

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

Now the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years (Exo.12:40).

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (Gen.15:13).

By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17 the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews **dwelt** in or were **slaves** in Egypt for 430 years. Rather, they teach that the duration of their sojourn from the time Abraham (Abram) entered the Promised Land (Gen.12:11) until the giving of the Law three months after the Exodus was that of 430 years. The **sojourning** commenced at Genesis 12:1 and is quite a different subject from the **dwelling** in Egypt. The Scripture does not say the "sojourning of the children of Israel in Egypt, but rather who 'dwell' in Egypt. As we have seen, the **dwelling** in Egypt was only 215 years. The dwelling is to be distinguished from the broader "sojourning", which was over another 215 years. Galatians 3:17 makes all this too dear and certain:

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

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

Exodus 12:40 is saying that the sojourn of that particular branch of Abraham's lineage as traced through Isaac and Jacob was the group which eventually went down to Egypt. In other words, it is a statement defining and identifying with which of Abraham's lineages the narrative is dealing as Abraham had numerous other lineages, i.e. through Isaac and Jacob - not by way of Ishmael, Isak or Ishmael's many offspring by Ketura and Hagar as well as by Sarah, Leah and Rebecah. The 430 year period of time from Abraham's being focused upon, not how long they were in Egypt. That the lineage of Isaac was the branch selected by God is indisputable for "in Isaac shall thy seed be called" (Genesis 21:12c, cp. 17:19, 21 and Hebrews 11:17-18).

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

Beginning at Genesis 12 and reading through Exodus 15, the Scriptures disclose that the Jews were afflicted in some measure not only during the bondage while in Egypt, but the entire time they lived in Canaan and even during previous short periods of residence in Egypt. For example, Abraham departed almost immediately after arriving in the land of Canaan being afflicted by a famine and went down into Egypt seeking relief. (Gen.12:4-10). In Egypt, he was afflicted by the fear that Pharaoh would

slay him in order to obtain for himself the beautiful Sarah. (Sarah), Abraham's half sister whom he had taken to wife (Gen.11:29; cp. Gen.20:12). The battle of the four kings against five, resulting in Abraham's having to rescue his nephew Lot (Gen.14) and the incidents concerning the wife of Abraham and Isaac being violently taken away and/or plugged (Gen.21:25; 26:12-33) were also afflictions. The word "affliction" simply means "trouble" and Abraham and his descendants had trouble off and on the entire time from leaving Haran unto the Exodus. Therefore, the 430 year period could apparently be understood in the sense of as one of affliction and not just bondage.

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

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

- Coming to the 400 years of "affliction" some have offered that it began when Abraham's half Egyptian son Ishmael smacking Isaac at the feast when Ishmael was "scorning" Gen. 21:9. The explanation is that although the Egyptian portion of Genesis 15:13 for Isaac did not necessarily serve either the Egyptian bondswomen, nor son or any other Egyptian.

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

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

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

So for some, here in small measure began the 400 years of affliction by Egypt (Gen.15:13). Yet although much of what has said concerning the significance of the weaning, the public plating of Isaac as "Seed" and heir, the meaning of the feast etc. is legitimate and instructive, the explanation is not sufficient for most in that it does not satisfactorily fulfill the Egyptian affliction prophecy. Further, it again does not deal with the servitude portion of Genesis 15:13 for Isaac did not necessarily serve either the Egyptian bondswomen, nor son or any other Egyptian.

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

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

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