

Introduction

When it comes to the harmony of scripture, correct and accurate calendar dates between different sources is important. In this scenario, does the Exodus story as written in the King James Version Bible match what is stated in the Book of Jubilee's? There are many teachings which address the Exodus timing but none I can recall point to the fact that the Israelites were literally walking out the Feast of Weeks, i.e. 49 days or 7 weeks. This little piece of knowledge goes a long way in establishing just when Israel arrived at the foot of Mount Sinai. Let's begin our investigation as the Israelites sojourned from Ramses to Succoth on the night of the 14th (Passover) which continued into the 15th. In each and every article, we encourage the reader to research the original language as a means of bringing clarity and truth to Alohym word in your life.

Keep in mind the events you are about to read occurred starting after (midnight) "mid the night" on the 14th day of Abib in the first month. Let's first pick up the story in [Exodus 12:27-29](#), as the Israelites were observing Passover, Yahuah passed over the houses and smote the firstborn of the Egyptians and cattle and the people bowed their heads and worshipped. Now leading to verse [31](#), pharaoh calls for Moses and Aaron to rise up and take the children of Israel out of Egypt.

The Exodus

Let's begin by reviewing [Exodus 12:37](#), [41](#) and [42](#), as the children of Israel leave Ramses on Passover night the 14th, let's read.

[v37](#); And the children of [Israel journeyed from Rameses to Succoth](#), about six hundred thousand on foot [that were] men, beside children.

[v41](#); 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 the LORD went out from the land of Egypt. [v42](#); [It \[is\] a night to be much observed](#) unto the LORD for bringing them out from the land of Egypt: this [is] that [night of the LORD](#) to be observed of all the children of Israel in their generations.

As a parallel scripture, [Numbers 33:3](#) and [5](#), confirms the children of Israel departed from Rameses on the 15th day of Abib! As a second witness, these scriptures prove Israel left on the Sabbath day, the first Day of Unleavened Bread. Keep in mind, after two hundred plus years of captivity Israel had lost all knowledge concerning Yahuah's Feasts and Sabbaths as they begin their walk into freedom. Also, one very important fact needs pointing out, in that Yahuah's

[God's] Feast of Weeks (49 days) began the morning Israel arrived in Succoth of the 15th of Abib. Let's read Numbers 33:3-5.

v3; And they departed from Rameses 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 an high hand in the sight of all the Egyptians.

v5; And the children of Israel removed from Rameses, and pitched in Succoth

✓ [Commentary](#)

According to the Passover observance, the lamb must be burnt up by morning (sunrise) so as each family finished the Passover meal; they promptly packed their belongings and left for Succoth. To mobilize over one million people plus herds of sheep and cattle in a few hours before the morning of the 15th would have been well organized. This migration from Ramses to Succoth began at night on the 14th and ended on the fifteenth of the month. [Passover and First Day of Unleavened Bread] So we can say with great accuracy that from the beginning to the end of the migration out from Ramses probably took at least a full day if not more.

Now as we follow the Israelites journey departing from Succoth, they pitched in Etham at the edge of the wilderness. ([Exodus 13:20](#)) Now the next time and date we want to focus on is found in [Exodus 16:1](#), let's read.

v1; And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which [is] between Elim and Sinai, on the [fifteenth day of the second month](#) after their departing out of the land of Egypt.

[Parallel Account; Numbers 33:10, 11](#)

It has now been a complete month since the children of Israel left Ramses and now in the wilderness of Sin. Here in [Exodus 16](#) the Israelites are taught about the preparation day and the Sabbath, the 6th and 7th days of the week through the institution of the "manna". This now leads us up to [Exodus 17:1](#), let's read.

v1; And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and [there was] no water for the people to drink

[Parallel Account; Numbers 33:14](#)

Now in [Exodus 18](#), to keep the flow of the story moving forward, Moses meets with his father in law and through Alohym's counsel setup a system in which to monitor and judge the Israelites, as they soon were going to be taught the ordinances and laws of Alohym.

Our focus to this point and background information has led us to [Exodus 19:1](#), where the children of Israel encamp in the wilderness at Sinai at the foot of the mount. Why might you ask is this important, because the events, dates and times expressed within this chapter establish the truth of Alohym’s calendar! Let’s begin reading through this chapter starting in verse 1 to establish just when the children of Israel arrived at the foot of Mount Sinai and events Moses is about to experience. Let’s read...

v1; In the [third month](#), [when](#) the children of Israel were gone forth out of the land of Egypt, [the same day](#) came they [into] the wilderness of Sinai.



The above scripture taken from the Interlinear Scriptural Analyzer is a visual aid in reading the Hebrew to English translation of scripture, as our focus will be on the words within red highlighted box. The highlighted and underlined words above are talking about a specific time in which Israel arrived at Mount Sinai and that day was the, “third month, the same day” i.e. the 1st day of the month.

✓ [Commentary](#)

It was our misunderstanding of Strong’s H3318, (צא) meaning; Go out; To go, come or issue out along with inserted punctuation, is why we changed this teaching. Let’s take a moment and read a revised understanding of verse 1, which mirrors the Hebrew language much better.

- ✓ **(Revised)** “In the third month coming out the sons of Israel from the land of Egypt in this day they entered the wilderness of Sinai”. Ask this question; “in what day did Israel enter Sinai”, answer; “in this day”, is referring to the 1st day of the third month.

Now by using the 1st day of the third month as our time frame reference since Israel departed Ramses, a total of 46 days has elapsed. Bare in mind as stated previously; the Israelites were literally walking out the Feast of Weeks.

Now let's move to [Exodus 19:3](#) in which our focus will be on Moses ascending Mount Sinai, as commanded by Yahuah, let's read.

v3; And Moses went up^{H5927} unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Note: Strong's H5927 means: `alah, aw-law' a primitive root; **to ascend**, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative (as follow).

Now the question might arise; just exactly when did Moses ascend Mount Sinai? In verses 1 and 2 make the approximate same statement, let's read.



Exodus 19:2 WLC WLC_tm Strong CHES

AV For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

ויחננו	סיני	מדבר	ויבאו	מרפידים	ויסעו
u-ichnu	sini	mabr	u-ibau	m-rphidim	u-isou
H2583	H5514	H4057	H935	H7508	H5265
and-they-are-encamping	Sinai	wilderness-of	and-they-are-entering	from-Rephidim	and-they-are-journeying

:	ההר	נגד	ישראל	שם	ויחנן	במדבר
:	e-er	ngd	ishral	shm	u-ichn	b-mabr
	H2022	H5048	H3478	H8033	H2583	H4057
	the-mountain	in-front-of	Israel	there	and-he-is-encamping	in-the-wilderness

Moses ascended Mount Sinai after Israel encamped in front of the mountain which would have been the 2nd day of the third month. **Note;** this day would have been the 47th day from the 15th of the first month. Let's move on to verses 5-11, where Moses is given the words to speak to the house of Jacob, the children of Israel. This is the covenant proposal Alohym gave to Israel, let's read.

v5; Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: v6; And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel. v7; And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Note: in verse 3 Moses ascended the mountain but here in verse 7 has since descended from the mountain to deliver the covenant proposal to Israel.

Now in verses 8 and 9 the people answer the proposal and Moses ascends the mountain, let's read.

v8; And all the people answered together, and said, All that the LORD hath spoken we will do. And [Moses returned](#) the words of the people unto the LORD. v9; And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

In verses 10 and 11 Yahuah makes a statement to Moses about sanctifying the children of Israel and to be ready for the third day which is a three day span of time, let's read.

v10; And the LORD said unto Moses, [Go unto the people](#), and [sanctify](#) them [to day](#) and [to morrow](#), and let them wash their clothes, [Note: Moses descends from Sinai] v11; And be ready against^{H3559} the [third day](#): for the third day the LORD will come down in the sight of all the people upon mount Sinai.

Exodus 19:11							
WLC WLC_tm Strong CHES							
AV And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.							
יהוה	ירד	השלישי	ביום	כי	השלישי	ליום	נכנים
ieue	ird	e-shlishi	b·ium	ki	e-shlishi	l·ium	nknim
H3068	H3381	H7992	H3117	H3588	H7992	H3117	H3559
Yahweh	he-shall-descend	the-third	in-the-day	that	the-third	for-the-day	ones-being-prepared
							and-they-become
				סיני	הר	על	העם
				sini	er	- ol	e·om
				H5514	H2022	- H5921	H5971
				Sinai	mountain-of	on	the-people
							all-of
							to-eyes-of

Note: Strong's H3559 means: kuwn, koon, a primitive root; properly, [to be erect](#) (i.e. stand perpendicular); hence (causatively) [to set up](#), in a great variety of applications, whether literal (establish, fix, [prepare](#), apply), or figurative (appoint, render sure, proper or prosperous).

The question becomes; what three days are being expressed here in verse 10 and 11? Remember in verse 8 Moses ascends up Mount Sinai on the 2nd, and in verse 10 Moses is descending as stated by Yahuah to "[sanctify them today and tomorrow](#)". To answer the question above expressed in scripture as, [today](#) (2nd), and [tomorrow](#) (the 3rd) and in verse 11, [against the third day](#) would be the 4th day of the 3rd month, the Sabbath.

Let's examine the next few scriptures starting in verse 14 to see how the events of these three days unfold, let's read.

v14; And Moses [went down from the mount](#) unto the people, and sanctified the people; and they washed their clothes. v15; And he said unto the people, Be [ready against the third day](#): come not at [your] wives. v16; And it came to pass on the [third day in the morning](#), that there were thunders and lightning's, and a thick cloud upon the mount,

and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled.

Let's recap the events of Moses starting in verse 1 and working our way through verse 16. ^{A.)} [Exodus 19:1](#), Israel arrives at Mount Sinai on the (1st) day of the 3rd month, ^{B.)} [Exodus 19:3](#), Moses ascends the mountain on the (2nd), ^{C.)} [Exodus 19:7](#), Moses descends from the mountain (2nd), ^{D.)} [Exodus 19:8](#), Moses returns up the mountain (2nd), ^{E.)} [Exodus 19:14](#), Moses descends from the mountain (2nd). Clearly, Moses ascends and descends Mount Sinai twice between verses 3 and 14, all on the 2nd day of the third 3rd month.

Now let's put this all together knowing that, Alohym clearly states "to be ready" on the 3rd day and from former studies it should be understood that the Biblical day starts at the sunrise. So according to verse 16 the 3rd day would begin at sunrise morning of the 4th which is the 1st Sabbath day of the 3rd month. The first Sabbath day of the 3rd month is the 49th day since leaving Ramses on the 15th of the first month, which fulfills the time line for the [Feast of weeks](#) which on Alohym's calendar is the 64th day of the year. (Review; [Leviticus 23:25](#))

[v15](#); And ye shall count unto you from the [morrow after the sabbath](#), from the day that ye brought the sheaf of the wave offering; [seven sabbaths](#) shall be complete: (The Sabbath being the 15th of Abib, times 7 Sabbaths = 49 + 15 = 64)

Moving through verse 18, Yahuah descended upon the top of Mount Sinai with fire and smoke and the whole mount quaked greatly, in verse 19 the voice of the trumpet sounded long and waxed louder as Moses spoke to Alohym and He answered. Let's pick up the story in verse 20 where Yahuah calls Moses up the mount once again.

[v20](#); And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up. (*ascended*)

[v24](#); And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. [v25](#); So Moses went down unto the people, and spake unto them. (*Descended*)

Here again Moses ascends Mount Sinai in verse 20 and descends in verse 25 from Mount Sinai, this is now Moses third round trip up to converse with Alohym in three days. At the beginning of [Exodus 20:1](#), Alohym speaks directly to the children of Israel from Mount Sinai, here from Alohym's own voice speaks "Royal Torah" the [Ten Commandments](#) the basis for all of Alohym's laws "of love", let's read.

- [Exodus 20:2](#); I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage [v3](#); Thou shalt have no other gods before

me v4; Thou shalt not make unto thee any graven image, or any likeness [of anything] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: v5; Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; v6; And shewing mercy unto thousands of them that love me, and keep my commandments. v7; Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

- Exodus 20:8; Remember the sabbath day, to keep it holy. v9; Six days shalt thou labour, and do all thy work: v10; But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: v11; For six days the LORD made heaven and earth, the sea, and all that in them, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
- Exodus 20:12; Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. v13; Thou shalt not kill. v14; Thou shalt not commit adultery. v15; Thou shalt not steal. v16; Thou shalt not bear false witness against thy neighbour. v17; Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing thy neighbour's.

The question becomes; “just what is Royal Torah”, “Royal Law”? Keep in mind that love is the ultimate gift of grace and mercy given from our heavenly host! As scripture states; God loves us before we ever loved him, John 3:16, John 16:27, Ephesians 2:4, 1 John 4:10, just to name a few. Within Exodus chapter 21 – 23, Alohym expounds to Moses the judgements (right ruling) and statutes in which ALL people are to live by, not just the Israelites, these right rulings and statutes became the book of the covenant. Keep that in mind, as these written ordinances were given before the book of the law! (*Getting back to the story line moving to verses 18-21*)

Now in Exodus 20:18-21 the children of Israel rejected Yahuah by their actions, let's read.

v18; And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off. v19; And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. v20; And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin

not. v21; And the people stood afar off, and Moses drew near unto the thick darkness where God [was].

✓ Commentary

Let's expound on verse 20 for a moment because this verse is understated and is a profound deliverance scripture. One of the awesome things about learning the original language is seeing how scriptures are structured and in this case what is missing. It just so happens that the (Aleph-Tav) is a missing element from this scripture meaning; "The leader's sign or covenant", which gives much more insight into this scripture. Below is a better rendering of this scripture underneath the interlinear view, let's read.

Exodus 20:20 WLC WLC_tm Strong CHES

AV And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

אתכם	נסות	לבעבור	כי	תיראו	-	אל	העם	-	אל	משה	-	ויאמר
ath·km	nsuth	l·b·obur	ki	thirau	-	al	e·om	-	al	mshe	-	u·iamr
H853	H5254	H5668	H3588	H3372	-	H408	H5971	-	H413	H4872	-	H559
»·you ^(P) to- ^{to} probe-of to-in-in-order-to that you ^(P) -are-fearing must-not-be the-people to Moses and-he-is-saying												
תחטאו	לבלתי	פניכם	-	על	יראתו	תהיה	ובעבור	האלהים	בא			
thchtau	l·blthi	phni·km	-	ol	irath·u	theie	u·b·obur	e·aleim	ba			
H2398	H1115	H6440	-	H5921	H3374	H1961	H5668	H430	H935			
you ^(P) -shall-sin to-so-as-not faces-of-you ^(P) over fear-of-him she-shall-become and-in-order-to the-Elohim he-came												

v20; Moses said to the people, you must not fear in order to be tested, Alohym's covenant with you exists in order that sin shall not come over your faces, fear Him. (Revised)

In ministering deliverance, when people are in fear, the first place it shows is on their face. The question becomes where is this feeling of fear coming from which is overcoming my facial features? Question; is someone or something challenging your beliefs, if this is the case, why is your reaction shown on your face? The testing of our faith in Alohym's word is a very important part in overcoming sin, sins and iniquity. The problem with Israel was they did not have "Reverent" love toward Yahuah, i.e. a feeling or attitude of deep respect tinged with awe or veneration but instead had distressing emotion aroused by impending danger, evil and or pain stemming from a Spirit of Fear. Alohym states in 2 Timothy 1:7, "For Alohym hath not given us the spirit of fear; but of power, and of love, and of a sound mind".

As members of Yahusha's body, we should be learning and growing in the knowledge of how to become an effective spiritual body? New Testament scripture make it quite clear that due to a lack of knowledge His people are destroyed. Hosea 4:6 states;

v6; My people are *destroyed for lack of knowledge*: because thou *hast rejected knowledge*, I will also reject thee, *that thou shalt be no priest to me*: *seeing thou hast forgotten the law of thy God*, I will also forget thy children.

Hosea makes it quite clear in this verse; the outcome for rejecting Alohym's knowledge is rejection from Alohym. As Messiah's body we all need to be educated in scriptural truth and how it applies to our lives. Understanding who our enemy is and the methods used in those attacks against the body of Messiah takes a renewing of the mind. The fear or reverence to our Father in Heaven and His *knowledge* brings deliverance from our enemy which is not our brothers and sisters in Messiah. Thirty times in scripture the phrase "fear of the Lord" is used, which is the beginning of wisdom. [Job 28:28, Psalms 111:10, Proverbs 1:7, 9:10, and 15:33, Isaiah 11:2, Isaiah 33:6] Be encouraged brethren.

Back to the Study

In verse 21, Israel rejects Alohym and Moses alone came to the cloud and talked with Alohym. Alohym knowing the beginning from the end already knew Israel was going to create graven images, verse 23.

v23; Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Alohym being compassionate for His people warns Israel about this issue ahead of time which says so much as to how our Creator really loves his people. As we journey into Exodus, chapters 21-23, Alohym expounds on His judgements and statutes and in Exodus 24:3, Moses speaks all the words that Yahuah (*the LORD*) had given him to Israel and they accepted the proposal, let's read.

v3; And 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 hath said will we do.

Now in Exodus 24:4-6, Moses rises early in the morning to build an altar giving us our next time line, let's read.

v4; And Moses wrote all the words of the LORD, and rose up early in the morning, and built an altar under (below) the hill, and twelve pillars, according to the twelve tribes of Israel. v5; And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. v6; And Moses took half of the blood, and put [it] in basons; and half of the blood he sprinkled on the altar.

At this point in time, Moses would have risen on the morning of the 5th, the beginning and 1st day of the next week but this is a special day! The 5th day of the third month is Shavuot/Pentecost, the 65th day of the year. According to sacrificial law, Moses slew oxen (two) for the burnt and peace offerings unto the LORD (Yahuah) in the morning. (Ref: [Number 28:26-27](#))

Now in verses 7 and 8 of [Exodus 24](#), Moses reads the Book of the Covenant to the audience and Israel accepts the covenant by blood ratification. In verses 9 through 11 we read Aaron, Nadab, Abihu and the seventy elders have a covenant confirming meal where after Moses and Joshua ascend up the mountain in verses 12 and 13.

✓ [Commentary](#):

In retrospect, these are the events which happened on the 65th day or Shavuot/Pentecost, 1.) Moses built an altar, 2.) Perform the Sacrifices, 3.) Sprinkled blood on the people, 4.) Read the Book of the Covenant, 5.) Has a covenant confirming meal with the seventy elders, a full day wouldn't you say! Let's read. ([Exodus 24:12-13](#))

v12; And the LORD 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. v13; And Moses rose up, and his minister *Joshua: and Moses went up into the mount of God*.

Here again the day being referenced in verse 12 is the 65th day of the year, the 5th day of the 3rd month (Shavuot) as Joshua and Moses ascend the mountain.

Now ending chapter 24 Moses tells the elders (*verse 14*) to wait until his return. The next several verses give us our next time line which fits perfectly into Alohym's cycle structure let's read. ([Exodus 24:16-18](#))

v16; And the glory of the LORD abode upon mount Sinai, and the cloud covered it [six days](#): and the [seventh day](#) he called unto Moses out of the midst of the cloud. v17; And the sight of the glory of the LORD [was] like devouring fire on the top of the mount in the eyes of the children of Israel. v18; And Moses went into the midst of the cloud, and gat him up into the mount: and Moses [was in the mount forty days and forty nights](#).

The timeline between verses 16 -18 which is exactly seven days, begins on the 5th (Shavuot) and ends on the 11th, (*the 65th to the 71st day of the year*) the weekly Sabbath. In verse 18, time takes a 40 day jump as Moses enters the midst of the mountain. From the 11th day of the 3rd month counting forward to the 19th day of the 4th month, ending on the 5th day of the week or the 110th day of the year. Getting back to verse 16, Yahuah (*the LORD*) called to Moses out of

the midst of the cloud, which was the seventh day Sabbath. In verse 18 Moses re-enters the midst of the cloud on the seventh day and resides there for forty days.

In [Exodus 31:18](#), Yahuah ended His communion with Moses upon Mount Sinai and was given the two tablet of testimony the tablets of stone, let's read.

[v18](#); And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tablets of testimony, tables of stone, written with the finger of God.

This now brings us to [Exodus 32:1](#) in which the Children of Israel were gathering together unto Aaron wanting an idol (image/God) created to go before Israel because Moses had not yet descended from the mountain, let's read.

[v1](#); And when the people saw that Moses [delayed to come down](#) out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, [make us gods](#), which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Recap: "Moses delayed coming down the mountain", after communion stopped with Yahuah on the 40th day after going into the cloud on Mount Sinai or the 110th day of the year. Let's review the days leading up to Aaron's activities before Moses returns from Mount Sinai. ([Exodus 32:2-5](#))

[v2](#); And Aaron said unto them, Break off the golden earrings, which [are] in the ears of your wives, of your sons, and of your daughters, and bring [them] unto me. [v3](#); And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron. [v4](#); And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt. [v5](#); And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, To morrow [is] a feast to the LORD.

Here scripture states Aaron, gathered gold from the people, fashioned graven tools to create the molten calf as well as built an altar, these event occurred on the 21st and 22nd days of the 4th month leading Aaron to make the statement tomorrow will be a feast unto Yahuah (the LORD). The next question needing answered is verse 6 as to what day Aaron is referring when he states; "[they rose up early on the morrow](#)", the answer is the Sabbath the 113th day of the year, let's read.

[v6](#); And they [rose up early on the morrow](#), and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

After reading verse 5 which states; “*tomorrow is a feast unto the LORD*”, this could only be addressing the weekly Sabbath, because all Sabbath days are considered feast unto Yahuah. (Note: This is the 113th day of the year, the 4th Sabbath in the 4th month.)

✓ Commentary

I find it very interesting at the end of [Exodus 31:13-17](#), Alohym is talking to Moses about the Sabbath day and how important it is as a sign between you and Him forever, when Alohym had already mentioned it earlier in chapter 20.

As we finish the story in verse 7, Yahuah says to Moses go down the mountain because the Israelites have corrupted themselves, let’s read. Note: *these events happened on the Sabbath day, now back to Exodus 32:7.*

v7; And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted [themselves]:

v15; And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written. v16; And the tables [were] the work of God, and the writing [was] the writing of God, graven upon the tables.

v19; And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Jubilee’s Ch.1, Amending scriptural error.

Let’s address [Jubilee’s 1:1](#), by first reading the original scripture as written in English then introduce the error (in red), let’s read the original.

- Chap.1, And it happened in the first year of the exodus of the children of Israel out of Egypt, in the 3rd month, on the 16th of this month, and the Lord spoke to Moses saying: "Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known."

The Ge’ez language compounds numbers together to make bigger numbers, example [ten & six] = sixteen. Let’s investigate the original language concerning the phrase” in the 3rd month, on the 16th of this month”, which is written as; በወርኅ = into month ሣለስ - three- አመ- at the time of- በሁሩ-ten- ወሰዱሱ - but sixth- ለ-ገረ-ወ-እቱ-this-ወርኅ- month. The Ge’ez compounding words for 16 are; [አመ በሁሩ ወሰዱሱ] this compounding can also mean; {into the 3rd month the 10th [week] the sixth of this month}. This new revision now mirrors the Hebrew understanding as told in [Exodus](#)

24:12 giving us a more specific period as to when Joshua and Moses ascended Mount Sinai. Going through this exercise; has established the harmony of scripture between two different books and a better understanding of Alohym's (Gods) word.

In Conclusion, the two tablets of Testimony, the tablets of stone were taken down Mount Sinai by Moses on the *4th Sabbath in the 4th month, the 113th day of the year.* It was this day that Moses before returning down the mountain pleaded with Yahuah not to destroy Israel, since Yahuah already knew Israel had broken the covenant with Him. Moses being the great intercessor convinces Yahuah not to destroy Israel because of their transgression. Remember that we have a Heavenly Father that repented from the evil works he thought to bring upon Israel; if He repented we should be following His example. [Be Blessed]

The dates and times investigated in this study match perfectly with Alohym's calendar, which can be reviewed on the calendar page of the website. <https://www.letterstothelostsheep.org>

I hope that this study has blessed you.

May Grace and Peace be with you from our Father in Heaven and His son Yahusha Messiah

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