because Exodus 12:40 - 42 gives us insight particularly in the Septuagint that is necessary to understand how the four hundred and thirty years could be detailed.

*Now the sojourning of the children of Israel, **who dwelt in Egypt**, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the **selfsame**^{H2088=zeh=this or that + H6106=etsem=bone, figuratively the substance} **day** it came to pass, that all the hosts of the YHWH went out from the land of Egypt. It is a night **to be much observed**^{H8107= observance, from H8104=guard, protect, be circumspect} unto the YHWH for bringing them out from the land of Egypt: this is that night of the YHWH to be **observed**^{H8107=same} of all the children of Israel in their generations. (Exo 12:40-42 KJV)*

It's a night of YHWH to be observed. The four hundred and thirty years is mentioned here twice but one of the keys to this, I believe, is this word "selfsame". *Even the selfsame day it came to pass*", now when you see this terminology "selfsame day", in all of the examples that you see, it adds an emphasis of importance to the concurrence of a set of events. The set of events that is happening here is that they left Egypt, and it was four hundred and thirty years, it was the same day that something happened four hundred and thirty years previous. We have already examined what that something was that happened four hundred and thirty years previous. It

was the cutting of the covenant with Abraham asleep and the smoking furnace and burning lamp moving through the pieces and ratifying that covenant.

This word “selfsame”, you have to go look. Every time you see the English word “selfsame” doesn’t necessarily mean that it has this emphasis. You have to look at the Hebrew and when the emphasis is there, that it is an exact event, you will see two Hebrew words; one is “zeh” which means “this or that”, and “etsem”. The word “etsem” is an interesting connection to this; this is something like an idiom. This word “etsem” simply means “bone”. It is translated bone in a number of other places like the dry bones in Ezekiel 37, the dry bones that are going to be reassembled. The word “etsem” means just that, bone. In the idiom it means something enduring, bone is lasting, if you bury a bone it stays as a bone for many, many years, and I think that is what this is getting at. This an enduring and lasting event that has substance of a bone so when you see selfsame with these two Hebrew words, you have to go look, you can’t just assume, you know that there is something significant about it.

You will see that this term “selfsame” occurs in three occurrences in this chapter in Exodus 12. There are eighteen occurrences of the idiom itself total and you can go look them up on your own if you are interested. Exodus 12:17, a few verses ahead of where we are says:

*And ye shall observe the feast of unleavened bread; for in this **selfsame** ^{H2088 - H6106=same} **day** have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. (Exo 12:17 KJV)*

The exact day of the Feast of Unleavened Bread on the selfsame day, the 15th is when these armies came out. A couple of verses later in Exodus 12:

*And it came to pass the **selfsame** ^{H2088 +H6106=same} **day**, that YHWH did bring the children of Israel out of the land of Egypt by their armies. (Exo 12:51 KJV)*

There are three references to selfsame and they are all significant and all relate to a significant timing event.

You see also in this scripture (Exodus 12:42) “**who dwelt in Egypt**”, ends up being a problem if you try to build a chronology of four hundred and thirty years of the Israelites leaving Egypt.

When my wife and I first studied this account thought that the four hundred and thirty years says that they dwelt in Egypt and when you start putting birth dates and events together there is no way that the Israelites were held captive in Egypt for four hundred and thirty years. We wondered about that for some length of time until one day we looked at the Brenton Septuagint version which says:

*And the sojourning of the children of Israel, while they **sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years.** And it came to pass after the four hundred and thirty years, all the forces of YHWH came forth out of the land of Egypt by night. It is a **watch kept** ^{G4399=anticipate} to YHWH, so that he should bring them out of the land of Egypt; that very night is a **watch kept** ^{G4399=same} to YHWH, so that it should be to all the children of Israel to their generations. (Exo 12:40-42 Brenton)*

As soon as we saw “And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years.” The light bulbs went on and we were then able to make a chronology work of the Israelites living in the land of Canaan and then going into bondage and two hundred and fifteen years each is what it ends up being divided as. It just happens that it is divided in half.

Another clue to this when you look into Josephus, and when we found this, I think we then had the full picture of what happened and we could put a full chronology together of what happened during these four hundred and thirty years.

Josephus says in this account in Antiquities:

After leaving Egypt Whence it is that, in memory of the want we were then in, **we keep a feast for eight days**, which is called *the feast of unleavened bread*. Now the entire multitude of those that went out, including the women and children, was not easy to be numbered, but those that were of an age fit for war, were six hundred thousand. They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years **after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt**. It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joseph with them, as he had charged his sons to do.

- cf. Jos Ant 2.15.1-2

It is noteworthy that Josephus knows that the Feast of Unleavened Bread is a feast for eight days; obviously it has to include Passover on the front end of it as day one of eight in his accounting.

Also a big clue is given when it says “four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt”. Again, Josephus is not scripture and we don’t rely on him for discernment of the scriptures on a spiritual level but this historical point that he has here is a good one. You will see why it’s true when we look at the composition of the four hundred and thirty years and it can only be divided according to this way and come out as a complete four hundred and thirty years chronology.

With that, the other piece of proof that makes this come together is found in Galatians. We have read Galatians 3 but I want to put more emphasis on a few of the verses in this account.

From Abraham to Mt. Sinai - 430 Years

Paul is writing to the Galatians

*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Messiah. And this I say, that the covenant, that was confirmed before of YHWH in Messiah ^(The New Covenant), the law, which was **four hundred and thirty years** ^(during the four hundred and thirtieth year) after, cannot disannul ^{G208=invalidate (Abrahamic covenant), make of no effect}, that it should make the promise of none effect ^{G2673=katargeo=render useless, abolish, make void}. (Gal 3:16-17 KJV)*

If the four hundred and thirtieth year was the leaving of the Israelites from Egypt, the law was actually a couple of months later. We are still in the four hundred and thirtieth year and that is why Paul is stating this.

The promises go back to Abraham, the promises of space, race and grace don't go back to Mt. Sinai, and they go back to Abraham and the cutting of this covenant. It is significant to understand and that is what Paul is telling the Galatians because they were being told by the legalists and the Judaizers that the promises go back to the law, so it's a whole different gospel that they were having to deal with and Paul is trying to straighten that out in the Book of Galatians.

- Law at Sinai was given 430 years after Abrahamic promises
- Night to be observed is four hundred and thirtieth year anniversary - Abib 15 in Egypt
Israelites leave Egypt
Abrahamic covenant fulfilled

The night to be observed is an interesting one because we know that this night, at evening, after sunset was the 15th, we know that sometimes people have nice dinner or they will have what has effectively become a Seder. I can understand that it is a night to be observed but the first thing that this night is about is that the Israelites left Egypt. That is what is really being memorialized here. The second thing that is important about this night is that it is the fulfillment of the Abrahamic covenant, at least the beginning of the fulfillment.

The Israelites were the ones that were being freed and delivered and they were being sent to the Promised Land. Of course it didn't work out too well because they weren't freed but less than 90 days and they had built this golden calf and broke the first covenant that YHWH had given them. An alternative had to be established which it was.

Remainder of four hundred and thirtieth year after its anniversary on the 15th of Abib when the Israelites left Egypt was spent at Mt. Sinai. The Israelites were at Mt. Sinai for 11 months. They left Mt. Sinai in the second year in the second month. Fundamentally the full four hundred and thirtieth year was spent at Mt. Sinai.

And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. (Num 10:11-12 KJV)

This scripture gives us a good reference point and a good date marker of when they left. The Israelites were there just under a year.

From Abraham to Mt. Sinai - 430 Years

Acts 13:20 Controversy

We will take a side bench discussion that sometimes people get confused on in the New Testament. It is an account that Paul is speaking about in Acts 13 and it's a reference to four hundred and fifty years. Sometimes people say that four hundred and fifty is close to four hundred and thirty so they try to reconcile the two, and I would say not to waste your time on it and here is why.

- 450 years from Egypt to Judges

Paul is speaking *The Elohim of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers ¹ in the land of Egypt, and with an high arm brought he them out of it. And about the ² time of forty years suffered he their manners in the wilderness. ³ And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that ⁴ he gave unto them judges **about the space of four hundred and fifty years**, until Samuel the prophet. (Act 13:17-20 KJV)*

People read this to say that all of these four events add up to four hundred and fifty years until Samuel the prophet and I will show you why that is incorrect.

- MSS - Textus Receptus
 1. In Egypt ^{and Canaan} 400 years
or 215 years
 2. In the wilderness 40 years
 3. In the Promised Land 7 years
 4. Judges to Samuel ~300 years

- MSS - Sinaiticus, AKA codex Aleph, among oldest MSS (Similar to Vaticanus codex B)
 1. In Egypt^{and Canaan} 400 years
 2. In wilderness 40 years
 3. In promised land 7 years

What is useful to know about this is that the King James Version uses the Textus Receptus which is not the oldest manuscript and what you see when you look, is that the time that is mentioned in Egypt depends upon when you want to count it four hundred years from the mocking of Isaac or do you want to count it two hundred and fifteen years as they were actually in Egypt.

Clearly they were in the wilderness forty years and we know that and they were in the Promised Land seven years when they were destroying the seven nations. The time of the Judges to Samuel was about three hundred years so there is no combination of that to add up to four hundred and fifty when you examine it.

When you take a look a different manuscript of the New Testament and look at a translation like the Complete Jewish Bible, you get a different version of this:

*The Elohim of this people Isra'el chose our fathers. He made the people great during the time when they were ¹ living as aliens in Egypt and with a stretched-out arm he led them out of that land. For ² some forty years he took care of them in the desert, and after ³ he had destroyed seven nations in the land of Kena`an he gave their land to his people as an inheritance. **All this took about 450 years.** After that, he gave them judges, down to the prophet Sh'mu'el. (Act 13:17-20 CJB)*

MSS - Sinaiticus, AKA codex Aleph, among the oldest MSS (similar to Vaticanus codex B)

When you parse all of that out and look at this translation, and others depending upon which English translation you use determines what basis they used and what manuscripts. If they used the Textus Receptus it is going to follow the top version.

If you use the oldest transcript which is Sinaiticus, and Vaticanus you will have translations that are like the complete Jewish Bible for this particular account. You can see that the numbers will add up to be very close.

The number one item is how long they were in Egypt, four hundred years counting the time of the mocking of Isaac four hundred years, and then in the wilderness forty years and then the Promised Land seven years so it all adds up to four hundred forty seven.

Paul is saying four hundred and fifty, so I believe that this second translation is a more accurate one. The point of it is not to get tangled up trying to reconcile this four hundred and fifty with four hundred and thirty in any case.

If you take a look at it just know that this problem as I call it is there in the translations and there is an easy way to understand it. The four hundred and fifty really doesn't relate to the four hundred and thirty in any way.

The next part of this presentation will be about the four hundred and thirty years from Abraham to the Exodus. This is actually a study that my wife and I did some years ago and it's still on the website if you want to look at it. The URL to this specific pdf file is here: <https://answersoflife.com/wp-content/uploads/2016/06/430YearPromise.pdf> ^{in Depth Studies} but if you just went to www.answersoflife.com and click on the section called In Depth Studies you will see the Four Hundred and Thirty Year study there and it is something that we have written about.

430 Years - Abraham to the Exodus

430 Year - Summary Timeline			
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	0	430	215 years sojourning in Egypt and Canaan
Abraham is 100 and Isaac is born – Gen 21:5 *	25	405	
Isaac is weaned and mocked, start of 400 year count down Gen 15:13, Gen 21:8-9, Gal 4:29, Act 7:6	30	400	
Isaac is 60 – Esau and Jacob are born – Gen 25:26 *	85	345	
Abraham dies at 175 – Gen 25:7	100	330	
Joseph is born – (un-confirmable date)	176	254	
Joseph is made Prime Minister – Gen 41:46 *	206	224	215 years in Egypt Josephus - Antiquities 2.15.2
Jacob at 130 yrs old arrives in Egypt, meets Pharaoh - Gen 47:9	215	215	
Jacob dies at 147 – Gen 47:28, Gen 49:33	232	198	
Joseph dies at 110 – Gen 50:26, Jash 59:20-26 *	286	144	
Moses born and placed under Pharaohs care - Exo 2:1-10	350	80	
Moses is 80 - Exo 7:7 The Exodus – 430 years later – Exo 12:40-41 (LXX)	430	0	

I am giving you the summary chart of the overall timeline. What we went back to do and as we got to understand what the four hundred and thirty years was about, that it had a starting spot with the covenant being cut with Abraham and an ending spot with the Israelites leaving Egypt for four hundred and thirty years later. We started looking for ways to see if we could reconcile the scriptures to come up with that. It turns out that you can't unless you understand that

there were two hundred and fifteen years sojourning in Egypt and Canaan and two hundred and fifteen years sojourning in Egypt, once you understand that, then things work out just fine.

What we have done here is like a double line accounting system. On the first column you see that we start counting at zero and end with all of the events that we have looked at adding up to four hundred and thirty years. In the second column we started at four hundred and thirty years and descending down to zero.

We will take a look at the highlights of it, so if you are interested in making this a study and by the way, it's interesting because it shows when events happened. It shows when Abraham came and when he is one hundred years old and how that interacts with when Isaac is sixty years old, and Abraham dies at one hundred and seventy five. It is somewhat a mathematical equation, the pluses and minuses of events that link together that produce four hundred and thirty years. It's actually pretty amazing that it all in fact does come out that way.

The first item I want to show you and I mentioned it, and that is that Abraham is seventy five years old when he enters Canaan. Remember, he was seventy five years old when he left Haran. All of the events that happened during that seventy fifth year appear to be that he is still seventy five when he finally came into Canaan because it says so in Genesis 16 with two verses that you look at.

430Year - Summary Timeline	
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	<p><i>And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. (Gen 16:3-4 KJV)</i></p> <p><i>And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram. (Gen 16:16 KJV)</i></p> <p>Start Canaan: 86 – 11 = 75 years old</p>
Abraham is 100 and Isaac is born – Gen 21:5 *	
Isaac is weaned and mocked, start of 400 year count down Gen 15:13, Gen 21:8-9, Gal 4:29, Act 7:6	
Isaac is 60 – Esau and Jacob are born – Gen 25:26 *	
Abraham dies at 175 – Gen 25:7	
Joseph is born – (un-confirmable date)	
Joseph is made Prime Minister – Gen 41:46 *	
Jacob at 130 yrs old arrives in Egypt, meets Pharaoh - Gen 47:9	
Jacob dies at 147 – Gen 47:28, Gen 49:33	
Joseph dies at 110 – Gen 50:26, Jash 59:20-26 *	
Moses born and placed under Pharaohs care - Exo 2:1-10	
Moses is 80 - Exo 7:7	
The Exodus – 430 years later – Exo 12:40-41 (LXX)	

It is a simple equation here; Abram is eighty six years old when Ishmael is born. The previous verse said she was conceived so you can subtract one from eighty six which is reasonable it being a nine month pregnancy, very likely Abram was eighty five when she conceived and if he was eighty five, he had dwelt ten years in the land of Canaan. That takes us back to Abram

being seventy five when he came into the land of Canaan. This is a simple example of the kind of discovery you will make in this study if you go look at it of how things link together. The scripture is revealing with these types of calendar events. That is what this is about and it is certainly interesting to take a look at. Jumping down through a few examples of what is important. You can take a look at the study itself if you have interest.

430 Year - Summary Timeline	
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	<p><i>And Abraham was an hundred years old, when his son Isaac was born unto him. (Gen 21:5 KJV)</i></p>
Abraham is 100 and Isaac is born – Gen 21:5 *	
Isaac is weaned and mocked, start of 400 year count down Gen 15:13, Gen 21:8-9, Gal 4:29, Act 7:6	
Isaac is 60 – Esau and Jacob are born – Gen 25:26 *	
Abraham dies at 175 – Gen 25:7	
Joseph is born – (un-confirmable date)	
Joseph is made Prime Minister – Gen 41:46 *	
Jacob at 130 yrs old arrives in Egypt, meets Pharaoh - Gen 47:9	
Jacob dies at 147 – Gen 47:28, Gen 49:33	
Joseph dies at 110 – Gen 50:26, Jash 59:20-26 *	
Moses born and placed under Pharaohs care - Exo 2:1-10	
Moses is 80 - Exo 7:7	
The Exodus – 430 years later – Exo 12:40-41 (LXX)	

The first one I'll say is that Abraham is one hundred years old when Isaac was born and Isaac was sixty years old when she bore Esau and Jacob.

430 Year - Summary Timeline	
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	<p><i>And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. (Gen 25:26 KJV)</i></p>
Abraham is 100 and Isaac is born – Gen 21:5 *	
Isaac is weaned and mocked, start of 400 year count down Gen 15:13, Gen 21:8-9, Gal 4:29, Act 7:6	
Isaac is 60 – Esau and Jacob are born – Gen 25:26 *	
Abraham dies at 175 – Gen 25:7	
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Joseph dies at 110 – Gen 50:26, Jash 59:20-26 *	
Moses born and placed under Pharaohs care - Exo 2:1-10	
Moses is 80 - Exo 7:7	
The Exodus – 430 years later – Exo 12:40-41 (LXX)	

430 Year - Summary Timeline	
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	<p><i>And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. (Gen 41:46 KJV)</i></p>
Abraham is 100 and Isaac is born – Gen 21:5 *	
Isaac is weaned and mocked, start of 400 year count down Gen 15:13, Gen 21:8-9, Gal 4:29, Act 7:6	
Isaac is 60 – Esau and Jacob are born – Gen 25:26 *	
Abraham dies at 175 – Gen 25:7	
Joseph is born – (un-confirmable date)	
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Jacob dies at 147 – Gen 47:28, Gen 49:33	
Joseph dies at 110 – Gen 50:26, Jash 59:20-26 *	
Moses born and placed under Pharaohs care - Exo 2:1-10	
Moses is 80 - Exo 7:7	
The Exodus – 430 years later – Exo 12:40-41 (LXX)	

430 Year - Summary Timeline	
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	<p><i>So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. (Gen 50:26 KJV)</i></p> <p>And Joseph lived in the land of Egypt ninety-three years, and Joseph reigned over all Egypt eighty years. And when the days of Joseph drew nigh that he should die, he sent and called for his brethren and all his father's household...And it shall be when Elohim shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you from here...It came to pass after this that Joseph died in that year, the seventy-first year of the Israelites going down to Egypt. Joseph was one hundred and ten years old when he died in the land of Egypt. (Jash 59:20-26)</p>
Abraham is 100 and Isaac is born – Gen 21:5 *	
Isaac is weaned and mocked, start of 400 year count down Gen 15:13, Gen 21:8-9, Gal 4:29, Act 7:6	
Isaac is 60 – Esau and Jacob are born – Gen 25:26 *	
Abraham dies at 175 – Gen 25:7	
Joseph is born – (un-confirmable date)	
Joseph is made Prime Minister – Gen 41:46 *	
Jacob at 130 yrs old arrives in Egypt, meets Pharaoh - Gen 47:9	
Jacob dies at 147 – Gen 47:28, Gen 49:33	
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Moses born and placed under Pharaohs care - Exo 2:1-10	
Moses is 80 - Exo 7:7	
The Exodus – 430 years later – Exo 12:40-41 (LXX)	

This is an interesting one; we will jump to the Book of Jasher as some other evidence. For this but Genesis 50 says that Joseph died when he was one hundred and ten years old. We clearly know that to us this would be fact; it's in the scriptures that he was one hundred and ten years old. Jasher give us other events that link into this and it happens to be that it proves out. Jasher has been a good find, and is a collaboration of what we can already find in the scripture. Jasher is probably a corrupted book and that is why it's not part of the Cannon. The problem is you

have to know what is and what isn't corrupted.

430Year - Summary Timeline			
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	0	430	215 years sojourning in Egypt and Canaan
Abraham is 100 and Isaac is born – Gen 21:5 *	25	405	
Isaac is weaned and mocked, start of 400 year count down Gen 15:13, Gen 21:8-9, Gal 4:29, Act 7:6	30	400	
Isaac is 60 – Esau and Jacob are born – Gen 25:26 *	85	345	
Abraham dies at 175 – Gen 25:7	100	330	
Joseph is born – (un-confirmable date)	176	254	
Joseph is made Prime Minister – Gen 41:46 *	206	224	
Jacob at 130 yrs old arrives in Egypt, meets Pharaoh - Gen 47:9	215	215	215 years in Egypt Josephus - Antiquities 2.15.2
Jacob dies at 147 – Gen 47:28, Gen 49:33	232	198	
Joseph dies at 110 – Gen 50:26, Jash 59:20-26 *	286	144	
Moses born and placed under Pharaohs care - Exo 2:1-10	350	80	
Moses is 80 - Exo 7:7	430	0	
The Exodus – 430 years later – Exo 12:40-41 (LXX)			

With all of that, you end up with a chronology that looks like this and you end up with Abraham at seventy five years old when this covenant was cut just after Melchizedek served bread and wine starting this four hundred and thirty year count and you end up with Moses being eighty years old and the Exodus occurring on Abib 15 according to the scriptures we have been reading in Exodus chapter 12 verse 40.

430Year - Summary Timeline			
Abraham is 75 enters Canaan, start of 430 year countdown Gal 3:16-18, 29, Gen 12:1-4, Gen 14:17-20, Gen 15:1-21	0	430	215 years sojourning in Egypt and Canaan
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Moses is 80 - Exo 7:7	430	0	
The Exodus – 430 years later – Exo 12:40-41 (LXX)			

Chronology Summary

- 430 year count started with covenant promise to Abraham included time in Egypt and Canaan (LXX and Josephus)
- Cutting of the covenant = Passover prototype
 - Gen 14:18 - Melchizedek gives Abram bread and wine
 - Yahushua gives disciples bread and wine
 - Gen 15:12 - darkness and suffering
 - Yahushua's suffering and death
 - Gen 15:17 - pass between offerings (cutting of the covenant)
 - Unilateral and unconditional ratification of Abrahamic covenant

For when YHWH made promise to Abraham, because he could swear by no greater, he swore by himself, (Heb 6:13 RNKJV)

- Jacob arrived in Egypt at 215 year midpoint according to the study
- Israelites left Egypt at the end of the 430 - Abrahamic covenant promise fulfilled
 - The exact same day the covenant was ratified (Exo 12:41-42)
 - First born of the kingdom of priests and holy nation (Exo 19:6)
- Sinai covenant V2 established the same year.

The first born and these being priests was a first born system, that YHWH had in mind with these Israelites when they left but they didn't, because of their sin ended up having to change the order of the priesthood, not being the first born anymore. You see that in Numbers 3.

In Numbers chapter 3 is the outsourcing of the first born to the Levites. The transition was made and it was all because of the sin, but the first born were originally intended to be the servants and priests. The whole nation was intended to be a holy nation but it didn't work out that way.

I think this is all an interesting addition to what 'The Night to be Observed' is about. Then, of course, the first and second version of the Sinai covenant was established during the four hundred and thirtieth year after the covenant was initially established with Abraham and YHWH.

The last part of this presentation is going to be about the promise the covenant provided. Yahushua is certainly what this all points to and the promise is through faith.

The Promise Through Faith

Not By The Law

This is taken from the Complete Jewish Bible; it adds some depth to what this says. We are going to be seeing this word ‘promise’ here in a number of places in a few scriptures. It’s amazing that the word “promise” related to the promise of Abraham is indeed here. In most cases, the word “promise” is “ephangeleeah”, and it means an announcement, pledge, or a divine assurance of good.

*For the **promise** ^{G1860=ephangeleeah= an announcement, pledge, divine assurance of good} to Avraham and his seed that he would inherit the world did not come through legalism but through the righteousness that trust produces. For if the heirs are produced by legalism, then trust is pointless and the **promise** ^{G1860= ephangeleeah} worthless. For what law brings is punishment ^{G3709=orge=desire, violent passion, wrath}. But where there is no law, there is also no violation. ^(Either way, it doesn't matter because inheritance is based on promise) The reason the **promise** ^{G1860= ephangeleeah} is based on trusting is so that it may come as YHWH's free gift, a **promise** ^{G1860= ephangeleeah} that can be relied on by all the seed, not only those who live within the framework of the Torah, but also those with the kind of trust Avraham had — Avraham avinu ^{father} for all of us. This accords with the Tanakh, where it says, "I have appointed you to be a father to many nations." Avraham is our father in YHWH's sight because he trusted YHWH as the one who gives life to the dead and calls nonexistent things into existence. For he was past hope, yet in hope he trusted that he would indeed become a father to many nations, in keeping with what he had been told, "So many will your seed be." His trust did not waver when he considered his own body — which was as good as dead, since he was about a hundred years old — or when he considered that Sarah's womb was dead too. He did not by lack of trust decide against YHWH's promises. On the contrary, by trust he was given power as he gave glory to YHWH, (Rom 4:13-20 CJB)*

430 Years Later - on The Feast of Unleavened Bread

The Promise of Inheritance

Points to Yahushua

Reexamining here a little bit of Galatians one more time with some extra verses around it, gives us the pointer clearly to Yahushua.

*But that no man is justified ^{G1344=dikayoo=render just or innocent, be righteous} by the law in the sight of YHWH, it is evident: for, The just shall live by faith ^{Hab 2:4}. **And the law is not of faith: but, The man that doeth them shall live in them.** ^{from Lev 18:5} (Gal 3:11-12 KJV)*

Keep in mind Paul’s mantra here is the legalism gospel is not what these Galatians should be being taught. It’s interesting to look at this in the Complete Jewish Bible.

Furthermore, legalism is not based on trusting and being faithful, but on [a misuse of] the text that says, "Anyone who does these things will attain life through them." ^{Judaizers gospel} (Gal 3:12 CJB)

I think that is more accurately what is being talked about here because in the King James Version we see that the law is not of faith but the man that does them shall live in them. I see that, the man that does them shall live in them; we sort of had this idea that the man that does the law shall live in them, that is a good thing. If somebody is keeping the law of YHWH they are living in them and at least having a good life. I think that is how we have seen that.

What the Complete Jewish Bible is pointing out, is that this text may well be contrasting those that follow being justified by faith versus trying to be justified by law, in that being justified by law is a misuse of the text of anyone that does these things will live through them because they won't. I hope that makes sense for your consideration.

Going on in Galatians 3.

*That the blessing of Abraham might come on the Gentiles through Yahushua Messiah; that we might receive the **promise** ^{G1860=epangeleeah=an announcement, pledge, divine assurance of good} of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the **promises** ^{G1860=epangeleeah} made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Messiah. And this I say, that the covenant, that was confirmed before of YHWH in Messiah, the law, which was four hundred and thirty years after, cannot disannul, that it should make the **promise** ^{G1860=same} of none effect. For if the inheritance ^{G2817=heirship, patrimony or possession (property inherited from one's father)} be of the law, it is no more of **promise** ^{G1860=epangeleeah}; but YHWH gave it to Abraham by **promise** ^{G1860=epangeleeah}. Wherefore then serveth the law? It was added ^{G4369=prostithemi=place additionally, lay beside (cf. prosthesis)} because of transgressions, till the seed should come to whom the **promise** ^{G1861=epangelo=to announce upon assert} was made...And if ye be Messiahs', then are ye Abraham's seed, and heirs according to the **promise** ^{G1860=same}. (Gal 3:14-19; 29 KJV)*

Contrary to Judaizers' gospel - i.e. justification by works

I hope you see the evidence of how strong the promise is. We are living from Abram's promise, we are not living from the law, we are living from Abraham's promise and that is the reason Yahushua came. "He saith not, And to seeds, as of many; but as of one," this is pretty amazing what Paul has done in this writing. He takes this from Galatians 13, is this plural or singular? It turns out that it is both, and Paul obviously really knew the scriptures.

For all the land which thou seest, to thee will I give it, and to thy seed^{singular collective} for ever. And I will make thy seed^{plural collective} as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. (Gen 13:15-16 KJV)

Paul has taken this as he oftentimes does; he's taken an old covenant scripture and put an understanding on it that we didn't or wouldn't have had without his inspiration. I think this is just remarkable; talking about the singular seed of Yahushua verses the plural seed of offspring of race.

Also, in this scripture, the law is talked about and how it was added as a "prostithemi" in the Greek. This is like prosthesis in our English term, somebody that has a missing leg or missing arm has a prosthesis, it is an add-on, something that's added on that wasn't there. It is a replacement and it is done because of transgressions till the seed should come to whom the promises was made.

This is all contrary to the Judaizers gospel which is a justification by works. That is what all of this in Galatians is about, the justification by works and the Judaizers gospel versus the justification by faith and by living by the promise of Abraham. In no way am I saying that the law is done away with, the law is good and just and holy as it says in Romans 7. Paul isn't saying that either, what he is saying is that the Judaizers gospel is invalid as we should know that as well ourselves today.

Conclusion - The Promise Fulfilled in Yahushua

The conclusion of it all is that the promise is fulfilled in Yahushua. Again, look at the number of times this same word "epangeleeah" is used in these few scriptures that I am bringing up here.

*By faith he sojourned in the land of **promise**^{G1860=epangeleeah=an announcement, pledge, divine assurance of good}, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same **promise**^{G1860=epangeleeah=an announcement, pledge, divine assurance of good}. For he looked for a city which hath foundations, whose builder and maker is YHWH. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised^{G1861=epangelo=to announce upon assert}. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These^{Abraham's family} all died in faith, not having received the promises^{G1860=epangeleeah=an announcement, pledge, divine assurance of good} but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country,*

that is, an heavenly: wherefore YHWH is not ashamed to be called their Elohim: for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises ^{G1860=epangeleeah=an announcement, pledge, divine assurance of good} offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that YHWH was able to raise him up, even from the dead; from whence also he received him in a figure ^{G3850=parabole=similitude, parable, adage}.
(Heb 11:9-19 KJV)

“And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned”, if they would have thought about it and wanted to, they could have returned, but they didn’t.

Abraham was willing to sacrifice his son and knew that YHWH would do whatever necessary to fulfill his promise up to and including raising him up in a figure or a parable, or a similitude. This word is parabola, parabole in the Greek. A parabola is an interesting geometric shape with properties of light being focused into a center location.

Conclusion - The Promise Fulfilled in Yahushua

One more Thing - A Promise is a Promise

*And this is the **promise** ^{G1860=on announcement, pledge, divine assurance of good}
that he hath **promised** ^{G1861-announce upon} us, even eternal life.
(1Jn 2:25 KJV)*

Do Your Own Homework

*Prove ^{G1381=test, discern, examine} all things; hold fast that which is good.
(1Thes 5:21 KJV)*

Much could be looked into here. Maybe you should put Acts 17 on your notepad if you are taking notes and listening to this.

*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched ^{G350=scrutinize, examine} the scriptures daily, whether those things were so.
(Act 17:11 KJV)*

These were more noble than those in Thessalonica, that means us Berean’s. These Berean’s received the word, they are taking it and saying that they received it and are thankful it is provided, they have readiness of mind. They are saying the glass is half full, not half empty. Oftentimes people today receive the word with a half empty glass and instead of going and searching the scriptures they go search somebody’s op-ed or they go to read somebody’s

information or talk to a friend about some subject and they think that is searching the scriptures. That is not searching the scriptures, you need to go scrutinize and examine the scriptures whether these things be so not to have a dialogue with somebody that you think has a good opinion.

For ye were sometimes darkness, but now are ye light in the Master: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving ^{G1381=test, examine} what is acceptable ^{G2101=fully agreeable}, well pleasing unto the Master. (Eph 5:8-10 KJV)

We want to be well pleasing to our Master in searching these matters out.

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing ^{G3718=make a straight cut} the word of truth. (2Ti 2:15 KJV)

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