

Timing of the Events in Exodus & Unleavened Bread
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A: The 1st month of the year

- 1) 1st month: Exodus 12:1-2
- 2) 10th of the month: Exodus 12:3-5 (lamb picked)
- 3) 14th of the month: Exodus 12:6-14 (lamb is killed at 3 p.m., eaten by midnight)
- 4) 15th of the month: Exodus 12:15-17 (first High Day, unleavened)
- 5) 21st of the month: Exodus 12:18-20 (last High Day, unleavened)

B: Time of the 10th day of the 1st month

- 1) On Shabbat: Exodus 12:3-5
- 2) Yeshua is “picked” on the 10th day of the 1st month

C: Time 14th day of the 1st month

- 1) killing between evenings (4th day of week): Exodus 12:6
- 2) blood on door frame: Exodus 12:7
- 3) eating lamb with unleavened and bitter: Exodus 12:8
- 4) nothing to remain: Exodus 12:10
- 5) keep Passover: Exodus 12:14

D: Time of the 15th day of the 1st month

- 1) 7 days of unleavened bread: Exodus 12:15
- 2) Leaven removed (4th day of week — before Passover)
- 3) 15th first unleavened (5th day of week)
- 4) Those eating leaven cut off from Israel.
- 5) 1st & 7th to be convocations: Exodus 12:16

E: Time of the 21st day of the 1st month

- 1) 14th to 21st no leaven (4th day of week): Exodus 12:18-20

F: Beginning Time of Journey on the 15th day of the 1st month

1. 1st stop Succoth: Exodus 12:37-39 (Numbers 33:1-3)
2. 430 years: Exodus 12:40-42, 50-51
3. Sanctify firstborn on the 15th day at Succoth: Exodus 13:1-16
4. Lead by way of wilderness: Exodus 13:17-18
5. Camped at Etham edge of wilderness on the 17th of the month (7th day of week): Exodus 13:20
6. Traveled by day & night: Exodus 13:21-22

G: Ending Time of Journey on the 21st day of the 1st month

1. 3rd encampment Pi Hahiroth: Exodus 14:1-2
2. Moses told to part the sea: Exodus 14:15-18
3. Cloud moved between Israel & Egypt Exodus 14:19-20
4. Sea parted during the evening (4th day of week) of the 21st, an unleavened day
5. Egypt drowned by morning: Exodus 14:27-31
6. Israel on other side by morning: Exodus 14:27-31

Summary events leading up to and through the Feast of Unleavened Bread, as recorded in Exodus

Event	Day of the Month	Day of the Week
First month of year	1st of 1st month	5th day
Picking the lamb	10th of 1st month	7th day
Killing the lamb	14th of 1st month	4th day
Eating Passover	15th of 1st month	5th day
SUCCOTH	15th of 1st month	5th day
ETHAM	17th of 1st month	7th day
PIHAHIROTH	21st of 1st month	4th day

The Passover and Days of Unleavened Bread

Exodus 12:1-3: And the LORD spoke unto Moses and Aaron in the land of Egypt, saying, “This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, ‘On the tenth day of this month they shall take for themselves every man a lamb, according to the house of their fathers, a lamb for a house.

One of the first things to take note of is what time of year this is and that the first important day of this month is the 10th. The first month is called Aviv — spring. This day, the 10th, may seem unimportant when it comes to the timing of Passover.

It has a direct relationship with the timing of the death of Yeshua, which we will cover another time. We will cover the week-by-week events from the time of the exodus to the crossing of the Red Sea and its connection to the Days of Unleavened Bread.

Now let us look at the 14th of this month and the timing of the killing of the Passover lamb.

Verse 6: And ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it “*between the evenings*” (in the evening).

In biblical Hebrew, there is no word for the word “afternoon.” This is important to notice here in Exodus. “Between the evenings” is referring to a time, which occurs between noon and 6 p.m. This time would be 3 p.m., the same timing as Yeshua’s death.

Exodus 12:15-20: Seven days ye shall eat unleavened bread. Even the first day ye shall put away leaven out of your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you. No manner of work shall be done in them, save that which every man must eat, that only may be done by you. 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, ye shall observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month at evening, ye shall eat unleavened bread until the one and twentieth day of the month at evening. Seven days shall there be no leaven found in your houses; for whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he is a stranger or born in the land.

Beginning of the Journey

Exodus 12:40-41: Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years. It happened at the end of the four hundred and thirty years, even on the selfsame day it happened, that all the hosts of the LORD went out from the land of Egypt.

These 430 years span from the calling of Abram through the exodus to the giving of the law:

430 years

+75 years, Abram’s age when God called him and gave the promise

505 years involved in the promise

100 years, Abraham’s age when Isaac was born

– 85 years, Abraham’s age when he married Hagar in violation of the promise of a son through Sarah

15 years cut off from the time of promise

505 years total

– 15 years before Isaac was born

490 prophetic years, a time period of promise repeated several times, including the time of Messiah

Galatians 3:17: And this I say, the covenant, that was confirmed before of God [*about the promised seed of the Messiah*] in {*of*} Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.)

On the first day of Unleavened Bread, the sanctifying of the first-born was to occur.

Exodus 13:1-2: The LORD spoke unto Moses, saying, “Sanctify unto Me all the firstborn, whatsoever opens the womb among the children of Israel, both of man and of beast; it is Mine.”

On the first day of Unleavened Bread, they encamped at Succoth.

Number 33: 1-6: These are the journeys of the children of Israel, who went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. Moses wrote their goings out according to their journeys by the commandment of the LORD, and these are their journeys according to their goings out. They departed from Remises in the first month, on the fifteenth day of the first month. On the morrow after the Passover, the children of Israel went out with a high hand in the sight of all

the Egyptians, for the Egyptians buried all their firstborn, whom the LORD had smitten among them. Upon their gods, also the LORD executed judgments.

The children of Israel removed from Remises and pitched camp in Succoth. They departed from Succoth and pitched in Etham, which is in the edge of the wilderness.

The day that Moses was to, 'sanctify' the first-born was the day God leads them out of Egypt. It would have been the 15th of the first month at SUCCOTH, which was the first day of the Days of Unleavened Bread.

Exodus 13:11-13: It shall be when the LORD shall bring thee into the land of the Canaanites, as He swore unto thee and to thy fathers, and shall give it to thee, that thou shalt set apart unto the LORD all that opens the womb, and every firstling that cometh from a beast which thou hast; the males shall be the LORD'S. Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem.

God begins their journey from Succoth towards the wilderness. Their second encampment was at Etham at the beginning of the wilderness.

Exodus 13:17-18, 20: It came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, "Lest perhaps the people repent when they see war, and they return to Egypt." However, God led the people about, through the way of the wilderness of the Red Sea; and the children of Israel went up by five in a rank out of the land of Egypt.

They took their journey from SUCCOTH, and encamped in ETHAM on the edge of the wilderness.

The timing of this event will relate to the timing of the Israelites arriving at the mountain of God to hear the Ten Commandments. They left Ramses on the 15th of the first month (Num 33:3). Remember that the 15th was to be the First Holy day of the seven days of Unleavened Bread. They traveled from the 'morning watch', on the 15th. Pharaoh forced them out during the night sometime after midnight.

This puts them in SUCCOTH on the 15th on the daylight time of the 15th. God tells Moses to sanctify the first-born males and the first born of the animals. Now they journeyed to a place call ETHAM that was located on the "edge" of the wilderness. The 15th being a High Day they stayed their. It was the 5th day of the week. They 'encamped' at Etham. This would have been a Sabbath day the 17th of the month.

If they had 'encamped' many more times than what is recorded the author, which stated here as Moses, of Exodus, as well as Numbers, is telling the reader of certain events, which had occurred at each of the places, named and not just that they encamped, but stayed there for a time, or for a reason. One can see a pattern of 'timing' as one reads of the timing at the mountain of God in the third month. Each place as had an important event, or they had encamped there.

Exodus 13:21-22: The LORD went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and night. He took not away the pillar of the cloud by day or the pillar of fire by night from before the people.

"To go by day and night!" where were they going on such a journey, which 'required' God to give them light in the night? We cannot picture people traveling not stopping. However, we see here that after they left ETHAM they were "traveling by day and by night" because God gave them light by night to travel.

The Seventh Day of Unleavened Bread

Exodus 14:1-4: The LORD spoke unto Moses, saying, "Speak unto the children of Israel, that they turn and encamp before PIHAHIROTH, between Migdol and the sea, opposite Baalzephon; before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, 'They are entangled in the land; the wilderness hath shut them in.' And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored above Pharaoh, and above all his host, that the Egyptians may know that I am the LORD." They did so.

Notice that PIHAHIROTH is the third place mentioned that they 'encamped'. Take notice of the other two words, which are underlined. The location of the encampment is between Migdol and the sea. This location was 'opposite' a place called Baalzephon.

Let us go on this journey with the Israelites. We can “link” these events to the time of Jesus and the Apostles at Pentecost. Without seeing the journey these Israelite took, there is a missing connection between the Ten Commandments and the Christian.

However, we will not be addressing this at this time but only to mention it because it will relate to the Ten Commandments and Pentecost, that is to say, the seven weeks, or 50 days.

Exodus 14:13-18: Moses said unto the people, “Fear ye not. Stand still, and see the salvation of the LORD, which He will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace.” The LORD said unto Moses, “Why cry thou unto Me? Speak unto the children of Israel that they go forward. Lift thou up thy rod, and stretch out thine hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea. I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get Myself honor above Pharaoh and above all his host, above his chariots and above his horsemen. The Egyptians shall know that I am the LORD when I have gotten Myself honor above Pharaoh, above his chariots, and above his horsemen.”

However, there is one event, which seems important that we all know and it is the movement of the ‘cloud’. It came in between the Israelites and the Egyptians. One side was lighted up while the other side darkened. One side could see while the other side could not see.

When we are on the side of the ‘cloud’ that shines, we will be able to see where to go. The place we are to go is into the sea. When we are on the side of the ‘cloud’ that has been darkened, the place were we are to go is unseen and we are without direction. We find ourselves grouping in the darkness.

1st Corinthians 10:1-2: Moreover, brethren, I would not have ye ignorant of how all of our fathers were under the cloud, and all passed through the sea, and all were baptized unto Moses in the cloud and in the sea.

This day, the 7th day of Unleavened Bread is picturing baptism. Moses baptized them and in the ‘cloud’ baptized them. When the ‘cloud’ went between the Israelites and the Egyptians it went ‘over’ them. When they went into the Red Sea, it was by the ‘hand’ of Moses. It was by the ‘hand’ of the ‘cloud’ they went into the ‘cloud’.

Exodus 15:1-21: Then sang Moses and the children of Israel this song unto the LORD, and spoke, saying, “I will sing unto the LORD, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The LORD is my strength and song, and He has become my salvation; He is my God, and I will prepare Him a habitation; My father’s God and I will exalt Him. The LORD is a man of war; the LORD is His name. Pharaoh’s chariots and his host hath He cast into the sea; his chosen captains drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone. Thy right hand, O LORD, has become glorious in power; Thy right hand, O LORD, hath dashed in pieces the enemy. In the greatness of Thine Excellency, Thou hast overthrown them that rose up against Thee; Thou send forth Thy wrath, which consumed them as stubble. With the blast of Thy nostrils, the waters gathered, the floods stood upright as a heap, and the depths congealed in the heart of the sea. The enemy said, ‘I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them. I will draw my sword; my hand shall destroy them.’ Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. “Who is like unto Thee, O LORD, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretch out Thy right hand; the earth swallowed them. Thou in Thy mercy hast led forth the people whom Thou hast redeemed. Thou hast guided them in Thy strength unto Thy holy habitation. “The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestine. Then the chiefs of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them. By the greatness of Thine arm, they shall be as still as a stone, until Thy people pass over, O LORD, till the people pass over, whom Thou hast purchased. Thou shalt bring them in and plant them in the mountain of Thine inheritance, in the place, O LORD, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established. The LORD shall reign for ever and ever.” For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. Miriam the prophetess, the sister of Aaron, took a tumbrel in her hand; and all the women went out after her with tumbrels and with dances. Miriam answered them: “Sing ye to the LORD, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea!”