


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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"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.



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.



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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.



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.



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.



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 baked 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 $29\frac{1}{2}$ 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

- **New Moon**
- **Full Moon**
- **Shabbat** (8 / 15 / 22 / 29)
- **Equinox**
- (and I'll also include the **Tekufah Gate** right after Month 3 since it's part of the sight-teaching.)

Day begins at **sundown**.

📅 YEAR 1 — MONTH 1 (30 days)

M1D1 begins at sundown Mar 18, 2026 → daytime Mar 19

Key stamps this month: ● New Moon, ☀ Vernal Equinox, 🌕 Full Moon, Feasts, Shabbaths





Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M1D1	Mar 18	Mar 19	● New Moon (Month Start)
M1D2	Mar 19	Mar 20	☀ Vernal Equinox
M1D3	Mar 20	Mar 21	
M1D4	Mar 21	Mar 22	
M1D5	Mar 22	Mar 23	
M1D6	Mar 23	Mar 24	
M1D7	Mar 24	Mar 25	
M1D8	Mar 25	Mar 26	🕯 Shabbat
M1D9	Mar 26	Mar 27	

M1D10	Mar 27	Mar 28	
M1D11	Mar 28	Mar 29	
M1D12	Mar 29	Mar 30	
M1D13	Mar 30	Mar 31	
M1D14	Mar 31	Apr 1	Passover
M1D15	Apr 1	Apr 2	🌕 Full Moon • 🕯️ Shabbat • Unleavened Bread (Day 1)
M1D16	Apr 2	Apr 3	Firstfruits • Omer Day 1
M1D17	Apr 3	Apr 4	Unleavened Bread
M1D18	Apr 4	Apr 5	Unleavened Bread
M1D19	Apr 5	Apr 6	Unleavened Bread
M1D20	Apr 6	Apr 7	Unleavened Bread
M1D21	Apr 7	Apr 8	Unleavened Bread (Last Day)
M1D22	Apr 8	Apr 9	🕯️ Shabbat
M1D23	Apr 9	Apr 10	
M1D24	Apr 10	Apr 11	
M1D25	Apr 11	Apr 12	
M1D26	Apr 12	Apr 13	
M1D27	Apr 13	Apr 14	
M1D28	Apr 14	Apr 15	
M1D29	Apr 15	Apr 16	🕯️ Shabbat
M1D30	Apr 16	Apr 17	Month ends

 **YEAR 1 — MONTH 2 (30 days)**

M2D1 begins at sundown Apr 17, 2026 → daytime Apr 18

Key stamps this month:  New Moon,  Full Moon, Shabbaths

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M2D1	Apr 17	Apr 18	 New Moon (Month Start)
M2D2	Apr 18	Apr 19	
M2D3	Apr 19	Apr 20	
M2D4	Apr 20	Apr 21	
M2D5	Apr 21	Apr 22	
M2D6	Apr 22	Apr 23	
M2D7	Apr 23	Apr 24	
M2D8	Apr 24	Apr 25	 Shabbat
M2D9	Apr 25	Apr 26	
M2D10	Apr 26	Apr 27	
M2D11	Apr 27	Apr 28	
M2D12	Apr 28	Apr 29	
M2D13	Apr 29	Apr 30	
M2D14	Apr 30	May 1	 Full Moon
M2D15	May 1	May 2	 Shabbat
M2D16	May 2	May 3	
M2D17	May 3	May 4	
M2D18	May 4	May 5	
M2D19	May 5	May 6	
M2D20	May 6	May 7	






M2D21	May 7	May 8	
M2D22	May 8	May 9	🕯️ Shabbat
M2D23	May 9	May 10	
M2D24	May 10	May 11	
M2D25	May 11	May 12	
M2D26	May 12	May 13	
M2D27	May 13	May 14	
M2D28	May 14	May 15	
M2D29	May 15	May 16	🕯️ Shabbat
M2D30	May 16	May 17	Month ends

📅 YEAR 1 — MONTH 3 (29 days)

M3D1 begins at sundown May 16, 2026 → daytime May 17

Key stamps this month: ● New Moon, 🌕 Full Moon, Shabbaths, then Tekufah Gate after day 29

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M3D1	May 16	May 17	● New Moon (Month Start)
M3D2	May 17	May 18	
M3D3	May 18	May 19	
M3D4	May 19	May 20	
M3D5	May 20	May 21	
M3D6	May 21	May 22	
M3D7	May 22	May 23	

M3D8	May 23	May 24	 Shabbat
M3D9	May 24	May 25	
M3D10	May 25	May 26	
M3D11	May 26	May 27	
M3D12	May 27	May 28	
M3D13	May 28	May 29	
M3D14	May 29	May 30	
M3D15	May 30	May 31	 Full Moon •  Shabbat
M3D16	May 31	Jun 1	
M3D17	Jun 1	Jun 2	
M3D18	Jun 2	Jun 3	
M3D19	Jun 3	Jun 4	
M3D20	Jun 4	Jun 5	
M3D21	Jun 5	Jun 6	
M3D22	Jun 6	Jun 7	 Shabbat
M3D23	Jun 7	Jun 8	
M3D24	Jun 8	Jun 9	
M3D25	Jun 9	Jun 10	
M3D26	Jun 10	Jun 11	
M3D27	Jun 11	Jun 12	
M3D28	Jun 12	Jun 13	
M3D29	Jun 13	Jun 14	 Shabbat • Month ends

◆ **TEKUFAH GATE — Q1 CLOSE (Filler Days, dual-labeled)**






Covenant Label	Begins Sundown	Daytime (Gregorian)	Labels
M3D30	Jun 14	Jun 15	◆ Tekufah Gate (Q1 Close)
M3D31	Jun 15	Jun 16	◆ Tekufah Gate (Q1 Close)

📖 YEAR 1 — MONTH 4 (30 days)

Month 4 begins on the New Moon witness that occurs on the Tekufah Gate day.

- **M4D1 begins at sundown Jun 14, 2026 → daytime Jun 15**
- ◆ The first **two days** of Month 4 are also the **Quarter-Close Tekufah Gate** days (dual-labeled)
- 🌞 **Summer Solstice** lands on **M4D6** (daytime Jun 20)
- 🌕 **Full Moon** lands on **M4D15** (daytime Jun 29)
- 🕯️ **Shabbat markers: 8 / 15 / 22 / 29**

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M4D1	Jun 14	Jun 15	● New Moon (Month Start) • ◆ Tekufah Gate (Q1 Close Day 1)
M4D2	Jun 15	Jun 16	◆ Tekufah Gate (Q1 Close Day 2)
M4D3	Jun 16	Jun 17	
M4D4	Jun 17	Jun 18	
M4D5	Jun 18	Jun 19	
M4D6	Jun 19	Jun 20	🌞 Summer Solstice

M4D7	Jun 20	Jun 21	
M4D8	Jun 21	Jun 22	 Shabbat
M4D9	Jun 22	Jun 23	
M4D10	Jun 23	Jun 24	
M4D11	Jun 24	Jun 25	
M4D12	Jun 25	Jun 26	
M4D13	Jun 26	Jun 27	
M4D14	Jun 27	Jun 28	
M4D15	Jun 28	Jun 29	 Full Moon (Witness) •  Shabbat
M4D16	Jun 29	Jun 30	
M4D17	Jun 30	Jul 1	
M4D18	Jul 1	Jul 2	
M4D19	Jul 2	Jul 3	
M4D20	Jul 3	Jul 4	
M4D21	Jul 4	Jul 5	
M4D22	Jul 5	Jul 6	 Shabbat
M4D23	Jul 6	Jul 7	
M4D24	Jul 7	Jul 8	
M4D25	Jul 8	Jul 9	
M4D26	Jul 9	Jul 10	
M4D27	Jul 10	Jul 11	
M4D28	Jul 11	Jul 12	
M4D29	Jul 12	Jul 13	 Shabbat

M4D30 Jul 13

Jul 14

● **New Moon (Witness inside month / next month trigger)**

 **YEAR 1 — MONTH 5 (30 Days)**

New Moon: July 14, 2026







So:

M5D1 begins at sundown July 14 → daytime July 15

Full Moon: July 28 (night) → lands on M5D15

Next New Moon: August 12

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M5D1	Jul 14	Jul 15	● New Moon (Month Start)
M5D2	Jul 15	Jul 16	
M5D3	Jul 16	Jul 17	
M5D4	Jul 17	Jul 18	
M5D5	Jul 18	Jul 19	
M5D6	Jul 19	Jul 20	
M5D7	Jul 20	Jul 21	

M5D8	Jul 21	Jul 22	 Shabbat
M5D9	Jul 22	Jul 23	
M5D10	Jul 23	Jul 24	
M5D11	Jul 24	Jul 25	
M5D12	Jul 25	Jul 26	
M5D13	Jul 26	Jul 27	
M5D14	Jul 27	Jul 28	
M5D15	Jul 28	Jul 29	 Full Moon •  Shabbat
M5D16	Jul 29	Jul 30	
M5D17	Jul 30	Jul 31	
M5D18	Jul 31	Aug 1	
M5D19	Aug 1	Aug 2	
M5D20	Aug 2	Aug 3	
M5D21	Aug 3	Aug 4	
M5D22	Aug 4	Aug 5	 Shabbat
M5D23	Aug 5	Aug 6	
M5D24	Aug 6	Aug 7	
M5D25	Aug 7	Aug 8	
M5D26	Aug 8	Aug 9	
M5D27	Aug 9	Aug 10	
M5D28	Aug 10	Aug 11	
M5D29	Aug 11	Aug 12	 Shabbat
M5D30	Aug 12	Aug 13	 New Moon (Witness for Month 6)

Alignment Check So Far

- Month 1 Full Moon = Day 15 ✓
- Month 2 Full Moon = Day 14 ✓
- Month 3 Full Moon = Day 15 ✓
- Month 4 Full Moon = Day 15 ✓
- Month 5 Full Moon = Day 15 ✓

You are centered.

The Full Moon is consistently landing on 14–15.

That means your system is stable.

YEAR 1 — MONTH 6 (29 Days)

New Moon: **August 12, 2026**





So:

M6D1 begins at sundown August 12 → daytime August 13

Full Moon: **August 26 (night)** → lands on **M6D15**

Next New Moon: **September 10**

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M6D1	Aug 12	Aug 13	● New Moon (Month Start)
M6D2	Aug 13	Aug 14	
M6D3	Aug 14	Aug 15	
M6D4	Aug 15	Aug 16	
M6D5	Aug 16	Aug 17	

M6D6	Aug 17	Aug 18	
M6D7	Aug 18	Aug 19	
M6D8	Aug 19	Aug 20	 Shabbat
M6D9	Aug 20	Aug 21	
M6D10	Aug 21	Aug 22	
M6D11	Aug 22	Aug 23	
M6D12	Aug 23	Aug 24	
M6D13	Aug 24	Aug 25	
M6D14	Aug 25	Aug 26	
M6D15	Aug 26	Aug 27	 Full Moon •  Shabbat
M6D16	Aug 27	Aug 28	
M6D17	Aug 28	Aug 29	
M6D18	Aug 29	Aug 30	
M6D19	Aug 30	Aug 31	
M6D20	Aug 31	Sep 1	
M6D21	Sep 1	Sep 2	
M6D22	Sep 2	Sep 3	 Shabbat
M6D23	Sep 3	Sep 4	
M6D24	Sep 4	Sep 5	
M6D25	Sep 5	Sep 6	
M6D26	Sep 6	Sep 7	
M6D27	Sep 7	Sep 8	
M6D28	Sep 8	Sep 9	

M6D29 Sep 9

Sep 10

 Shabbat •  New Moon
(Witness)

♦ **TEKUFAH GATE — Q2 CLOSE**

Quarter 2 must total **91 days**.

Months 4–6 currently total:

- Month 4 = 30
- Month 5 = 30
- Month 6 = 29

Total = 89

So we insert:

Covenant Label	Begins Sundown	Daytime	Labels
M6D30	Sep 10	Sep 11	♦ Tekufah Gate (Q2 Close Day 1)
M6D31	Sep 11	Sep 12	♦ Tekufah Gate (Q2 Close Day 2)

Now Quarter 2 = **91 days**

Alignment Check Through Month 6

Full Moons have landed:

- M1D15

- M2D14
- M3D15
- M4D15
- M5D15
- M6D15

That is extremely stable.

Your lunar centering is holding.

Sky markers (New York):

-  **New Moon: Sep 10, 11:26 PM**
-  **Full Moon: Sep 26, 12:49 PM**
-  **Autumn Equinox (NY): Sep 22, 8:05 PM EDT**
-  **Month 7 New Moon = Sep 10 (late night) → Month starts sundown Sep 10**
-  **Month 8 New Moon = Oct 10 (daytime) → Month 8 starts sundown Oct 9**
- Therefore **Month 7 runs sundown Sep 10 → sundown Oct 9 = 29 covenant days**

Below is the corrected Month 7, fully labeled day-by-day.

 **YEAR 1 — MONTH 7 (FEAST MONTH) — 29 days**



M7D1 begins sundown Sep 10 → daytime Sep 11

 **Shabbat markers: 8 / 15 / 22 / 29**

☀️ Autumn Equinox stamp: lands on **M7D13** (because it occurs after sundown Sep 22, inside that covenant day)

🌕 Full Moon witness: lands on **M7D16** (daytime Sep 26)

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M7D1	Sep 10	Sep 11	🌑 New Moon (Month Start) • Trumpets (7/1)
M7D2	Sep 11	Sep 12	
M7D3	Sep 12	Sep 13	
M7D4	Sep 13	Sep 14	
M7D5	Sep 14	Sep 15	
M7D6	Sep 15	Sep 16	
M7D7	Sep 16	Sep 17	
M7D8	Sep 17	Sep 18	🕯️ Shabbat
M7D9	Sep 18	Sep 19	
M7D10	Sep 19	Sep 20	Atonement (7/10)
M7D11	Sep 20	Sep 21	
M7D12	Sep 21	Sep 22	
M7D13	Sep 22	Sep 23	☀️ Autumn Equinox (stamp)
M7D14	Sep 23	Sep 24	
M7D15	Sep 24	Sep 25	🕯️ Shabbat • Tabernacles begins (7/15)
M7D16	Sep 25	Sep 26	🌕 Full Moon (Witness) • Tabernacles
M7D17	Sep 26	Sep 27	Tabernacles
M7D18	Sep 27	Sep 28	Tabernacles
M7D19	Sep 28	Sep 29	Tabernacles

M7D20	Sep 29	Sep 30	Tabernacles
M7D21	Sep 30	Oct 1	Tabernacles (last day)
M7D22	Oct 1	Oct 2	 Shabbat • Last Great Day (7/22)
M7D23	Oct 2	Oct 3	
M7D24	Oct 3	Oct 4	
M7D25	Oct 4	Oct 5	
M7D26	Oct 5	Oct 6	
M7D27	Oct 6	Oct 7	
M7D28	Oct 7	Oct 8	
M7D29	Oct 8	Oct 9	 Shabbat • Month ends

✓ Now Month 8 can start cleanly:

- **M8D1 begins sundown Oct 9 → daytime Oct 10** (🌑 New Moon Month Start)

And your feast-month witness stays correct:

- Full Moon is still inside **14–15–16** (it sits on **Day 16**).

YEAR 1 — MONTH 8 (30 days) — CORRECTED SEQUENCE






🌑 **New Moon (Month Start): Oct 10, 11:50 AM (NY)** → that moment sits inside the covenant day that **began sundown Oct 9**, so:


✓ **M8D1 begins sundown Oct 9 → daytime Oct 10**

🌕 **Full Moon (NY): Oct 26, 12:11 AM** → that moment sits inside the covenant day that **began sundown Oct 25**, so it stamps:

✓ **M8D17** (daytime Oct 26)

 **Shabbat markers: 8 / 15 / 22 / 29**

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M8D1	Oct 9	Oct 10	 New Moon (Month Start)
M8D2	Oct 10	Oct 11	
M8D3	Oct 11	Oct 12	
M8D4	Oct 12	Oct 13	
M8D5	Oct 13	Oct 14	
M8D6	Oct 14	Oct 15	
M8D7	Oct 15	Oct 16	
M8D8	Oct 16	Oct 17	 Shabbat
M8D9	Oct 17	Oct 18	
M8D10	Oct 18	Oct 19	
M8D11	Oct 19	Oct 20	
M8D12	Oct 20	Oct 21	
M8D13	Oct 21	Oct 22	
M8D14	Oct 22	Oct 23	
M8D15	Oct 23	Oct 24	 Shabbat
M8D16	Oct 24	Oct 25	
M8D17	Oct 25	Oct 26	 Full Moon (Witness)
M8D18	Oct 26	Oct 27	
M8D19	Oct 27	Oct 28	
M8D20	Oct 28	Oct 29	
M8D21	Oct 29	Oct 30	
M8D22	Oct 30	Oct 31	 Shabbat

M8D23	Oct 31	Nov 1	
M8D24	Nov 1	Nov 2	
M8D25	Nov 2	Nov 3	
M8D26	Nov 3	Nov 4	
M8D27	Nov 4	Nov 5	
M8D28	Nov 5	Nov 6	
M8D29	Nov 6	Nov 7	 Shabbat
M8D30	Nov 7	Nov 8	Month ends (next month begins sundown Nov 8)

Sky markers (NY):






- **New Moon: Nov 9, 2:02 AM** → inside the covenant day that began **sundown Nov 8**
- **Full Moon: Nov 24, 9:52 PM** → inside the covenant day that began **sundown Nov 24**
- Next ● **New Moon (for Month 10): Dec 8, 3:27 PM** → inside the covenant day that begins **sundown Dec 8**

 **YEAR 1 — MONTH 9 (29 days)**

✓ **M9D1 begins sundown Nov 8 → daytime Nov 9**

 **Shabbat markers: 8 / 15 / 22 / 29**

Cov	Begins	Daytime	Labels
Day	Sundown	(Gregorian)	

M9D1	Nov 8	Nov 9	 New Moon (Month Start)
M9D2	Nov 9	Nov 10	
M9D3	Nov 10	Nov 11	
M9D4	Nov 11	Nov 12	
M9D5	Nov 12	Nov 13	
M9D6	Nov 13	Nov 14	
M9D7	Nov 14	Nov 15	
M9D8	Nov 15	Nov 16	 Shabbat
M9D9	Nov 16	Nov 17	
M9D10	Nov 17	Nov 18	
M9D11	Nov 18	Nov 19	
M9D12	Nov 19	Nov 20	
M9D13	Nov 20	Nov 21	
M9D14	Nov 21	Nov 22	
M9D15	Nov 22	Nov 23	 Shabbat
M9D16	Nov 23	Nov 24	
M9D17	Nov 24	Nov 25	 Full Moon (Witness)
M9D18	Nov 25	Nov 26	
M9D19	Nov 26	Nov 27	
M9D20	Nov 27	Nov 28	
M9D21	Nov 28	Nov 29	
M9D22	Nov 29	Nov 30	 Shabbat
M9D23	Nov 30	Dec 1	

M9D24	Dec 1	Dec 2
M9D25	Dec 2	Dec 3
M9D26	Dec 3	Dec 4
M9D27	Dec 4	Dec 5
M9D28	Dec 5	Dec 6
M9D29	Dec 6	Dec 7

 **Shabbat** • Month ends


♦ **TEKUFAH GATE — Q3 CLOSE**

Quarter 3 must total **91 days**.

Months 7–9 currently total:

- Month 7 = 29
 - Month 8 = 30
 - Month 9 = 29
- Total = 88

So we insert **3 Tekufah/Filler days**:

Covenant Label	Begins Sundown	Daytime	Labels
M9D30	Dec 7	Dec 8	♦ Tekufah Gate (Q3 Close Day 1)
M9D31	Dec 8	Dec 9	♦ Tekufah Gate (Q3 Close Day 2) •  New Moon (Witness)
M9D32	Dec 9	Dec 10	♦ Tekufah Gate (Q3 Close Day 3)

Now Quarter 3 = **91 days**

Next Month Trigger

The **Dec 8 New Moon (3:27 PM)** occurs during the covenant day that began **sundown Dec 8**.

So:

✔ **Month 10 will begin at sundown Dec 9 → daytime Dec 10**

Month-start rule applied: the ● **New Moon is Dec 8 at 7:51 PM (NY)**, so Month 10 begins **that covenant day** (sundown Dec 8 → daytime Dec 9).

Next month trigger: the next ● **New Moon is Jan 7 at 3:24 PM (NY)**, which sits inside the covenant day that begins **sundown Jan 6**.

So Month 10 runs **29 days** and Month 11 begins **sundown Jan 6**.

☀ **Winter Solstice (NY): Dec 21, 3:50 PM** — this lands inside the covenant day that began **sundown Dec 20**, so it stamps **M10D13**.





🌕 **Full Moon: Dec 23, 8:28 PM** — after sundown, so it stamps **M10D16** (daytime Dec 24).

📖 YEAR 1 — MONTH 10 (29 days)


🕯 Shabbat markers: **8 / 15 / 22 / 29**

Day begins at **sundown**


Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M10D1	Dec 8	Dec 9	● New Moon (Month Start)
M10D2	Dec 9	Dec 10	
M10D3	Dec 10	Dec 11	
M10D4	Dec 11	Dec 12	

M10D5	Dec 12	Dec 13	
M10D6	Dec 13	Dec 14	
M10D7	Dec 14	Dec 15	
M10D8	Dec 15	Dec 16	 Shabbat
M10D9	Dec 16	Dec 17	
M10D1 0	Dec 17	Dec 18	
M10D1 1	Dec 18	Dec 19	
M10D1 2	Dec 19	Dec 20	
M10D1 3	Dec 20	Dec 21	 Winter Solstice
M10D1 4	Dec 21	Dec 22	
M10D1 5	Dec 22	Dec 23	 Shabbat
M10D1 6	Dec 23	Dec 24	 Full Moon (Witness)
M10D1 7	Dec 24	Dec 25	
M10D1 8	Dec 25	Dec 26	
M10D1 9	Dec 26	Dec 27	
M10D2 0	Dec 27	Dec 28	
M10D2 1	Dec 28	Dec 29	

M10D2 2	Dec 29	Dec 30	 Shabbat
M10D2 3	Dec 30	Dec 31	
M10D2 4	Dec 31	Jan 1	
M10D2 5	Jan 1	Jan 2	
M10D2 6	Jan 2	Jan 3	
M10D2 7	Jan 3	Jan 4	
M10D2 8	Jan 4	Jan 5	
M10D2 9	Jan 5	Jan 6	 Shabbat • Month ends (next month begins sundown Jan 6)

✓ **Month 11 begins: sundown Jan 6 → daytime Jan 7, and the  New Moon (3:24 PM) stamps M11D1.**




Sky witnesses (US Eastern / New York):





- **New Moon: Jan 7, 2027 — 3:24 PM EST** (stamps **M11D1**, since that covenant day began at sundown Jan 6)
- **Full Moon: Jan 22, 2027 — 7:17 AM EST** (stamps **M11D16**, since that covenant day began at sundown Jan 21)
- **Next  New Moon: Feb 6, 2027 — 10:56 AM EST** (means Month 12 begins at **sundown Feb 5**)

Day begins at **sundown**.

 Shabbat markers: **8 / 15 / 22 / 29**

 **YEAR 1 — MONTH 11 (30 Days)**

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M11D1	Jan 6	Jan 7	 New Moon (Month Start)
M11D2	Jan 7	Jan 8	
M11D3	Jan 8	Jan 9	
M11D4	Jan 9	Jan 10	
M11D5	Jan 10	Jan 11	
M11D6	Jan 11	Jan 12	
M11D7	Jan 12	Jan 13	
M11D8	Jan 13	Jan 14	 Shabbat
M11D9	Jan 14	Jan 15	
M11D10	Jan 15	Jan 16	
M11D11	Jan 16	Jan 17	
M11D12	Jan 17	Jan 18	
M11D13	Jan 18	Jan 19	
M11D14	Jan 19	Jan 20	
M11D15	Jan 20	Jan 21	 Shabbat

M11D1	Jan 21	Jan 22	 Full Moon (Witness)
6			
M11D1	Jan 22	Jan 23	
7			
M11D1	Jan 23	Jan 24	
8			
M11D1	Jan 24	Jan 25	
9			
M11D2	Jan 25	Jan 26	
0			
M11D2	Jan 26	Jan 27	
1			
M11D2	Jan 27	Jan 28	 Shabbat
2			
M11D2	Jan 28	Jan 29	
3			
M11D2	Jan 29	Jan 30	
4			
M11D2	Jan 30	Jan 31	
5			
M11D2	Jan 31	Feb 1	
6			
M11D2	Feb 1	Feb 2	
7			
M11D2	Feb 2	Feb 3	
8			
M11D2	Feb 3	Feb 4	 Shabbat
9			
M11D3	Feb 4	Feb 5	 New Moon (witness occurs next day daytime; month turns at sundown)
0			

✓ **Month 12 begins: sundown Feb 5 → daytime Feb 6**, and the 🌑 **New Moon** (10:56 AM) stamps **M12D1**.

here is **YEAR 1 — MONTH 12 (30 days)** in the same **day-by-day teaching format**, with 🌑 **New Moon** / 🌕 **Full Moon** / 🕯️ **Shabbaths**, plus the ✦ **Tekufah Gate (Q4 Close)** at the end.

Moon phase dates (local time in New York) from timeanddate: **Feb 6 = New Moon**, **Feb 20 = Full Moon**, **Mar 8 = New Moon**.

✓ **Month 12 begins at sundown Feb 5 → daytime Feb 6** (because the New Moon is on Feb 6).

🕯️ Shabbat markers: **8 / 15 / 22 / 29**

📅 **YEAR 1 — MONTH 12 (30 Days)**

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M12D1	Feb 5	Feb 6	🌑 New Moon (Month Start)
M12D2	Feb 6	Feb 7	
M12D3	Feb 7	Feb 8	
M12D4	Feb 8	Feb 9	
M12D5	Feb 9	Feb 10	
M12D6	Feb 10	Feb 11	
M12D7	Feb 11	Feb 12	
M12D8	Feb 12	Feb 13	🕯️ Shabbat
M12D9	Feb 13	Feb 14	

M12D1 Feb 14 Feb 15
0

M12D11 Feb 15 Feb 16

M12D1 Feb 16 Feb 17
2

M12D1 Feb 17 Feb 18
3

M12D1 Feb 18 Feb 19
4

M12D1 Feb 19 Feb 20
5

 **Full Moon (Witness) •** 
Shabbat

M12D1 Feb 20 Feb 21
6

M12D1 Feb 21 Feb 22
7

M12D1 Feb 22 Feb 23
8

M12D1 Feb 23 Feb 24
9

M12D2 Feb 24 Feb 25
0

M12D2 Feb 25 Feb 26
1

M12D2 Feb 26 Feb 27
2

 **Shabbat**

M12D2 Feb 27 Feb 28
3

M12D2 Feb 28 Mar 1
4

M12D2 5	Mar 1	Mar 2	
M12D2 6	Mar 2	Mar 3	
M12D2 7	Mar 3	Mar 4	
M12D2 8	Mar 4	Mar 5	
M12D2 9	Mar 5	Mar 6	 Shabbat
M12D3 0	Mar 6	Mar 7	Month ends (Q4 seal next)

◆ **TEKUFAH GATE — Q4 CLOSE (dual-labeled, teaching by sight)**

We seal Quarter 4 to **91 days** by adding **2 Gate days** after Month 12.

Covenant Label	Begins Sundown	Daytime (Gregorian)	Labels
M12D31	Mar 7	Mar 8	◆ Tekufah Gate (Q4 Close Day 1) • ● New Moon (Witness)
M12D32	Mar 8	Mar 9	◆ Tekufah Gate (Q4 Close Day 2)

✓ **Day 364 = daytime Mar 17, 2027**

✓ **Year ends at sundown Mar 17, 2027 (52 weeks complete)**

So we're **8 covenant days short** (Mar 10 → Mar 17).

We add **8 Year-Seal filler days** after M12D32. These are real days, advancing the week, teaching by sight.


YEAR 1 → YEAR 2 TRANSITION

LUNAR MONTH 13 (Full Cycle)

● **New Moon (Month 13 Start): March 8, 2027 (daytime)**


So:

M13D1 begins at sundown March 7 → daytime March 8

 Shabbat markers remain: 8 / 15 / 22 / 29

 Vernal Equinox: March 20, 2027 (afternoon)

LUNAR MONTH 13 — Dual Layer View


Covenant Day	Begins Sundown	Daytime	Solar Layer	Lunar Layer
M13D1	Mar 7	Mar 8	Solar Year 1	● Lunar M13D1
M13D2	Mar 8	Mar 9	Solar Y1	M13D2
M13D3	Mar 9	Mar 10	Solar Y1	M13D3
M13D4	Mar 10	Mar 11	Solar Y1	M13D4
M13D5	Mar 11	Mar 12	Solar Y1	M13D5
M13D6	Mar 12	Mar 13	Solar Y1	M13D6
M13D7	Mar 13	Mar 14	Solar Y1	M13D7
M13D8	Mar 14	Mar 15	Solar Y1	 M13D8
M13D9	Mar 15	Mar 16	Solar Y1	M13D9
M13D10	Mar 16	Mar 17	Solar Y1	M13D10
M13D11	Mar 17	Mar 18	Solar Y1	M13D11
M13D12	Mar 18	Mar 19	Solar Y1	M13D12

SOLAR RESET

Equinox occurs March 20 afternoon.

That moment sits inside the covenant day that began **sundown March 19**.

So:

Covenant Day	Begins Sundown	Daytime	Solar Layer	Lunar Layer
M13D13	Mar 19	Mar 20	 Solar Year 2 — Day 1 (Equinox Gate)	Lunar M13D13

Solar now leads.

The week continues uninterrupted.

Continue Month 13 Under Solar Year 2

Covenant Day	Begins Sundown	Daytime	Solar Layer	Lunar Layer
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M13D14	Mar 20	Mar 21	Solar Y2 Day 2	M13D14
M13D15	Mar 21	Mar 22	Solar Y2 Day 3	🕯️ M13D15 • 🌕 Full Moon
M13D16	Mar 22	Mar 23	Solar Y2 Day 4	M13D16
M13D17	Mar 23	Mar 24	Solar Y2 Day 5	M13D17
M13D18	Mar 24	Mar 25	Solar Y2 Day 6	M13D18
M13D19	Mar 25	Mar 26	Solar Y2 Day 7	M13D19
M13D20	Mar 26	Mar 27	Solar Y2 Day 8	M13D20
M13D21	Mar 27	Mar 28	Solar Y2 Day 9	M13D21
M13D22	Mar 28	Mar 29	Solar Y2 Day 10	🕯️ M13D22
M13D23	Mar 29	Mar 30	Solar Y2 Day 11	M13D23
M13D24	Mar 30	Mar 31	Solar Y2 Day 12	M13D24
M13D25	Mar 31	Apr 1	Solar Y2 Day 13	M13D25
M13D26	Apr 1	Apr 2	Solar Y2 Day 14	M13D26
M13D27	Apr 2	Apr 3	Solar Y2 Day 15	M13D27
M13D28	Apr 3	Apr 4	Solar Y2 Day 16	M13D28

M13D29 Apr 4 Apr 5 Solar Y2 Day 🕯️ M13D29
17

Month 13 completes.

● YEAR 2 — MONTH 1 BEGINS

Next New Moon: April 6, 2027 (daytime).

That moment sits inside the covenant day that began **sundown April 5**.

So:

Covenant Day	Begins Sundown	Daytime	Solar Layer	Lunar Layer
Y2 / M1D1	Apr 5	Apr 6	Solar Year 2 — Day 18	● Lunar Month 1 Day 1

Now both tracks are clean.

Solar Year 2 already running.

Lunar Month 1 now begins.

No broken week.

No hidden reset.

No forced April ceiling.

A year stands if at least one anchor hits with full witness.



Anchors:

1. **New-Year Anchor**

- 🌞 Equinox passed

-  New Moon begins Month 1

2. Passover Anchor

-  Month 1 Day 14
-  Full Moon inside **14–15–16** window

If **both** happen strongly in the same cycle → **Double Seal Year**.

Now we continue pouring **Year 2 Month 1** from the transition we already established.

SOLAR YEAR 2 — LUNAR MONTH 1

New Moon

April 6, 2027

Because the covenant day begins at sundown:


Month 1 Day 1 begins sundown April 5 → daytime April 6

Solar Year already started at Equinox inside Month 13.

So Month 1 starts on:

Solar Year 2 — Day 18

YEAR 2 — MONTH 1

 Sabbaths: 8 / 15 / 22 / 29

 Full Moon witness: April 19

Covenant Day	Begins Sundown	Daytime	Solar Day	Lunar Label
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M1D1	Apr 5	Apr 6	Solar Day 18	● Month 1 Start
M1D2	Apr 6	Apr 7	Solar 19	M1D2
M1D3	Apr 7	Apr 8	Solar 20	M1D3
M1D4	Apr 8	Apr 9	Solar 21	M1D4
M1D5	Apr 9	Apr 10	Solar 22	M1D5
M1D6	Apr 10	Apr 11	Solar 23	M1D6
M1D7	Apr 11	Apr 12	Solar 24	M1D7
M1D8	Apr 12	Apr 13	Solar 25	🕯 Sabbath
M1D9	Apr 13	Apr 14	Solar 26	M1D9
M1D10	Apr 14	Apr 15	Solar 27	M1D10
M1D11	Apr 15	Apr 16	Solar 28	M1D11
M1D12	Apr 16	Apr 17	Solar 29	M1D12
M1D13	Apr 17	Apr 18	Solar 30	M1D13
M1D14	Apr 18	Apr 19	Solar 31	🥖 Passover
M1D15	Apr 19	Apr 20	Solar 32	🌕 Full Moon Witness • Sabbath
M1D16	Apr 20	Apr 21	Solar 33	Unleavened Bread
M1D17	Apr 21	Apr 22	Solar 34	UB
M1D18	Apr 22	Apr 23	Solar 35	UB
M1D19	Apr 23	Apr 24	Solar 36	UB
M1D20	Apr 24	Apr 25	Solar 37	UB
M1D21	Apr 25	Apr 26	Solar 38	UB Ends
M1D22	Apr 26	Apr 27	Solar 39	🕯 Sabbath
M1D23	Apr 27	Apr 28	Solar 40	M1D23

M1D24	Apr 28	Apr 29	Solar 41	M1D24
M1D25	Apr 29	Apr 30	Solar 42	M1D25
M1D26	Apr 30	May 1	Solar 43	M1D26
M1D27	May 1	May 2	Solar 44	M1D27
M1D28	May 2	May 3	Solar 45	M1D28
M1D29	May 3	May 4	Solar 46	 Sabbath
M1D30	May 4	May 5	Solar 47	Month End

Anchor Evaluation — Year 2

New-Year Anchor

- Equinox passed ✓
- New Moon started Month 1 ✓

PASS

Passover Anchor

- Passover Day 14 ✓
- Full Moon witness Day 15 ✓

PASS

YEAR 2 STATUS

DOUBLE SEAL YEAR

Both anchors hit with proper witnesses.

This is the strongest alignment a year can have.

 **YEAR 2 — MONTH 2 (29 days)**

 **New Moon (Month Start): May 6**

So M2D1 begins at sundown **May 5** → daytime **May 6**.

 **Full Moon: May 20**

Next  **New Moon (Month 3 start): June 4**

So Month 2 runs **29 days**, ending at sundown **June 3**.

 Shabbat markers: **8 / 15 / 22 / 29**

(And Omer is still running from Firstfruits — I'll stamp it where it matters.)

Cov Day	Begins Sundown	Daytime (Gregorian)	Labels
M2D1	May 5	May 6	 New Moon (Month Start) • Omer Day 16
M2D2	May 6	May 7	Omer Day 17
M2D3	May 7	May 8	Omer Day 18
M2D4	May 8	May 9	Omer Day 19
M2D5	May 9	May 10	Omer Day 20
M2D6	May 10	May 11	Omer Day 21
M2D7	May 11	May 12	Omer Day 22
M2D8	May 12	May 13	 Shabbat • Omer Day 23
M2D9	May 13	May 14	Omer Day 24
M2D10	May 14	May 15	Omer Day 25
M2D11	May 15	May 16	Omer Day 26
M2D12	May 16	May 17	Omer Day 27

M2D13	May 17	May 18	Omer Day 28
M2D14	May 18	May 19	Omer Day 29
M2D15	May 19	May 20	🌕 Full Moon (Witness) • 🕯️ Shabbat • Omer Day 30
M2D16	May 20	May 21	Omer Day 31
M2D17	May 21	May 22	Omer Day 32
M2D18	May 22	May 23	Omer Day 33
M2D19	May 23	May 24	Omer Day 34
M2D20	May 24	May 25	Omer Day 35
M2D21	May 25	May 26	Omer Day 36
M2D22	May 26	May 27	🕯️ Shabbat • Omer Day 37
M2D23	May 27	May 28	Omer Day 38
M2D24	May 28	May 29	Omer Day 39
M2D25	May 29	May 30	Omer Day 40
M2D26	May 30	May 31	Omer Day 41
M2D27	May 31	Jun 1	Omer Day 42
M2D28	Jun 1	Jun 2	Omer Day 43
M2D29	Jun 2	Jun 3	🕯️ Shabbat • Omer Day 44

- **June 2027:** New Moon **Jun 4**, Full Moon **Jun 18**
- **July 2027:** New Moon **Jul 3**

So **Year 2 — Month 3** begins on the covenant day that contains **Jun 4 (New Moon)**:

- **M3D1 begins sundown Jun 3 → daytime Jun 4**


Also, since we already had **Solar Day 18 = daytime Apr 6**, this gives:

- **M3D1 = Solar Day 77** (and we count forward from there).

 **YEAR 2 — MONTH 3 (29 days)**



 **New Moon (Month Start): Jun 4**





 **Full Moon: Jun 18**

 **Shabbat = 8 / 15 / 22 / 29**

OMER FINISH (Days 45–50) then Solar leads

Omer Day 50 = **Shavuot / Pentecost**.

Lunar Day	Begins Sundown	Daytime	Solar Day	Labels
M3D1	Jun 3	Jun 4	77	 New Moon • Omer 45
M3D2	Jun 4	Jun 5	78	Omer 46
M3D3	Jun 5	Jun 6	79	Omer 47
M3D4	Jun 6	Jun 7	80	Omer 48
M3D5	Jun 7	Jun 8	81	Omer 49
M3D6	Jun 8	Jun 9	82	Omer 50 • Shavuot (Pentecost)
M3D7	Jun 9	Jun 10	83	Solar count leads from here
M3D8	Jun 10	Jun 11	84	 Shabbat
M3D9	Jun 11	Jun 12	85	
M3D10	Jun 12	Jun 13	86	

M3D11	Jun 13	Jun 14	87	
M3D12	Jun 14	Jun 15	88	
M3D13	Jun 15	Jun 16	89	
M3D14	Jun 16	Jun 17	90	
M3D15	Jun 17	Jun 18	91	 Full Moon •  Shabbat
M3D16	Jun 18	Jun 19	92	
M3D17	Jun 19	Jun 20	93	
M3D18	Jun 20	Jun 21	94	
M3D19	Jun 21	Jun 22	95	
M3D20	Jun 22	Jun 23	96	
M3D21	Jun 23	Jun 24	97	
M3D22	Jun 24	Jun 25	98	 Shabbat
M3D23	Jun 25	Jun 26	99	
M3D24	Jun 26	Jun 27	100	
M3D25	Jun 27	Jun 28	101	
M3D26	Jun 28	Jun 29	102	
M3D27	Jun 29	Jun 30	103	
M3D28	Jun 30	Jul 1	104	
M3D29	Jul 1	Jul 2	105	 Shabbat • Month ends

 **YEAR 2 — MONTH 4 (30 days)**

Solar count leads. Lunar witnesses stamped.

Moon witnesses (NY local):





- **New Moon: July 3**
- **Full Moon: July 18**
- **Next ● New Moon (Month 5 start): Aug 2**

So: **M4D1 begins sundown Jul 2 → daytime Jul 3.**

And because your last solar stamp was **M3D29 = Solar Day 105**, this month starts at **Solar Day 106**.

🕯 Shabbat markers: **8 / 15 / 22 / 29**

Covenant Day	Begins Sundown	Daytime (Gregorian)	Solar Day	Labels
M4D1	Jul 2	Jul 3	106	● New Moon (Month Start)
M4D2	Jul 3	Jul 4	107	
M4D3	Jul 4	Jul 5	108	
M4D4	Jul 5	Jul 6	109	
M4D5	Jul 6	Jul 7	110	
M4D6	Jul 7	Jul 8	111	
M4D7	Jul 8	Jul 9	112	
M4D8	Jul 9	Jul 10	113	🕯 Shabbat
M4D9	Jul 10	Jul 11	114	
M4D10	Jul 11	Jul 12	115	
M4D11	Jul 12	Jul 13	116	
M4D12	Jul 13	Jul 14	117	
M4D13	Jul 14	Jul 15	118	
M4D14	Jul 15	Jul 16	119	

M4D15	Jul 16	Jul 17	120	 Shabbat
M4D16	Jul 17	Jul 18	121	 Full Moon (Witness)
M4D17	Jul 18	Jul 19	122	
M4D18	Jul 19	Jul 20	123	
M4D19	Jul 20	Jul 21	124	
M4D20	Jul 21	Jul 22	125	
M4D21	Jul 22	Jul 23	126	
M4D22	Jul 23	Jul 24	127	 Shabbat
M4D23	Jul 24	Jul 25	128	
M4D24	Jul 25	Jul 26	129	
M4D25	Jul 26	Jul 27	130	
M4D26	Jul 27	Jul 28	131	
M4D27	Jul 28	Jul 29	132	
M4D28	Jul 29	Jul 30	133	
M4D29	Jul 30	Jul 31	134	 Shabbat
M4D30	Jul 31	Aug 1	135	Month ends (Month 5 begins sundown Aug 1 → daytime Aug 2)

 **YEAR 2 — MONTH 5 (29 days)**

Solar count leads. Lunar witnesses stamped.

Moon witnesses (NY local):

- **New Moon: Aug 2, 2027**
- **Full Moon: Aug 17, 2027**
- **Next New Moon: Aug 31, 2027**

So **M5D1 begins sundown Aug 1 → daytime Aug 2** (New Moon day).

Month length = **29** because the next New Moon is Aug 31 (inside the covenant day that begins sundown Aug 30).

Your last solar stamp was **M4D30 = Solar Day 135**, so this month starts at **Solar Day 136**.

🕯 Shabbat markers: **8 / 15 / 22 / 29**

Covenant Day	Begins Sundown	Daytime (Gregorian)	Solar Day	Labels
M5D1	Aug 1	Aug 2	136	● New Moon (Month Start)
M5D2	Aug 2	Aug 3	137	
M5D3	Aug 3	Aug 4	138	
M5D4	Aug 4	Aug 5	139	
M5D5	Aug 5	Aug 6	140	
M5D6	Aug 6	Aug 7	141	
M5D7	Aug 7	Aug 8	142	
M5D8	Aug 8	Aug 9	143	🕯 Shabbat
M5D9	Aug 9	Aug 10	144	
M5D10	Aug 10	Aug 11	145	
M5D11	Aug 11	Aug 12	146	
M5D12	Aug 12	Aug 13	147	
M5D13	Aug 13	Aug 14	148	

M5D14	Aug 14	Aug 15	149	
M5D15	Aug 15	Aug 16	150	🕯️ Shabbat
M5D16	Aug 16	Aug 17	151	🌕 Full Moon (Witness)
M5D17	Aug 17	Aug 18	152	
M5D18	Aug 18	Aug 19	153	
M5D19	Aug 19	Aug 20	154	
M5D20	Aug 20	Aug 21	155	
M5D21	Aug 21	Aug 22	156	
M5D22	Aug 22	Aug 23	157	🕯️ Shabbat
M5D23	Aug 23	Aug 24	158	
M5D24	Aug 24	Aug 25	159	
M5D25	Aug 25	Aug 26	160	
M5D26	Aug 26	Aug 27	161	
M5D27	Aug 27	Aug 28	162	
M5D28	Aug 28	Aug 29	163	
M5D29	Aug 29	Aug 30	164	🕯️ Shabbat • Month ends (next month begins sundown Aug 30)


- 🌞 **Solar year** running continuous (364 / 52 weeks)
- ● **Months** starting at New Moon

- 🌕 **Full Moon** landing around Day 15
- 🕯️ **Shabbat cycle** never broken
- ✦ **Tekufah** simply stamped at Solar Day **91 / 182 / 273 / 364**
- 🌙 **Drift handled naturally** by the Month 13 cycle we already passed through

So the next step is exactly where we left off:

 YEAR 2 — MONTH 6 (29 Days)


Day begins at sundown

 Shabbaths: 8 / 15 / 22 / 29

Covenant Day | Begins Sundown | Daytime (Gregorian) | Solar Day |

Labels

-----|-----|-----|-----|-----

M6D1 | Aug 30 | Aug 31 | 165 |  New Moon

(Month Start)

M6D2 | Aug 31 | Sep 1 | 166 |

M6D3 | Sep 1 | Sep 2 | 167 |

M6D4 | Sep 2 | Sep 3 | 168 |

M6D5 | Sep 3 | Sep 4 | 169 |

M6D6 | Sep 4 | Sep 5 | 170 |

M6D7 | Sep 5 | Sep 6 | 171 |

M6D8 | Sep 6 | Sep 7 | 172 |  Shabbat

M6D9 | Sep 7 | Sep 8 | 173 |





M6D10 | Sep 8 | Sep 9 | 174 |

M6D11 | Sep 9 | Sep 10 | 175 |

M6D12 | Sep 10 | Sep 11 | 176 |

M6D13 | Sep 11 | Sep 12 | 177 |

M6D14 | Sep 12 | Sep 13 | 178 |

M6D15	Sep 13	Sep 14	179	 Shabbat • 
Full Moon (Witness)				
M6D16	Sep 14	Sep 15	180	
M6D17	Sep 15	Sep 16	181	
M6D18	Sep 16	Sep 17	182	
M6D19	Sep 17	Sep 18	183	
M6D20	Sep 18	Sep 19	184	
M6D21	Sep 19	Sep 20	185	
M6D22	Sep 20	Sep 21	186	 Shabbat
M6D23	Sep 21	Sep 22	187	
M6D24	Sep 22	Sep 23	188	
M6D25	Sep 23	Sep 24	189	
M6D26	Sep 24	Sep 25	190	
M6D27	Sep 25	Sep 26	191	
M6D28	Sep 26	Sep 27	192	
M6D29	Sep 27	Sep 28	193	 Shabbat • Month ends

YEAR 2 — MONTH 7 (FEAST MONTH)

Month 7 begins with the **New Moon of Sep 29, 2027**, which falls inside the covenant day beginning **sundown Sep 28**.

Your last stamp:

- **M6D29 = Solar Day 193**

So Month 7 begins:

- **Solar Day 194**

Feasts to stamp:









- 🎺 **Trumpets — Day 1**
- ⚖️ **Atonement — Day 10**
- 🌿 **Tabernacles — Days 15–21**
- 🌊 **Last Great Day — Day 22**

Moon witnesses:

- 🌑 Sep 29 (Month start)
 - 🌕 Oct 14 (Full Moon)
-

YEAR 2 — MONTH 7

Covenant Day	Begins Sundown	Daytime	Solar Day	Labels
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M7D1	Sep 28	Sep 29	194	 New Moon •  Trumpets
M7D2	Sep 29	Sep 30	195	
M7D3	Sep 30	Oct 1	196	
M7D4	Oct 1	Oct 2	197	
M7D5	Oct 2	Oct 3	198	
M7D6	Oct 3	Oct 4	199	
M7D7	Oct 4	Oct 5	200	
M7D8	Oct 5	Oct 6	201	 Shabbat
M7D9	Oct 6	Oct 7	202	
M7D10	Oct 7	Oct 8	203	 Atonement
M7D11	Oct 8	Oct 9	204	
M7D12	Oct 9	Oct 10	205	
M7D13	Oct 10	Oct 11	206	
M7D14	Oct 11	Oct 12	207	
M7D15	Oct 12	Oct 13	208	 Shabbat •  Tabernacles
M7D16	Oct 13	Oct 14	209	 Full Moon Witness
M7D17	Oct 14	Oct 15	210	Tabernacles
M7D18	Oct 15	Oct 16	211	Tabernacles
M7D19	Oct 16	Oct 17	212	Tabernacles
M7D20	Oct 17	Oct 18	213	Tabernacles
M7D21	Oct 18	Oct 19	214	Tabernacles Ends
M7D22	Oct 19	Oct 20	215	 Shabbat • Last Great Day

M7D23	Oct 20	Oct 21	216	
M7D24	Oct 21	Oct 22	217	
M7D25	Oct 22	Oct 23	218	
M7D26	Oct 23	Oct 24	219	
M7D27	Oct 24	Oct 25	220	
M7D28	Oct 25	Oct 26	221	
M7D29	Oct 26	Oct 27	222	 Shabbat

M7D30 = begins sundown **Oct 27** → daytime **Oct 28** = **Solar Day 223**

(Then Month 8 starts Solar Day 224.)

Month ends **sundown Oct 28**

So far everything still holds:

- 🌕 Feast Full Moon = Day **16** (inside the 14–16 rule)
- 🕯️ Sabbaths still locked to **8 / 15 / 22 / 29**
- ☀️ Solar Day count continuous

Which means the system is still **coherent**.

 **YEAR 2 — MONTH 8 (29 days)**

 **New Moon (Month Start): Oct 29**


 **Full Moon: Nov 13 (10:25 pm NY)**

Next  New Moon (Month 9 start): Nov 27

 **Shabbat markers: 8 / 15 / 22 / 29**

Solar continues from **Day 224**.

Covenant Day	Begins Sundown	Daytime (Gregorian)	Solar Day	Labels
M8D1	Oct 28	Oct 29	224	 New Moon (Month Start)
M8D2	Oct 29	Oct 30	225	
M8D3	Oct 30	Oct 31	226	
M8D4	Oct 31	Nov 1	227	
M8D5	Nov 1	Nov 2	228	
M8D6	Nov 2	Nov 3	229	
M8D7	Nov 3	Nov 4	230	
M8D8	Nov 4	Nov 5	231	 Shabbat
M8D9	Nov 5	Nov 6	232	
M8D10	Nov 6	Nov 7	233	
M8D11	Nov 7	Nov 8	234	
M8D12	Nov 8	Nov 9	235	
M8D13	Nov 9	Nov 10	236	
M8D14	Nov 10	Nov 11	237	
M8D15	Nov 11	Nov 12	238	 Shabbat
M8D16	Nov 12	Nov 13	239	 Full Moon (Witness)
M8D17	Nov 13	Nov 14	240	

M8D18	Nov 14	Nov 15	241	
M8D19	Nov 15	Nov 16	242	
M8D20	Nov 16	Nov 17	243	
M8D21	Nov 17	Nov 18	244	
M8D22	Nov 18	Nov 19	245	 Shabbat
M8D23	Nov 19	Nov 20	246	
M8D24	Nov 20	Nov 21	247	
M8D25	Nov 21	Nov 22	248	
M8D26	Nov 22	Nov 23	249	
M8D27	Nov 23	Nov 24	250	
M8D28	Nov 24	Nov 25	251	
M8D29	Nov 25	Nov 26	252	 Shabbat • Month ends

Moon witnesses (NY local):





-  **New Moon: Nov 27, 2027**
-  **Full Moon: Dec 13, 2027**
-  **Next New Moon: Dec 27, 2027**



So **M9D1 begins sundown Nov 26 → daytime Nov 27.**

Your last solar stamp was **M8D29 = Solar Day 252**, so **M9D1 = Solar Day 253.**


 Shabbat markers: **8 / 15 / 22 / 29**

 YEAR 2 — MONTH 9 (30 days)

Covenant Day	Begins Sundown	Daytime (Gregorian)	Solar Day	Labels
M9D1	Nov 26	Nov 27	253	 New Moon (Month Start)
M9D2	Nov 27	Nov 28	254	
M9D3	Nov 28	Nov 29	255	
M9D4	Nov 29	Nov 30	256	
M9D5	Nov 30	Dec 1	257	
M9D6	Dec 1	Dec 2	258	
M9D7	Dec 2	Dec 3	259	
M9D8	Dec 3	Dec 4	260	 Shabbat
M9D9	Dec 4	Dec 5	261	
M9D10	Dec 5	Dec 6	262	
M9D11	Dec 6	Dec 7	263	
M9D12	Dec 7	Dec 8	264	
M9D13	Dec 8	Dec 9	265	
M9D14	Dec 9	Dec 10	266	
M9D15	Dec 10	Dec 11	267	 Shabbat
M9D16	Dec 11	Dec 12	268	
M9D17	Dec 12	Dec 13	269	 Full Moon (Witness)
M9D18	Dec 13	Dec 14	270	
M9D19	Dec 14	Dec 15	271	
M9D20	Dec 15	Dec 16	272	
M9D21	Dec 16	Dec 17	273	 Tekufah Gate — Q3 Seal (Solar Day 273)

M9D22	Dec 17	Dec 18	274	 Shabbat
M9D23	Dec 18	Dec 19	275	
M9D24	Dec 19	Dec 20	276	
M9D25	Dec 20	Dec 21	277	
M9D26	Dec 21	Dec 22	278	
M9D27	Dec 22	Dec 23	279	
M9D28	Dec 23	Dec 24	280	
M9D29	Dec 24	Dec 25	281	 Shabbat
M9D30	Dec 25	Dec 26	282	Month ends (Month 10 begins sundown Dec 26)

Moon witnesses (NY local, timeanddate):





- **New Moon: Dec 27, 2027** (Month 10 start)
-  **Full Moon: Jan 11, 2028**
- **Next New Moon: Jan 26, 2028** (Month 11 start)



So **M10D1 begins sundown Dec 26** → daytime Dec 27.

Your last solar stamp was **M9D30 = Solar Day 282**, so **M10D1 = Solar Day 283**.

 Shabbat markers: **8 / 15 / 22 / 29**

 **YEAR 2 — MONTH 10 (30 days)**

Covenant Day	Begins Sundown	Daytime (Gregorian)	Solar Day	Labels
M10D1	Dec 26	Dec 27	283	 New Moon (Month Start)
M10D2	Dec 27	Dec 28	284	
M10D3	Dec 28	Dec 29	285	
M10D4	Dec 29	Dec 30	286	
M10D5	Dec 30	Dec 31	287	
M10D6	Dec 31	Jan 1	288	
M10D7	Jan 1	Jan 2	289	
M10D8	Jan 2	Jan 3	290	 Shabbat
M10D9	Jan 3	Jan 4	291	
M10D10	Jan 4	Jan 5	292	
M10D11	Jan 5	Jan 6	293	
M10D12	Jan 6	Jan 7	294	
M10D13	Jan 7	Jan 8	295	
M10D14	Jan 8	Jan 9	296	
M10D15	Jan 9	Jan 10	297	 Shabbat
M10D16	Jan 10	Jan 11	298	 Full Moon (Witness)
M10D17	Jan 11	Jan 12	299	
M10D18	Jan 12	Jan 13	300	

M10D19	Jan 13	Jan 14	301	
M10D20	Jan 14	Jan 15	302	
M10D21	Jan 15	Jan 16	303	
M10D22	Jan 16	Jan 17	304	 Shabbat
M10D23	Jan 17	Jan 18	305	
M10D24	Jan 18	Jan 19	306	
M10D25	Jan 19	Jan 20	307	
M10D26	Jan 20	Jan 21	308	
M10D27	Jan 21	Jan 22	309	
M10D28	Jan 22	Jan 23	310	
M10D29	Jan 23	Jan 24	311	 Shabbat
M10D30	Jan 24	Jan 25	312	Month ends (Month 11 begins sundown Jan 25)

M10D30 = Solar Day 312 (Jan 25 daytime)

Next New Moon:

 **Jan 26, 2028**

So:

Month 11 Day 1 begins sundown Jan 25 → daytime Jan 26

 **YEAR 2 — MONTH 11 (29 days)**

Moon witnesses:

- Jan 26, 2028 — New Moon
- Feb 9, 2028 — Full Moon
- Feb 24, 2028 — Next New Moon

Solar continues with **Day 313**


Covenant Day	Begins Sundown	Daytime	Solar Day	Labels
M11D1	Jan 25	Jan 26	313	● New Moon (Month Start)
M11D2	Jan 26	Jan 27	314	
M11D3	Jan 27	Jan 28	315	
M11D4	Jan 28	Jan 29	316	
M11D5	Jan 29	Jan 30	317	
M11D6	Jan 30	Jan 31	318	
M11D7	Jan 31	Feb 1	319	
M11D8	Feb 1	Feb 2	320	🕯 Shabbat
M11D9	Feb 2	Feb 3	321	
M11D10	Feb 3	Feb 4	322	
M11D11	Feb 4	Feb 5	323	
M11D12	Feb 5	Feb 6	324	
M11D13	Feb 6	Feb 7	325	
M11D14	Feb 7	Feb 8	326	
M11D15	Feb 8	Feb 9	327	🕯 Shabbat
M11D16	Feb 9	Feb 10	328	● Full Moon (Witness)
M11D17	Feb 10	Feb 11	329	

M11D18	Feb 11	Feb 12	330	
M11D19	Feb 12	Feb 13	331	
M11D20	Feb 13	Feb 14	332	
M11D21	Feb 14	Feb 15	333	
M11D22	Feb 15	Feb 16	334	 Shabbat
M11D23	Feb 16	Feb 17	335	
M11D24	Feb 17	Feb 18	336	
M11D25	Feb 18	Feb 19	337	
M11D26	Feb 19	Feb 20	338	
M11D27	Feb 20	Feb 21	339	
M11D28	Feb 21	Feb 22	340	
M11D29	Feb 22	Feb 23	341	 Shabbat



Month ends **sundown Feb 23**

Next:

 **New Moon Feb 24**

 **YEAR 2 — MONTH 12 (Final Month) — 30 days**

Moon witnesses (NY local):

-  **New Moon: Feb 25, 2028**
-  **Full Moon: Feb 10, 2028** (this is in the prior month's cycle; Month 12's full moon will fall in March)

- 🌕 **Full Moon (March): Mar 10, 2028**
- 🌑 **Next New Moon: Mar 26, 2028**
- 🌞 **Vernal Equinox (NY): Mar 19, 2028 @ 10:17 pm**

So Month 12 runs:




- **M12D1 = daytime Feb 25**
- **M12D30 = daytime Mar 25**
- Next month begins **sundown Mar 25** → **daytime Mar 26** (New Moon).




Solar count:

- Last corrected day: **Solar Day 342 = M11D30**
- So **M12D1 = Solar Day 343**
- **Solar Day 364** falls on **M12D22** → that's your **Tekufah Q4 Seal / Year completion**.

🕯️ Shabbat markers: **8 / 15 / 22 / 29**

Covenant Day	Begins Sundown	Daytime (Gregorian)	Solar Day	Labels
M12D1	Feb 24	Feb 25	343	🌑 New Moon (Month Start)
M12D2	Feb 25	Feb 26	344	
M12D3	Feb 26	Feb 27	345	

M12D4	Feb 27	Feb 28	346	
M12D5	Feb 28	Feb 29	347	
M12D6	Feb 29	Mar 1	348	
M12D7	Mar 1	Mar 2	349	
M12D8	Mar 2	Mar 3	350	 Shabbat
M12D9	Mar 3	Mar 4	351	
M12D10	Mar 4	Mar 5	352	
M12D11	Mar 5	Mar 6	353	
M12D12	Mar 6	Mar 7	354	
M12D13	Mar 7	Mar 8	355	
M12D14	Mar 8	Mar 9	356	
M12D15	Mar 9	Mar 10	357	 Shabbat •  Full Moon (Witness)

M12D16	Mar 10	Mar 11	358	
M12D17	Mar 11	Mar 12	359	
M12D18	Mar 12	Mar 13	360	
M12D19	Mar 13	Mar 14	361	
M12D20	Mar 14	Mar 15	362	
M12D21	Mar 15	Mar 16	363	
M12D22	Mar 16	Mar 17	364	 Shabbat •  Tekufah Gate — Q4 Seal (Year Complete)
M12D23	Mar 17	Mar 18	(Year+1)	
M12D24	Mar 18	Mar 19		 Vernal Equinox occurs this night (NY)
M12D25	Mar 19	Mar 20		
M12D26	Mar 20	Mar 21		

M12D27 Mar 21 Mar 22

M12D28 Mar 22 Mar 23

M12D29 Mar 23 Mar 24  Shabbat

M12D30 Mar 24 Mar 25 Month ends

✓ **Next New Moon = Mar 26**, so the next lunar month begins **sundown Mar 25** → **daytime Mar 26**.