🔥 Publisher’s Dedication Page

For Every Scroll Released from
FIRE SCRIBE PUBLISHING HOUSE

📖 “Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder,
which bringeth forth out of his treasure things new and old.”
— Matthew 13:52
This scroll was written under command,
sealed by obedience,
and released from the treasury of fire.
It comes not from ambition,
but from instruction.
Not from vanity,
but from vision.
It is the voice of a scribe
who did not keep silent when the Most High poured.
A man instructed unto the Kingdom.

A householder appointed to bring forth the treasure.
Old and new.
Ancient and now.
Sealed and spoken.

🕊️ Fire Scribe Publishing House
is not a brand. It is a banner.
A canopy for scrolls born of obedience,
and books written as witnesses.
Here, repentance is not a chapter —
it is the command.
Here, baptism is not optional —
it is the cry.
Every scroll that bears this seal
is a testimony in the war for Zion.
📜 This is Fire Scribe Publishing House.
A House of Scrolls That Burn Through the Lie.

— Cedric Auberry, Fire Scribe of Israel

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The Appointed Times of Heaven

"And Elohim said, Let there be lights in the firmament of the heaven
to divide the day from the night; and let them be for signs,
and for seasons, and for days, and years."
Genesis 1:14

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Dedication

“And the Lord answered me, and said,
Write the vision, and make it plain upon tables,
that he may run that reads it.
For the vision is yet for an appointed time,
but at the end it shall speak, and not lie:
though it tarry, wait for it;
because it will surely come, it will not tarry.”
— Habakkuk 2:2–3

This work is dedicated to the restoration of the appointed times of the Most High.

From the beginning, the Creator established the lights in the heavens as witnesses. The sun, the moon, and the seasons were appointed to declare the rhythm of time and to guide His people in the covenant order.

Yet through generations, the understanding of these appointed times has been scattered and obscured. What was once plain in the heavens became hidden beneath traditions, alterations, and competing systems of time.

But the heavens have never ceased their testimony.

The sun still governs the year.

The moon still marks the months.

The seasons still turn at their appointed gates.

The covenant clock of creation continues to move in order.

This book is offered as a witness to that order. It is written in the hope that those who seek the truth will look again to the heavens and recognize the pattern that has been present since the foundation of the world.

May the vision written here be read plainly.

May those who read it run with understanding.

And may the appointed times of the Most High be remembered among His people once again. 🔥🕊️👑

Preface

Why the Appointed Times Must Be Restored

Time does not belong to man.

Time belongs to the Most High.

Before kingdoms rose, before nations were scattered, before the traditions of men divided the earth, the Creator established the order of time in the heavens. The sun, the moon, and the stars were not placed in the firmament by chance. They were appointed as witnesses.

The Scripture declares that the lights in the heavens were created for signs, for seasons, for days, and for years. From the beginning, time was meant to be read from creation itself. The heavens were designed to testify.

The rising of the sun marks the days.

The cycle of the moon marks the months.

The turning of the seasons marks the year.

Together they form a pattern written across the sky.

This pattern is not merely astronomical. It is covenantal.

The appointed times of the Most High were established so that His people would walk in rhythm with heaven. The feasts were not invented by men. They were appointed markers of remembrance, deliverance, harvest, repentance, and dwelling with the Creator.

Passover remembers deliverance.

Unleavened Bread remembers purification.

First Fruits declares the beginning of harvest.

Shabuwa completes the count of weeks.

Trumpets awakens the people.

Atonement brings cleansing.
Tabernacles celebrates dwelling with the Most High.
Each appointed time stands as a testimony in the cycle of the year.
Yet through generations, confusion entered the earth. Calendars were altered, traditions multiplied, and the simple order written in creation became obscured. Many systems of time arose, each claiming authority, while the original witness of the heavens was often overlooked.
But the heavens have never changed their testimony.
The sun continues its circuit.
The moon continues its phases.
The seasons continue their turning.
The order established in creation remains.
This work seeks to examine the appointed times through the testimony of Scripture and the witness of the heavens. It explores the rhythm of the solar year, the cycle of the moon, the turning points of the seasons known as the Tekufah, and the feast days appointed in the covenant.
It also examines the structure of the calendar revealed to Enoch, the strengths of that system, and how the witnesses of the sun and the moon together reveal a living calendar written in the sky.
The purpose of this book is not to create a new system of time.
Its purpose is to observe the witnesses that were already established in creation.
For the heavens declare the order of the Most High.
And the appointed times remain written in the firmament for those who seek to understand.
The covenant of time still stands. 🔥🕊️👑

Introduction

The Restoration of the Covenant Clock

From the beginning of creation, time was not hidden. It was written plainly in the heavens.

The Creator established lights in the firmament to govern the rhythm of the earth. These lights were given for signs, for seasons, for days, and for years. They were placed in the sky as witnesses so that the order of time could be known by observing the works of the Most High.

The sun declares the passage of the year.

The moon reveals the cycle of the months.

The seasons mark the turning points of the earth.

Together they form a living structure of time.

This structure was never meant to be controlled by the traditions of men. It was established by the Creator Himself so that His people could walk in harmony with the order written in creation. The appointed times of the covenant were built upon this heavenly rhythm.

The feasts of the Most High are not arbitrary dates. They are markers within the cycle of the year that reveal the unfolding pattern of redemption, remembrance, harvest, and restoration. Each appointed time stands in its place within the greater structure of the covenant clock.

Passover marks deliverance.

Unleavened Bread marks purification.

First Fruits marks the beginning of harvest.

Shabuwa marks the completion of weeks.

Trumpets announces awakening.

Atonement brings cleansing.

Tabernacles celebrates dwelling with the Most High.
These appointed times were meant to be observed within the order of heaven's calendar.
Yet over many generations, confusion entered the reckoning of time.
Different calendar systems arose across the earth. Some followed purely solar structures. Others followed lunar calculations alone. Many traditions gradually drifted from the pattern that the heavens themselves reveal.
As a result, the rhythm of the appointed times became unclear for many people.
But the heavens have never lost their order.
The sun continues its circuit across the sky.
The moon continues its cycle of renewal.
The seasons still turn at their appointed gates.
The structure of time established in creation still remains.
This book explores the restoration of what may be called the covenant clock—the ordered system of time revealed through the witnesses of the heavens. It examines the role of the sun in governing the year, the role of the moon in marking the months, and the seasonal turning points known as the Tekufah.
It also examines the calendar revealed to Enoch and its ordered solar structure, recognizing the wisdom preserved within that system. By studying both the solar pattern and the lunar witness, the greater harmony of the heavens begins to emerge.
When the witnesses of the sun and moon are understood together, the rhythm of the appointed times becomes clear.
The purpose of this work is not to impose a new calendar upon the reader. Rather, it is to examine the testimony that the heavens already provide and

to consider how that testimony aligns with the appointed times preserved in Scripture.

The covenant clock has been moving since the foundation of the world.

The heavens continue to declare it.

And those who seek the order of the Most High may once again learn to read the pattern written in the sky. 🔥🕊️👑

Chapter 1

The Lights in the Firmament

From the beginning of creation, the Most High established the order of time within the heavens.

Time was not left to human invention. It was written into the structure of creation itself so that the rhythm of the earth could be known by observing the works of the Creator.

The Scripture declares:

“And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.”

— Genesis 1:14

This declaration reveals the purpose of the lights placed in the heavens.

They were created for:

Signs

Seasons

Days

Years

The lights in the firmament were therefore appointed as witnesses.

Through them the passage of time could be seen and understood. The rising of the sun marks the days, the turning of the seasons marks the year, and the cycles of the heavens reveal the order established by the Creator.

The heavens continue to testify of this order.

“The heavens declare the glory of God; and the firmament shows His handiwork.

Day unto day utters speech, and night unto night reveals knowledge.”

— Psalm 19:1–2

Day after day the sun follows its course.

Night after night the moon reveals its changing light.

Season after season the earth turns according to the pattern established in the heavens.

The testimony of creation is constant.

The second witness confirms that the works of the Most High reveal knowledge to those who observe them.

“All things denote there is a God; yea, even the earth, and all things that are upon the face of it; yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator.”

— Alma 30:44

The motion of the heavens therefore stands as a continual testimony.

The earth moves according to its appointed course.

The sun appears in its circuit.

The moon renews its light.

The stars follow their courses.

Nothing in the heavens moves without order.

This order reveals the wisdom of the Creator. The lights in the firmament were placed there so that humanity could recognize the rhythm of time through the testimony of creation itself.

The appointed times of the covenant are tied to this heavenly order.

Passover appears in the spring when life begins to rise from the earth.

Shabuwa appears after the completion of seven weeks of harvest.

Tabernacles appears during the season of ingathering.

These moments in the year are not random dates. They appear within the pattern established in the heavens.

The lights in the firmament therefore serve as witnesses of the covenant of time.

The sun establishes the cycle of the year.

The moon reveals the rhythm of the months.

The seasons mark the turning points of the earth.

Together they form the structure of time written across the sky.

The Scriptures preserve the testimony.

The heavens demonstrate the pattern.

The witnesses confirm the order.

And the covenant of time continues to move according to the design established from the foundation of the world. 🔥🕊️👑

Chapter 2
The Witness of the Sun

Among the lights placed in the firmament, the sun stands as the great governor of the year.

From the beginning, its course has marked the passage of time upon the earth. The rising and setting of the sun divides the day from the night, and its yearly circuit reveals the turning of the seasons.

The Scripture speaks of this continual motion:

“The sun also arises, and the sun goes down, and hastens to his place where he arose.”

— Ecclesiastes 1:5

Each day the sun follows the path appointed to it. It rises at its time, crosses the heavens in its strength, and returns again to its place. This movement establishes the rhythm of the days.

Yet the witness of the sun extends beyond the daily cycle. As the year progresses, the position of the sun gradually shifts across the horizon. Through this movement the seasons are revealed.

The days lengthen as the sun rises higher in the heavens.

The days shorten as the sun descends in its course.

The earth responds through the changing of the seasons.

The psalmist described the power and order of the sun in its circuit:

“In them has he set a tabernacle for the sun,
which is as a bridegroom coming out of his chamber,
and rejoices as a strong man to run a race.
His going forth is from the end of the heaven,
and his circuit unto the ends of it.”

— Psalm 19:4–6

The sun moves with strength and certainty across the heavens. Its circuit reveals the passage of the year and provides the framework upon which the seasons unfold.

The second witness likewise affirms that the sun was appointed to govern the day and to shine according to the command of the Creator.

“And the sun also rises in the morning to give light unto the earth…
and it goes down again in the evening according to the word of God.”

— (Book of Mormon witness)

This testimony confirms that the movement of the sun is not random. It follows the order established by the Most High.

The turning points of the sun's yearly course reveal the boundaries of the seasons. These turning points are known as the Tekufah, the seasonal gates of the year.

There are four such turning points:

The gate of spring.

The gate of summer.

The gate of autumn.

The gate of winter.

Each Tekufah marks a shift in the course of the sun and signals the beginning of a new seasonal quarter.

These gates divide the solar year into four great portions, establishing the framework upon which the rhythm of the earth unfolds. The growth of crops, the changing of weather, and the cycles of harvest all respond to the movement of the sun.

Because of this, the solar cycle forms the foundation of the covenant calendar.

The sun anchors the year so that the appointed times remain aligned with the seasons of the earth. Without this solar framework, the feasts connected to harvest and ingathering would gradually drift away from their proper seasons.

The witness of the sun preserves the stability of the year.

Yet the sun does not function alone within the covenant clock. While the sun governs the yearly cycle, another witness appears in the heavens to reveal the rhythm of the months.

This witness renews itself continually and moves through a repeating cycle of darkness and light.

That witness is the moon.

Together the sun and the moon form a dual testimony in the heavens.

The sun governs the year.

The moon marks the months.

And through their combined witness the covenant clock of creation becomes visible. 🔥🕊️👑

Chapter 3

The Witness of the Moon

While the sun governs the cycle of the year, the moon reveals the rhythm of the months.

From the beginning, the moon has served as a visible witness in the heavens. Unlike the sun, which shines with steady light, the moon moves through a repeating pattern of darkness and illumination. This continual renewal forms a cycle that can be observed by all who look to the night sky.

The Scripture declares:

“He appointed the moon for seasons: the sun knows his going down.”

— Psalm 104:19

The moon was therefore appointed to mark the seasons and appointed times. Its phases reveal the passage of the months and provide a visible rhythm within the yearly cycle.

Each lunar cycle begins with the new moon.

At this moment the moon appears renewed after passing through darkness. From that point forward its light gradually increases as the days pass. The illuminated portion grows night after night until the moon reaches its fullness.

The full moon stands near the middle of the month.

After this point the moon begins to diminish again. Its light slowly decreases until it returns to darkness, completing the cycle and preparing for renewal once again.

This pattern repeats continuously.

The new moon marks the beginning.

The waxing moon reveals increase.

The full moon reveals fullness.

The waning moon reveals decline.
Through this cycle the months can be recognized without calculation. The witness appears directly in the heavens.
The second witness likewise teaches that the moon moves according to an established order and renews itself in cycles.
“And also the moon, which gives light by night, which changes according to its phases.”
— (Second stick witness)
The changing of the moon therefore serves as a continual sign of time.
Each lunar cycle lasts approximately twenty-nine and a half days. Because of this, months alternate between twenty-nine and thirty days as the moon completes its course.
This pattern forms the rhythm of the lunar month.
Within the covenant calendar the appearance of the new moon signals the beginning of a new month. Each renewal of the moon resets the cycle and begins the count of days once again.
Several of the appointed feasts appear near the time of the full moon, when the night sky is illuminated.
Passover appears near the full moon of the first month.
Tabernacles appears near the full moon of the seventh month.
These alignments reflect the connection between the lunar cycle and the appointed times.
Yet the moon does not determine the entire structure of the calendar by itself. The lunar cycle moves independently of the solar year. Over time, months measured only by the moon would gradually shift against the seasons.

For this reason the lunar witness must remain aligned with the solar framework that governs the year.

The sun establishes the order of the seasons.

The moon reveals the rhythm of the months.

When these two witnesses work together, the structure of time becomes balanced.

The year remains anchored to the seasons through the sun.

The months remain visible through the phases of the moon.

Together they form a dual testimony in the heavens.

And through this harmony the covenant calendar begins to appear.

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Chapter 4

The Pattern Written in the Heavens

The heavens do not move randomly.

They move according to a pattern established by the Creator.

From the beginning, the lights in the firmament were placed in ordered courses so that the rhythm of time could be understood by observing their movement. The sun follows its circuit. The moon moves through its phases. The stars appear in their appointed seasons.

The Scriptures testify that this order is part of the design of creation.

“The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.”

— Psalm 19:1–2

The heavens therefore speak continually.

They reveal knowledge through repetition and pattern.

The rising and setting of the sun marks the days.

The renewal of the moon marks the months.

The turning of the seasons marks the year.

These cycles form a structure that repeats continuously.

The second witness confirms that the movement of the earth and the heavens reveals the hand of the Creator.

“Yea, and the earth moveth and not the sun.

And behold, also the sun riseth and the sun goeth down;

and the earth revolveth upon her wings, and the sun giveth his light by day, and the moon giveth her light by night.”

— Helaman 12:15

This passage confirms that the motion of the heavens follows an established order. The earth moves according to its course, while the lights continue their appointed roles of giving light to the world.

Nothing in creation moves without purpose.

The ancient observers of the heavens recognized that these movements followed repeating cycles. The same stars returned in the same seasons. The sun crossed the same seasonal boundaries each year. The moon renewed its phases month after month.

Through these repeating patterns, the structure of time becomes visible.

The solar cycle reveals the framework of the year.

The lunar cycle reveals the rhythm of the months.

The seasonal turning points reveal the gates of time.

These cycles are not separate systems. They are interlocking movements that form what can be described as wheels within wheels—a layered structure of time that unfolds in harmony.

The prophets often described creation using images of order and symmetry. Just as the heavens move in perfect alignment, the appointed times of the covenant appear within this same pattern.

Passover appears in the spring season.

Shabuwa appears after the counting of seven weeks.

Tabernacles appears during the season of ingathering.

Each feast appears within the structure of the year at its appointed time.

The heavens therefore function as a great clock placed above the earth.

The sun marks the progression of the year.

The moon reveals the passage of the months.

The seasons mark the turning points of the cycle.

Together these witnesses reveal a pattern that has remained constant since the foundation of the world.

The Scriptures preserve the testimony.

The heavens demonstrate the order.

The appointed times appear within the pattern.

Those who study both the Word and the heavens begin to see the harmony between them.

The covenant of time is therefore not hidden. It is written in the firmament, repeating its testimony generation after generation.

And those who observe the heavens with understanding may begin to recognize the pattern that governs the appointed times of the Most High.

🔥🕊️👑

Chapter 4
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The renewal of the moon marks the months.
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And those who observe the heavens with understanding may begin to recognize the pattern that governs the appointed times of the Most High.

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Chapter 5
The Calendar Revealed to Enoch

Long before many of the calendar systems used in later generations, the Scriptures preserve a record of heavenly order revealed to Enoch.
Enoch was a prophet who walked closely with the Most High. His writings describe the structure of the heavens and the movement of the lights placed in the firmament. Through this revelation, the order of the solar year was carefully observed and recorded.
The book of Enoch describes a calendar consisting of three hundred sixty-four days, divided into four equal portions of the year.
Each portion contains ninety-one days, forming four seasonal quarters. Together these quarters create a complete solar structure that maintains stability within the yearly cycle.
This system results in:
364 days in the year
52 weeks in the cycle
4 equal seasons
The symmetry of this system is one of its most notable characteristics. Each season contains exactly thirteen weeks, and the structure of the year remains consistent from one cycle to the next.
The purpose of this structure was to preserve the alignment of the seasons. The Scriptures repeatedly emphasize the importance of keeping the appointed times in their proper seasons. If the reckoning of time drifts away from the seasonal order, the feasts that depend upon harvest and agricultural cycles would eventually fall out of place.

The revelation preserved in the writings attributed to Enoch emphasizes that the movement of the sun governs the yearly cycle.

The sun rises through the gates of heaven and completes its circuit according to the order established by the Creator. As the sun moves through these gates, the length of the days changes and the seasons unfold upon the earth.

Through this observation, the solar year can be measured with remarkable stability.

The second witness affirms that the heavens move according to laws established by the Creator.

“And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual.”

— Moses 6:63

This testimony confirms that creation itself reveals the order of the Most High. The cycles of the heavens bear witness of the structure placed within the universe.

The calendar described in the Enoch tradition reflects this principle of order. By dividing the year into equal seasonal portions, the system maintains a consistent relationship with the movement of the sun.

Because of this stability, the Enoch calendar has attracted attention from many students of the Scriptures who seek to understand the original structure of the year.

Its symmetrical design reflects a clear solar framework.

The seasons remain evenly spaced.

The weeks remain consistent.

The yearly structure repeats with predictable order.

Yet while the Enoch calendar provides a strong solar framework, it does not emphasize the visible cycle of the moon in the same way that other calendar traditions do.

This observation becomes important when comparing different systems of time. The solar order preserved in the Enoch writings provides valuable insight into the structure of the year, but the witness of the moon also appears throughout the Scriptures as a marker of months.

Understanding how these witnesses interact becomes an important step in studying the covenant calendar.

For the heavens contain more than one testimony.

The sun governs the cycle of the year.

The moon reveals the rhythm of the months.

The seasons mark the turning points of time.

The writings attributed to Enoch preserve one perspective of this heavenly order—one that highlights the structure of the solar year and the symmetry of its seasons.

By studying this system, the foundations of the covenant clock begin to emerge. 🔥🕊️👑

Chapter 6
Structure of the Enoch Calendar

The calendar described in the writings attributed to Enoch presents a structured and symmetrical view of the solar year. Its design emphasizes order, balance, and stability within the movement of the seasons.
According to this system, the year consists of three hundred sixty-four days. These days are divided into four equal seasonal quarters, each containing ninety-one days.
This structure produces a year with remarkable symmetry.
364 days in the year
4 seasons in the cycle
91 days in each season
13 weeks in each seasonal quarter
Together these divisions produce fifty-two weeks, forming a complete cycle of weeks within the year.
This symmetry ensures that the weekly cycle remains uninterrupted from year to year. Each season begins on the same day of the week, and the yearly structure remains consistent.
The design of the Enoch calendar reflects the principle that the Most High established order within creation.
The apostle wrote:
“For God is not the author of confusion, but of peace.”
— 1 Corinthians 14:33
The structure of the Enoch calendar reflects this principle of order. The equal seasonal divisions create a pattern that repeats consistently, allowing the passage of the year to be tracked with stability.

The second witness likewise teaches that the Lord establishes laws by which all things move and are governed.

“For there is a law given unto all things, by which they move in their times and their seasons.”

— Doctrine and Covenants 88:42

This testimony confirms that the movements of creation follow laws established by the Creator. The cycles of the heavens are not random but are governed by order and design.

Within the Enoch calendar, each season contains a set number of days and weeks. The year begins with the spring season and progresses through the four quarters as the sun moves through its course.

Spring marks the renewal of life upon the earth.

Summer brings growth and maturity to the fields.

Autumn brings harvest and ingathering.

Winter brings rest to the land.

These seasonal divisions align with the solar cycle and preserve the relationship between the calendar and the agricultural rhythms of the earth.

Because the calendar maintains equal quarters, the seasonal boundaries remain consistent from year to year. This consistency provides a stable framework for understanding the passage of time.

The symmetrical nature of the system has led many students of ancient calendars to appreciate its mathematical elegance.

The weeks remain fixed.

The seasons remain balanced.

The structure of the year repeats in predictable order.

Yet while the Enoch calendar presents a strong solar structure, the Scriptures also preserve the testimony of the moon as a witness of months.

The lunar cycle introduces a different rhythm within the heavens—one that is visible through the phases of the moon and the renewal of the new moon each month.

This introduces an important question when studying the calendar of the Most High:

How do the witnesses of the sun and the moon work together within the structure of time?

Understanding the strengths of the Enoch system provides an important foundation for exploring this question.

For the solar structure preserved in the Enoch writings reveals a powerful principle:

The year moves according to ordered cycles established by the Creator.

Yet the full covenant calendar emerges when all the witnesses of the heavens are considered together. 🔥🕊️👑

Chapter 7
Strength of the Enoch System

The calendar described in the writings attributed to Enoch presents a solar framework that is notable for its order and stability. Its structure reflects a clear attempt to preserve the alignment of the year with the seasonal cycle established in creation.

One of the primary strengths of this system is its solar stability.

Because the Enoch calendar is based upon the movement of the sun, the seasons remain anchored to the same positions within the year. The seasonal transitions do not drift over time, and the agricultural rhythms of the earth remain aligned with the structure of the calendar.

This stability is important because many of the appointed times in Scripture are connected to the seasons of the year.

Passover appears in the spring.

Shabuwa appears during the early harvest.

Tabernacles appears at the time of ingathering.

A calendar that drifts away from the seasons would eventually place these appointed times in the wrong portion of the year. The solar framework preserved in the Enoch tradition prevents this type of drift.

The Scriptures emphasize that the seasons themselves were established by the Creator.

“While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

— Genesis 8:22

This declaration shows that the seasonal cycle is part of the covenant established with the earth. The stability of the solar year preserves this order.

Another strength of the Enoch calendar is its symmetry.

The year contains four equal quarters of ninety-one days. Each quarter contains thirteen weeks, allowing the weekly cycle to remain uninterrupted throughout the year.

This structure results in fifty-two weeks within the year.

Because the weekly cycle remains consistent, the calendar maintains a predictable rhythm that repeats from year to year. The pattern does not shift or require constant adjustment.

The symmetrical nature of the system reflects the principle that creation itself operates according to ordered patterns.

The second witness teaches that the Lord governs all things through established laws.

“And there are many kingdoms; for there is no space in the which there is no kingdom;

and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.”

— Doctrine and Covenants 88:37–38

This principle applies to the movements of the heavens as well. The sun, moon, and stars follow courses established by the Creator, and their movements reflect the laws that govern the universe.

The symmetrical design of the Enoch calendar reflects an attempt to align human reckoning of time with this ordered structure.

The weeks remain consistent.
The seasons remain balanced.
The solar year remains stable.
For many students of ancient calendars, this stability is one of the most compelling aspects of the Enoch system.
It preserves a strong connection between the calendar and the seasonal framework established in creation.
Yet while this solar structure offers significant strengths, the Scriptures also preserve the testimony of another witness within the heavens—the moon.
The moon reveals the rhythm of the months through its phases and renews itself continually in the night sky.
Understanding how this lunar witness interacts with the solar structure becomes an important part of studying the covenant calendar.
For the heavens contain more than one testimony.
The sun governs the cycle of the year.
The moon reveals the rhythm of the months.
And the covenant calendar emerges through the harmony of these witnesses.

Chapter 8
Limitations of the Enoch System

The calendar structure preserved in the writings attributed to Enoch presents a strong solar framework. Its symmetry, stability, and seasonal alignment offer valuable insight into how the yearly cycle can remain anchored to the movement of the sun.

Yet when examining the testimony of the Scriptures more broadly, it becomes clear that the heavens contain more than one witness concerning time.

The solar order described in the Enoch system highlights the movement of the sun and the stability of the seasonal cycle. However, the Scriptures also repeatedly refer to the moon as a marker of time.

The psalmist declares:

“He appointed the moon for seasons: the sun knoweth his going down.”

— Psalm 104:19

This passage indicates that the moon also plays a role in marking appointed times. The visible phases of the moon provide a repeating rhythm that reveals the passage of the months.

Throughout the Scriptures, the new moon appears as a recurring marker of time.

“Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.”

— Psalm 81:3

This reference shows that the new moon served as a signal for the appointed times of the people.

The lunar cycle therefore functions as a visible witness in the heavens. Each month the moon renews its light, providing a clear sign that can be observed without calculation.

The second witness likewise affirms that the moon moves according to an established order and gives light to the earth during the night.

“And also the moon which giveth light by night, which is greater than the stars.”

— Doctrine and Covenants 88:9

This testimony confirms that the moon was appointed to serve a purpose within the structure of creation.

Because the Enoch calendar focuses primarily on the solar structure of the year, the visible lunar cycle does not play the same role within its framework. The months within the Enoch system are fixed according to the solar pattern rather than beginning with the appearance of the new moon.

For some readers this raises important questions.

If the moon was appointed to mark seasons and the new moon appears repeatedly throughout the Scriptures, how should its witness be understood within the structure of the calendar?

The answer to this question becomes clearer when the full testimony of the heavens is considered.

The sun establishes the cycle of the year.

The moon reveals the rhythm of the months.

Both witnesses appear in the Scriptures, and both move continually in the heavens.

Understanding the strengths of the Enoch system helps reveal the importance of the solar framework. At the same time, recognizing the role of the moon introduces the possibility that the full covenant calendar may involve the harmony of both witnesses.

The heavens contain multiple testimonies.

The sun governs the year.

The moon marks the months.

The seasons reveal the turning of time.

When these witnesses are studied together, the structure of the covenant clock becomes clearer.

For the appointed times of the Most High appear within the harmony of the heavens themselves. 🔥🕊️👑

Chapter 9
The Two Witnesses

Throughout the Scriptures, truth is established through witnesses.
The law declares:
“One witness shall not rise up against a man for any iniquity…
at the mouth of two witnesses, or at the mouth of three witnesses,
shall the matter be established.”
— Deuteronomy 19:15
This principle applies not only to matters of judgment but also to the testimony of creation itself. The Most High established multiple witnesses in the heavens so that the structure of time would be confirmed through agreement.
Among these witnesses, the sun and the moon stand as the two great lights governing the cycles of time.
The book of Genesis declares:
“And God made two great lights; the greater light to rule the day,
and the lesser light to rule the night.”
— Genesis 1:16
The greater light—the sun—governs the cycle of the year and the seasons that unfold upon the earth. Its circuit establishes the framework of the solar year and preserves the alignment of the seasons.
The lesser light—the moon—reveals the rhythm of the months through its phases and renews itself continually in the night sky.
Together these lights function as witnesses of time.
The sun reveals the passage of the year.
The moon reveals the passage of the months.

The second witness confirms that the lights of the heavens were appointed for this very purpose.

“And God said: Let there be lights in the firmament of the heaven…
to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years.”

— Moses 2:14

This testimony repeats the declaration found in Genesis and emphasizes that the lights in the firmament serve as markers of time.

The heavens therefore contain a dual testimony.

The sun establishes the yearly framework that governs the seasons.

The moon reveals the monthly rhythm that renews itself throughout the year.

These witnesses work together rather than independently.

If the year were measured only by the moon, the months would gradually drift away from the seasonal cycle governed by the sun. Over time the feasts tied to harvest and agricultural rhythms would no longer align with the proper seasons.

If the year were measured only by the sun, the visible cycle of the moon would no longer function as the marker of months that appears repeatedly throughout the Scriptures.

The harmony of these witnesses preserves balance.

The sun anchors the year to the seasons.

The moon reveals the months through visible renewal.

Together they form the foundation of what may be called the covenant calendar.

This harmony reflects the order established by the Creator. The lights of the heavens were placed in the firmament not as isolated systems but as coordinated witnesses revealing the structure of time.

The Scriptures testify.

The heavens confirm the pattern.

When the witnesses of the sun and moon are observed together, the covenant clock begins to appear with clarity.

The year moves according to the sun.

The months renew according to the moon.

And the appointed times unfold within the harmony of these two witnesses.

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Chapter 10

The Solar Framework

The cycle of the year is governed by the movement of the sun.

From the beginning of creation, the sun has functioned as the anchor of the seasons. Its course across the heavens reveals the turning of the year and preserves the order of the seasonal cycle upon the earth.

The psalmist describes the strength and certainty of the sun in its circuit:

“In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
and rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
and his circuit unto the ends of it.”
— Psalm 19:4–6

The sun moves in a continual circuit. Each year it completes its course and returns again to the same pattern, revealing the passage of time through the changing length of days and the progression of seasons.

As the earth moves in relation to the sun, the position of the sun gradually shifts along the horizon. This shift produces the four great divisions of the year.

Spring

Summer

Autumn

Winter

These divisions correspond to the turning points in the solar cycle.

The Scriptures acknowledge that these seasonal cycles were established as part of the covenant of creation.

“While the earth remaineth, seedtime and harvest, and cold and heat,

and summer and winter, and day and night shall not cease.”

— Genesis 8:22

This promise confirms that the seasonal order of the earth will continue as long as the world remains. The solar cycle preserves this order by maintaining the progression of seasons.

The second witness likewise affirms that the sun moves according to the command of the Creator and provides light to the earth.

“And also the sun, and the moon, and the stars…

all are governed by laws which are fixed.”

— Doctrine and Covenants 88:42–43

This testimony confirms that the heavenly bodies follow laws established by the Most High. Their movements are not random but occur according to the order placed within creation.

Because the sun governs the seasons, the solar year provides the framework for understanding the passage of time. The agricultural cycles of the earth, including planting and harvest, depend upon this solar structure.

For this reason the appointed times tied to harvest and ingathering must remain aligned with the solar year.

Passover appears in the spring season when life begins to rise from the earth.

Shabuwa appears during the early harvest.

Tabernacles appears during the season of ingathering.

If the calendar were allowed to drift away from the solar cycle, these appointed times would eventually fall outside their proper seasons.

The solar framework therefore preserves the stability of the covenant calendar.

Yet the solar cycle alone does not reveal every aspect of time. While the sun governs the yearly structure, another witness appears continually in the heavens to reveal the rhythm of the months.

The moon renews itself in phases and marks the beginning of each month through the appearance of the new moon.

The sun governs the year.

The moon reveals the months.

Together they preserve the harmony of the covenant clock.

The solar framework anchors the calendar to the seasons, ensuring that the appointed times remain aligned with the order established in creation.

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Chapter 11
The Lunar Framework

While the sun governs the cycle of the year, the moon reveals the rhythm of the months.

The phases of the moon provide one of the most visible patterns in the heavens. Unlike the steady light of the sun, the moon moves through a continual cycle of renewal. This repeating pattern forms the natural structure of the month.

The Scriptures acknowledge that the moon was appointed for this purpose.

“He appointed the moon for seasons: the sun knoweth his going down.”
— Psalm 104:19

The moon therefore functions as a witness of appointed times. Its phases reveal the passage of the months and provide visible markers within the yearly cycle.

Each lunar cycle begins with the new moon.

At this moment the moon appears renewed after passing through darkness. From that point forward its light gradually increases as the days pass. The illuminated portion grows night after night until the moon reaches its fullness.

The full moon appears near the middle of the month.

After reaching fullness, the moon begins to diminish again. Its light gradually decreases until it returns once more to darkness, completing the cycle and preparing for renewal again.

This pattern repeats every month.

New moon marks the beginning.

Waxing moon reveals increase.
Full moon reveals fullness.
Waning moon reveals decline.
Through this continual cycle the months can be observed directly in the heavens.
The Scriptures also show that the new moon served as a recognized marker of time among the people.
“Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.”
— Psalm 81:3
This passage indicates that the appearance of the new moon was connected with the observance of appointed times. The renewal of the moon signaled the beginning of the monthly cycle.
The second witness confirms that the moon was appointed to give light during the night and to function as part of the ordered structure of creation.
“And also the moon which giveth light by night, which is greater than the stars.”
— Doctrine and Covenants 88:9
The moon therefore serves as a visible sign in the heavens.
Each lunar cycle lasts approximately twenty-nine and a half days. Because of this, months alternate between twenty-nine and thirty days as the moon completes its course.
This creates the rhythm of the lunar month.
Several of the appointed feasts appear near the time of the full moon, when the night sky is illuminated.
Passover appears near the full moon of the first month.
Tabernacles appears near the full moon of the seventh month.

These alignments demonstrate the relationship between the lunar cycle and the appointed times of the covenant.

Yet the lunar cycle alone does not anchor the calendar to the seasons.

Because the lunar year is shorter than the solar year, months measured only by the moon would gradually shift against the seasonal framework established by the sun.

For this reason the lunar witness must remain aligned with the solar framework.

The sun governs the year.

The moon reveals the months.

Together these witnesses preserve the harmony of the covenant calendar.

The solar framework anchors the seasons.

The lunar framework reveals the rhythm of the months.

Through the agreement of these two witnesses, the structure of the covenant clock begins to appear with clarity

Chapter 12
Synchronizing the Two Witnesses

The heavens reveal more than a single cycle of time.
The sun governs the year.
The moon reveals the months.
These two witnesses move continuously in the firmament, each following its appointed course. When studied together, they reveal a layered structure of time that unfolds within creation.
The Scriptures establish the principle that truth is confirmed through witnesses.
“In the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death;
but at the mouth of one witness he shall not be put to death.”
— Deuteronomy 17:6
This principle of witnesses extends beyond matters of judgment. It reflects the way the Most High establishes truth within creation itself.
The sun stands as one witness of time.
The moon stands as another.
Each reveals a different aspect of the covenant calendar.
The solar year governs the seasons.
The lunar cycle reveals the rhythm of the months.
Yet these two cycles do not move at the same pace.
The solar year contains approximately 365 days, marking the full circuit of the earth around the sun. The lunar cycle lasts approximately 29.5 days, producing twelve lunar months that total about 354 days.
This difference creates a gap between the lunar and solar cycles.

If months were measured only by the moon, the calendar would gradually drift away from the seasonal framework governed by the sun. Over time the appointed times connected to planting and harvest would fall outside their proper seasons.

Because of this, the two witnesses must be brought into harmony.

The solar framework anchors the year to the seasons.

The lunar cycle reveals the visible rhythm of the months.

The second witness affirms that all things within creation move according to laws established by the Creator.

“There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.”

— Doctrine and Covenants 130:20

This principle reflects the order present throughout creation. The movements of the heavens follow laws that preserve balance and harmony. Synchronizing the solar and lunar witnesses therefore becomes essential to maintaining the covenant calendar.

When the two cycles are aligned, the months remain visible through the phases of the moon while the year remains anchored to the seasonal order governed by the sun.

This harmony allows the appointed times to remain aligned with both witnesses.

The new moons reveal the beginning of months.

The solar cycle preserves the position of the seasons.

Together they maintain the structure of time.

The appointed feasts of the covenant appear within this harmony.

Passover occurs in the spring season.

Shabuwa follows the counting of seven weeks.

Tabernacles appears during the season of ingathering.

Each feast remains aligned with both the solar and lunar witnesses.

Through this agreement the covenant clock becomes visible.

The sun establishes the yearly framework.

The moon reveals the rhythm of the months.

When the witnesses move together in harmony, the appointed times remain fixed within the order of the heavens.

For the Most High established the lights in the firmament so that the rhythm of time could be known through the testimony of creation. 🔥🕊️👑

Chapter 13
The Four Tekufah Gates

Within the solar framework of the year there are four great turning points. These moments mark the transitions between the seasons and divide the yearly cycle into four portions.

In ancient Hebrew understanding these turning points are known as Tekufah.

The word Tekufah refers to the turning of the circuit or the completion of a cycle. It describes the moments when the sun reaches a boundary in its course and the seasonal pattern of the earth begins to change.

The Scriptures speak of the circuit of the sun.

“His going forth is from the end of the heaven,
and his circuit unto the ends of it:
and there is nothing hid from the heat thereof.”
— Psalm 19:6

This circuit reveals the progression of the year.

As the sun moves through its course, the length of the days gradually changes and the seasons unfold upon the earth. The Tekufah mark the points where the direction of this change becomes clear.

These gates divide the year into four seasonal portions.

Spring
Summer
Autumn
Winter

Each Tekufah signals the beginning of a new seasonal quarter.

The spring Tekufah marks the renewal of life upon the earth. The days begin to lengthen, and the growing season begins.

The summer Tekufah marks the height of the sun's strength. The days reach their greatest length, and the fields move toward maturity.

The autumn Tekufah marks the beginning of the ingathering season. The days begin to shorten, and the harvest is gathered from the land.

The winter Tekufah marks the season of rest. The days reach their shortest length, and the earth prepares for renewal once again.

These seasonal gates divide the solar year into four portions that structure the rhythm of time.

The second witness affirms that the earth moves according to an established order, bringing about the changing of seasons.

"Yea, and the earth moveth and not the sun…
and the sun giveth his light by day, and the moon giveth her light by night."
— Helaman 12:15

This testimony confirms that the changing of seasons is connected to the motion of the earth and the light of the sun.

Through this movement the seasonal cycle unfolds year after year.

The Tekufah therefore serve as anchors within the covenant calendar. They preserve the alignment of the year with the solar cycle and mark the boundaries between the seasons.

Because the appointed feasts occur within specific portions of the year, these seasonal gates help maintain their proper placement.

Passover appears in the spring season near the beginning of the yearly cycle.

Shabuwa appears during the early harvest that follows.

Tabernacles appears in the autumn season during the ingathering.

These feasts remain aligned with the seasons because the solar framework of the year remains anchored by the Tekufah.

The sun reveals the turning of the year.

The Tekufah mark the gates of the seasons.

Together they preserve the seasonal structure of the covenant calendar.

Through these gates the rhythm of the year unfolds according to the order established in the heavens.

Chapter 14

Passover

Among the appointed times of the covenant, Passover stands as the first great memorial of the year.

It marks the deliverance of the people of Israel from bondage and the beginning of the cycle of redemption that unfolds throughout the yearly feasts.

The command for Passover was first given in the land of Egypt.

“And the Lord spake unto Moses and Aaron in the land of Egypt, saying,
This month shall be unto you the beginning of months:
it shall be the first month of the year to you.”

— Exodus 12:1–2

This declaration establishes the beginning of the covenant year. The first month marks the starting point from which the appointed times are counted.

Within this month the people were commanded to prepare the Passover lamb.

“In the tenth day of this month they shall take to them every man a lamb…
Your lamb shall be without blemish, a male of the first year.”

— Exodus 12:3–5

On the fourteenth day of the month the lamb was to be slain.

“And ye shall keep it up until the fourteenth day of the same month:
and the whole assembly of the congregation of Israel shall kill it in the evening.”

— Exodus 12:6

The blood of the lamb was placed upon the doorposts of the houses of the people.

“And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you.”
— Exodus 12:13
Through this act the people were delivered from the judgment that fell upon Egypt.
The night of Passover became a memorial of redemption. It marked the moment when the Most High brought His people out of bondage and began their journey toward the promised land.
The second witness likewise testifies of the deliverance of Israel and the power of the Most High in bringing His people out of captivity.
“And he surely did deliver them out of bondage by the power of his word; and we also are delivered out of bondage by the power of his word.”
— Alma 5:5
This testimony connects the historical deliverance of Israel with the ongoing principle of redemption. Just as the Lord delivered His people in the past, His power continues to bring deliverance to those who trust in Him.
Within the structure of the covenant calendar, Passover appears during the spring season. It occurs near the full moon of the first month, when the light of the moon fills the night sky.
This placement reflects the renewal that appears in creation during the spring. The earth begins to awaken, and new life rises from the ground.
Passover therefore marks the beginning of the redemptive cycle of the year.
It remembers the deliverance from Egypt.
It declares the faithfulness of the Most High.
It begins the sequence of appointed times that follow.

The lamb of Passover also points forward to the greater redemption revealed through the Messiah.

The apostle writes:

“For even Christ our passover is sacrificed for us.”

— 1 Corinthians 5:7

Through this sacrifice the pattern of redemption is fulfilled.

The Passover lamb in Egypt foreshadowed the greater deliverance that would come through the Messiah. The blood placed upon the doorposts served as a sign of protection, just as the sacrifice of Christ provides redemption from sin.

Thus Passover stands as both a memorial of the past and a testimony of redemption.

Within the covenant calendar it marks the opening of the appointed times of the year.

The cycle of feasts begins with deliverance.

And from this moment the rhythm of the covenant year begins to unfold.

Chapter 15

Unleavened Bread

Immediately following Passover, the Feast of Unleavened Bread begins. This feast continues the remembrance of the deliverance from Egypt and marks a period of purification and separation. It lasts for seven days and forms the second appointed time within the covenant year.

The command for this feast was given alongside the instructions for Passover.

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses.”

— Exodus 12:15

Leaven, in this context, symbolized corruption or impurity. Removing leaven from the houses of the people represented a cleansing that accompanied their deliverance from bondage.

The people of Israel were commanded to eat unleavened bread because their departure from Egypt occurred quickly.

“And they baked unleavened cakes of the dough which they brought forth out of Egypt,

for it was not leavened; because they were thrust out of Egypt, and could not tarry.”

— Exodus 12:39

This bread became a lasting reminder of the urgency of their deliverance.

The feast therefore served two purposes.

It commemorated the moment when the people left Egypt in haste, and it symbolized the removal of corruption from among the people.

The seven days of the feast form a complete period of cleansing.

The command was clear:

“Seven days there shall be no leaven found in your houses.”

— Exodus 12:19

The number seven reflects completeness within the Scriptures. Just as the creation week was completed in seven days, the period of unleavened bread represents a complete removal of leaven.

The apostle Paul later explained the spiritual meaning behind this symbolism.

“Purge out therefore the old leaven, that ye may be a new lump…

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness;

but with the unleavened bread of sincerity and truth.”

— 1 Corinthians 5:7–8

Through this teaching the apostle reveals the deeper principle behind the feast. The removal of leaven represents the removal of corruption from the life of the believer.

The second witness likewise teaches the importance of putting away sin and becoming a new creation through repentance and faith.

“And now behold, I ask of you… have ye experienced this mighty change in your hearts?”

— Alma 5:14

This change of heart reflects the same principle symbolized in the Feast of Unleavened Bread. Just as leaven was removed from the houses of Israel, the people of God are called to remove sin from their lives.

Within the covenant calendar, the Feast of Unleavened Bread begins on the fifteenth day of the first month and continues for seven days.

During this period the people remember the deliverance from Egypt and reflect upon the call to purity and sincerity.

Passover marks redemption.

Unleavened Bread marks purification.

Together these feasts form the opening portion of the covenant year.

The people are first delivered, and then they are called to walk in holiness.

Thus the cycle of the appointed times continues to unfold, revealing the pattern of redemption established by the Most High. 🔥🕊️👑

Chapter 16
First Fruits

Within the days of Unleavened Bread another appointed time appears: the offering of First Fruits.
This feast marks the beginning of the harvest season. It represents the first portion of the crop being presented before the Most High as an offering of gratitude and acknowledgment that the harvest comes from Him.
The command for this offering was given through Moses.
“Speak unto the children of Israel, and say unto them,
When ye be come into the land which I give unto you, and shall reap the harvest thereof,
then ye shall bring a sheaf of the firstfruits of your harvest unto the priest.”
— Leviticus 23:10
The priest would then present the offering before the Lord.
“And he shall wave the sheaf before the Lord, to be accepted for you:
on the morrow after the sabbath the priest shall wave it.”
— Leviticus 23:11
This act symbolized that the harvest belonged first to the Most High. Before the people gathered the full harvest, the first portion was dedicated to Him.
The offering of First Fruits therefore acknowledged the source of the blessing.
The land produced its harvest through the provision of the Creator. By presenting the first portion of the harvest, the people declared their trust that the rest of the harvest would follow.
The Scriptures emphasize this principle.

“Honour the Lord with thy substance, and with the firstfruits of all thine increase.”

— Proverbs 3:9

The offering of First Fruits represented faith and gratitude. The people gave the first portion before seeing the full yield of the harvest.

Within the covenant calendar, the Feast of First Fruits also marks the beginning of the count toward Shabuwa, the Feast of Weeks.

The command continues:

“And ye shall count unto you from the morrow after the sabbath…
seven sabbaths shall be complete.”

— Leviticus 23:15

From the day of First Fruits the people began counting seven complete weeks. This counting of days created a bridge between the spring feasts and the feast that followed.

The apostle Paul later connected the symbolism of First Fruits to the resurrection of Christ.

“But now is Christ risen from the dead, and become the firstfruits of them that slept.”

— 1 Corinthians 15:20

Just as the first sheaf of the harvest was offered before the full harvest came, the resurrection of Christ represents the first portion of the greater resurrection that will follow.

The second witness likewise speaks of the resurrection and the promise that all will rise again through the power of Christ.

“Now, there is a death which is called a temporal death…
and the resurrection from the dead is the redemption of the soul.”

— Alma 11:42

Through this redemption, the promise of life is extended to all humanity.
Thus the Feast of First Fruits stands as both an agricultural offering and a prophetic symbol.
It marks the beginning of harvest.
It begins the counting of weeks toward Shabuwa.
It points forward to the resurrection and the promise of life.
Within the covenant calendar it stands as the third appointed time of the year, appearing within the days of Unleavened Bread.
Passover marks redemption.
Unleavened Bread marks purification.
First Fruits marks the beginning of harvest.
And from this moment the counting begins toward the next great appointed time in the covenant cycle. 🔥🕊️👑

Chapter 17

Shabuwa (Feast of Weeks)

Following the offering of First Fruits, the Scriptures command a period of counting that leads to the next appointed time in the covenant calendar. This counting forms the foundation of the feast known as Shabuwa, the Feast of Weeks.

The instruction for this counting is given in the law:

“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.”

— Leviticus 23:15

The counting continues for seven complete weeks.

“Even unto the morrow after the seventh sabbath shall ye number fifty days;
and ye shall offer a new meat offering unto the Lord.”

— Leviticus 23:16

Because this feast comes after the completion of seven weeks, it is called the Feast of Weeks, or Shabuwa. The Hebrew word itself is related to the number seven and reflects the completion of this cycle.

Seven weeks are counted from the day of First Fruits.

Seven sabbaths are completed.

On the fiftieth day the feast is observed.

This period of counting creates a bridge between the early spring harvest and the greater harvest that follows.

Shabuwa therefore marks the completion of the counting that began with First Fruits.

The feast also includes offerings presented before the Most High.

“Ye shall bring out of your habitations two wave loaves of two tenth deals:
they shall be of fine flour; they shall be baken with leaven;
they are the firstfruits unto the Lord.”

— Leviticus 23:17

These offerings symbolize the harvest that has matured since the beginning of the counting.

Within the covenant calendar, Shabuwa marks a moment of completion. What began with the offering of First Fruits reaches fulfillment through the counting of seven weeks.

The number seven again appears as a sign of completeness.

Seven days formed the creation week.

Seven weeks lead to Shabuwa.

Seven feasts form the yearly cycle of appointed times.

This repetition of sevens reflects the rhythm built into the covenant calendar.

The events of the New Testament also connect Shabuwa to an important moment in the history of the early believers.

“And when the day of Pentecost was fully come, they were all with one accord in one place.”

— Acts 2:1

The word Pentecost refers to the fiftieth day—the same count described in the instructions for the Feast of Weeks. On this day the Spirit was poured out upon the disciples, marking the beginning of a new phase in the work of the gospel.

The second witness also speaks of the outpouring of the Spirit and the transformation that comes through the power of the Holy Ghost.

“And now behold, I say unto you that the good shepherd doth call you…
and if you will hearken unto the voice of the good shepherd,
ye are the sheep of his fold.”
— Alma 5:38

Through the Spirit the people are called and gathered, just as the harvest is gathered during the season associated with Shabuwa.

Within the covenant calendar, this feast represents completion and harvest.

The counting that began with First Fruits reaches fulfillment.

The harvest matures.

The people gather to celebrate the provision of the Most High.

Shabuwa therefore stands as a moment of fulfillment within the cycle of appointed times.

Passover began the story with deliverance.

Unleavened Bread called for purification.

First Fruits began the harvest.

Shabuwa completes the count of weeks.

From this point the calendar moves forward toward the fall feasts, which reveal the next stage in the pattern of the covenant year. 🔥🕊️👑

Chapter 18

Trumpets

After the completion of the spring feasts and the harvest season marked by Shabuwa, the covenant calendar moves forward into the seventh month. This month begins with another appointed time known as the Feast of Trumpets.

The command for this feast appears in the law given through Moses.

“Speak unto the children of Israel, saying,
In the seventh month, in the first day of the month,
shall ye have a sabbath, a memorial of blowing of trumpets,
an holy convocation.”
— Leviticus 23:24

This feast occurs on the first day of the seventh month, which also corresponds with the new moon that begins the month. Because the moon renews at this time, the appearance of the new moon signals the beginning of this appointed day.

The blowing of trumpets served as a signal to the people.

Trumpets in Scripture often function as instruments of proclamation. They were used to gather the assembly, announce important events, and warn the people of significant moments approaching.

The Feast of Trumpets therefore served as a memorial of awakening.

The sound of the trumpet called the people to attention and reminded them that the final appointed times of the year were approaching. It stood at the beginning of a solemn period that would soon lead to the Day of Atonement.

The Scriptures frequently associate the trumpet with moments of gathering and proclamation.

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.”

— Joel 2:15

The trumpet signals that the people should prepare themselves.

The Feast of Trumpets also carries prophetic significance within the pattern of redemption. The trumpet appears throughout Scripture as a symbol of announcement and gathering.

The apostle Paul writes:

“For the Lord himself shall descend from heaven with a shout,
with the voice of the archangel, and with the trump of God.”

— 1 Thessalonians 4:16

Here the trumpet again signals a moment of awakening and gathering.

The second witness also speaks of the gathering of the people of the Lord and the proclamation of His word among the nations.

“And it shall come to pass that the time cometh
when the fulness of the gospel shall be preached unto them.”

— 3 Nephi 21:26

This proclamation calls people from every nation to hear the message and gather to the covenant of the Most High.

Within the covenant calendar, the Feast of Trumpets marks the beginning of the fall appointed times.

It signals that the most solemn days of the year are approaching.

Ten days after this feast comes the Day of Atonement, a time of repentance and reconciliation. Shortly after that, the Feast of Tabernacles celebrates the ingathering and dwelling with the Most High.

The trumpet therefore functions as a call.

It awakens the people.

It gathers the assembly.

It prepares the heart for the days that follow.

Within the covenant calendar, the Feast of Trumpets stands as the opening moment of the final cycle of appointed times in the year.

The sound of the trumpet announces that the season of solemn reflection has begun and that the covenant year is moving toward its completion.

🔥🕊️👑

Chapter 19

Atonement

Ten days after the Feast of Trumpets comes one of the most solemn appointed times within the covenant calendar: the Day of Atonement. This day appears in the seventh month and serves as a moment of repentance, cleansing, and reconciliation before the Most High.

The command for this day is given in the law.

“Also on the tenth day of this seventh month there shall be a day of atonement:
it shall be an holy convocation unto you;
and ye shall afflict your souls, and offer an offering made by fire unto the Lord.”
— Leviticus 23:27

The phrase afflict your souls refers to a posture of humility and repentance. The people were called to examine their hearts and turn away from sin. Unlike the other feasts that include celebration and rejoicing, the Day of Atonement is marked by solemn reflection.

The purpose of this day was reconciliation.

The high priest entered the most holy place of the sanctuary to make atonement for the sins of the people.

“For on that day shall the priest make an atonement for you, to cleanse you,
that ye may be clean from all your sins before the Lord.”
— Leviticus 16:30

This act symbolized the cleansing of the people and the restoration of their covenant relationship with the Most High.

Within the covenant calendar, the Day of Atonement stands as the moment of purification before the celebration that follows in the Feast of Tabernacles.

The pattern reveals a progression.

Trumpets awakens the people.

Atonement calls for repentance and cleansing.

Tabernacles celebrates dwelling with the Most High.

The Day of Atonement therefore stands at the center of the fall appointed times.

The New Testament explains that the sacrifices performed by the priests pointed forward to the greater work accomplished through the Messiah.

“But Christ being come an high priest of good things to come…
neither by the blood of goats and calves, but by his own blood he entered in once into the holy place,
having obtained eternal redemption for us.”

— Hebrews 9:11–12

Through this sacrifice the work of atonement is fulfilled.

The second witness also testifies of the redeeming power of the Messiah and the need for repentance among the people.

“And now remember that he that persists in his own carnal nature…
remaineth in his fallen state.”

— Mosiah 16:5

The call to repentance appears throughout the scriptures. The Day of Atonement reflects this call within the yearly cycle of the covenant calendar. It reminds the people that forgiveness and cleansing come through turning back to the Most High.

Within the structure of the covenant year, this day represents renewal.

The people humble themselves.

They seek reconciliation.

They return to the covenant.

Once this cleansing has taken place, the calendar moves toward the joyful celebration that follows.

For after repentance and restoration comes the appointed time when the people dwell together in the presence of the Most High.

That celebration appears in the next feast of the covenant year. 🔥🕊️👑

Chapter 20

Tabernacles

Following the solemn day of Atonement, the covenant calendar moves into one of the most joyful appointed times of the year: the Feast of Tabernacles.

This feast begins on the fifteenth day of the seventh month and continues for seven days. It occurs during the season of harvest when the produce of the land has been gathered.

The command for this feast is given in the law.

“The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.”

— Leviticus 23:34

Unlike the Day of Atonement, which is marked by fasting and repentance, the Feast of Tabernacles is a time of rejoicing.

“And ye shall rejoice before the Lord your God seven days.”

— Leviticus 23:40

This feast celebrates both the harvest and the faithfulness of the Most High in sustaining His people.

The name Tabernacles refers to the temporary dwellings that the people were commanded to construct during the feast.

“Ye shall dwell in booths seven days;
all that are Israelites born shall dwell in booths.”

— Leviticus 23:42

These booths were reminders of the time when the children of Israel dwelt in temporary shelters during their journey through the wilderness after leaving Egypt.

The command continues:
“That your generations may know that I made the children of Israel to dwell in booths,
when I brought them out of the land of Egypt.”
— Leviticus 23:43
The Feast of Tabernacles therefore serves as a memorial of the journey through the wilderness and the protection of the Most High during that time.
It also marks the season of ingathering.
By this point in the year the harvest has been completed. The crops have been gathered, and the fruits of the land are stored.
The people gather together in celebration.
The feast therefore represents abundance and thanksgiving.
The prophet Zechariah also connects Tabernacles with the future gathering of the nations.
“And it shall come to pass, that every one that is left of all the nations… shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.”
— Zechariah 14:16
This prophecy reveals that Tabernacles carries a future significance. It points toward a time when the nations will come together to worship the Most High.
The second witness also speaks of a future gathering of the people of the Lord.
“And the powers of heaven shall be in the midst of this people;
yea, even I will be in the midst of you.”
— 3 Nephi 20:22

This promise reflects the deeper meaning of Tabernacles: the presence of the Most High dwelling among His people.

Within the covenant calendar, Tabernacles represents the fulfillment of the harvest cycle.

Passover marked deliverance.

Unleavened Bread marked purification.

First Fruits began the harvest.

Shabuwa celebrated completion of the early harvest.

The fall feasts now complete the yearly pattern.

Trumpets awakened the people.

Atonement brought cleansing.

Tabernacles celebrates dwelling with the Most High.

Thus the covenant year moves toward its final appointed time, which follows immediately after the seven days of Tabernacles.

This final day is known as the Last Great Day, and it concludes the cycle of the appointed times for the year. 🔥🕊️👑

Chapter 21

The Last Great Day

At the conclusion of the seven days of Tabernacles, the covenant calendar presents one final appointed assembly known as the Last Great Day.
This day stands as the closing moment of the fall feast cycle and the final sacred gathering of the covenant year.
The instruction for this day is recorded in the law.
“On the eighth day shall be an holy convocation unto you…
it is a solemn assembly; and ye shall do no servile work therein.”
— Leviticus 23:36
Though it follows the seven days of Tabernacles, this day is considered a separate and distinct assembly. It serves as the final gathering of the feast season.
The Scriptures also refer to this day during the time of the Messiah.
“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.”
— John 7:37
This moment occurred during the closing day of the feast cycle. The Messiah used this final gathering to declare that those who come to Him will receive living water.
The passage continues:
“He that believeth on me… out of his belly shall flow rivers of living water.”
— John 7:38
Through this declaration, the Last Great Day becomes associated with the promise of life and the outpouring of the Spirit.

Within the covenant calendar, this day represents the completion of the cycle of the appointed times.

The yearly feasts have moved from deliverance to harvest, from repentance to rejoicing. Now the final assembly gathers the people together before the cycle of the year continues forward.

The second witness also speaks of the gathering of the righteous and the invitation extended to all people to come unto the Messiah.

“Yea, come unto Christ, and be perfected in him.”

— Moroni 10:32

This invitation reflects the spirit of the Last Great Day. The final gathering of the feast cycle reminds the people that the door of mercy remains open and that all are invited to come and receive life.

The structure of the fall feasts reveals a powerful progression.

Trumpets calls the people to awaken.

Atonement brings repentance and cleansing.

Tabernacles celebrates dwelling with the Most High.

The Last Great Day gathers the people one final time.

This final assembly stands as the closing moment of the yearly appointed times.

Yet the covenant calendar does not end here.

Beyond the cycle of the seven primary feasts, two additional commemorations appear within the historical record of Israel.

These observances—the Feast of Dedication and Purim—remember moments when the Most High preserved His people and restored what had been threatened.

They stand as reminders that the covenant story continues beyond the original feasts and that the hand of the Most High remains active in the history of His people.

These commemorations will be examined next as part of the unfolding pattern of the covenant calendar. 🔥🕊️👑

Chapter 22

The Feast of Dedication

After the cycle of the seven primary feasts of the covenant year, another important commemoration appears within the history of Israel: the Feast of Dedication.

Unlike the earlier feasts that were established through the law given to Moses, this observance emerged later in the history of the people. It remembers a moment when the temple in Jerusalem was restored after a period of defilement and oppression.

The historical background of this feast comes from the time when foreign powers had taken control of Jerusalem. During this period the temple was desecrated and the worship of the Most High was disrupted.

Yet a group of faithful leaders rose to restore the sanctuary and return the people to the covenant.

After the temple was purified and restored, the people dedicated it again to the service of the Most High. This dedication became a memorial that was observed each year.

The Scriptures acknowledge this feast during the time of the Messiah.

“And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch.”

— John 10:22–23

This reference shows that the Feast of Dedication had become an established observance among the people by that time.

The celebration occurs during the winter season, reminding the people of the restoration of the temple and the preservation of their worship.

The dedication of sacred spaces has long been part of Israel’s history.

When the first temple was completed, Solomon gathered the people to dedicate the house of the Lord.

“But will God indeed dwell on the earth?
behold, the heaven and heaven of heavens cannot contain thee;
how much less this house that I have builded?”

— 1 Kings 8:27

Though no building can contain the presence of the Most High, the temple served as a place where the people gathered to worship and remember the covenant.

The Feast of Dedication therefore celebrates restoration.

It remembers the moment when the sanctuary was cleansed and returned to its sacred purpose.

The second witness also teaches the importance of restoring sacred spaces and preparing places where the presence of the Lord may dwell among His people.

“Organize yourselves; prepare every needful thing;
and establish a house, even a house of prayer.”

— Doctrine and Covenants 88:119

This principle reflects the same spirit behind the Feast of Dedication. When sacred things are restored and set apart, they become places where the people can draw near to the Most High.

Within the covenant calendar, the Feast of Dedication stands as a reminder that the covenant can be renewed even after times of corruption or loss.

The temple was restored.

The worship was renewed.

The people remembered the covenant.

This feast therefore carries a message of restoration.

It declares that what has been defiled can be cleansed, and what has been broken can be rebuilt.

The remembrance of Dedication encourages each generation to preserve the sacred things entrusted to them and to restore them whenever they are threatened.

Following this winter commemoration, another remembrance appears within the history of Israel.

This observance remembers a moment when the people faced destruction but were delivered through the providence of the Most High.

That remembrance is known as Purim. 🔥🕊️👑

Chapter 23
Purim

Within the history of Israel another remembrance appears, known as Purim. This observance commemorates a moment when the children of Israel were preserved from destruction through the providence of the Most High.

The events remembered in Purim are recorded in the book of Esther. During the reign of the Persian king Ahasuerus, a man named Haman rose to power and devised a plan to destroy the Hebrews scattered throughout the empire. Through deceit he obtained a decree that ordered their destruction.

Yet the Most High raised up Esther, a daughter of Israel who had become queen, and her cousin Mordecai to stand in that hour.

Through courage and wisdom Esther approached the king and revealed the plot that had been formed against her people. The decree of destruction was overturned, and Israel was delivered.

After this deliverance the people established a memorial to remember what had taken place.

“The Jews ordained, and took upon them…
that they would keep these two days according to their writing,
and according to their appointed time every year.”
— Esther 9:27

These days became known as Purim.

The name Purim comes from the word “pur,” meaning a lot or casting of lots. Haman cast lots to determine the day he intended for destruction. Yet

the plan was overturned, and what was meant for destruction became a day of deliverance.

“As the days wherein the people of Israel rested from their enemies,
and the month which was turned unto them from sorrow to joy.”

— Esther 9:22

Purim therefore remembers the preservation of the covenant people.

Within the covenant calendar this remembrance testifies that the Most High continues to defend Israel even when His name is not openly spoken.

Though the book of Esther does not directly name the Lord, His hand is visible throughout the events.

The Scriptures declare that the Most High can overturn the plans of the wicked.

“Surely the wrath of man shall praise thee:
the remainder of wrath shalt thou restrain.”

— Psalm 76:10

Purim stands as a witness of that truth.

The second witness likewise speaks of the preserving power of the Most High toward His people.

“But behold, the Lord hath redeemed my soul…
I am encircled about eternally in the arms of his love.”

— 2 Nephi 1:15

This pattern appears throughout the history of Israel: when destruction is planned against the covenant people, the Most High raises deliverance.

Within the covenant calendar, Purim appears near the closing of the yearly cycle. It reminds the people that the covenant story continues through generations.

The Most High preserves His people.

The decrees of the wicked can be overturned.

And the covenant remains.

Thus Purim stands as a remembrance that the God of Israel watches over His people and defends the covenant He established.

Chapter 24
Shared Foundations

Before examining the differences between the calendar revealed to Enoch and the covenant calendar presented in this work, it is important to recognize the foundations that both systems share.

Both calendars begin from the same source: the order established by the Most High in the heavens.

The Scriptures declare that the lights in the firmament were created to govern time.

“And God said, Let there be lights in the firmament of the heaven
to divide the day from the night;
and let them be for signs, and for seasons, and for days, and years.”
— Genesis 1:14

This verse establishes the foundation for every scriptural calendar. Time is not a human invention but a structure written into creation itself.

The heavens serve as witnesses of that structure.

The sun governs the year.

The moon reveals the months.

The seasons mark the progression of the earth through its yearly cycle.

Both the Enoch calendar and the covenant calendar acknowledge this heavenly order.

The writings associated with Enoch describe the movements of the heavenly bodies and the divisions of the year.

“And the sun and the moon and the stars bring in all the years exactly,
so that they do not advance nor delay their position by a single day.”
— 1 Enoch 74:12

This passage reflects the same principle found in Genesis: the lights of heaven reveal the measurement of time.

The second witness likewise affirms that the heavenly bodies move according to laws established by the Creator.

“All kingdoms have a law given…
and there are many kingdoms; for there is no space in the which there is no kingdom.”

— Doctrine and Covenants 88:36–37

This declaration reveals that order governs all things within creation. The movement of the heavens follows laws that maintain balance and harmony.

Both calendar systems therefore begin with the same recognition: the heavens reveal the structure of time.

Another shared foundation between the two systems is the recognition of seasonal divisions within the year.

The earth moves through a repeating cycle of seasons.

Spring brings renewal.

Summer brings growth.

Autumn brings harvest.

Winter brings rest.

Both the Enoch calendar and the covenant calendar acknowledge these seasonal divisions and anchor the yearly cycle to them.

A third shared foundation is the rhythm of weeks.

The seven-day cycle appears from the beginning of Scripture.

“And on the seventh day God ended his work which he had made;
and he rested on the seventh day from all his work.”

— Genesis 2:2

This seven-day pattern establishes the rhythm of weeks that continues throughout the calendar.

The feast of Shabuwa also reflects this pattern.

Seven weeks are counted from First Fruits until the Feast of Weeks. The number seven therefore appears repeatedly within the structure of the appointed times.

The second witness likewise affirms that the earth and its cycles move according to the command of the Creator.

“And the earth moveth…
and the sun giveth his light by day,
and the moon giveth her light by night.”
— Helaman 12:15

This testimony again confirms that the heavenly bodies operate according to divine order.

From these witnesses several shared principles emerge.

Both systems recognize that time is governed by the heavens.

Both acknowledge the seasonal divisions of the year.

Both follow the rhythm of the seven-day week.

Both seek to preserve the appointed times of the covenant.

These shared foundations demonstrate that the Enoch calendar and the covenant calendar are not unrelated systems. They arise from the same recognition that the Most High established the structure of time within creation.

Yet despite these similarities, important differences remain.

The next section will examine how the seasonal gates appear within both systems and how they structure the movement of the year.

Chapter 25
The Four Seasonal Gates

Both the Enoch calendar and the covenant calendar recognize that the yearly cycle is divided by four great turning points within the movement of the sun. These turning points mark the boundaries of the seasons and structure the flow of the year.

In Hebrew understanding these turning points are known as Tekufah, meaning the circuit or turning of the sun's course.

The Scriptures speak of this circuit.

"His going forth is from the end of the heaven,
and his circuit unto the ends of it:
and there is nothing hid from the heat thereof."
— Psalm 19:6

This circuit divides the year into four seasonal portions.

Spring
Summer
Autumn
Winter

These seasonal transitions serve as gates through which the year progresses.

The writings associated with Enoch also describe the divisions of the year into four equal portions.

"And the year is exactly three hundred and sixty-four days…
divided into four parts."
— 1 Enoch 72:32

In the Enoch structure, each season contains ninety-one days, creating a symmetrical pattern across the entire year.
Four seasons.
Four quarters.
Four gates of the year.
This pattern aligns with the observable turning points of the sun within the solar cycle.
The covenant calendar also acknowledges these four seasonal gates.
These turning points anchor the solar framework of the year and preserve the relationship between the calendar and the seasons of the earth.
The seasonal gates determine the rhythm of agriculture and harvest.
Spring marks the renewal of life and the beginning of planting.
Summer marks the growth of the crops.
Autumn marks the harvest and ingathering.
Winter marks the season of rest.
Because the appointed feasts of the covenant are connected to agricultural cycles, maintaining the alignment of the calendar with the seasons is essential.
Passover appears in the spring.
Shabuwa appears during the early harvest.
Tabernacles appears during the season of ingathering.
These feasts must remain anchored to the seasonal gates so that their meaning within the cycle of the land remains intact.
The second witness also affirms that the earth moves according to laws established by the Creator.
“And the earth moveth and not the sun…
and the sun giveth his light by day,

and the moon giveth her light by night.”

— Helaman 12:15

Through this movement the seasonal cycle unfolds year after year.

Both the Enoch calendar and the covenant calendar therefore recognize the importance of the four seasonal gates.

These gates anchor the year to the solar cycle.

They preserve the relationship between time and the seasons.

They maintain the structure necessary for the appointed times.

Yet while both systems acknowledge the seasonal gates, they differ in the way they structure the months within the year.

The Enoch calendar maintains a fixed solar structure.

The covenant calendar incorporates both the solar framework and the lunar witness.

The next chapter will examine another similarity shared between the two systems: the rhythm of weeks that appears throughout the structure of the calendar. 🔥🕊️👑

Chapter 26

The Rhythm of Weeks

One of the most consistent patterns found throughout Scripture is the rhythm of seven. This pattern forms the structure of weeks and appears repeatedly within the covenant calendar.

The origin of the seven-day cycle appears in the account of creation.

“And on the seventh day God ended his work which he had made;
and he rested on the seventh day from all his work which he had made.”

— Genesis 2:2

From this moment forward, the pattern of seven days became the foundation of the weekly cycle.

Six days of labor.

One day of rest.

This rhythm was later established as a command for the people of Israel.

“Six days shalt thou labour, and do all thy work:
but the seventh day is the sabbath of the Lord thy God.”

— Exodus 20:9–10

The weekly cycle therefore reflects the order established at creation.

This rhythm of weeks also appears within the structure of the appointed times.

One of the clearest examples is the counting that leads to the Feast of Weeks, known as Shabuwa.

The command for this counting is given in the law.

“And ye shall count unto you from the morrow after the sabbath…
seven sabbaths shall be complete.”

— Leviticus 23:15

Seven weeks are counted from the day of First Fruits.
Seven sabbaths are completed.
On the fiftieth day the Feast of Weeks is observed.
This structure reveals a deeper pattern within the covenant calendar.
Seven days form a week.
Seven weeks lead to Shabuwa.
Seven primary feasts structure the covenant year.
The number seven therefore appears repeatedly as a symbol of completion within the calendar.
The writings associated with Enoch also recognize the importance of the weekly rhythm. In the Enoch calendar the year is structured so that each quarter maintains a consistent sequence of weeks.
Because the Enoch year contains 364 days, it divides evenly into 52 weeks. This allows the weekly cycle to remain perfectly aligned within the structure of the year.
The covenant calendar likewise preserves the rhythm of weeks, though it incorporates the additional witness of the moon to mark the months.
The second witness confirms that the earth and its cycles operate according to laws established by the Creator.
“All kingdoms have a law given…
and unto every kingdom is given a law.”
— Doctrine and Covenants 88:38
This law governs the movements of the heavens and the structure of time itself.
The repeating rhythm of seven reflects that divine order.
It appears in the weekly Sabbath.
It appears in the counting toward Shabuwa.

It appears throughout the structure of the appointed times.

Through this rhythm the covenant calendar preserves the pattern that was established from the beginning.

The week becomes the heartbeat of the calendar.

Day follows day.

Week follows week.

Season follows season.

Through this repeating rhythm the covenant clock moves forward in harmony with the order written into creation.

With these shared foundations established, the next section will begin examining the differences between the Enoch calendar and the covenant calendar, revealing how each system approaches the measurement of time. 🔥🕊️👑

Chapter 27

Solar-Only vs Dual Witness

While the Enoch calendar and the covenant calendar share several foundational principles, an important difference appears in the way each system measures the structure of the year.

The calendar associated with Enoch follows a solar structure. Its design focuses on the movement of the sun and the seasonal divisions of the year. In the writings attributed to Enoch, the year is described as consisting of three hundred and sixty-four days.

“And the year is completed in three hundred and sixty-four days.”
— 1 Enoch 72:32

This structure divides the year into four equal portions.

Each season contains ninety-one days, producing a symmetrical pattern throughout the entire year.

Four seasons.

Four equal quarters.

Fifty-two weeks.

Because 364 days divides evenly into weeks, the Enoch system maintains a perfectly consistent weekly structure.

This design creates a calendar that remains stable within its internal structure.

However, the Enoch framework emphasizes the solar witness of the heavens. The sun governs the yearly cycle, and the seasonal divisions anchor the structure of the calendar.

The covenant calendar presented in this work recognizes the solar framework as essential, yet it also acknowledges the role of the lunar witness.

The Scriptures reveal that both lights were created for the measurement of time.

“Let there be lights in the firmament of the heaven…
for signs, and for seasons, and for days, and years.”
— Genesis 1:14

The sun governs the year.
The moon reveals the months.
Because both lights were established for signs and seasons, the covenant calendar treats them as two witnesses working together.
The solar cycle anchors the seasons.
The lunar cycle reveals the rhythm of the months.
The moon’s phases provide visible markers that can be observed directly in the heavens.

“He appointed the moon for seasons: the sun knoweth his going down.”
— Psalm 104:19

This verse demonstrates that the moon also carries a role in the measurement of appointed times.
The second witness likewise affirms the presence of both lights within the order of creation.

“And the sun giveth his light by day,
and the moon giveth her light by night.”
— Helaman 12:15

Through these two witnesses the structure of time becomes visible.
The covenant calendar therefore incorporates both the solar framework and the lunar rhythm.
The sun governs the yearly cycle.
The moon reveals the beginning of months.

Together they maintain the harmony of the calendar.

This dual witness reflects a broader principle found throughout Scripture.

Truth is established through witnesses.

“In the mouth of two or three witnesses shall every word be established.”

— 2 Corinthians 13:1

By recognizing both the solar and lunar witnesses, the covenant calendar seeks to preserve the full testimony written into the heavens.

This distinction forms one of the key differences between the two systems.

The Enoch calendar emphasizes the solar structure.

The covenant calendar integrates both the solar and lunar witnesses.

Both systems recognize the order of the heavens, yet they approach the measurement of time in different ways.

The next chapter will examine another difference between the two systems: the contrast between fixed structures and observed cycles within the calendar. 🔥🕊️👑

Chapter 28

Fixed Structure vs Observed Cycles

Another important distinction between the calendar associated with Enoch and the covenant calendar appears in how each system approaches the measurement of time.

The Enoch calendar follows a fixed numerical structure.

Because the year is calculated as 364 days, the entire calendar remains mathematically consistent. Each season contains ninety-one days, and every quarter of the year follows the same pattern.

This structure creates a symmetrical system.

Four seasons.

Ninety-one days each.

Fifty-two weeks in the year.

Because the total number of days divides evenly into weeks, the weekly cycle never shifts within the calendar.

This fixed design creates stability within the structure of the year.

However, the covenant calendar approaches the measurement of time through observation of the heavens.

Rather than relying solely on a fixed numerical structure, it observes the witnesses established in creation.

The sun reveals the turning of the seasons.

The moon reveals the beginning of months.

This observational approach follows the principle that the lights in the heavens were given as signs.

“Let there be lights in the firmament of the heaven
to divide the day from the night;
and let them be for signs, and for seasons, and for days, and years.”

— Genesis 1:14

The word signs indicates something visible that can be observed.

The phases of the moon provide one of the clearest examples of this. Each month begins when the moon renews, and its phases reveal the progression of the days within the month.

“Blow up the trumpet in the new moon,
in the time appointed, on our solemn feast day.”

— Psalm 81:3

This passage shows that the new moon served as a visible marker connected to the appointed times.

The covenant calendar therefore recognizes the importance of watching the heavens.

The sun reveals the seasonal framework of the year.

The moon reveals the rhythm of the months.

Together these witnesses provide the structure needed to track the appointed times.

The second witness affirms that the movements of the heavens follow laws established by the Creator.

“All kingdoms have a law given;
and there are many kingdoms;
for there is no space in the which there is no kingdom.”

— Doctrine and Covenants 88:36

These laws govern the order of creation.

The covenant calendar therefore observes the movements that the Most High placed in the heavens rather than relying entirely on fixed calculations.

Through this approach the calendar remains connected to the living testimony of the sky.

The Enoch calendar preserves a fixed mathematical structure.

The covenant calendar observes the witnesses moving in the heavens.

Both approaches attempt to preserve the order established by the Most High, yet they emphasize different methods.

One relies primarily on numerical symmetry.

The other relies on observation of the heavenly witnesses.

This distinction leads to another important difference between the two systems: the way the feasts remain visible within the calendar.

The next chapter will examine how lunar months allow the appointed times to remain visible within the structure of the covenant calendar. 🔥🕊️👑

Chapter 29

Feast Visibility

One of the important outcomes of incorporating the lunar witness into the covenant calendar is the visibility of the appointed times within the heavens.

The feasts of the covenant were not designed to exist only within written records. They were connected to signs placed in the sky so that the people could recognize the appointed times through observation of creation.

The Scriptures establish this principle from the beginning.

“And God said, Let there be lights in the firmament of the heaven
to divide the day from the night;
and let them be for signs, and for seasons, and for days, and years.”
— Genesis 1:14

The lights were not only meant to measure time but also to signal the appointed moments within the calendar.

The moon plays a central role in this visibility.

The phases of the moon create natural markers that appear throughout the month. As the moon increases in light and then decreases again, its changing form reveals the progression of days.

The new moon marks the beginning of the month.

The waxing moon reveals the increase of days.

The full moon appears near the middle of the month.

Several of the appointed feasts appear near the time of the full moon.

Passover occurs in the first month near the full moon.

Tabernacles appears in the seventh month near the full moon.

Because of this alignment, the feasts remain visibly connected to the sky.

The Scriptures recognize this relationship between the moon and the appointed times.

“He appointed the moon for seasons.”

— Psalm 104:19

The word translated as seasons in this verse refers to the appointed times. This means the moon was established to help reveal the timing of those moments.

The second witness also affirms the role of the heavenly lights in giving light and marking the rhythm of time.

“And the sun giveth his light by day,
and the moon giveth her light by night.”

— Helaman 12:15

Through these lights the structure of time becomes visible within creation. Because the covenant calendar incorporates the lunar witness, the appointed times remain connected to observable signs.

When the moon reaches fullness near the middle of the first month, Passover approaches.

When the moon reaches fullness in the seventh month, the season of Tabernacles approaches.

This connection between the feasts and the visible sky allows the people to recognize the rhythm of the covenant year.

The calendar therefore remains connected to the heavens rather than existing only as a written calculation.

The Enoch calendar preserves a symmetrical solar structure.

The covenant calendar preserves the visible testimony of the moon alongside the solar framework of the seasons.

Through this dual witness the appointed times remain anchored both in the movement of the sun and in the visible phases of the moon.
With these similarities and differences examined, the next section will move into a deeper exploration of the covenant clock, revealing how the cycles of time operate like wheels moving within a greater structure. 🔥🕊️👑

Chapter 30

Wheels Within Wheels

The structure of time revealed in the covenant calendar resembles a system of interlocking cycles. Each cycle moves within a larger cycle, creating a layered pattern that governs the rhythm of the year.

This structure is reflected symbolically in the vision given to the prophet Ezekiel.

“Now as I beheld the living creatures, behold one wheel upon the earth… And their appearance and their work was as it were a wheel in the middle of a wheel.”

— Ezekiel 1:15–16

The image of wheels within wheels represents movement and order. Each wheel turns according to its place, yet all move together as part of a greater structure.

The covenant calendar reflects a similar pattern.

Several cycles operate simultaneously within the measurement of time.

The solar cycle governs the year.

The lunar cycle governs the months.

The weekly cycle governs the rhythm of days.

The feast cycle marks the appointed times.

Each of these cycles functions as a wheel within the greater structure of the covenant clock.

The solar wheel marks the progression of the seasons. As the sun moves through its yearly circuit, the earth passes through spring, summer, autumn, and winter.

The Scriptures speak of this circuit.

“His going forth is from the end of the heaven,

and his circuit unto the ends of it.”

— Psalm 19:6

This solar circuit forms the outer framework of the year.

Within this framework the lunar wheel moves through its repeating cycle of phases.

Each lunar month begins with the renewal of the moon and continues through waxing and waning phases until the cycle begins again.

This lunar rhythm reveals the passage of months within the larger solar year.

Another wheel appears in the rhythm of weeks.

From the beginning of creation the pattern of seven days has governed the cycle of work and rest.

“Six days shalt thou labour, and do all thy work:
but the seventh day is the sabbath of the Lord thy God.”

— Exodus 20:9–10

This weekly cycle continues without interruption throughout the year.

The covenant calendar also includes the wheel of the appointed feasts.

Passover appears in the first month.

Unleavened Bread follows immediately after.

First Fruits begins the counting of weeks.

Shabuwa completes the seven-week cycle.

Later in the year the fall feasts appear.

Trumpets awakens the people.

Atonement calls for repentance.

Tabernacles celebrates the ingathering.

These appointed times appear at specific points within the movement of the calendar.

The second witness affirms that the heavens move according to laws established by the Creator.

“There is a law irrevocably decreed in heaven…
upon which all blessings are predicated.”
— Doctrine and Covenants 130:20

These laws govern the movements of the heavens and the structure of time itself.

When the cycles of the covenant calendar are viewed together, they form a system of interlocking rhythms.

The solar year forms the outer wheel.

The lunar months move within that framework.

The weekly cycle continues through both.

The feasts appear at appointed points along the way.

Each cycle moves within another cycle.

This pattern resembles the vision of wheels moving together in harmony.

Through this structure the covenant clock of creation continues to move.

The heavens declare the order of time.

The cycles of creation reveal the appointed moments.

And the rhythm of the covenant year unfolds according to the design established by the Most High.👑🕊️🔥

Chapter 31

The Rhythm of Shabuwa

Within the covenant calendar one of the most significant patterns is the rhythm known as Shabuwa, the cycle of sevens.

The Hebrew word shabuwa refers to a period of seven, most commonly describing seven days or seven weeks. This pattern appears repeatedly throughout the Scriptures and forms a foundational structure within the appointed times.

The origin of this rhythm begins with creation itself.

“And on the seventh day God ended his work which he had made;
and he rested on the seventh day from all his work which he had made.”
— Genesis 2:2

From the beginning, time was marked by a repeating pattern of seven days.

Six days of labor.

One day of rest.

This weekly cycle became the foundational rhythm of life for the people of Israel.

Yet the pattern of sevens extends beyond the weekly cycle. It also appears within the structure of the appointed times.

One of the clearest examples is the counting that leads to the Feast of Weeks.

The command for this counting appears in the law.

“And ye shall count unto you from the morrow after the sabbath…
seven sabbaths shall be complete.”
— Leviticus 23:15

Seven complete weeks are counted from the day of First Fruits.

This period forms a cycle of seven sevens.
Seven weeks.
Seven sabbaths.
Forty-nine days.
The fiftieth day then marks the celebration of Shabuwa, the Feast of Weeks.
This structure reveals that the rhythm of the calendar is not random. It follows a pattern of completion built upon cycles of seven.
The pattern of sevens appears throughout the covenant.
Seven days form the week.
Seven weeks lead to Shabuwa.
Seven primary feasts structure the covenant year.
Even the land itself was commanded to follow this rhythm.
“Six years thou shalt sow thy field…
but in the seventh year shall be a sabbath of rest unto the land.”
— Leviticus 25:3–4
The land rested in the seventh year.
After seven cycles of these sabbatical years, another great cycle appeared.
“And thou shalt number seven sabbaths of years unto thee…
even forty and nine years.”
— Leviticus 25:8
This counting led to the Year of Jubilee, when liberty was proclaimed and the land was restored.
The second witness also affirms the importance of spiritual preparation and gathering that occurs through covenant cycles.
“Prepare ye the way of the Lord,
and make his paths straight.”

— 1 Nephi 10:7

This call to preparation reflects the same principle seen in the counting of weeks toward Shabuwa. Time itself becomes a process of preparation leading toward fulfillment.

Within the covenant calendar, Shabuwa therefore represents more than a single feast.

It reveals the rhythm through which the covenant year unfolds.

The cycle of sevens moves steadily through time.

Week after week.

Season after season.

Year after year.

This rhythm forms one of the central movements within the covenant clock.

Through the pattern of sevens the calendar reflects the order established by the Most High from the beginning.

The cycles of time move toward completion, and each appointed moment appears at its proper place within the rhythm of the covenant year.

Yet another cycle appears within the relationship between the solar and lunar witnesses.

Over longer periods of time, the movements of the sun and moon gradually shift in relation to one another. Because of this, a longer cycle emerges that brings these witnesses back into alignment.

The next chapter will examine this nineteen-year correction cycle and its role in preserving harmony between the solar and lunar witnesses of the covenant calendar. 👑🕊️🔥

Chapter 32

The Nineteen-Year Correction Cycle

When the movements of the sun and moon are observed together over long periods of time, a larger pattern begins to appear.

The solar year and the lunar months do not move at exactly the same pace.

The solar year contains approximately 365 days.

The lunar cycle lasts approximately 29½ days.

Because of this difference, twelve lunar months total about 354 days, which is roughly eleven days shorter than the solar year.

If the lunar months were followed without correction, the calendar would gradually drift away from the seasonal cycle governed by the sun.

Over time the feasts connected to harvest and agriculture would begin to fall outside their proper seasons.

Yet the heavens reveal that this drift does not continue indefinitely.

When the cycles of the sun and moon are observed over a longer span of time, a pattern emerges in which the two witnesses gradually return to alignment.

This pattern appears over a period of approximately nineteen years.

During this span, the cycles of the moon and the solar year move through a sequence that brings the phases of the moon back into nearly the same positions within the solar year.

In other words, the relationship between the solar year and the lunar months resets itself after this longer cycle.

This pattern demonstrates the remarkable order present within the heavens.

The movements of the sun and moon are not random. They follow laws that preserve harmony within creation.

The Scriptures testify that the heavenly bodies move according to laws established by the Creator.

“All kingdoms have a law given…
and unto every kingdom is given a law.”
— Doctrine and Covenants 88:38

These laws govern the movements of the heavens.

Through these laws the cycles of time maintain their balance.

The second witness also affirms the order present within the movement of the earth and the lights that govern the day and night.

“And the earth moveth…
and the sun giveth his light by day,
and the moon giveth her light by night.”
— Helaman 12:15

Through these movements the structure of time unfolds.

The nineteen-year cycle reveals that the solar and lunar witnesses gradually return to harmony.

The lunar phases realign with the same portions of the solar year.

The seasonal framework remains preserved.

This longer cycle demonstrates that the covenant clock contains layers of rhythm that operate across different spans of time.

Days form weeks.

Weeks form months.

Months form years.

And over longer spans of years, the movements of the sun and moon return again to alignment.

This larger cycle reflects the precision of the heavenly order.

The Most High established the lights in the firmament not only to mark days and years but to preserve a system of time that continues in harmony across generations.

The covenant calendar therefore recognizes both the shorter cycles that structure the year and the longer cycles that maintain harmony between the solar and lunar witnesses.

Through these cycles the covenant clock continues to move with remarkable order.

The next section will turn from the mechanics of the calendar to its practical use, explaining how the covenant year can be read and followed through the calendar grid itself. 🔥🕊️👑

Chapter 33
Understanding the Calendar Grid

After examining the structure of the covenant calendar and the cycles that govern time, the next step is learning how to read the calendar itself.

The calendar grid provides a visual representation of the covenant year. It organizes the days, months, and appointed times so that the rhythm of the calendar can be easily followed.

Each month appears as a sequence of days arranged in a grid. This layout allows the reader to see how the weeks progress and where the appointed times appear within the month.

Several key markers appear throughout the calendar grid.

The Beginning of Months

Each month begins with the new moon.

The renewal of the moon marks the start of the monthly cycle and signals the first day of the month.

The Scriptures recognize the importance of the new moon within the rhythm of time.

“Blow up the trumpet in the new moon,
in the time appointed, on our solemn feast day.”
— Psalm 81:3

The appearance of the new moon therefore establishes the opening of each month in the covenant calendar.

The Weekly Rhythm

Within each month the days continue in the repeating cycle of weeks.

Six days of labor are followed by the seventh day of rest.

“Six days shalt thou labour, and do all thy work:

but the seventh day is the sabbath of the Lord thy God.”

— Exodus 20:9–10

The weekly cycle continues uninterrupted throughout the entire year.

When reading the calendar grid, this rhythm of seven days provides the structure through which the months unfold.

Feast Markers

The calendar grid also identifies the days when the appointed feasts occur.

These markers highlight the key moments within the covenant year.

Passover appears in the first month.

Unleavened Bread follows immediately after.

First Fruits begins the counting toward Shabuwa.

Later in the year the fall feasts appear.

Trumpets marks the beginning of the seventh month.

Atonement appears on the tenth day of that month.

Tabernacles begins on the fifteenth day.

These markers allow the reader to quickly identify the location of each feast within the calendar.

The Omer Count

Another important feature that appears within the calendar grid is the counting of the Omer.

This count begins with the offering of First Fruits and continues for seven complete weeks.

“And ye shall count unto you from the morrow after the sabbath…
seven sabbaths shall be complete.”

— Leviticus 23:15

The calendar often displays this count to help readers track the progression toward the Feast of Weeks.

Each day of the count moves the calendar closer to Shabuwa.

Seasonal Markers

The calendar grid may also identify the Tekufah, the seasonal turning points within the solar year.

These markers highlight the transitions between spring, summer, autumn, and winter.

Because the covenant calendar anchors the year to the solar cycle, these seasonal gates help preserve the alignment between the calendar and the movement of the seasons.

The second witness affirms that the earth moves according to the laws established by the Creator.

“And the earth moveth…
and the sun giveth his light by day,
and the moon giveth her light by night.”
— Helaman 12:15

Through these movements the rhythm of time becomes visible in the heavens and within the calendar.

Reading the Covenant Year

When all of these elements appear together within the calendar grid, the structure of the covenant year becomes clear.

The new moons mark the beginning of months.

The weekly cycle continues through each month.

The feasts appear at their appointed days.

The Omer count bridges the spring feasts to Shabuwa.

The seasonal markers preserve the alignment of the year.

Through this layout the calendar becomes a guide for walking through the appointed times of the covenant.

The next chapter will provide examples of how specific months appear within the covenant calendar, helping readers see how the structure unfolds throughout the year. 🔥🕊️👑

Chapter 34
Tracking the Covenant Year

Once the reader understands how the calendar grid functions, the covenant year can be followed from month to month.
Each portion of the year reveals a different phase of the covenant rhythm. The feasts appear at specific moments within the cycle, and the seasons provide the larger framework that surrounds them.
By observing a few key months within the year, the overall structure of the calendar becomes clear.
Month One — The Beginning of the Year
The covenant year begins in the spring season.
This moment marks renewal in the earth. The fields begin to awaken, and the first signs of the growing season appear.
The Scriptures establish the beginning of the year during the events of the Exodus.
“This month shall be unto you the beginning of months:
it shall be the first month of the year to you.”
— Exodus 12:2
Within the first month several appointed times appear.
Passover occurs on the fourteenth day of the month.
“In the fourteenth day of the first month at even is the Lord’s passover.”
— Leviticus 23:5
Immediately following Passover begins the Feast of Unleavened Bread.
“And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord:
seven days ye must eat unleavened bread.”

— Leviticus 23:6

Within these days the offering of First Fruits also appears.

“Ye shall bring a sheaf of the firstfruits of your harvest unto the priest.”

— Leviticus 23:10

This offering marks the beginning of the harvest and begins the counting toward Shabuwa.

Thus the opening month of the covenant calendar contains the first movement of redemption and harvest.

Deliverance begins.

Purification follows.

The first fruits of the harvest appear.

Month Three — The Completion of the Count

By the third month the counting of the Omer has reached completion.

Seven weeks have been counted from the day of First Fruits.

“Seven sabbaths shall be complete:

even unto the morrow after the seventh sabbath shall ye number fifty days.”

— Leviticus 23:15–16

On this fiftieth day the Feast of Weeks, known as Shabuwa, is observed.

This feast celebrates the completion of the early harvest and marks the end of the seven-week counting period.

The events recorded in the New Testament also connect this day to the outpouring of the Spirit.

“And when the day of Pentecost was fully come,

they were all with one accord in one place.”

— Acts 2:1

Thus the third month marks the completion of the counting that began with First Fruits.

Month Seven — The Final Appointed Times

The seventh month contains the final sequence of feasts within the covenant year.

This month begins with the Feast of Trumpets.

“In the seventh month, in the first day of the month,
shall ye have a sabbath, a memorial of blowing of trumpets.”
— Leviticus 23:24

Ten days later comes the Day of Atonement.

“Also on the tenth day of this seventh month there shall be a day of atonement.”
— Leviticus 23:27

Five days after that begins the Feast of Tabernacles.

“The fifteenth day of this seventh month shall be the feast of tabernacles for seven days.”
— Leviticus 23:34

The cycle concludes with the Last Great Day, the eighth day following Tabernacles.

This sequence forms the closing movement of the covenant year.

Trumpets awakens the people.

Atonement calls for repentance.

Tabernacles celebrates the harvest and dwelling with the Most High.

The Flow of the Covenant Year

When these months are viewed together, the structure of the covenant year becomes clear.

The year begins with redemption in the spring.

It moves into harvest and completion during the early summer.

It concludes with repentance, gathering, and celebration during the fall.

The second witness affirms that the Lord gathers His people and dwells among them.

“And the powers of heaven shall be in the midst of this people;
yea, even I will be in the midst of you.”
— 3 Nephi 20:22

Through this yearly rhythm the covenant calendar leads the people through the story of redemption and restoration.

The final chapter of this section will explain how families and communities can walk through this covenant year together in practical ways. 🔥🕊️👑

Chapter 35

Walking the Covenant Year

The covenant calendar is not merely a system for measuring days. It is a rhythm meant to be walked by the people of the Most High.

From the beginning, the appointed times were given so that the people could remember the works of the Lord and remain connected to the covenant through the cycles of the year.

The feasts were not only historical memorials. They were gatherings where the people came together before the Most High.

“Three times thou shalt keep a feast unto me in the year.”

— Exodus 23:14

These gatherings reminded the people that time itself belonged to the Creator. The rhythm of the year became a guide that led them through remembrance, repentance, and celebration.

Remembering the Acts of the Most High

Each appointed time carries a message.

Passover remembers deliverance from bondage.

Unleavened Bread calls the people to remove corruption.

First Fruits acknowledges the beginning of the harvest.

Shabuwa celebrates completion and provision.

Later in the year the fall feasts call the people back to reflection.

Trumpets awakens the people.

Atonement calls for humility and repentance.

Tabernacles celebrates the dwelling of the Most High among His people.

Through these feasts the story of redemption unfolds again each year.

The people remember where they came from.

They remember the works of the Most High.
They remember the covenant.
Teaching the Next Generation
The appointed times also serve as a means of teaching the next generation.
When children see the feasts observed year after year, they begin to ask questions about their meaning.
The Scriptures anticipated this moment.
“And it shall come to pass, when your children shall say unto you,
What mean ye by this service?”
— Exodus 12:26
The answer becomes an opportunity to recount the works of the Most High and the story of Israel’s deliverance.
Through this pattern the knowledge of the covenant passes from one generation to the next.
Living in the Rhythm of the Heavens
The covenant calendar also restores awareness of the heavenly order.
The people begin to notice the renewal of the moon.
They watch the seasons change.
They observe the movement of the sun through the year.
These observations reconnect the calendar to the witnesses placed in the heavens.
The Scriptures declare:
“The heavens declare the glory of God;
and the firmament sheweth his handywork.”
— Psalm 19:1

Through the rhythm of the calendar the people become more aware of that testimony.

The sky itself becomes a witness of the covenant clock.

Gathering the People

The appointed times were also moments of gathering.

Families traveled together.

Communities assembled.

The people came before the Most High as one body.

These gatherings strengthened the unity of the people and reminded them that they belonged to a covenant community.

The second witness likewise speaks of the gathering of the people of the Lord.

“And the Lord their God shall save them in that day as the flock of his people.”

— 3 Nephi 5:24

The covenant calendar therefore encourages unity and remembrance.

The people gather.

They remember.

They worship together.

The Covenant Year Continues

When families walk through the covenant year, time itself becomes a teacher.

The spring feasts remind them of redemption.

The summer harvest reminds them of provision.

The fall feasts remind them of repentance and gathering.

Year after year the cycle repeats.

The heavens continue their witness.

The seasons continue their turning.
The appointed times continue their rhythm.
Through this pattern the covenant calendar leads the people to remember the works of the Most High and to walk in the order established from the beginning.
With this understanding, the reader is now prepared to view the full covenant calendar itself and follow the appointed times throughout the year. 🔥🕊️👑

The Covenant Calendar

The Appointed Times of Heaven

The calendar that follows presents the structure of the covenant year according to the witnesses established in the heavens.

The sun governs the year.

The moon reveals the months.

The seasons divide the year into four gates.

The appointed feasts appear at their proper times.

Together these witnesses form the covenant clock of creation.

The calendar pages that follow are designed to help the reader walk through the rhythm of the year and recognize the appointed times as they appear.

Each month of the calendar displays several key elements.

New Moons

Every month begins with the renewal of the moon.

The new moon signals the beginning of the monthly cycle and marks the first day of the month.

The Scriptures recognize the new moon as an appointed marker of time.

“Blow up the trumpet in the new moon,
in the time appointed, on our solemn feast day.”
— Psalm 81:3

Through the renewal of the moon the months are revealed in the heavens.

Weekly Rhythm

The calendar also preserves the weekly rhythm established from the beginning.

Six days of labor are followed by the seventh day of rest.

“Six days shalt thou labour, and do all thy work:
but the seventh day is the sabbath of the Lord thy God.”
— Exodus 20:9–10

This rhythm continues throughout every month of the year.

Appointed Feast Markers

The calendar highlights the days when the appointed feasts occur.

Spring Feasts

• Passover
• Unleavened Bread
• First Fruits
• Shabuwa

Fall Feasts

• Trumpets
• Atonement
• Tabernacles
• Last Great Day

Additional commemorations

• Feast of Dedication
• Purim

These markers allow the reader to see where each appointed time appears within the flow of the year.

Omer Counting

The calendar also displays the counting of the Omer, which begins with First Fruits.

“And ye shall count unto you from the morrow after the sabbath…
seven sabbaths shall be complete.”
— Leviticus 23:15

This count continues for forty-nine days until the Feast of Weeks is reached.

Tekufah — The Seasonal Gates

The calendar identifies the four Tekufah, the turning points of the solar year.

Spring Gate

Summer Gate

Autumn Gate

Winter Gate

These markers anchor the year to the solar cycle and preserve the alignment between the calendar and the seasons of the earth.

The second witness affirms that the movements of the earth and the heavenly lights follow the laws established by the Creator.

“And the earth moveth…
and the sun giveth his light by day,
and the moon giveth her light by night.”
— Helaman 12:15

Through these movements the rhythm of time continues.

Walking the Covenant Calendar

The purpose of this calendar is not only to mark days but to help the people walk through the appointed times of the covenant.

Each month reveals the rhythm of the heavens.

The moon renews.

The weeks continue.

The seasons turn.

The appointed times appear within this order just as they have since the beginning.

The pages that follow present the full covenant calendar so that the reader may follow the movement of the year and observe the appointed times of the Most High within the rhythm of creation. 🔥🕊️👑

Final Declaration
The Covenant of Time

From the beginning the Most High established the order of time within the heavens.
The lights in the firmament were appointed to mark the passage of days and years, to divide the seasons, and to reveal the appointed times of the covenant.
“And God said, Let there be lights in the firmament of the heaven
to divide the day from the night;
and let them be for signs, and for seasons, and for days, and years.”
— Genesis 1:14
Through these lights the structure of time was written into creation itself.
The sun governs the year.
The moon reveals the months.
The seasons divide the circuit of the earth.
The appointed feasts appear within this structure as reminders of the covenant between the Most High and His people.
Passover remembers deliverance.
Unleavened Bread calls for purification.
First Fruits marks the beginning of the harvest.
Shabuwa celebrates completion.
Later in the year the fall feasts call the people back to reflection and restoration.
Trumpets awakens the people.
Atonement calls for repentance.
Tabernacles celebrates the gathering and dwelling with the Most High.

These appointed times are not inventions of men. They are part of the order written into creation.

The heavens continue to testify of this order.

“The heavens declare the glory of God;
and the firmament sheweth his handywork.”
— Psalm 19:1

The movements of the sun, the moon, and the seasons continue according to the laws established by the Creator.

The second witness confirms that these movements follow divine order.

“All kingdoms have a law given…
and unto every kingdom is given a law.”
— Doctrine and Covenants 88:38

Because of these laws the covenant clock continues to move.

Days follow nights.

Weeks follow weeks.

Seasons follow seasons.

Through this rhythm the appointed times remain visible within the heavens.

The covenant calendar presented in this work seeks to restore awareness of that rhythm.

It calls the reader to observe the witnesses placed in the sky.

It invites families and communities to walk through the appointed times together.

It encourages the people to remember the covenant established by the Most High.

For the order of time has not been lost.

The heavens still move according to the design established from the beginning.

The sun still declares the year.

The moon still marks the months.

The seasons still turn at their appointed gates.

The covenant of time remains written in the heavens. 🔥🕊️👑

Appendix

Covenant Feast Summary

The covenant calendar contains a sequence of appointed times that appear throughout the year. These feasts were established so that the people would remember the works of the Most High and gather before Him at appointed moments.

The Scriptures describe these gatherings as appointed times.

“These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.”

— Leviticus 23:4

The feasts appear in the following order within the covenant year.

Spring Feasts

Passover

14th day of the first month

Remembers deliverance from bondage.

Unleavened Bread

15th–21st of the first month

Seven days of purification and remembrance.

First Fruits

Occurs during Unleavened Bread

Marks the beginning of the harvest.

Shabuwa (Feast of Weeks)

Fifty days after First Fruits

Celebrates completion of the seven-week counting.

Fall Feasts

Trumpets

1st day of the seventh month

A memorial of awakening and proclamation.

Atonement

10th day of the seventh month

A day of repentance and reconciliation.

Tabernacles

15th–21st of the seventh month

Celebrates the harvest and the dwelling of the Most High with His people.

Last Great Day

8th day following Tabernacles

The final assembly of the feast cycle.

Historical Commemorations

Two additional commemorations appear in the history of Israel.

Feast of Dedication

Winter season

Remembers the restoration of the temple.

Purim

Late in the yearly cycle

Remembers the preservation of Israel during the events recorded in the book of Esther.

These commemorations remind the people that the Most High continues to act within history to preserve His covenant.

Solar Year Summary

The solar cycle governs the structure of the year.

As the earth moves through its circuit around the sun, the seasons unfold in a repeating pattern.

“His going forth is from the end of the heaven,
and his circuit unto the ends of it.”

— Psalm 19:6

The solar cycle reveals four seasonal divisions.

Spring

Summer

Autumn

Winter

These seasons form the framework that anchors the covenant calendar to the agricultural cycle of the earth.

Passover appears in the spring.

Shabuwa appears during the early harvest.

Tabernacles appears during the ingathering season.

Because of this connection, maintaining the alignment between the calendar and the solar year preserves the meaning of the feasts.

Lunar Year Summary

The lunar cycle reveals the rhythm of months.

Each lunar cycle lasts approximately twenty-nine and a half days. Because of this, months alternate between twenty-nine and thirty days as the moon moves through its phases.

The Scriptures acknowledge the role of the moon in revealing the appointed times.

“He appointed the moon for seasons.”
— Psalm 104:19
The phases of the moon create visible markers within each month.
New moon marks the beginning.
The waxing moon reveals increasing light.
The full moon appears near the middle of the month.
The waning moon prepares for renewal.
These phases allow the people to observe the progression of months through the visible witness of the sky.

Tekufah Summary
The solar year contains four turning points known as Tekufah, meaning the circuit or turning of the sun’s course.
These points mark the transitions between seasons.
Spring Tekufah
Summer Tekufah
Autumn Tekufah
Winter Tekufah
These seasonal gates divide the year into four portions and anchor the covenant calendar to the solar framework.
The second witness confirms that the movements of the earth and the lights follow divine order.
“And the earth moveth…
and the sun giveth his light by day,
and the moon giveth her light by night.”

— Helaman 12:15

Through these movements the rhythm of time continues.

Closing Witness

The covenant calendar reflects the order written into creation.

The sun governs the year.

The moon reveals the months.

The seasons divide the cycle of time.

The feasts appear at their appointed moments.

Through this structure the covenant clock continues to move.

The heavens still testify.

The appointed times remain written in the firmament.

And the covenant of time stands. 🔥🕊️👑

FINAL SEAL

The Witness of the Heavens

From the beginning the Most High established the order of time within the heavens.

The lights in the firmament were not placed there by chance. They were appointed to govern the rhythm of days, months, seasons, and years.

“And God said, Let there be lights in the firmament of the heaven
to divide the day from the night;
and let them be for signs, and for seasons, and for days, and years.”
— Genesis 1:14

Through these lights the covenant of time was written into creation.

The sun governs the year.

The moon reveals the months.

The seasons turn at their appointed gates.

The heavens continue their testimony.

“The heavens declare the glory of God;
and the firmament sheweth his handywork.”
— Psalm 19:1

Day unto day speaks.

Night unto night reveals knowledge.

The structure of time remains visible for those who watch.

The second witness confirms that the order of the heavens moves according to laws established by the Creator.

“And the earth moveth…
and the sun giveth his light by day,
and the moon giveth her light by night.”
— Helaman 12:15

Through these witnesses the covenant clock continues to move.

The appointed times remain written in the heavens.

Passover remembers deliverance.

Unleavened Bread calls for purification.

First Fruits begins the harvest.

Shabuwa completes the counting.

Trumpets awakens the people.

Atonement calls for repentance.

Tabernacles celebrates the gathering.

The covenant year continues to unfold according to the order established from the beginning.

For the Most High does not change.

The heavens still move.

The seasons still turn.

The lights still testify.

Those who watch the heavens will see the order.

Those who follow the appointed times will walk within the covenant.

The covenant of time stands.

And the witness of the heavens remains. 🔥🕊️👑

Solar Year (Year 1)

Solar Year Start: March 21, 2026

Solar Year End: March 19, 2027

Tekufah / Equinox: March 20, 2027

Total Solar Days:

365 days

Sequence:

Day 365 → March 19

Tekufah / Season Turn → March 20

New Solar Year Begins → March 21

Lunar Cycle Across the Same Period

New Moon (Month 1 Day 1): March 19, 2026

Last Day of Transition Month: April 5, 2027

Total Lunar Days Across the Cycle:

383 days

Lunar Month Structure

12 Lunar Months:

354 days

Plus Transition Month:

Month 13 = 29 days

Total:

354 + 29 = 383 days

Relationship Between the Two Cycles

Solar Year:

365 days

Lunar Cycle Through Transition:

383 days

Difference:

18 days

This occurs because:

The lunar cycle starts 2 days before the solar year begins

The transition month extends 16 days past the solar year close
So:
2 + 16 = 18 days

Calendar Flow

Mar 19, 2026 — New Moon (Month 1 begins)

Mar 21, 2026 — Solar Year 1 begins

Lunar Months 1–12 complete (354 days)

Mar 19, 2027 — Solar Year closes (Day 365)

Mar 20, 2027 — Tekufah / Spring Equinox

Transition Month 13 continues

Apr 5, 2027 — Month 13 ends

Apr 6, 2027 — New Moon (Year 2 Month 1 begins)

Structure of the Covenant Clock
Three cycles move together:

Solar Wheel
Governs years and seasons

Lunar Wheel
Governs months

Weekly Rhythm

Continuous Shabuwa cycle

The transition month allows the lunar cycle to finish after the solar year turns, keeping the entire system aligned.

Year 2 Covenant Calendar Summary

Solar Year 2

Solar Year Begins: March 21, 2027

Last Solar Day: March 18, 2028

Tekufah (Season Turn): March 19, 2028

Spring Equinox Witness: March 20, 2028

Next Solar Year Day 1: March 21, 2028

Total Solar Days:

364 days

Lunar Year 2

Month 1 Day 1 (New Moon): April 6, 2027

Last Lunar Day: March 26, 2028

Day Count

April 6 – April 30

25 days

Full months

May = 31

June = 30

July = 31

August = 31

September = 30

October = 31

November = 30

December = 31

January = 31

February (Leap Year) = 29

March 1 – March 26

26 days

Total Lunar Days

25

31

30
31
31
30
31
30
31
31
29
26
= 356 days
Year 2 Structure
Solar cycle governs the year and seasons.
Lunar cycle governs the months.
The calendar continues moving forward while the tekufah marks the turning of the season.
Sequence:
Copy code

Mar 21 2027 — Solar Year 2 begins
Apr 6 2027 — Lunar Month 1 begins
Mar 18 2028 — Last solar day
Mar 19 2028 — Tekufah
Mar 20 2028 — Equinox witness
Mar 21 2028 — Solar Year 3 begins
Key Numbers
Solar Year 2:
364 days
Lunar span in Year 2:
356 days

THE COVENANT CALENDAR Solar–Lunar Reckoning Years 2026–2028 “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” — Genesis 1:14 The heavens declare the order of the Most High. The sun governs the year. The moon marks the months. The appointed times are established according to the covenant written in creation.

SOLAR YEAR SUMMARY Solar Year One March 21, 2026 — March 19, 2027 Solar Year Two March 20, 2027 — March 19, 2028 The solar cycle governs the turning of the seasons and the great circuit of the year.

LUNAR YEAR SUMMARY Lunar Year One March 19, 2026 — April 5, 2027 Lunar Year Two April 6, 2027 — March 26, 2028 Each month begins with the new moon, establishing the count of days and the rhythm of the appointed times.

APPOINTED FEAST DAYS Year One (Lunar Year One: March 19, 2026 – April 5, 2027)
Solar Year One March 21, 2026 - March 19, 2027

Passover
April 1, 2026

Unleavened Bread
April 2–8, 2026

First Fruits
April 3, 2026

Feast of Weeks
(Shabuwa) May 24, 2026

Feast of Trumpets
September 11, 2026

Day of Atonement
September 20, 2026

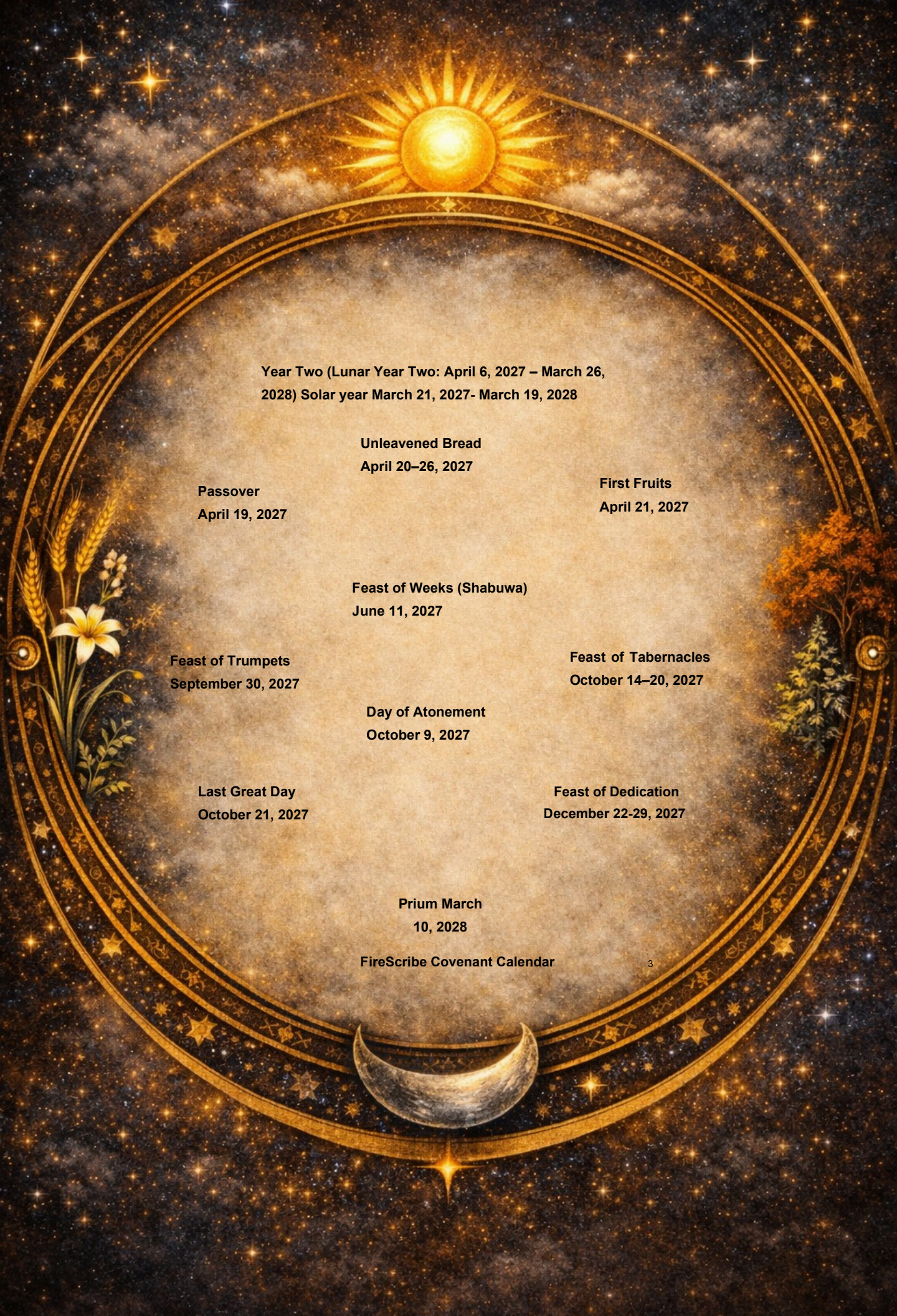
Feast of Tabernacles
September 25 – October 1, 2026

Last Great Day
October 2, 2026

Feast of Dedication
December 3–10, 2026

Prium
February 19, 2027

FireScribe Covenant Calendar



Year Two (Lunar Year Two: April 6, 2027 – March 26, 2028) Solar year March 21, 2027- March 19, 2028

Unleavened Bread
April 20–26, 2027

Passover
April 19, 2027

First Fruits
April 21, 2027

Feast of Weeks (Shabuwa)
June 11, 2027

Feast of Trumpets
September 30, 2027

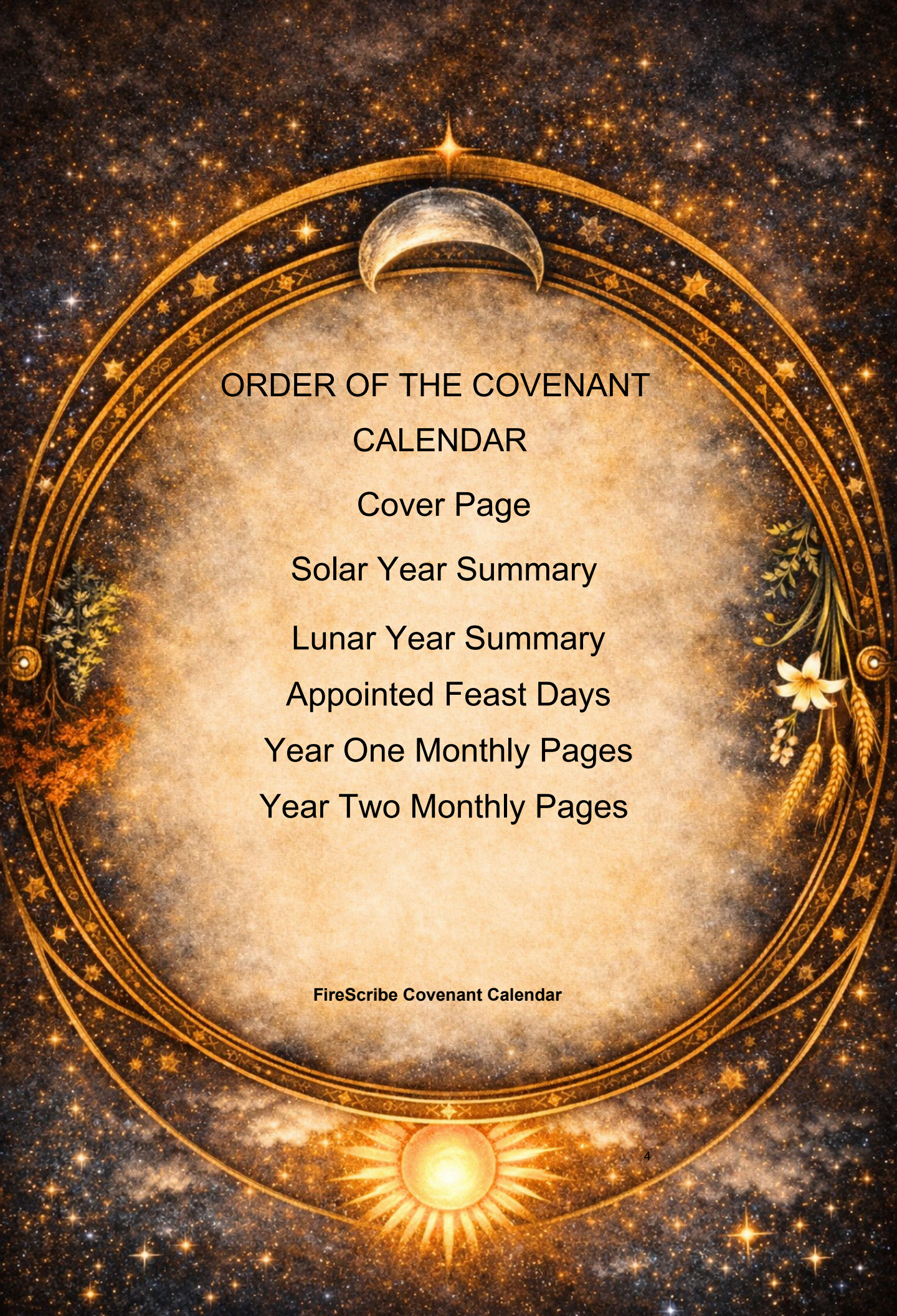
Feast of Tabernacles
October 14–20, 2027

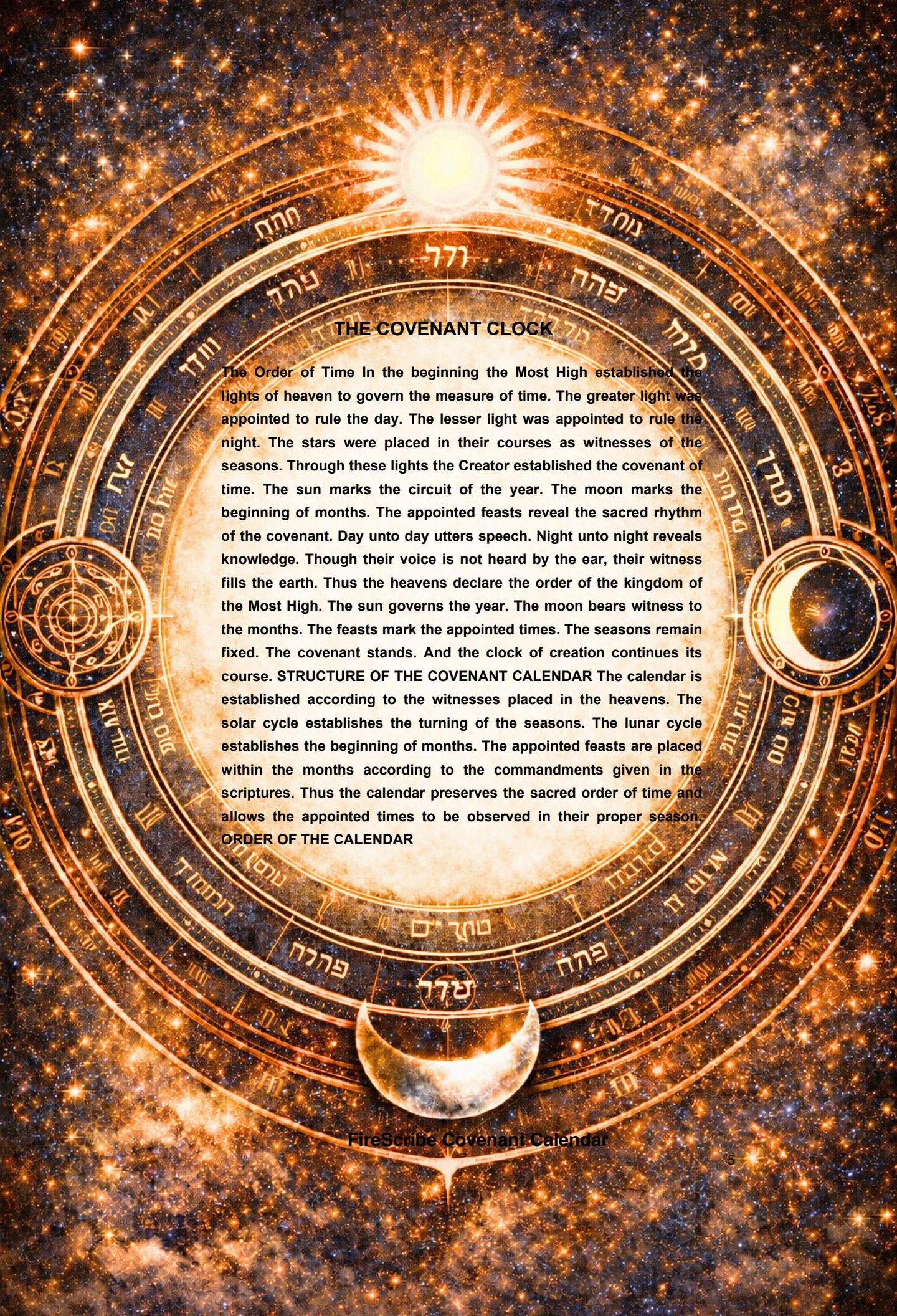
Day of Atonement
October 9, 2027

Last Great Day
October 21, 2027

Feast of Dedication
December 22-29, 2027

Prium March
10, 2028


ORDER OF THE COVENANT
CALENDAR
Cover Page
Solar Year Summary
Lunar Year Summary
Appointed Feast Days
Year One Monthly Pages
Year Two Monthly Pages



THE COVENANT CLOCK

The Order of Time In the beginning the Most High established the lights of heaven to govern the measure of time. The greater light was appointed to rule the day. The lesser light was appointed to rule the night. The stars were placed in their courses as witnesses of the seasons. Through these lights the Creator established the covenant of time. The sun marks the circuit of the year. The moon marks the beginning of months. The appointed feasts reveal the sacred rhythm of the covenant. Day unto day utters speech. Night unto night reveals knowledge. Though their voice is not heard by the ear, their witness fills the earth. Thus the heavens declare the order of the kingdom of the Most High. The sun governs the year. The moon bears witness to the months. The feasts mark the appointed times. The seasons remain fixed. The covenant stands. And the clock of creation continues its course. STRUCTURE OF THE COVENANT CALENDAR The calendar is established according to the witnesses placed in the heavens. The solar cycle establishes the turning of the seasons. The lunar cycle establishes the beginning of months. The appointed feasts are placed within the months according to the commandments given in the scriptures. Thus the calendar preserves the sacred order of time and allows the appointed times to be observed in their proper season. ORDER OF THE CALENDAR



YEAR 1 - MONTH 1

Mar 19, 2026 to Apr 17, 2026 - covenant

grid

1	2	3	4	5	6	7
M1D1 Thu Mar 19 New Moon Tekufah	M1D2 Fri Mar 20 Spring Equinox	M1D3 Sat Mar 21 New solar year	M1D4 Sun Mar 22	M1D5 Mon Mar 23	M1D6 Tue Mar 24	M1D7 Wed Mar 25
M1D8 Thu Mar 26 Shabbath	M1D9 Fri Mar 27	M1D10 Sat Mar 28 Passover Preparation	M1D11 Sun Mar 29	M1D12 Mon Mar 30	M1D13 Tue Mar 31	M1D14 Wed Apr 01 Passover
M1D15 Thu Apr 02 High Shabbath Feast of Unleavened Bread	M1D16 Fri Apr 03 ULB First Fruits Omer 1	M1D17 Sat Apr 04 ULB Omer 2	M1D18 Sun Apr 05 ULB Omer 3	M1D19 Mon Apr 06 ULB Omer 4	M1D20 Tue Apr 07 ULB Omer 5	M1D21 Wed Apr 08 ULB Omer 6
M1D22 Thu Apr 09 Shabbath Omer 7	M1D23 Fri Apr 1 0 Omer 8	M1D24 Sat Apr 11 Omer 9	M1D25 Sun Apr 12 Omer 10	M1D26 Mon Ap r 13 Omer 11	M1D27 Tue Ap r 14 Omer 12	M1D28 Wed Ap r 15 Omer 13
M1D29 Thu Apr 16 Shabbath Omer 14	M1D30 Fri Apr 17 Omer 15					

FireScribe Covenant Calendar

YEAR 1 - MONTH 2

Apr 18, 2026 to May 16, 2026 - covenant grid

1	2	3	4	5	6	7
M2D1 Sat Apr 18 New Moon Omer 16	M2D2 Sun Apr 19 Omer 17	M2D3 Mon Apr 20 Omer 18	M2D4 Tue Apr 21 Omer 19	M2D5 Wed Apr 22 Omer 20	M2D6 Thu Apr 23 Omer 21	M2D7 Fri Apr 24 Omer 22
M2D8 Sat Apr 25 Shabbath Omer 23	M2D9 Sun Apr 26 Omer 24	M2D10 Mon Apr 27 Omer 25	M2D11 Tue Apr 28 Omer 26	M2D12 Wed Apr 29 Omer 27	M2D13 Thu Apr 30 Omer 28	M2D14 Fri May 01 Omer 29
M2D15 Sat May 02 Shabbath Omer 30	M2D16 Sun May 03 Omer 31	M2D17 Mon May 04 Omer 32	M2D18 Tue May 05 Omer 33	M2D19 Wed May 06 Omer 34	M2D20 Thu May 07 Omer 35	M2D21 Fri May 08 Omer 36
M2D22 Sat May 09 Sha bbath Omer 37	M2D23 Sun May 10 Omer 38	M2D24 Mon May 11 Omer 39	M2D25 Tue May 12 Omer 40	M2D26 Wed May 13 Omer 41	M2D27 Thu May 14 Omer 42	M2D28 Fri May 15 Omer 43
M2D29 Sat May 16 Sha bbath Omer 44						

FireScribe Covenant Calendar

YEAR 1 - MONTH 3

May 17, 2026 to Jun 14, 2026 - covenant grid

1	2	3	4	5	6	7
M3D1 SunMay 17 New Moon Omer 45	**M3D2** Mon May 18 Omer 46	**M3D3** Tue May 19 Omer 47	**M3D4** Wed May 20 Omer 48	**M3D5** Thu May 21 Omer 49	**M3D6** Fri May 22 Shabuwa Pentecost Feast of Weeks	**M3D7** Sat May 23
M3D8 Sun May 24 **Shabbath**	**M3D9** Mon May 25	**M3D10** Tue May 26	**M3D11** Wed May 27	**M3D12** Thu May 28	**M3D13** Fri May 29	**M3D14** Sat May 30
M3D15 Sun May 31 **Shabbath**	**M3D16** Mon Jun 01	**M3D17** Tue Jun 02	**M3D18** Wed Jun 03	**M3D19** Thu Jun 04	**M3D20** Fri Jun 05	**M3D21** Sat Jun 06
M3D22 Sun Jun 07 **Shabbath**	**M3D23** Mon Jun 08	**M3D24** Tue Jun 09	**M3D25** Wed Jun 10	**M3D26** Thu Jun 11	**M3D27** Fri Jun 12	**M3D28** Sat Jun 13
M3D29 Sun Jun 14 **Shabbath**						

FireScribe Covenant Calendar

TEKUFAH= SEASON TUNRNING POINT

YEAR 1 - MONTH 4

Jun 15, 2026 to Jul 14, 2026 - covenant grid

1	2	3	4	5	6	7
M4D1 Mon Jun 15 **New Moon**	**M4D2** Tue Jun 16	**M4D3** Wed Jun 17	**M4D4** Thu Jun 18	**M4D5** Fri Jun 19	**M4D6** Sat Jun 20	**M4D7** Sun Jun 21
M4D8 Mon Jun 22 **Shabbath**	**M4D9** Tue Jun 23	**M4D10** Wed Jun 24	**M4D11** Thu Jun 25	**M4D12** Fri Jun 26	**M4D13** Sat Jun 27	**M4D14** Sun Jun 28
M4D15 Mon Jun 29 **Shabbath**	**M4D16** Tue Jun 30	**M4D17** Wed Jul 01	**M4D18** Thu Jul 02	**M4D19** Fri Jul 03	**M4D20** Sat Jul 04	**M4D21** Sun Jul 05
M4D22 Mon Jul 06 **Shabbath**	**M4D23** Tue Jul 07	**M4D24** Wed Jul 08	**M4D25** Thu Jul 09	**M4D26** Fri Jul 10	**M4D27** Sat Jul 11	**M4D28** Sun Jul 12
M4D29 Mon Jul 13 **Shabbath**	**M4D30** Tue Jul 14					

FireScribe Covenant Calendar

YEAR 1 - MONTH 5

Jul 15, 2026 to Aug 12, 2026 - covenant grid

1	2	3	4	5	6	7
M5D1 Wed Jul 15 New Moon	**M5D2** Thu Jul 16	**M5D3** Fri Jul 17	**M5D4** Sat Jul 18	**M5D5** Sun Jul 19	**M5D6** Mon Jul 20	**M5D7** Tue Jul 21
M5D8 Wed Jul 22 Shabbath	**M5D9** Thu Jul 23	**M5D10** Fri Jul 24	**M5D11** Sat Jul 25	**M5D12** Sun Jul 26	**M5D13** Mon Jul 27	**M5D14** Tue Jul 28
M5D15 Wed Jul 29 Shabbath	**M5D16** Thu Jul 30	**M5D17** Fri Jul 31	**M5D18** Sat Aug 01	**M5D19** Sun Aug 02	**M5D20** Mon Aug 03	**M5D21** Tue Aug 04
M5D22 Wed Aug 05 Shabbath	**M5D23** Thu Aug 06	**M5D24** Fri Aug 07	**M5D25** Sat Aug 08	**M5D26** Sun Aug 09	**M5D27** Mon Aug 10	**M5D28** Tue Aug 11
M5D29 Wed Aug 12 Shabbath						

FireScribe Covenant Calendar

YEAR 1 - MONTH 6

Aug 13, 2026 to Sep 10, 2026 - covenant grid

1	2	3	4	5	6	7
M6D1 Thu Aug 13 New Moon	**M6D2** Fri Aug 14	**M6D3** Sat Aug 15	**M6D4** Sun Aug 16	**M6D5** Mon Aug 17	**M6D6** Tue Aug 18	**M6D7** Wed Aug 19
M6D8 Thu Aug 20 Shabbath	**M6D9** Fri Aug 21	**M6D10** Sat Aug 22	**M6D11** Sun Aug 23	**M6D12** Mon Aug 24	**M6D13** Tue Aug 25	**M6D14** Wed Aug 26
M6D15 Thu Aug 27 Shabbath	**M6D16** Fri Aug 28	**M6D17** Sat Aug 29	**M6D18** Sun Aug 30	**M6D19** Mon Aug 31	**M6D20** Tue Sep 01	**M6D21** Wed Sep 02
M6D22 Thu Sep 03 Shabbath	**M6D23** Fri Sep 04	**M6D24** Sat Sep 05	**M6D25** Sun Sep 06	**M6D26** Mon Sep 07	**M6D27** Tue Sep 08	**M6D28** Wed Sep 09
M6D29 Thu Sep 10 Shabbath						

FireScribe Covenant Calendar

TEKUFAH=SEASON TURNING POINT

YEAR 1 - MONTH 7

Sep 11, 2026 to Oct 09, 2026 - covenant grid

1	2	3	4	5	6	7
M7D1 Fri Sep 11 New Moon Feast of Trumpets	**M7D2** Sat Sep 12	**M7D3** Sun Sep 13	**M7D4** Mon Sep 14	**M7D5** Tue Sep 15	**M7D6** Wed Sep 16	**M7D7** Thu Sep 17
M7D8 Fri Sep 18 **Shabbath**	**M7D9** Sat Sep 19	**M7D10** Sun Sep 20	**M7D11** Mon Se p 21 Day of Atonement	**M7D12** Tue Sep 22	**M7D13** Wed Sep 23	**M7D14** Thu Sep 24
M7D15 Fri Sep 25 High Shabbath Feast of Tabernacles	**M7D16** Sat Sep 26 Feast of Tabernacles	**M7D17** Sun Sep 27 Feast of Tabernacles	**M7D18** Mon Sep 28 Feast of Tabernacles	**M7D19** Tue Sep 29 Feast of Tabernacles	**M7D20** Wed Sep 30 Feast of Tabernacles	**M7D21** Thu Oct 01 Feast of Tabernacles
M7D22 Fri Oct 02 **Shabbath** The Last Great Day	**M7D23** Sat Oct 03	**M7D24** Sun Oct 04	**M7D25** Mon Oct 05	**M7D26** Tue Oct 06	**M7D27** Wed Oct 07	**M7D28** Thu Oct 08
M7D29 Fri Oct 09 **Shabbath**						

FireScribe Covenant Calendar

YEAR 1 - MONTH 8

Oct 10, 2026 to Nov 08, 2026 - covenant grid

1	2	3	4	5	6	7
M8D1 Sat Oct 10 New Moon	**M8D2** Sun Oct 11	**M8D3** Mon Oct 12	**M8D4** Tue Oct 13	**M8D5** Wed Oct 14	**M8D6** Thu Oct 15	**M8D7** Fri Oct 16
M8D8 Sat Oct 17 Shabbath	**M8D9** Sun Oct 18	**M8D10** Mon Oct 19	**M8D11** Tue Oct 20	**M8D12** Wed Oct 21	**M8D13** Thu Oct 22	**M8D14** Fri Oct 23
M8D15 Sat Oct 24 Shabbath	**M8D16** Sun Oct 25	**M8D17** Mon Oct 26	**M8D18** Tue Oct 27	**M8D19** Wed Oct 28	**M8D20** Thu Oct 29	**M8D21** Fri Oct 30
M8D22 Sat Oct 31 Shabbath	**M8D23** Sun Nov 01	**M8D24** Mon Nov 02	**M8D25** Tue Nov 03	**M8D26** Wed Nov 04	**M8D27** Thu Nov 05	**M8D28** Fri Nov 06
M8D29 Sat Nov 07 Shabbath	**M8D30** Sun Nov 08					

FireScribe Covenant Calendar



YEAR 1 - MONTH 9

Nov 09, 2026 to Dec 08, 2026 - covenant grid

1	2	3	4	5	6	7
M9D1 Mon Nov 09 New Moon	**M9D2** Tue Nov 10	**M9D3** Wed Nov 11	**M9D4** Thu Nov 12	**M9D5** Fri Nov 13	**M9D6** Sat Nov 14	**M9D7** Sun Nov 15
M9D8 Mon Nov 16 Shabbath	**M9D9** Tue Nov 17	**M9D10** Wed Nov 18	**M9D11** Thu Nov 19	**M9D12** Fri Nov 20	**M9D13** Sat Nov 21	**M9D14** Sun Nov 22
M9D15 Mon Nov 23 Shabbath	**M9D16** Tue Nov 24	**M9D17** Wed Nov 25	**M9D18** Thu Nov 26	**M9D19** Fri Nov 27	**M9D20** Sat Nov 28	**M9D21** Sun Nov 29
M9D22 Mon Nov 30 Shabbath	**M9D23** Tue Dec 01	**M9D24** Wed Dec 02	**M9D25** Thu Dec 03 Feast of Dedication	**M9D26** Fri Dec 04 Feast of Dedication	**M9D27** Sat Dec 05 Feastof Dedication	**M9D28** Sun Dec 06 Feast of Dedication
M9D29 Mon Dec 07 High Shabbath Feast of Dedication	**M9D30** Tue Dec 08 Feast of Dedication					

FireScribe Covenant Calendar

TEKUFAH=SEASON TURNING POINT



YEAR 1 - MONTH 10

Dec 09, 2026 to Jan 06, 2027 - covenant grid

1	2	3	4	5	6	7
M10D1 Wed Dec 09 New Moon Feast of Dedication	**M10D2** Thu Dec 10 Feast of Dedication	**M10D3** Fri Dec 11	**M10D4** Sat Dec 12	**M10D5** Sun Dec 13	**M10D6** Mon Dec 14	**M10D7** Tue Dec 15
M10D8 Wed Dec 16 **Shabbath**	**M10D9** Thu Dec 17	**M10D10** Fri Dec 18	**M10D11** Sat Dec 19	**M10D12** Sun Dec 20	**M10D13** Mon Dec 21	**M10D14** Tue Dec 22
M10D15 Wed Dec 23 **Shabbath**	**M10D16** Thu Dec 24	**M10D17** Fri Dec 25	**M10D18** Sat Dec 26	**M10D19** Sun Dec 27	**M10D20** Mon Dec 28	**M10D21** Tue Dec 29
M10D22 Wed Dec 30 **Shabbath**	**M10D23** Thu Dec 31	**M10D24** Fri Jan 01	**M10D25** Sat Jan 02	**M10D26** Sun Jan 03	**M10D27** Mon Jan 04	**M10D28** Tue Jan 05
M10D29 Wed Jan 06 **Shabbath**						

FireScribe Covenant Calendar



YEAR 1 - MONTH 11

Jan 07, 2027 to Feb 05, 2027 - covenant grid

1	2	3	4	5	6	7
M11D1 Thu Jan 07 New Moon	**M11D2** Fri Jan 08	**M11D3** Sat Jan 09	**M11D4** Sun Jan 10	**M11D5** Mon Jan 11	**M11D6** Tue Jan 12	**M11D7** Wed Jan 13
M11D8 Thu Jan 14 Shabbath	**M11D9** Fri Jan 15	**M11D10** Sat Jan 16	**M11D11** Sun Jan 17	**M11D12** Mon Jan 18	**M11D13** Tue Jan 19	**M11D14** Wed Jan 20
M11D15 Thu Jan 21 Shabbath	**M11D16** Fri Jan 22	**M11D17** Sat Jan 23	**M11D18** Sun Jan 24	**M11D19** Mon Jan 25	**M11D20** Tue Jan 26	**M11D21** Wed Jan 27
M11D22 Thu Jan 28 Shabbath	**M11D23** Fri Jan 29	**M11D24** Sat Jan 30	**M11D25** Sun Jan 31	**M11D26** Mon Feb 01	**M11D27** Tue Feb 02	**M11D28** Wed Feb 03
M11D29 Thu Feb 04 Shabbath	**M11D30** Fri Feb 05					

FireScribe Covenant Calendar



YEAR 1 - MONTH 12

Feb 06, 2027 to Mar 07, 2027 - covenant grid

1	2	3	4	5	6	7
M12D1 Sat Feb 06 New Moon	**M12D2** Sun Feb 07	**M12D3** Mon Feb 08	**M12D4** Tue Feb 09	**M12D5** Wed Feb 10	**M12D6** Thu Feb 11	**M12D7** Fri Feb 12
M12D8 Sat Feb 13 Shabbath	**M12D9** Sun Feb 14	**M12D10** Mon Feb 15	**M12D11** Tue Feb 16	**M12D12** Wed Feb 17	**M12D13** Thu Feb 18	**M12D14** Fri Feb 19 Prium
M12D15 Sat Feb 20 High Shabbath Prium	**M12D16** Sun Feb 21	**M12D17** Mon Feb 22	**M12D18** Tue Feb 23	**M12D19** Wed Feb 24	**M12D20** Thu Feb 25	**M12D21** Fri Feb 26
M12D22 Sat Feb 27 Shabbath	**M12D23** Sun Feb 28	**M12D24** Mon Mar 01	**M12D25** Tue Mar 02	**M12D26** Wed Mar 03	**M12D27** Thu Mar 04	**M12D28** Fri Mar 05
M12D29 Sat Mar 06 Shabbath	**M12D30** Sun Mar 07					

FireScribe Covenant Calendar

Month 12 ends when Month 13 begins on Mar 8, 2027.

YEAR 1 TO YEAR 2 TRANSITION

Lunar Month13beginsMar8,2027-SolarYear2beginsMar20,2027-Year2Month1beginsApr 6, 2027

1	2	3	4	5	6	7
M13D1 Mon Mar 08 New Moon	**M13D2** Tue Mar 09	**M13D3** Wed Mar 10	**M13D4** Thu Mar 11	**M13D5** Fri Mar 12	**M13D6** Sat Mar 13	**M13D7** Sun Mar 14
M13D8 Mon Mar 15 Shabbath	**M13D9** Tue Mar 16	**M13D10** Wed Mar 17	**M13D11** Thu Mar 18	**M13D12** Fri Mar 19 Tekufah Solar Y1 Close	**M13D13** Sat Mar 20 Solar Equinox	**M13D14** Sun Mar 21 Solar y2
M13D15 Mon Mar 22 Shabbath	**M13D16** Tue Mar 23	**M13D17** Wed Mar 24	**M13D18** Thu Mar 25	**M13D19** Fri Mar 26	**M13D20** Sat Mar 27	**M13D21** Sun Mar 28
M13D22 Mon Mar 29 Shabbath	**M13D23** Tue Mar 30	**M13D24** Wed Mar 31	**M13D25** Thu Apr 01	**M13D26** Fri Apr 02	**M13D27** Sat Apr 03	**M13D28** Sun Apr 04
M13D29 Mon Apr 05 Shabbath						

FireScribe Covenant Calendar

Month 13 completes on Apr 5. Year 2 Month 1 Day 1 begins at sundown Apr 5 -> daytime Apr 6.

YEAR 2 - MONTH 1

Apr 06, 2027 to May 05, 2027 - covenant grid

1	2	3	4	5	6	7
M1D1 Tue Apr 06 New Moon	**M1D2** Wed Apr 07	**M1D3** Thu Apr 08	**M1D4** Fri Apr 09	**M1D5** Sat Apr 10	**M1D6** Sun Apr 11	**M1D7** Mon Apr 12
M1D8 Tue Apr 13 **Shabbath**	**M1D9** Wed Apr 14	**M1D10** Thu Apr 15 Passover Preparation	**M1D11** Fri Apr 16	**M1D12** Sat Apr 17	**M1D13** Sun Apr 18	**M1D14** Mon Apr 19 passover
M1D15 Tue Apr 20 High Shabbath **Feast of Unleavened Bread**	**M1D16** Wed Apr 21 ULB First Fruits Omer 1	**M1D17** Thu Apr 22 ULB Omer 2	**M1D18** Fri Apr 23 ULB Omer 3	**M1D19** Sat Apr 24 ULB Omer 4	**M1D20** Sun Apr 25 ULB Omer 5	**M1D21** Mon Apr 26 ULB Omer 6
M1D22 Tue Apr 27 **Shabbath** Omer7	**M1D23** Wed Apr 28 Omer8	**M1D24** Thu Apr 29 Omer 09	**M1D25** Fri Apr 30 Omer 10	**M1D26** Sat May 01 Omer 11	**M1D27** Sun May 02 Omer 12	**M1D28** Mon May 03 Omer13
M1D29 Tue May 04 **Shabbath** Omer14	**M1D30** Wed May 05 Omer 15					

FireScribe Covenant Calendar

Year 2 Month 1 begins after the Month 13 transition completes.

YEAR 2 - MONTH 2

May 06, 2027 to Jun 03, 2027 - covenant grid

1	2	3	4	5	6	7
M2D1 Thu May 06 New Moon Omer 16	**M2D2** Fri May 07 Omer 17	**M2D3** Sat May 08 Omer 18	**M2D4** Sun May 09 Omer 19	**M2D5** Mon May 10 Omer 20	**M2D6** Tue May 11 Omer 21	**M2D7** Wed May 12 Omer 22
M2D8 Thu May 13 **Shabbath** Omer 23	**M2D9** Fri May 14 Omer 24	**M2D10** Sat May 15 Omer 25	**M2D11** Sun May 16 Omer 26	**M2D12** Mon May 17 Omer 27	**M2D13** Tue May 18 Omer 28	**M2D14** Wed May 19 Omer 29
M2D15 Thu May 20 **Shabbath** Omer 30	**M2D16** Fri May 21 Omer 31	**M2D17** Sat May 22 Omer 32	**M2D18** Sun May 23 Omer 33	**M2D19** Mon May 24 Omer 34	**M2D20** Tue May 25 Omer 35	**M2D21** Wed May 26 Omer 36
M2D22 Thu May 27 **Shabbath** Omer 37	**M2D23** Fri May 28 Omer 38	**M2D24** Sat May 29 Omer 39	**M2D25** Sun May 30 Omer 40	**M2D26** Mon May 31 Omer 41	**M2D27** Tue Jun 01 Omer 42	**M2D28** Wed Jun 02 Omer 43
M2D29 Thu Jun 03 **Shabbath** Omer 44						

FireScribe Covenant Calendar

YEAR 2 - MONTH 3

Jun 04, 2027 to Jul 02, 2027 - covenant grid

1	2	3	4	5	6	7
M3D1 Fri Jun 04 New Moon Omer 45	**M3D2** Sat Jun 05 Omer 46	**M3D3** Sun Jun 06 Omer 47	**M3D4** Mon Jun 07 Omer 48	**M3D5** Tue Jun 08 Omer 49	**M3D6** Wed Jun 09 Shabuwa Pentecost Feast of Weeks	**M3D7** Thu Jun 10
M3D8 Fri Jun 11 **Shabbath**	**M3D9** Sat Jun 12	**M3D10** Sun Jun 13	**M3D11** Mon Jun 14	**M3D12** Tue Jun 15	**M3D13** Wed Jun 16	**M3D14** Thu Jun 17
M3D15 Fri Jun 18 **Shabbath**	**M3D16** Sat Jun 19	**M3D17** Sun Jun 20	**M3D18** Mon Jun 21	**M3D19** Tue Jun 22	**M3D20** Wed Jun 23	**M3D21** Thu Jun 24
M3D22 Fri Jun 25 **Shabbath**	**M3D23** Sat Jun 26	**M3D24** Sun Jun 27	**M3D25** Mon Jun 28	**M3D26** Tue Jun 29	**M3D27** Wed Jun 30	**M3D28** Thu Jul 01
M3D29 Fri Jul 02 **Shabbath**						

FireScribe Covenant Calendar

TEKUFAH=SEASON TURNING POINT

YEAR 2 - MONTH 4

Jul 03, 2027 to Aug 01, 2027 - covenant grid

1	2	3	4	5	6	7
M4D1 Sat Jul 03 New Moon	**M4D2** Sun Jul 04	**M4D3** Mon Jul 05	**M4D4** Tue Jul 06	**M4D5** Wed Jul 07	**M4D6** Thu Jul 08	**M4D7** Fri Jul 09
M4D8 Sat Jul 10 Shabbath	**M4D9** Sun Jul 11	**M4D10** Mon Jul 12	**M4D11** Tue Jul 13	**M4D12** Wed Jul 14	**M4D13** Thu Jul 15	**M4D14** Fri Jul 16
M4D15 Sat Jul 17 Shabbath	**M4D16** Sun Jul 18	**M4D17** Mon Jul 19	**M4D18** Tue Jul 20	**M4D19** Wed Jul 21	**M4D20** Thu Jul 22	**M4D21** Fri Jul 23
M4D22 Sat Jul 24 Shabbath	**M4D23** Sun Jul 25	**M4D24** Mon Jul 26	**M4D25** Tue Jul 27	**M4D26** Wed Jul 28	**M4D27** Thu Jul 29	**M4D28** Fri Jul 30
M4D29 Sat Jul 31 Shabbath	**M4D30** Sun Aug 01					

FireScribe Covenant Calendar

YEAR 2 - MONTH 5

Aug 02, 2027 to Aug 31, 2027 - covenant grid

1	2	3	4	5	6	7
M5D1 Mon Aug02 New Moon	**M5D2** Tue Aug 03	**M5D3** Wed Aug 04	**M5D4** Thu Aug 05	**M5D5** Fri Aug 06	**M5D6** Sat Aug 07	**M5D7** Sun Aug 08
M5D8 Mon Aug 09 Shabbath	**M5D9** Tue Aug 10	**M5D10** Wed Aug 11	**M5D11** Thu Aug 12	**M5D12** Fri Aug 13	**M5D13** Sat Aug 14	**M5D14** Sun Aug 15
M5D15 Mon Aug 16 Shabbath	**M5D16** Tue Aug 17	**M5D17** Wed Aug 18	**M5D18** Thu Aug 19	**M5D19** Fri Aug 20	**M5D20** Sat Aug 21	**M5D21** Sun Aug 22
M5D22 Mon Aug 23 Shabbath	**M5D23** Tue Aug 24	**M5D24** Wed Aug 25	**M5D25** Thu Aug 26	**M5D26** Fri Aug 27	**M5D27** Sat Aug 28	**M5D28** Sun Aug 29
M5D29 Mon Aug 30 Shabbath	**M5D30** Tue Aug 31					

FireScribe Covenant Calendar

YEAR 2 - MONTH 6

Sep 01, 2027 to Sep 29, 2027 - covenant grid

1	2	3	4	5	6	7
M6D1 Wed Sep 01 **New Moon**	**M6D2** Thu Sep 02	**M6D3** Fri Sep 03	**M6D4** Sat Sep 04	**M6D5** Sun Sep 05	**M6D6** Mon Sep 06	**M6D7** Tue Sep 07
M6D8 Wed Sep 08 **Shabbath**	**M6D9** Thu Sep 09	**M6D10** Fri Sep 10	**M6D11** Sat Sep 11	**M6D12** Sun Sep 12	**M6D13** Mon Sep 13	**M6D14** Tue Sep 14
M6D15 Wed Sep 15 **Shabbath**	**M6D16** Thu Sep 16	**M6D17** Fri Sep 17	**M6D18** Sat Sep 18	**M6D19** Sun Sep 19	**M6D20** Mon Sep 20	**M6D21** Tue Sep 21
M6D22 Wed Sep 22 **Shabbath**	**M6D23** Thu Sep 23	**M6D24** Fri Sep 24	**M6D25** Sat Sep 25	**M6D26** Sun Sep 26	**M6D27** Mon Sep 27	**M6D28** Tue Sep 28
M6D29 Wed Sep 29 **Shabbath**						

FireScribe Covenant Calendar

TEKUFAH=SEASON TURNING POINT



YEAR 2 - MONTH 7

Sep 30, 2027 to Oct 29, 2027 - covenant grid

1	2	3	4	5	6	7
M7D1 Thu Sep 30 New Moon Feast of Trupmets	**M7D2** Fri Oct 01	**M7D3** Sat Oct 02	**M7D4** Sun Oct 03	**M7D5** Mon Oct 04	**M7D6** Tue Oct 05	**M7D7** Wed Oct 06
M7D8 Thu Oct 07 **Shabbath**	**M7D9** Fri Oct 08	**M7D10** Sat Oct 09 Atonement	**M7D11** Sun Oct 10	**M7D12** Mon Oct 11	**M7D13** Tue Oct 12	**M7D14** Wed Oct 13 Feast of Tabernacles
M7D15 Thu Oct 14 High Shabbath Feast of Tabernacles	**M7D16** Fri Oct 15 Feastof Tabernacles	**M7D17** Sat Oct 16 Feast of Tabernacles	**M7D18** Sun Oct 17 Feast of Tabernacles	**M7D19** Mon Oct 18 Feast of Tabernacles	**M7D20** Tue Oct 19 Feast of Tabernacles	**M7D21** Wed Oct 20 Feast of Tabernacles
M7D22 Thu Oct 21 High Shabbath Last Great Day	**M7D23** Fri Oct 22	**M7D24** Sat Oct 23	**M7D25** Sun Oct 24	**M7D26** Mon Oct 25	**M7D27** Tue Oct 26	**M7D28** Wed Oct 27
M7D29 Thu Oct 28 **Shabbath**	**M7D30** Fri Oct 29					

FireScribe Covenant Calendar



YEAR 2 - MONTH 8

Oct 30, 2027 to Nov 27, 2027 - covenant grid

1	2	3	4	5	6	7
M8D1 Sat Oct 30 New Moon	**M8D2** Sun Oct 31	**M8D3** Mon Nov 01	**M8D4** Tue Nov 02	**M8D5** Wed Nov 03	**M8D6** Thu Nov 04	**M8D7** Fri Nov 05
M8D8 Sat Nov 06 Shabbath	**M8D9** Sun Nov 07	**M8D10** Mon Nov 08	**M8D11** Tue Nov 09	**M8D12** Wed Nov 10	**M8D13** Thu Nov 11	**M8D14** Fri Nov 12
M8D15 Sat Nov 13 Shabbath	**M8D16** Sun Nov 14	**M8D17** Mon Nov 15	**M8D18** Tue Nov 16	**M8D19** Wed Nov 17	**M8D20** Thu Nov 18	**M8D21** Fri Nov 19
M8D22 Sat Nov 20 Shabbath	**M8D23** Sun Nov 21	**M8D24** Mon Nov 22	**M8D25** Tue Nov 23	**M8D26** Wed Nov 24	**M8D27** Thu Nov 25	**M8D28** Fri Nov 26
M8D29 Sat Nov 27 Shabbath						

FireScribe Covenant Calendar

YEAR 2 - MONTH 9

Nov 28, 2027 to Dec 27, 2027 - covenant grid

1	2	3	4	5	6	7
M9D1 Sun Nov 28 New Moon	**M9D2** Mon Nov 29	**M9D3** Tue Nov 30	**M9D4** Wed Dec 01	**M9D5** Thu Dec 02	**M9D6** Fri Dec 03	**M9D7** Sat Dec 04
M9D8 Sun Dec 05 Shabbath	**M9D9** Mon Dec 06	**M9D10** Tue Dec 07	**M9D11** Wed Dec 08	**M9D12** Thu Dec 09	**M9D13** Fri Dec 10	**M9D14** Sat Dec 11
M9D15 Sun Dec 12 Shabbath	**M9D16** Mon Dec 13	**M9D17** Tue Dec 14	**M9D18** Wed Dec 15	**M9D19** Thu Dec 16	**M9D20** Fri Dec 17	**M9D21** Sat Dec 18
M9D22 Sun Dec 19 Shabbath	**M9D23** Mon Dec 20	**M9D24** Tue Dec 21	**M9D25** Wed Dec 22 Feast of Dedication	**M9D26** Thu Dec 23 Feast of Dedication	**M9D27** Fri Dec 24 Feast of Dedication	**M9D28** Sat Dec 25 Feast of Dedication
M9D29 Sun Dec 26 High Shabbath Feast of Dedication	**M9D30** Mon Dec 27 Feastof Dedication					

FireScribe Covenant Calendar

TEKUFAH=SEASON TURNING POINT



YEAR 2 - MONTH 10

Dec 28, 2027 to Jan 26, 2028 - covenant grid

1	2	3	4	5	6	7
M10D1 Tue Dec 28 New Moon Feast of Dedication	**M10D2** Wed Dec 29 Feast of Dedication	**M10D3** Thu Dec 30	**M10D4** Fri Dec 31	**M10D5** Sat Jan 01	**M10D6** Sun Jan 02	**M10D7** Mon Jan 03
M10D8 Tue Jan 04 **Shabbath**	**M10D9** Wed Jan 05	**M10D10** Thu Jan 06	**M10D11** Fri Jan 07	**M10D12** Sat Jan 08	**M10D13** Sun Jan 09	**M10D14** Mon Jan 10
M10D15 Tue Jan 11 **Shabbath**	**M10D16** Wed Jan 12	**M10D17** Thu Jan 13	**M10D18** Fri Jan 14	**M10D19** Sat Jan 15	**M10D20** Sun Jan 16	**M10D21** Mon Jan 17
M10D22 Tue Jan 18 **Shabbath**	**M10D23** Wed Jan 19	**M10D24** Thu Jan 20	**M10D25** Fri Jan 21	**M10D26** Sat Jan 22	**M10D27** Sun Jan 23	**M10D28** Mon Jan 24
M10D29 Tue Jan 25 **Shabbath**	**M10D30** Wed Jan 26					

FireScribe Covenant Calendar



YEAR 2 - MONTH 11

Jan 27, 2028 to Feb 25, 2028 - covenant grid

1	2	3	4	5	6	7
M11D1 Thu Jan 27 New Moon	**M11D2** Fri Jan 28	**M11D3** Sat Jan 29	**M11D4** Sun Jan 30	**M11D5** Mon Jan 31	**M11D6** Tue Feb 01	**M11D7** Wed Feb 02
M11D8 Thu Feb 03 Shabbath	**M11D9** Fri Feb 04	**M11D10** Sat Feb 05	**M11D11** Sun Feb 06	**M11D12** Mon Feb 07	**M11D13** Tue Feb 08	**M11D14** Wed Feb 09
M11D15 Thu Feb 10 Shabbath	**M11D16** Fri Feb 11	**M11D17** Sat Feb 12	**M11D18** Sun Feb 13	**M11D19** Mon Feb 14	**M11D20** Tue Feb 15	**M11D21** Wed Feb 16
M11D22 Thu Feb 17 Shabbath	**M11D23** Fri Feb 18	**M11D24** Sat Feb 19	**M11D25** Sun Feb 20	**M11D26** Mon Feb 21	**M11D27** Tue Feb 22	**M11D28** Wed Feb 23
M11D29 Thu Feb 24 Shabbath	**M11D30** Fri Feb 25					

FireScribe Covenant Calendar



YEAR 2 - MONTH 12

Feb 26, 2028 to Mar 26, 2028 - covenant grid

1	2	3	4	5	6	7
M12D1 Sat Feb 26 New Moon	**M12D2** Sun Feb 27	**M12D3** Mon Feb 28	**M12D4** Tue Feb 29	**M12D5** Wed Mar 01	**M12D6** Thu Mar 02	**M12D7** Fri Mar 03
M12D8 Sat Mar 04 Shabbath	**M12D9** Sun Mar 05	**M12D10** Mon Mar 06	**M12D11** Tue Mar 07	**M12D12** Wed Mar 08	**M12D13** Thu Mar 09	**M12D14** Fri Mar 10 Prium
M12D15 Sat Mar 11 High Shabbath Prium	**M12D16** Sun Mar 12	**M12D17** Mon Mar 13	**M12D18** Tue Mar 14	**M12D19** Wed Mar 15	**M12D20** Thu Mar 16	**M12D21** Fri Mar 17
M12D22 Sat Mar 18 Shabbath	**M12D23** Sun Mar 19 Solaryear 2 close	**M12D24** Mon Mar 20 Spring Eqinox	**M12D25** Tue Mar 21 New Solar year 3	**M12D26** Wed Mar 22	**M12D27** Thu Mar 23	**M12D28** Fri Mar 24
M12D29 Sat Mar 25 Shabbath	**M12D30** Sun Mar 26					

FireScribe Covenant Calendar

Year 2 Month 12 is shown to 30 days pending the next confirmed transition anchor.