

When it comes to understanding the harmony of scripture with regard to correct calendar dates and times, I encourage each of you to research the original language in bringing clarity and truth to the word of Alohym. Let's take a journey with the Israelites as they journeyed from Ramses Egypt to the wilderness in Sinai.

Let's first pick up the story in Exodus 12:27, as the Israelites were observing Passover, Yahuah passed over the houses and smote the Egyptians and the people (Israelites) bowed their head and worshipped. We know through scripture this was the night of the 14th of Abib. Then in verse 29 we read that mid the night Yahuah smote the firstborn of Egypt leading to verse 31, where pharaoh calls for Moses and Aaron to rise up and take the children of Israel out of Egypt. Keep in mind that these events occurred after (midnight) mid the night on the 14th day of Abib, the first month.

- **Editor's Note;** the exodus event started at night on the 14th day of Abib and continued into the 15th of Abib.

Now let's review Exodus 12:37, 41 and 42, as we read the children of Israel leave Ramses on the night of the 14th, Passover night, 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.

Now let's move to Numbers 33:3 and 5, where we confirm the fact that the children of Israel departed from Rameses on the 15th day of Abib! We have added these scriptures to prove Israel was leaving on the Sabbath day, the first day of unleavened bread, but remember that Israel had lost this information and where is there harm in walking into freedom, sound familiar? (*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

Editor's Note: According to the Passover observance, the lamb must be burnt up by morning (sunrise) so it is entirely possible that as each family finished their Passover meal they then left for Succoth. To mobilize over two million people plus herds of sheep and cattle in a few hours before the morning of the fifteenth would have been possible and well organized. The migration of the Israelites from Ramses ended on the fifteenth of the month. So we can probably say with a great degree of accuracy that from the beginning to the end of the migration out from Ramses probably took at least a full day.

Now as we follow the Israelites journey departing from Succoth we read 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 are 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.

- [Exodus 17:1](#); 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 true calendar! Let's begin reading through this chapter starting in verse [one](#) (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 19:1 WLC WLC_v WLC_t WLC_tm Strong CHES

AV . 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.

| | | | | | | | | | | | |
|--------------|-----------|-------------------|---------|---------|--------------|--------|------------|----------|--------------|---------------|-------|
| בחדש | השלישי | לצאת | בני | מארץ | מצרים | ביום | הזה | באו | מדבר | סיני | |
| בחדש | השלישי | לצאת | בני | מארץ | מצרים | ביום | הזה | באו | מדבר | סיני | |
| bchdsh | eshlishi | ltzath | bni | -ishral | martz | mtzrim | bium | eze | bau | mdbr | sini |
| b·chdsh | e·shlishi | l·tzath | bni | -ishral | m·artz | mtzrim | b·ium | e·ze | bau | mdbr | sini |
| H2320 | H7992 | H3318 | H1121 | - H3478 | H776 | H4714 | H3117 | H2088 | H935 | H4057 | H5514 |
| in·the·month | the·third | to·to·go·forth·of | sons·of | Israel | from·land·of | Egypt | in·the·day | the·this | they·entered | wilderness·of | Sinai |

The above scripture taken from the Interlinear Scriptural Analyzer is a visual aid for 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, “same day Israel left Ramses Egypt” i.e. the 15th day of the month as stated in Numbers 33:3.

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? Exodus 19:3 does not give us this information but it can be found in the Book of Jubilees 1:1. The Book of Jubilee’s or “Book of Division” which is the second witness as to how Alohym’s calendar is structured, once thought to be lost was rediscovered in the late 18th century in Ethiopia and translated from the Ge’ez language, let’s read.

- 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."

Here in the Book of Jubilee’s which gives us our starting point as to when Moses ascended Mount Sinai, the 16th day of the third month, the 76th day in Alohym’s calendar. Now within the

next few pages we will investigate the events associated with the covenant proposal from Alohym to the children of Israel. This includes dates and times that match Alohym's one true calendar.

The Sabbath, the day of the Covenant Proposal

Let's start in Exodus 19:5-11, in which 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 three Moses ascended the mountain but here in verse five (5) has since descended from the mountain to deliver the covenant proposal to Israel.

Now in verse **eight** (8) and **nine** (9) we read 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.

Now in verses **ten** (10) and **eleven** (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.

| interlinear | | | | | | | | | | |
|---|---------------------|-------------|--------------------|---------|---------------------|-----------|------------------|--------|------------|--------|
| Exodus 19:11 | | | | | | | | | | |
| WLC WLC_v WLC_t 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. | | | | | | | | | | |
| והיו | נכנים | ליום | כי השלישי | ביום | ירד השלישי | יהיה | לעיני | כל | | |
| וְהָיוּ | נִכְנִיִּים | לְיוֹם | כִּי הַשְּׁלִישִׁי | בְּיוֹם | יֵרֵד הַשְּׁלִישִׁי | יִהְיֶה | לְעֵינַי | כָּל | | |
| ueiu | nknim | lium | eshlishi ki | bium | eshlishi ird | ieue | loini | kl | | |
| u·eiu | nknim | l·ium | e·shlishi ki | b·ium | e·shlishi ird | ieue | l·oini | kl | | |
| H1961 | H3559 | H3117 | H7992 H3588 | H3117 | H7992 H3381 | H3068 | H5869 | H3605 | | |
| and-they-become | ones-being-prepared | for-the-day | the-third | that | in-the-day | the-third | he-shall-descend | Yahweh | to-eyes-of | all-of |
| העם | על | הר | סיני | : | | | | | | |
| הָעָם | עַל | הַר | סִינַי | : | | | | | | |
| e·om | ol -er | | sini | : | | | | | | |
| e·om | ol -er | | sini | : | | | | | | |
| H5971 | H5921 - H2022 | | H5514 | | | | | | | |
| the·people | on | mountain-of | Sinai | | | | | | | |

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 [ten](#) (10) and [eleven](#) (11)? Remember in verse [eight](#) (8) Moses ascends (returns) to mount Sinai on the 16th, and in verse [ten](#) (10) Moses is descending as stated by Yahuah to "[sanctify them today and tomorrow](#)". So to answer the question above the two days expressed in verse [ten](#) (10) are the 16th (today), the 17th (tomorrow) and in verse [eleven](#) (11) (against the third day) would be the 18th the Sabbath.

Let's examine the next few scriptures starting in verse [fourteen](#) (14) and 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 [one](#) (1) and working our way through verse [sixteen](#) (16). ^{A.)} Exodus 19:1, Israel arrives at Mount Sinai (15th), ^{B.)} Exodus 19:3, Moses ascends the mountain (16th), ^{C.)} Exodus 19:7, Moses descends from the mountain (16th), ^{D.)} Exodus 19:8, Moses returns up the mountain (16th), ^{E.)} Exodus 19:14, Moses descends from the mountain (16th). Clearly, Moses ascends and descends Mount Sinai twice between verses [three](#) (3) and [fourteen](#) (14), all on the 16th day of the third (3rd) month.

Now let's put this all together knowing that, Alohym clearly states "to be ready" on the third day and from former studies it should be understood that the Biblical day starts at the twilight evening before sunrise. So according to verse **sixteen** (16) the third day would be the morning of the 18th which is the 3rd Sabbath day of the month.

Now moving through verse **eighteen** (18) we read that Yahuah descended upon the top of Mount Sinai with fire and smoke and the whole mount quaked greatly and in verse **nineteen** (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 **twenty** (20) where we read that 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 **twenty** (20) and in verse **twenty five** (25) descends from Mount Sinai, this is now Moses third round trip up to converse with Alohym in three days. Now at the beginning of Exodus 20:1, we read that Alohym speaks directly to the children of Israel from Mount Sinai, here from Alohym's voice He speaks "Royal Torah" the **Ten Commandments** the basis for all of Alohym's law, 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.
- Exodus 20:3; Thou shalt have no other gods before me.
- Exodus 20:4; 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:
- Exodus 20:5; 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;
- Exodus 20:6; And shewing mercy unto thousands of them that love me, and keep my commandments.
- Exodus 20:7; 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.

- Exodus 20:9; Six days shalt thou labour, and do all thy work:
- Exodus 20:10; 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:
- Exodus 20:11; For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], 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.
- Exodus 20:13; Thou shalt not kill.
- Exodus 20:14; Thou shalt not commit adultery.
- Exodus 20:15; Thou shalt not steal.
- Exodus 20:16; Thou shalt not bear false witness against thy neighbour.
- Exodus 20:17; 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 that [is] thy neighbour's.

From verse **two** (2) through **seventeen** (17) we read the beginning and ending of the (10) Ten Commandments as given to Israel from Mount Sinai spoken by Alohym himself. Now in verses **eighteen** (18) through **twenty-one** (21) we read 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].

Editor's Note: I want to expound on verse **twenty** (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, let's read.

| Exodus 20:20 | | | | | | | | | | |
|---|--------------------|---------|---------------|---------|----------|--------|--------|------|---------|--------|
| WLC WLC_y WLC_t WLC_tm Strong CHES | | | | | | | | | | |
| 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> | | | | | | | | | | |
| ויאמר | אל משה | העם | אל | תיראו | כי | לבעבור | נסות | אתכם | בא | האלהים |
| ויאמר | אל משה | העם | אל | תיראו | כי | לבעבור | נסות | אתכם | בא | האלהים |
| u·i·amr | mshe al -e·om | al | - thirau | ki | l·b·obur | nsuth | ath·km | ba | e·aleim | |
| H559 | H4872 H413 - H5971 | H408 | - H3372 | H3588 | H5668 | H5254 | H853 | H935 | H430 | |
| and·he·is·saying Moses to the·people must·not·be you ^(P) ·are·fearing that to·in·in·order·to to·probe·of >·you ^(P) he·came the·Elohim | | | | | | | | | | |
| ובעבור | תהיה | יראתו | על | פניכם | לבלתי | תחטאו | : | | | |
| ובעבור | תהיה | יראתו | על | פניכם | לבלתי | תחטאו | : | | | |
| u·b·obur | theie | irath·u | ol -phni·km | l·blthi | thchtau | : | | | | |
| H5668 | H1961 | H3374 | H5921 - H6440 | H1115 | H2398 | | | | | |
| and·in·order·to she·shall·become fear·of·him over faces·of·you ^(P) to·so·as·not you ^(P) ·shall·sin | | | | | | | | | | |

- **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 show is on their face. The question then becomes where is this feeling of fear coming from which is overcoming my facial features? Question; is someone or something challenging your beliefs, and if that is the case why is your reaction being 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 that 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, isn't it time to start growing in spiritual knowledge and understanding of who is attacking us and why we are not an effective body? 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 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, Proverbs 9:10, Proverbs 15:33, Isaiah 11:2, Isaiah 33:6.][Be encouraged brethren]

Back to the Study

Now notice back in verse [twenty-one](#) (21) Israel rejected 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 a graven image, let's read verse [twenty-three](#) (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. Now moving through Exodus, we read in chapters [twenty-one](#) (21) through [twenty-three](#) (23) the judgements of Alohym and in Exodus 24:3, Moses speaks all the words that Yahuah (*the LORD*) had given him and Israel 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 builded 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 19th, the beginning and 1st day of the next week. Now in verses [seven](#) (7) and [eight](#) (8) Moses reads the Book of the Covenant to the audience and Israel accepts the covenant by blood ratification. Now in verses [nine](#) (9) through [eleven](#) (11) we see Aaron, Nadab, Abihu and the seventy elders have a covenant confirming meal and in verses [twelve](#) (12) and [thirteen](#) (13) Moses and Joshua ascend up the mountain, 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 to is the 79th day of the year, the 19th day of the 3rd month or the 2nd of June, as Joshua and Moses ascend the mountain.

Now ending chapter *twenty-four* (24) we read that 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.*

Here in *verse sixteen* (16) we see a complete seven day cycle from the 19th to the 25th of the month or the 79th to the 85th days of the year and the third Sabbath of month. In *verse eighteen* (18) we have a forty day jump in time as Moses enters the midst of the mountain. From here takes us from the 25th day (*85th day of the year*) of the third month to the 4th day of the fifth month, the 4th day of the week the 125th day of the year. Getting back to *verse sixteen* (16), Yahuah (*the LORD*) called to Moses out of the midst of the cloud, which was the seventh day Sabbath. In *verse eighteen* (18) Moses enters the midst of the cloud on the seventh day and resides there for forty days.

Now in Exodus 31:18 we read that Yahuah ended His communion with Moses upon Mount Sinai and was given the two tables of testimony the tables 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 tables of testimony, tables of stone, written with the finger of God.

This now brings us to Exodus 32:1 in which we read the Children of Israel were gathering together unto Aaron and 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.

To identify the day “Moses delay coming down the mountain”, let’s read what scripture has to say about Aaron’s activities when Moses did not return 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, then states that tomorrow will be a feast unto Yahuah (the LORD). These events occurred on the 5th day of the month the 126th day of the year the 6th day of the week. The next question needing answered is in 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 127th 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.

In learning about the structure on Alohym’s weekly and monthly cycles, all weekly Sabbaths are feasts unto our Creator in rest and celebration to Him. Here are examples of this, the Feast of Unleavened Bread, Feast of Trumpets, Feast of Tabernacles of which all fall on a weekly Sabbath day.

Editor’s Note: I find it very interesting that 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 *twenty* (20).

Now to complete the story in verse [seven](#) (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.*

- [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.

In conclusion, the two tablets of Testimony, the tablets of stone were taken down Mount Sinai by Moses on the first Sabbath of the fifth month the 127th 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 Fromcovetocover.com (Link <https://fromcovetocover.com/articlesteachings/> or you can download a pdf copy at https://fromcovetocover.com/wp-content/uploads/2018/04/AC-2018-2021-Calendar-Year_42518.pdf .

Always keep in mind that when researching the cycles of Alohym, His calendar is not influenced by man's knowledge, traditions or doctrines.

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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