

That Very Same Day

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Brethren as I think we're all aware, the First Day of Unleavened Bread is the memorial of the Israelites beginning their exodus out of Egypt and actually starting their journey coming out of Egypt to get to Mount Sinai to make a covenant with God and pursue the Promised Land. But as we're going to see today, the Bible also makes reference in speaking about this day and them beginning their exodus, that it also references another day, and it refers to them making their exodus on "*that very same day*". In other words, there was another very significant event in the Bible that also occurred on the First Day of Unleavened Bread. And it ties these two together. And what we're going to see today in the sermon is if we figure out exactly what this other event is and the parallels between them, what we're going to be able to see from that is, basically a pattern that applies not only to Abraham's Covenant, but also to the Mount Sinai Covenant, and to the New Covenant from a spiritual perspective. We're going to see the same theme that plays out through all of them.

And one of the keys to being able to see all of this is, again, figuring out what day we're talking about and what event we're talking about when it refers to "*that very same day*". So, if you'd like a title for this sermon, it's:

That Very Same Day

As I mentioned, we'll see that here in a minute, in Exodus 12. But to start off with, let's first turn over to Exodus 13 and just get kind of the overview of the Feast of Unleavened Bread. It is Exodus 13, and we'll start reading in verse 3.

Ex 13:3 *"And Moses said to the people: 'Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten. 4) On this day you are going out, in the month of [the] Abib.'" (NKJV)*

Now, as I mentioned here, this very day he's referring to here is as we know, the First Day of Unleavened Bread. And we'll nail that down exactly here in just a minute in the Book of Numbers. But if you just continue reading here in verse 5,

Ex 13:5 *"And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. 6) Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. 7) Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. 8) And you shall tell your son in that day, saying, 'This is done because of what*

the LORD did for me when I came up from Egypt.’ 9) It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD’S law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. 10) You shall therefore keep this ordinance in its season from year to year.”
(NKJV)

So, you can see we keep the Feast of Unleavened Bread. You know, for us, there's spiritual significance to it, as we're going to see later today. But, for ancient Israel, it was a memorial of them coming out of Egypt, of their exodus out of Egypt. And this exodus began, they started this journey on the First Day of Unleavened Bread. So, this day is basically the anniversary of that event. And again, just to nail that down a little bit more, exactly, turn it over to Numbers 33. It's Numbers 33, and we'll see here where it explicitly tells us the exact day that they begin their exodus out of Egypt. It's Numbers 33:1.

Num 33:1 *“These are the journeys of the children of Israel, who went out of the land of Egypt by their armies under the hand of Moses and Aaron. 2) Now Moses wrote down the starting points of their journeys at the command of the LORD. And these are their journeys according to their starting points: 3) They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. 4) For the Egyptians were burying all their firstborn, whom the LORD had killed among them. Also, on their gods the LORD had executed judgments.”* (NKJV)

So, you see it very explicitly tells us they left on the 15th day of the first month. The First Day of Unleavened Bread. So, that's very clear. But there's another reference here in Exodus 12 that speaks about them beginning this journey that, again, makes this reference to “*the very same day*”. And that's going to be a key for us today in this sermon. It's Exodus 12:40, it says,

Ex 12:40 *“Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. 41) And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt.”* (NKJV)

So, you see here, you have this 430 years referred to. And it says, “*on that very same day*”. What we're going to see here is it's kind of like bookends. In other words, the 430 years started on the First Day of Unleavened Bread, and it ends on the First Day of Unleavened Bread. But one of the keys here to understanding all of the parallels we're going to connect together with this is understanding what event we are looking back at. You know, what it's referring to on “*the very same day*”. Because that's going to be one of the keys we have got to put together here.

Now, one of the first things we need to realize here is there is actually a manuscript error here in these verses. And what I'm referring to is for most of our Old Testaments

that we read, like I'm reading from the New King James translation, and most of our modern Bibles today come from the Masoretic text. And there's a couple words that are actually left out of this that are key here. Because if you look actually in the margin, I know in my New King James here, for verse 40, it says, "*Egypt and Canaan*".

In other words, it's not just saying 430 years of their sojourn in Egypt. It's "*Egypt and Canaan*". Because what we're going to see for starters is it's mathematically impossible to say that they were in Egypt for 430 years. Now, if you've seen the old Exodus movies that were out, you know, years ago, and a number of films that have been done, about the Exodus, oftentimes you'll hear the statement "*they were slaves in Egypt 400 years*" or statements to that effect.

Well, let's first of all, notice that even just using the Masoretic text, that's a mathematical impossibility. You cannot get them in Egypt for 400 years. So, for starters, let's just notice that, and then we'll put together the evidence to see really how this 430 years plays a role. You know, where to place this. Turn over to Genesis 46.

Now, what we're picking up here is basically the story where Jacob brings all of the family, basically all of the extended family of Israel actually to Egypt. Because Joseph was living there years before they had the years of famine. And then they have the brothers come to get food and such there because Egypt has extra supplies of food. And then eventually the whole family moves there. Well, this is basically going to talk about in this chapter, a list of all of the extended family that move to Egypt.

But what we're going to want to see here, what I want you to get out of this demonstration I'm about to do is just follow basically the lineage of Moses, because Moses is a descendant of Levi. And if we just kind of follow the family, the lineage because Levi is Moses' great grandfather. If we just look at the life span of all the descendants in that line, we see the maximum number of years that we could possibly get for them in Egypt. I mean, what we're going to see is you can't get it to be 400 years. So, notice here in chapter 46, in verse 8.

Gen 46:8 *"Now these were the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben was Jacob's firstborn."* (NKJV)

Now, skip down to verse 11. I don't want to get lost in all the list of names here.

Gen 46:11 *"The sons of Levi were Gershon, Kohath, and Merari."* (NKJV)

Now, the reason I'm skipping down to that is because Moses is a descendant of Levi and he descended through Levi's son Kohath. But what I want you to notice here is when they moved to Egypt, Kohath has already been born and he already has a younger brother. We don't know exactly how old he was when they made this move, but we know he's already living and he's obviously not a new infant because he's already got a younger sibling.

So, now turn over to Exodus 6. And what we're going to do is look at the lifespans of the lineage here. And just for easy math, we're going to make some assumptions that we know are not the case. What I want you to see is the maximum number of years that you could possibly stretch into this to see that there's absolutely no way you can get it to be 400 plus years.

So, look here at Exodus 6:16.

Ex 6:16 *"These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi were one hundred and thirty-seven."* (NKJV)

Now, skip down to verse 18 because we're not trying to get lost in all the names here. We just want to follow the direct lineage of Moses.

Ex 6:18 *"And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath were one hundred and thirty-three."* (NKJV)

Notice that number 133. Notice that Amram also has several younger siblings. So, we know he wasn't born in the last year of his father's life. But for easy math, we're going to just make that assumption for an illustration. Now, jump down to verse 20.

Ex 6:20 *"Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven."* (NKJV)

Now, if you take 133 and 137 and add them together, you get 270 years. And again, we're just maximizing this for as many years as we can get, and we're making assumptions we know are not true. Now turn over to Exodus 7 because you know Moses is Amram's son. And we're going to see is how old Moses was the year of the Exodus.

And this is Exodus 7:7.

Ex 7:7 *"And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh."* (NKJV)

In other words, when they're doing the negotiation with Pharaoh, you know, let my people go, and going through all of that, and then the year they do the Exodus, Moses is 80 years old. Now, again, let's just do an easy mathematical presentation here. If you take the 133 years of Kohath's life, the 137 years of Amram's life, and the 80 years of Moses' life, and again, we're stretching this out farther than we know it possibly is at all, the maximum you can get is 350 years. And we made multiple assumptions we know are not true because we know each son wasn't born the last year of his father's life. We know it's much shorter than that. But my point is, notice that you can only get 350 years, even if you just stretch it beyond what we know is true. You just can't get 400-plus years

in there. That's mathematically impossible. So again, what's the answer? Well, as I already mentioned before, there's a manuscript error in the Masoretic text. That's one of the keys to the problem here.

Now, as I mentioned before, in the margin of my New King James, it mentions that the Septuagint has the words, not just Egypt, but *"Egypt and Canaan"*. In other words, it's including them together. Now, let me read to you how the Septuagint translates this particular verse because the Septuagint is a Greek translation of the Old Testament, but it's based upon older manuscripts than the Masoretic text. That's kind of one of the keys we're looking at here. Here's how it translates this verse. This is Exodus 12:40 according to the Septuagint. It says,

Ex 12:40 *"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."*

So, you see, it's not just isolating it to Egypt, it's including all of Abraham's descendants through all the time in Canaan as well. And that gives us a much bigger timeframe to work with. There's a couple of other witnesses that also agree with this as well. There's another manuscript referred to as the Samaritan Pentateuch. It's basically a manuscript of the books of Genesis through Deuteronomy of the first five books of the Old Testament. It's maintained by the Samaritans. It's their version of it. But it matches. That is the point I want to get at.

Now, the way they translate Exodus 12:40 is,

Ex 12:40 *"And the time that the Sons of Israel and their forefathers dwelt in the land of Canaan and in the land of Egypt was four hundred and thirty years."*

So, you see, we have another manuscript that again, agrees and basically puts Canaan in there as well. Now, if we look at the writings of Flavius Josephus, he validates this as well. We have another witness that also agrees with this same issue. And this is from Antiquities of the Jews, Book 2, Chapter 15, Section 2, and again, this is by Flavius Josephus. He says,

"They left Egypt 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."

Now notice a couple of things of what Josephus is basically saying here. Not only is he including the *"and Canaan"*, you know, because we see three witnesses here that are all agreeing that it should actually say not just Egypt, but *"Egypt and Canaan"*.

But also notice what Josephus is doing is he's basically placing the beginning of the 430 years with Abraham receiving the promises and starting his exodus out of Haran to sojourning into Canaan. He's attaching it to Genesis 12. Also, notice another thing here. He's basically taking the 430 years and saying that kind of the halfway point is when

Jacob brought the whole family to Egypt, basically saying it's 215 years on the front end before they come to Egypt. And then 215 years from that point to the Exodus, just to make a note of that. We're going to come back to that. Now, as I mentioned, one of the things we're looking at here is this 430 years, and how exactly do we place it? Well, there's another reference to this in Galatians 3. Turn over to Galatians 3, because we see another Biblical reference again to this exact 430 years. Let's just start reading in verse 15.

Gal 3:15 *"Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. 16) Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. 17) And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18) For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise."* (NKJV)

Notice he mentions here the 430 years, but he makes two references here. And the way this is worded, you could debate which event to attach the beginning of the 430 years to because he refers to Abraham receiving the promises, that's Genesis 12, and he refers to the covenant that Abraham made, that's Genesis 15.

Now, oftentimes I've heard it taught in the Church of God that they attach this to Genesis 15. But I'm going to make the argument today that we should really attach this to Genesis 12, to Abraham receiving the promises because notice that as you start reading this, that's the first thing that's referenced. It's the context of Abraham receiving the promises. That starts in Genesis 12. Now, as I mentioned before, when I said notice that Josephus basically says there's 215 years from Abraham receiving the promises until Jacob brings all the family to Egypt. And then 215 years afterwards basically from that point to all the way down to the Exodus. Now the first half of this 215 years, we can prove conclusively from scripture, simply from the lifespan of the patriarchs. We can just nail this down exactly. So, to start off with, let's turn over to Genesis chapter 12.

This is the event where Abraham initially receives the promises from God. It's Genesis 12:1.

Gen 12:1 *"Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. 2) I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. 3) I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed." 4) So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran."* (NKJV)

Now notice here, Abraham receives the promises. But again, he's not in a covenant with God at this point. He has to basically depart from there. He has to journey towards what

becomes the promised land, you know, to sojourn into Canaan. And we're going to focus on this a little bit later, but notice there's actually two things mentioned here, and this will become significant later.

He's told to leave that area, to leave his father's house, and to separate from his kindred.

Now again, it'll become important later why I'm making a point of that distinction. But that has to happen first. He journeys, then later he makes a covenant because we're going to see that that's an exact parallel to the Exodus. But let's also notice here in verse 4, he's 75 years old when he starts this journey. Now, again, just to simplify it, by tracking the ages of him and his descendants, we can nail down this first 215 years exactly.

So, now turn over to Genesis 21. And, we'll notice here, because we know Abraham was 75 years old when he left Haran. And now we can notice how old he is when Isaac is born. And this is in verse 1.

Gen 21:1 *"And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. 2) For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. 3) And Abraham called the name of his son who was born to him—whom Sarah bore to him—Isaac. 4) Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5) Now Abraham was one hundred years old when his son Isaac was born to him."* (NKJV)

So, now we're 25 years going forward in time from Genesis 12. And this is the birth of Isaac. Now turn over to Genesis 25, and we'll notice how old Isaac is when he has Jacob. And it's Genesis 25:24.

Gen 25:24 *"So when her days were fulfilled for her to give birth, indeed there were twins in her womb. 25) And the first came out red. He was like a hairy garment all over; so they called his name Esau. 26) Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them."* (NKJV)

So, notice here it was 25 years from Abraham leaving Haran until Isaac is born. Now there's another 60 years until Jacob is born. So now turn over to Genesis 47, and we'll notice how old Jacob is when they go to Egypt. It's Genesis 47:9.

Gen 47:9 *"And Jacob said to Pharaoh, 'The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.'"* (NKJV)

Now, if we just do some simple math again, Isaac is born 25 years after Abraham leaves Haran. Then we have 60 years from the time that Isaac is born until the time that Jacob is born. And then Jacob is 130 years old when he goes to Egypt. We'll add all that together. You got 215 years. So, it's 215 years from that point to the point that the whole family moves to Egypt. Now with the second 215 years, we have to do a little speculating there because the Bible doesn't give us benchmarks to nail that one down exactly. But, as we saw earlier, we know it's significantly shorter than 350 years because we went through the lifespans, and we made assumptions we know are way extending it. Particularly in the life of Amram, because we assumed each son was born the last year of their father's life. But Amram had multiple siblings younger than him. So, there's no way he died anywhere close to the end of Kohath's life.

So, obviously it's significantly shorter. Well, this would indicate that this could fall in line with the exact 215 years on both sides of them moving to Egypt. But now let's notice another scripture where the math is going to match up as well. Turn over to Genesis 15. It's Genesis 15, and we'll see another scripture that oftentimes gets misinterpreted to say the Israelites were slaves in Egypt for 400 years. Let's notice here in verse 13. It says,

Gen 15:13 *"Then He said to Abram: 'Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.'" (NKJV)*

Now, oftentimes this scripture gets interpreted as saying that the Israelites were slaves in Egypt for 400 years. No, that's not exactly what it's saying because notice it doesn't specify "Egypt". It says, "a land not their own". It doesn't specifically say "Egypt". And now, let me also read to you this verse from the New International Version. I think it's a little bit clearer the way that it's worded. This is Genesis 15:13 in the New International Version. It says,

Gen 15:13 *"Then the LORD said to him, 'Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there.'" (NIV)*

Notice you have two things here. You have "enslaved" and "mistreated" as separate items. And it simply says generically "*in a land not their own*". It doesn't specifically say "Egypt".

So now let's also look and see that there is another very specific event mentioned in the Bible. It's called out as a specific example of mistreatment and persecution. You know, that specifically happens to Isaac, to Abraham's descendant. And he's in a land "*not his own*". Let's turn over to Galatians 4 and we'll see this pointed out. Because the Bible makes kind of a big deal out of this event and makes it analogous to the persecution that New Covenant Christians will face from nonbelievers. It's Galatians 4:28.

Gal 4:28 *"Now we, brethren, as Isaac was, are children of promise. 29) But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. 30) Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." 31) So then, brethren, we are not children of the bondwoman but of the free." (NKJV)*

Now this is specifically referring to an account we're about to read here in the book of Genesis. Basically, a situation that happens between Ishmael and Isaac. So, turn over to Genesis 21. We'll pick up here in verse 8.

Gen 21:8 *"So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned." (NKJV)*

Now, notice it specifically mentions him being weaned. We're going to come back to this as to why this is significant. But in verse 9,

9) *"And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing. 10) Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac." (NKJV)*

Now, I think this is very poorly translated into English here when it mentions the word scoffing because oftentimes this gets perceived as just one brother kind of making fun of the other. You know, poking fun at him. Well, that is a very normal event to take place among siblings. I grew up as the youngest child of three older siblings. I had two older brothers, and we poked at each other all the time. That's just a normal thing for brothers to find something to make fun of. That's just normal sibling squabbling. That doesn't warrant the events that take place here. That type of interaction between siblings, which is again, something every kid who ever grew up with siblings has dealt with, every parent has had to manage before, that doesn't warrant "kick this kid and his mother out of here." "I don't want them living here." You know, it doesn't warrant the New Testament, basically calling this out as a specific example of persecution that believers would place from non-believers. There's got to be more to the story than this.

Well, if we understand the Hebrew word that's translated here as scoffing, it gives us some insight into this situation, because this word can mean just scoffing, just laughing at someone, or it can have some other meanings as well. Now, let me read to you the definition of this word from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. It's the Hebrew word transliterated as "Sahaq" and it is Strong's # 6711. And here is how Baker and Carpenter define it. It says,

"A verb meaning to laugh, to make jokes, to mock. It is used as an expression of joy or humor, but it also can be used to mock or make light of something serious; sometimes in jest. It also expresses an attitude toward something that is claimed but seems impossible to realize, e.g., Abraham's and Sarah's laughing

responses to God's promises.....[but now notice this last comment that it makes]....It may have sexual, licentious overtones."

Now, I've covered this in previous sermons before particularly like the example of when Isaac tries to convince Abimelech that his wife is really just his sister because he's trying to protect his own life thinking, "Well, they will kill me, and they will want to take her as their wife." Well, then later, Abimelech sees Isaac interacting with his wife and says, "THAT ain't your sister! You don't treat your sister like THAT!". You know, well obviously the kind of behavior he's referring to here is of a sexual nature that would cause him to go, "Well, that must be your wife, not your sister, because you don't do THAT with your sister!" Well, it's the same word used in that account that is here. Now, if you stop and think about this, if Ishmael is sexually molesting Isaac, now that's an example you would put out as mistreatment and abuse and call that out as kind of the stereotypical example of being persecuted. You know, unbelievers persecuting believers. And that would also warrant, "Kick this kid and his mother out! I don't want them living here anymore! This is unacceptable!"

See, that would warrant that type of action where one brother just making poking fun at the other and going, "Oh, look what he did. Ah ha ha." That doesn't warrant that type of action. Well, see, if we look at it like this, now what do we have? We have Abraham's descendant in a land not his own being mistreated. But, now let's also do some math. Notice, our original figure was 430 years. This was referred to as 400 years. It would be 400 years that Abraham's descendants would be mistreated and enslaved, two separate things, in a land not their own. Now, we have to do a little speculating here, but notice when we started reading this, it specifically mentioned this was the day that Isaac was weaned. Now, according to Jewish tradition, a child would be weaned anywhere between 18 months of age and 5 years old. Now, if you take the older figure with this of 5 years. Let's just do the math. When Abraham leaves Haran 25 years later, Isaac is born. If Isaac is weaned at 5 years old, 25 plus 5 gives us, what? 30. Take that away from 430. What do you get? 400 years. Both figures will match up exactly, and we'll have the sojourn of the children of Israel in Canaan and Egypt, 430 years.

And then you have Abraham's descendants being mistreated and enslaved for 400 years, and they'll match up exactly if we connect the math like that. Now, let's notice the meaningful parallels in all of this. Because, as I mentioned this whole demonstration of the math here is to show you that the First Day of Unleavened Bread is not just a memorial of the Israelites coming out of Egypt and starting their exodus. It's also the memorial of another event. Well, if we connect that with Genesis 12 with Abraham receiving the promises, now let's notice the parallels of what this does and how it connects Abraham's Covenant with the Mount Sinai Covenant. Then we'll see from the spiritual application of this with the New Covenant because it all matches up exactly if we connect it like that. So, let's turn back over to Genesis 12. As you notice, we've started off connecting the beginning of the 430 years, assuming this logic is correct, *"that very same day"* is going to refer to Genesis 12 with Abraham starting his exodus out of Haran, separating away from his family and following God's instructions to go to a land that, as God tells him, "I'll show you when you get there".

Basically, He tells him, "Pack up your stuff, go that way. I'll tell you when to stop." We won't actually turn to Hebrews 11, but if you read Hebrews 11, it says he didn't know where he was going. God just basically said, "Pack up your stuff. Go that way. I'll tell you about the land when you get there." And this is again, Genesis chapter 12:1.

Gen 12:1 *"Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. 2) I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. 3) I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed." 4) So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran." (NKJV)*

Now noticed there's several things about the four verses we've just read here. One is there's basically two things happening here. One, he's being told, "Pack up your stuff and leave here. Leave your father's house. Exit away from here." But he's also told to separate from your kindred, from your relatives. Then later we're told that he takes Lot with him. Lot is his nephew. Lot is his kindred. So, now, let's pick up in chapter 13 and see what happens here. But, also notice he was told when he did both of these, then God's going to show him a land that He's going to give him.

So now let's pick up in chapter 13 in verse 1.

Gen 13:1 *"Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South. 2) Abram was very rich in livestock, in silver, and in gold. 3) And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, 4) to the place of the altar which he had made there at first. And there Abram called on the name of the LORD. 5) Lot also, who went with Abram, had flocks and herds and tents. 6) Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. 7) And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites then dwelt in the land. 8) So Abram said to Lot, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren. 9) Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left." 10) And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar. 11) Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. 12) Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom. 13) But the men of Sodom were exceedingly wicked and sinful against the LORD. 14) And the LORD said to Abram, after Lot had separated from him:..." (NKJV)*

Notice right after Lot separates from him, what does God show him?

“...“Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; 15) for all the land which you see I give to you and your descendants forever. 16) And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. 17) Arise, walk in the land through its length and its width, for I give it to you.” 18) Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD.” (NKJV)

So, notice as soon as he separates from his kindred, that's when God says He shows him the land. “Look in every direction. This is the land I'm going to give you”. He doesn't tell him that until he has separated from his kindred. And now notice what happens then in chapter 15. I want you to see the pattern here. When we start talking about the Exodus with the Israelites you're going to see the parallels. Now, pick up in chapter 15 in verse 1 because this is where we actually have Abraham making a covenant with God.

Gen 15:1 *“After these things the word of the LORD came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your exceedingly great reward.” 2) But Abram said, “Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?” 3) Then Abram said, “Look, You have given me no offspring; indeed one born in my house is my heir!” 4) And behold, the word of the LORD came to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.” 5) Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.” 6) And he believed in the LORD, and He accounted it to him for righteousness. 7) Then He said to him, “I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.” 8) And he said, “Lord GOD, how shall I know that I will inherit it?”” (NKJV)*

We're going to skip over some of the verses of this chapter. It's after this that God tells Abraham, “Take these animals split them down the middle and lay them out.” And this is where he has the vision of the torch going in between the carcasses because this was the symbolism of making a covenant. I've explained in previous sermons what this was about. It was basically picturing the death of an individual. Basically, you're staking your life and saying, “If I don't fulfill my end of the covenant, I'm wishing death upon myself.” That was a typical ceremony that was done in making a covenant at the time. So, it's that He is laying out all this symbolism here because Abraham is going to understand what this means. He is basically making this promise, and making this covenant with him, that He is going to fulfill everything that He has promised him.

Now, if you pick up in verse 18, it just kind of summarizes this,

Gen 15:18 *“On the same day the LORD made a covenant with Abram, saying “To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates— 19) the Kenites, the Kenezites, the Kadmonites, 20) the Hittites, the Perizzites, the Rephaim, 21) the Amorites, the Canaanites, the Girgashites, and the Jebusites.”” (NKJV)*

So, what I want you to see here is the pattern that plays out. Because God first approaches Abraham and makes promises to him. “Here are the plans I’ve got for you.” But He doesn’t make a covenant with him there. Abraham has to separate. He has to leave and leave everything else behind. He has to journey away from his family. He has to separate from his kinsman. He has to get a distance of separation between them. Then God enters into a covenant with him. Now, the reason I’m pointing all this out is the exact same pattern plays out with the Exodus. Now to see that turn over to Exodus 3. We are going to pick up here the story of the burning bush where God first comes to Moses and says, “I’ve got a job for you to do. I want you to go and talk to Pharaoh and to get the Israelites to be freed from slavery.”

And this picks up here in verse 16.

Ex 3:16 *“Go and gather the elders of Israel together, and say to them, “The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, ‘I have surely visited you and seen what is done to you in Egypt; 17) and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.’” 18) Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, “The LORD God of the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the LORD our God.”” (NKJV)*

Now, on the Last Day of Unleavened Bread, we’re going to talk more about what that three days’ journey into the wilderness really means. That oftentimes gets overlooked. But in verse 19,

Ex 3:19 *“But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. 20) So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go. 21) And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. 22) But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put *them* on your sons and on your daughters. So you shall plunder the Egyptians.”” (NKJV)*

What I want you to notice here is not only are they leaving Egypt, but they don't make a covenant while they're still in Egypt. The covenant doesn't take place until they get to Mount Sinai. If they didn't leave Egypt and make this exodus and get their three days' journey into the wilderness, they wouldn't be able to make the covenant because the covenant takes place at Mount Sinai. This helps us kind of understand how the Feast of Unleavened Bread fits into the overall picture because what you see is the Feast of Unleavened Bread occurs before Pentecost. And we're going to talk about that in a minute because oftentimes that gets a little confused sometimes in people's heads. How to kind of lay it all out. But notice here, they make the covenant after they get to Mount Sinai. I'll explain this in a lot more detail on the Last Day of Unleavened Bread. But oftentimes, a key that gets missed here is the three days' journey into the wilderness, because that's actually a measurement of distance. What it's getting at is they're not only just going to leave Egypt. They have to get a three days' journey into the wilderness. In other words, they have to have a significant separation between them and Egyptian territory.

And we're going to see next time when we talk about this on the Last Day of Unleavened bread, there are numerous references to that in the negotiation between Moses and Aaron and Pharaoh. This gets brought up numerous times. And there's even one point where Pharaoh says, "Okay, well you can sacrifice to your God. Just do it here in Egypt." You know, just do it right here in the land. And Moses' response is, "No, we have to go three days' journey into the wilderness." In other words, we have to have a significant separation between Egypt and us before we can have a feast to our God and to sacrifice to Him. Well, if you follow the story, there's no reference of them having a feast to God and sacrificing to Him until they are at Mount Sinai. See, all that was required to get to that point. And notice here, just turn over to Exodus 19 because this is the first point where we see a covenant directly mentioned. And notice when we start reading this chapter, this is the third month of the year, and they're at Mount Sinai. The only Holy Day in the third month of the year is Pentecost. You know, this is the lead up to it because what we're going to see here is the actual Pentecost event is in Exodus 24.

But we'll read that in a moment. But this is in Exodus 19:1. It says,

Ex 19:1 *"In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. 2) For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. 3) And Moses went up to God, and the LORD called to him from the mountain, saying, 'Thus you shall say to the house of Jacob, and tell the children of Israel: 4) 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. 5) Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6) And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." 7) So Moses came and called for the elders of the people, and laid before them all*

these words which the LORD commanded him. 8) Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD." (NKJV)

So, notice this is the first time He's mentioning, officially, "I want to make a covenant with you." Now, what plays out over the next couple of chapters is God speaks the 10 commandments from the mountain and then they make the covenant. But one of the things that often gets missed in reading the details here is there is actually two days involved here. Because there is one day where God thunders out the commandments, gives them all the instructions and such. And then Moses writes all this down in what he calls the Book of the Covenant. And then it's the next day that they actually make the covenant. Well, I won't go through all the math with this in this particular sermon because I've done it in prior sermons. But, if you go through all the clues in the Bible, what you can lay out and figure out is the day that God is speaking the 10 Commandments to them is the Sabbath prior to Pentecost. And the day they actually make the covenant is actually Pentecost Sunday.

So, turn over to Exodus 24, and we'll just pick up the story here in Exodus 24:1.

Ex 24:1 *"Now He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. 2) And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him." 3) So Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said we will do." 4) And Moses wrote all the words of the LORD..." (NKJV)*

Now notice the next statement.

"...And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel..." (NKJV)

This is the next day. That's why it references the "early in the morning".

"...5) Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. 6) And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. 7) Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient." 8) And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words." (NKJV)

Understand, this is when they actually enter into the covenant. They have a blood sacrifice and now they've officially ratified the covenant with God. The day prior is when they received all the commandments and such. But, what I want you to see is the

overall picture of what this tells us about the Spring Holy Days. Because, again, during Unleavened Bread, they're not in a covenant at that point. They're making their journey out of Egypt. Or, if you're looking at it from a spiritual standpoint. They're walking out of sin. As we know, Egypt is spiritually a picture of sin. They're making their exodus out of sin, and they have to get a three days' journey, a separation, away from this. Then they're prepared to enter into a covenant with God. If we look at this from a spiritual standpoint, the exact same process plays out for us because that's how the salvational process works as well. Because as I mentioned, take note of the fact that Unleavened Bread occurs prior to Pentecost. And the reason I point that out is, as we know, Acts 2, the Holy Spirit is given on Pentecost, that's when the New Covenant is in effect.

Now, so as far as the overall picture of the Spring Holy Days, Unleavened Bread is the coming out of sin that prepares you for entering into the covenant. Now there's also lessons, again for us as New Covenant Christians, that we have to continue coming out of sin and repenting and removing that from our lives. But again, if we just look at the overall picture, it's the exact same pattern. Because notice if we turn over to Acts 2, we notice the formula here that Peter lays out in his sermon. It's Acts 2. We'll pick up here in verse 37. This is kind of at the conclusion of his sermon here. He says,

Acts 2:37 *"Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?'"* (NKJV)

He's basically told them that "You're all sinners". That "You need to repent. You basically all deserve the death penalty." And they're realizing this and going, "Okay, well what's the answer? How do we deal with this?" And in verse 38,

38) "Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.'" (NKJV)

Noticed that the process is repent of your sins. Then you're ready to be baptized. There's a process you have to go through first before you're ready to enter into a covenant with God. And we hear more about this in Matthew 3. It's an account of the ministry of John the Baptist. As you know, John the Baptist basically introduces the concept of baptism. It's really a new covenant concept. But notice here, as we're going to see with, some of the Pharisees show up to be baptized and notice what John tells them. Because he's basically telling them "You've skipped a major step here. You don't just get to jump straight to entering into a covenant with God and being baptized. There's a lot of prep work you have to do prior to this." This is in Matthew 3:1.

Matt 3:1 *"In those days John the Baptist came preaching in the wilderness of Judea, 2) and saying, 'Repent, for the kingdom of heaven is at hand!' 3) For this is he who was spoken of by the prophet Isaiah, saying: 'The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.' " 4)*

Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. 5) Then Jerusalem, all Judea, and all the region around the Jordan went out to him 6) and were baptized by him in the Jordan, confessing their sins. 7) But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? 8) Therefore bear fruits worthy of repentance,..." (NKJV)

In other words, there you need to show evidence that you've made major changes before we can do baptism. You know, there are steps that you've got to do prior to this. In verse 9,

"...9) and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. 10) And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. 11) I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. 12) His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.'" (NKJV)

So, notice he's telling them there are serious actions you need to take to demonstrate that you're serious. That you're really changing your life. That you're making significant steps to come out of sin before you're ready for to be baptized into a covenant relationship with God. Well, doesn't that exactly match what we see with the story of the Exodus because God was going to make Israel his model nation. He wants to bring them out of slavery in Egypt, but when does He make this covenant with them? That's at Mount Sinai in the third month of the year. What do they have to do to be able to get there to make that covenant? Well, they had to leave Egypt. Because, they could have survived the night of the Passover, if you were a firstborn, and they put the blood on the door and they would've been alive the next morning. But if they decided, "Oh, I'm just going to hang out here in Egypt and I'm not going to make the journey out." Would they have been at Mount Sinai to make the covenant? No. You had to pack up all your stuff. You had to leave everything that was familiar. You had to go through the Red Sea, be chased by Pharaoh's army. You had to go through all of this, and you had to get a three days' journey out of Egyptian territory.

And again, we'll cover that on the Last Day of Unleavened Bread all the details of that. But that's a measurement of distance. They had to get all of that between them and Egypt. Now they were in a position to be able to enter into a covenant with God because that's how God designed the process. Well, for us, from a spiritual standpoint, it's the same thing. When God first begins to call us, He begins to show us things about His truth and then show us sins that we need to repent of. That we need to clean up our act. So, we need to seriously think about the commitment that we're making to enter into baptism with Him. And we have to show fruits of repentance that we're making

serious changes in our lives. You know, of course we make much more serious changes after we receive the Holy Spirit, but we have to do all that to show that we're serious about this. This isn't just the words that we're saying. We're committed to this and we're showing it with our actions, and after we demonstrated that, then we enter into a covenant with God, and we receive the Holy Spirit. And of course, then, we make much more changes with the power of the Holy Spirit.

What I want you to see is that is what the layout of the Holy Days are showing us. And it's the same pattern. Again, if we look back at Abraham's Covenant, what did we see? He has to do the same thing. He has to leave his family. He has to journey away. He has to separate from all of his kindred, leave his old life behind him. And then once he's kind of shown all that obedience, then God enters into a commitment with him, promises him all these things I'm going to do for you now that you've obeyed and followed this. Well, that's what happened with Ancient Israel. They had to follow Moses, leave everything that was familiar behind, wander off into the wilderness, trusting that God's going to take care of them. Of course, they had trouble with that one, but that's part of the instructions they had to follow. Then they get to Mount Sinai. Then they can enter into a covenant. It's the same thing with us. We go through that same process with baptism. Of course, at baptism, we can't stop our overcoming then. That's when it's just seriously getting started. And, we've got to continue in that life as well.

So, turn over to Romans 6. It's Romans 6:1. Because, this is going to explain to us the meaning of baptism. Also, make it clear to us that once we're baptized the process doesn't stop there. It just really gets started. Because that's when we really make the commitment. But now we've got to spend the rest of our life overcoming. And it's Romans 6:1.

Rom 6:1 *"What shall we say then? Shall we continue in sin that grace may abound? 2) Certainly not! How shall we who died to sin live any longer in it? 3) Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5) For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6) knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7) For he who has died has been freed from sin. 8) Now if we died with Christ, we believe that we shall also live with Him, 9) knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10) For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11) Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12) Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13) And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as*

instruments of righteousness to God. 14) For sin shall not have dominion over you, for you are not under law but under grace.” (NKJV)

So, when we go into baptism our sins are washed away and we start a new life. But, what I want you to see is it's very analogous exactly to the Exodus. Because again, to enter into that commitment, what did they have to do? Leave their previous life behind, just like with Abraham. God said to Abraham, “Pack up all your stuff, leave all this behind, leave your family behind, head off of this way and live the life I'm going to show you.”

And that's what he had to do. And once he showed the commitment, what he was willing to do, then God enters into a formal commitment with him. Of course, he has to continue to obey, you know, going forward from there. And it works the same way with ancient Israel. Yes, He's going to free them from slavery, but what do they have to do? Pack up all their stuff, leave everything that was familiar behind them, journey off following God's instructions to a land that they're not sure where they're going. You know, it's kind of the same thing. And now they have to trust God and follow where He's going to send them going forward. Well, with us, it's the same thing. When we're called into the truth, we have to then come to the understanding of the life I've lived up to this point. I've got to forsake that. I've got to put all that behind me. I've got to commit to a totally new way of life here and put off all my sinful life before, all my previous beliefs behind me. Even if that means turning away from my family, from my friends, from everything else that was familiar, I've got to follow God and leave that life behind me.

It's the same type of thing. And, as we'll see as we discuss this in greater detail on the Last Day of Unleavened Bread, there's a great lesson in that three days' journey into the wilderness. Because, it's the same thing with us. We have to make sure that we put a healthy distance between us and sin and maintain that in our day-to-day lives. Because as I mentioned, if we look at the whole overall picture of how the Spring Holy Days lay out the plan of salvation, Unleavened Bread comes prior to Pentecost. Because, again, it pictures the repentance process.

But it doesn't mean that even after we've entered into that covenant, we don't have to continue to overcome in our lives. Because as we know, as we go forward in our lives, we learn more and more how much more we need to repent of. We discover more and more sins and more and more faults that we have as we go forward. And, as God reveals more to us, we have to change more and to overcome more as we go forward. We can't remain stagnant, because if we do, if we turn back and try to go back it's kind of like the ancient Israelites wanting to go back into Egypt. “Well, let us just return to Egypt”. Well, if we want to return to that, that ultimately is the lake of fire. We have to stay committed and keep overcoming and keep enduring moving forward because if we start moving backwards, we're going to wind up losing our salvation.

And if you turn over to Hebrews 10 we can see that. Hebrews 10:26,

Heb 10:26 *“For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27) but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. 28) Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. 29) Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?” (NKJV)*

See, if we return to our Egypt, you know, we again turn back into a life of sin, that's what happens to us. It's a death sentence.

So, brethren, if we understand the references I mentioned to what *“that same day”* is, we can see the parallels throughout the meaning of the Feast of Unleavened Bread. Because the First Day of Unleavened Bread is not just a memorial of Israel beginning their exodus out of Egypt. It is also a memorial of Abraham beginning his exodus out of Haran and starting his sojourn into the promised land. What would eventually become the promised land, into Canaan. But it's the same parallel for all of us. When we make a commitment to God, we have to leave our old life behind. We have to leave everything that's familiar and just trust in God to wherever that adventure takes us. Whatever perils and whatever trials, whatever adversities that life throws at us. We have to be committed to face whatever that is, and to remain faithful to God and endure to the end through that. Well, brethren, that's all we have for today. I'll just say tune in on the Last Day of Unleavened Bread, and we'll cover all the details that are packed into all the seven days of Unleavened Bread, and particularly the spiritual lesson of a three days' journey into the wilderness.