Beginning at Genesis 12 and reading through Exodus 15, the Scriptures give us a clear understanding of the lineage of Isaac. By comparing Genesis 12:4, Exodus 12:40 and Galatians 3:17, it is evident that the much debated 430 year epoch can be properly understood. Never is it said in these Scripture references that the Jews were destined for 430 years of servitude in Egypt. These references are quite different from one another.

The “400 year” statement in Genesis 15:13 and Acts 7:6, the following is given as a promise of the posterity of Israel: “Know of a surety that thy seed shall be a nation unto Me” (Gen.15:3). Besides, the time mentioned is reasonable to some, this facile solution is not satisfactory for several reasons. 1. The “Promised Land” was not possessed of the Canaanites as the Israelites had to fight battles of war to conquer them. 2. It is the battle of the four kings against five, resulting in Abraham’s having to rescue Lot. 3. It was a matter of life and death. 4. Abraham and his son Isaac were both infants. 5. Isaac was born about 6 years before the sojourn in Egypt commenced at Genesis 12:1 and is quite a different subject from the 400 years of servitude in Egypt. The Scripture does not say the “sojourning” of the Children of Israel (Ex.1:9) was of 430 years. However, it is quite clear that the Children of Israel sojourned in Egypt during previous short periods of residence in Egypt. For example, Abraham sojourned in Egypt for 21 years (Gen.12:10; 26:34).

Abraham’s lineage as traced through Isaac and Jacob was the group which was destined for deliverance after 430 years of servitude in Egypt. The Oral giving of the Law three months after the Exodus was that of 430 years. The 215, the 400, and the 430 years structure of Genesis 15:13 (cp. Acts 7:6). The text is known as an “affliction” prophecy. Further, it again does not deal with the “servitude” in Egypt. It is not a literal 430 years. It is a prophecy in the sense of the promise of deliverance and the foreordained time of inheritance. God’s purpose was to demonstrate His ability to keep His promises. Also, a “season” is defined as either a year or a 30 years period of time. This can be explained as a period of time over which crops are grown and harvested. This is shown both in the passage of time of the forty years that Jacob sojourned in Egypt and the 430 years from the promise of God to the giving of the Law.

The oral giving of the Law was on the 7th day of the 3rd month (Sivan), 1491 BC. The whole period of the Seed (through Isaac when weaned) sojourning in Canaan after the 400 years of servitude in Egypt, is as follows:

- Abraham - age 75 - leaves Haran, enters the land of Canaan.
- Isaac is weaned.
- Ishmael is 14 years older than Isaac is now.
- Ishmael who is 14 years older than Isaac is now.
- Ishmael is 14 years old.
- Ishmael is 28 years old.
- Ishmael is 42 years old.
- Ishmael is 56 years old.
- Ishmael is 70 years old.
- Ishmael is 84 years old.
- Isaac is 18 years old.
- Isaac is 32 years old.
- Isaac is 46 years old.
- Isaac is 60 years old.
- Isaac is 74 years old.
- Isaac is 88 years old.
- Isaac is 102 years old.
- Isaac is 116 years old.
- Isaac is 130 years old.
- Isaac is 144 years old.
- Isaac is 158 years old.
- Isaac is 172 years old.
- Isaac is 186 years old.
- Isaac is 200 years old.
- Isaac is 214 years old.
- Isaac is 215 years old, i.e.: JACOB, JUDAH, PEREZ & HEZRON.
- It is reasonable to say that Isaac was normally weaned from birth to 3 years of age. Weaning refers to the time at which a child is weaned in the natural sense. It is that point at which the child is weaned from breast feeding if the breast. It is the time at which the child no longer requires breast milk. Therefore, the Law was first given on what later came to be observed as the Day of Pentecost, 1491 BC. This is the day on which Israel celebrated the giving of the Law at Sinai (Exo.19:1-2; Deu.25:17-19).

Abraham had numerous other lineages, i.e. through Isaac and Jacob - not by Jacob. The number of years back to the Covenant, that was confirmed before of God in the day of His oath, is 215. This is called Abraham’s son (Gen.17:25), but afterwards he is called the “son of the promise” (Gen.21:12). In the sense of bondage, the “400 year” statement in Genesis 15:13 and Acts 7:6, the following is given as a promise of the posterity of Israel: “Know of a surety that thy seed shall be a nation unto Me” (Gen.15:3). Besides, the time mentioned is reasonable to some, this facile solution is not satisfactory for several reasons. 1. The “Promised Land” was not possessed of the Canaanites as the Israelites had to fight battles of war to conquer them. 2. It is the battle of the four kings against five, resulting in Abraham’s having to rescue Lot. 3. It was a matter of life and death. 4. Abraham and his son Isaac were both infants.

In addition, there is a conviction that there were no Servants of God until the giving of the Law on the 7th day of the 3rd month (Sivan), 1491 BC. The people of God were subject to the Will of God as revealed only by the Lord. Therefore, the Law was first given on what later came to be observed as the Day of Pentecost, 1491 BC. This is the day on which Israel celebrated the giving of the Law at Sinai (Exo.19:1-2; Deu.25:17-19).

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