

Exodus to the Covenant: Chapters 19 thru 32

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.

Exodus to the Covenant: Chapters 19 thru 32

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.

Exodus to the Covenant: Chapters 19 thru 32

Exodus 19:1 WLC WLC_tm Strong CHES									
AV In the <u>third month</u> , when the children of Israel were gone forth out of the land of Egypt, <u>the same day</u> came they [into] the wilderness of Sinai									
באו	הזה	ביום	מצרים	מארץ	ישראל	בני	לצאת	השלישי	בחודש
bau	e-ze	b-ium	mtzrim	m-artz	ishral -	bni	l-tzath	e-shlishi	b-chdsh
H935	H2088	H3117	H4714	H776	H3478 -	H1121	H3318	H7982	H2320
they-entered	the-this	in-the-day	Egypt	from-land-of	Israel	sons-of	to-to-go-forth-of	the-third	in-the-month
								סיני	מדבר
								sini	mdbr
								H5514	H4057
								Sinai	wilderness-of

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, (צָ) 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 to the Covenant: Chapters 19 thru 32

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.

וַיֵּחָנוּ u·ichnu H2583	סִינַי sini H5514	מִדְבַּר mdbr H4057	וַיָּבֵאוּ u·ibau H935	מִרְפִּידִים m·rphidim H7508	וַיֵּסְעוּ u·isou H5265
and they are encamping Sinai wilderness-of and they are entering from Rephidim and they are journeying					
:	הַהָר e·er H2022	נֶגֶד ngd H5048	יִשְׂרָאֵל ishral H3478	שָׁם shm H8033	וַיֵּחָן u·ichn H2583
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: 6; 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. 7; 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. 9; 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] 11; 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 to the Covenant: Chapters 19 thru 32

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. [25](#); 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 ("*Real 10 Subject matter*") [Ten Commandments](#) the basis for all of Alohym's laws "of love", let's read.

- 1) [Exodus 20:3](#); Exist not to you other Alohym's above - before me [4](#); Exist not for you any carving embodiments (images) which are in the heavens above and which from beneath the Earth and which from beneath waters of the Earth [5](#); not - bow down to them and not serve them that I Yahuah your Almighty jealous Alohym visiting upon the Guilt on fathers [and] sons and to third and fourth [generations] that hate me. [6](#); and doing kindness to thousands to ones loving me and observing my commandment
- 2) [Exodus 20:7](#); Take up not Yahuah name your Alohym for slander (vainly) that not Yahuah will hold innocent who take his name in slander (vain)
- 3) [Exodus 20:8](#); Remember the day of the sabbath day, to hallow him. [9](#); Six days shalt thou labor, and do all thy work [10](#); and the seventh day sabbath to Yahuah your Alohym not to-do any work, you, your son and your daughter, thy manservant, and your maidservant, your cattle, and stranger(sojourner) within thy gates: [11](#); that of six days Yahuah make -do heaven and earth, the sea, and all that and he rested in the seventh day upon Yahuah blessed the sabbath day, and he hallowed it.
- 4) [Exodus 20:12](#); Honor thy father and thy mother so - that thy days may be long upon the land which the Yahuah your Alohym giveth thee.
- 5) [Exodus 20:13](#); Thou shalt not kill.
- 6) [Exodus 20:14](#); Thou shalt not commit adultery.

Exodus to the Covenant: Chapters 19 thru 32

- 7) [Exodus 20:15](#); Thou shalt not steal.
- 8) [Exodus 20:16](#); Thou shalt not bear false witness against thy neighbor [17](#); not – you covet thy neighbor's house, not - you covet thy neighbor's wife, and his manservant, and his maidservant, and his ox, and his ass, and any that [is] thy neighbor's.
- 9) [Exodus 20:23](#); make thy not of me Alohym of silver and Alohym of gold thy make not for you
- 10) [Exodus 20:24](#); make you alter of ground for me and sacrifice on him your ascent offerings and your peace offerings thy flocks thy herds in every place which I record my name to you I come and bless you. [25](#); and if you make (an) altar of stone for me build you not with hewn (trimmed) stone that you swung your sword (tool) on her and defiled it. [26](#); and not ascend you in stairs on my altar which be not exposing your nakedness upon him.

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 thundering’s, 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 to the Covenant: Chapters 19 thru 32

Exodus 20:20										
AV And Moses said unto the people, <u>Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.</u>										
אתכם	נסות	לבעבור	כי	תיראו	-	אל	העם	-	משה אל	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·-probe-of to·in·in·order·to that you(P)·are·fearing must·not·be the·people to Moses and·he·is·saying										
תהטאו	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

Exodus to the Covenant: Chapters 19 thru 32

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.

Alohyim 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, Alohyim 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. 5; And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6; 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. 13; 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

Exodus to the Covenant: Chapters 19 thru 32

(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. [17](#); 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 tablets 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. [3](#); And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron. [4](#); 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. [5](#); 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](#).

Exodus to the Covenant: Chapters 19 thru 32

Here scripture states Aaron, gathered gold from the people, fashioned graven tools to create the molten calf as well as built an altar, these events 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]

Exodus to the Covenant: Chapters 19 thru 32

= 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 ሣልስ - three- አመ- at the time of- ዐሥሩ-ten- ወሰዱሱ - but sixth- ለ- to- ውእቱ- this- ወርኅ- month. The Ge'ez compounding words for 16 are; [አመ ዐሥሩ 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 Covenant

Media

Exodus to the Covenant: Chapters 19 thru 32

Attachment: Subject Matter Royal Torah Judgements

- 11) [Exodus 21:1](#); These the judgments which you place to face them ²; that are buying Hebrew slaves, six years he shall serve and in (the) seventh he goeth forth free gratuitously ³; when he alone cometh of himself he goeth forth of himself when joined (his wife) she goeth forth out with him.
- 12) [Exodus 21:4](#); When his owner gives to him wife (women) and she bares him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself⁵ and when the servant shall say I love my owner my wife and my sons I shall not go out free⁶ and he comes to (near) Alohym's judges and he comes to (near) the door or jamb and the judges pierce his ear with an aul, and he serves forever.
- 13) [Exodus 21:7](#); And because a man sells his daughter to be a maidservant, she shall not go out as the menservants do. [8](#); if dysfunctional in her masters' eyes, who not to himself (betrothed) appointed and he redeem her to a foreign people, he shall not rule her deceitfully selling her [9](#); and when he (betrothed) appointed her for his son by decree bring forth he a daughter. [10](#); whenever he takes another kinswoman for him her raiment and her dwelling shall he diminish not [11](#); and when these three he does not for her she goeth forth free (gratuitously) without money.
- 14) [Exodus 21:12](#); One that smites a man from shears and he dies shall he from shears dieth
- 15) [Exodus 21:13](#); And he who lay in wait not and Alohym sending him into his hand establish for you a sweet place to flee
- 16) [Exodus 21:14](#); And because a man's burning pride upon his neighbor to kill him subtlety; from with my alter you take him to die
- 17) [Exodus 21:15](#); And one that smites his father, or his mother, shall be surely put to death.
- 18) [Exodus 21:16](#); And one stealing a man and he sells him and is found in his hand, he shall be put to death
- 19) [Exodus 21:17](#); And one cursing his father and his mother, shall be put to death
- 20) [Exodus 21:18](#); Because [of] man's strife and he crushes his neighbor [with] a stone or fist and he die not [but] fall to bed [19](#); if he rise up and walk outside on his staff and he is innocent; the one [who] smote him shall give properly for his [complete) healing (*healing emphasized twice* ירפא) [20](#); Because [a] man crushes his man servant or his maidservant with a staff and dies under his hand shall be avenged (*avenged emphasized twice* ינקם) [21](#); Surely if [in] a day or two days he stands avenge him not, because [the man's] silver [becomes] his.

Exodus to the Covenant: Chapters 19 thru 32

21) [Exodus 21:22](#); And because whither (where) men and [may] strike [a] pregnant women and her child come forth and no harm exist, ("*fined*" *emphasized twice* עניי) he shall be fined which the women's master imposes (sits) on him in his judgement. [23](#); and if harm exists you give life instead of life [24](#); eye instead of eye tooth instead of tooth foot instead of foot. [25](#); scorching (burning) instead of scorching (burning) injury instead of injury welt instead of welt.

22) [Exodus 21:26](#); And because a man smites [and] marks the eye of his servant, or marks the eye of his maid servant, and is destroyed [ruined]; he shall send him free instead of forsaking his eye [27](#); And if [the] teeth of his man servant, or maid servant's fall [out] he shall dismiss [set free] him instead for [loosing] his teeth.

23) [Exodus 21:28](#); and because a bull [ox] gored [a] man or woman [marking them], and they die: he shall be stoned, stoned and his flesh shall not be eaten; and the master of the flesh marked bull [shall be] innocent. [29](#); and if [the] ox gored before [yesterday, in the past] and witnessed [by] his master and guarded him not and causes a man or woman to die; the ox shall be stoned and the master put to death. [30](#); if [a] covering [money] is being imposed on him and he gives the covering [ransom, or money] for his soul and all which is being imposed on him [31](#); or he gored a son or gored a daughter, as per judgement this shall be done to him. [32](#); if the ox gores a manservant or maidservant thirty shekels of silver shall be give to the master and the ox shall be stoned.

24) [Exodus 21:33](#); and because [a] man opens a pit [cistern] or he digs a pit and covers it not and a bull [ox] or donkey [ass] falls therein [34](#); the pits [cisterns] owner shall repay in silver restoring the dead [animals] master and it shall become his. [35](#); and if the man's [bull] ox strikes a friend and he dies and they shall sell the live ox [bull], divide the silver and divide the died [ox] [36](#); or is known that the ox [bull] gored in before times and kept him not in shall repay to the ox [bull] master, [an] ox and the dead [ox, bull] shall become his.

25) [Exodus 22:1](#); because a man steals [an] ox [bull] or sheep [flocking] and he slaughters or sells, he shall repay five ox and four sheep [flock] for a sheep [flocking] [2](#); if in searching he is found a thief and he smites another and dies without bloodshed [3](#); if the sun rose upon him to his bloodshed he shall fully restore [repay] if without, [having nothing] he is sold for his theft. [4](#); If to be found, found in the thefts hand, [the] ox, or ass, or sheep alive; he shall repay double.

26) [Exodus 22:5](#); Because a man consumes [a] field or vineyard, sending his or her livestock to graze in the best fields of another; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

27) [Exodus 22:6](#); If fire goes out and she finds [a] mount or built thorns or grain stalk or fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith]; he that kindled the fire shall surely make restitution.

28) [Exodus 22:7](#); If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out

Exodus to the Covenant: Chapters 19 thru 32

of the man's house; if the thief be found, let him pay double. 8; If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have put his hand unto his neighbor's goods. 9; For all manner of trespass, [whether it be] for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, which [another] challengeth to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double unto his neighbor.

29) [Exodus 22:10](#); If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing [it]: 11; [Then] shall an oath of the YAHUAH be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept [thereof], and he shall not make [it] good. 12; And if it be stolen from him, he shall make restitution unto the owner thereof. 13; If it be torn in pieces, [then] let him bring it [for] witness, [and] he shall not make good that which was torn.

30) [Exodus 22:14](#) And if a man borrow [ought] of his neighbor, and it be hurt, or die, the owner thereof [being] not with it, he shall surely make [it] good. 15; [But] if the owner thereof [be] with it, he shall not make [it] good: if it [be] an hired [thing], it came for his hire.

31) [Exodus 22:16](#); And if a man entices a maid that is not betrothed, and lie with her, he shall surely endow her to be his not; 17; If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. 18; Thou shalt not suffer a witch to live. (*whispering not you shall live*)

32) [Exodus 22:19](#); Whosoever lieth with a beast shall surely be put to death.

33) [Exodus 22:20](#); He that sacrificeth unto [any] Alohym, except unto the YAHUAH only, he shall be utterly destroyed.

34) [Exodus 22:21](#); Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

35) [Exodus 22:22](#); Ye shall not afflict any widow, or fatherless child. 23; If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

36) [Exodus 22:25](#); If thou lend money to [any of] my people [that is] poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

37) [Exodus 22:26](#); If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 27; For that [is] his covering only, it [is] his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I [am] gracious.

38) [Exodus 22:28](#); Thou shalt not revile the Alohym's, nor curse the ruler of thy people.

39) [Exodus 22:29](#); Thou shalt not delay [to offer] the first of thy ripe fruits, and of thy liquors: the

Exodus to the Covenant: Chapters 19 thru 32

firstborn of thy sons shalt thou give unto me. [30](#); Likewise shalt thou do with thine oxen, [and] with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me. [31](#); And ye shall be holy men unto me: neither shall ye eat [any] flesh [that is] torn of beasts in the field; ye shall cast it to the dogs.

40) [Exodus 23:1](#); Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

41) [Exodus 23:2](#); Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause to decline after many to wrest [judgment]:

42) [Exodus 23:3](#); Neither shalt thou countenance a poor man in his cause.

43) [Exodus 23:4](#); If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. [5](#); If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

44) [Exodus 23:6](#); you shall turn aside not [the] judging of thy poor in his strife [conflict] [7](#); from things of lies [falsehood] you far and innocent and straight [righteousness] kill you nothing, I will not straight [justify] the wicked

45) [Exodus 23:8](#); And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous

46) [Exodus 23:9](#); Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

47) [Exodus 23:10](#); And six years thou shalt sow thy land, and shalt gather in the fruits thereof: [11](#); But the seventh [year] thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy oliveyard

48) [Exodus 23:12](#); Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

49) [Exodus 23:13](#); And in all [things] that I have said unto you be circumspect: and make no mention of the name of other Alohym's, neither let it be heard out of thy mouth.

50) [Exodus 23:14](#); Three times thou shalt keep a feast unto me in the year. [15](#); Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou earnest out from Egypt: and none shall appear before me empty:) [16](#); And the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labors out of the field. [17](#); Three times in the year all thy males shall appear before the YAHUAH ALOHYM. [18](#); Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the

Exodus to the Covenant: Chapters 19 thru 32

fat of my sacrifice remain until the morning. [19](#); The first of the firstfruits of thy land thou shalt bring into the house of the YAHUAH thy Alohym. Thou shalt not seethe a kid in his mother's milk.

[Exodus 23:20](#); Behold, I send an Messenger before thee, to keep thee in the way, and to bring thee into the place which I have prepared. [21](#); Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him. [22](#); But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.