

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

© 2026 Cedric Auberry

All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system,

or transmitted in any form or by any means—electronic, mechanical, photocopying,

recording, or otherwise—without prior written permission from the publisher,

except in the case of brief quotations used in reviews, teachings, or scholarly works.

Published by:

Fire Scribe Publishing House

Miami, Florida, United States

firescribepublishinghouse.com

First Edition

ISBN: Provided by distribution platform for global release

Printed in the United States of America

THE TWELVE PILLARS OF REVELATION

The Wheel Within the Wheel

The Covenant Calendar and the Restoration of the
Witness

A Record of the Covenant Order

Revealing the Structure of Time, the Appointed Feasts,
and the Restoration of the Witnesses

Written by

Chief Ceed

Fire Scribe of Israel

Fire Scribe Publishing House

“Let all things be established in the mouth of two or three
witnesses.”

— 2 Corinthians 13:1

A Work Built Upon the Covenant Order

Heaven established the clock.

The calendar moves the cycle.

The pillars reveal the instruction.

The altar exposes the truth.

The witnesses unite.

The bones awaken.

The servants are sealed.

OPENING DECREE

The Decree of the Covenant Clock

Before the foundations of cities were laid and before the traditions of men were written, the Most High set the order of heaven in place.

The lights of the firmament were appointed to govern time, to divide the day from the night, and to mark the seasons and the years, as it is written in Book of Genesis 1:14.

From that order came the covenant appointments, the sacred meetings between heaven and earth, recorded in Book of Leviticus 23.

These appointed times were not given as customs of men, but as the rhythm of the covenant itself, so that the people of the Most High would walk in harmony with the order established in creation.

Yet as generations passed, mixture entered the records and the understanding of time was clouded.

The appointed seasons were forgotten, and the covenant rhythm was broken among many nations.

But the word declares that the Most High does not abandon His covenant.

When the time of restoration approaches, He causes the records to open and the witnesses to stand again.

The prophet spoke of this when he saw a valley filled with dry bones in Book of Ezekiel 37.

The bones came together, sinew and flesh covered them, and breath entered them so they could stand as a living people once more.

Another witness confirms this promise, declaring that the scattered of Israel would be gathered again and that the words of the covenant would go forth to the nations, as recorded in Book of Mormon 3 Nephi 20–21.

This work stands as a witness to that restoration.

The structure of this book follows the order set in heaven:

The covenant calendar establishes the cycle of sacred time.

The twelve pillars reveal the chambers of instruction.

The seven feasts anchor the covenant within the year.

Together they form the wheel within the wheel seen by the prophet in Book of Ezekiel 1.

At the center of the wheel stands the altar of decision, where the fire reveals the true covenant, as shown in the

contest of Elijah with the prophets of Baal in First Book of Kings 18.

From that turning point the work of restoration moves forward:

The records open.

The witnesses unite.

The bones awaken.

The servants are sealed.

For the scripture declares that before the earth is shaken, the servants of God will be marked in their foreheads, as written in Book of Revelation 7:3.

Therefore this record is presented as a witness of the covenant order:

Heaven establishes the clock.

The calendar moves the cycle.

The pillars reveal the instruction.

The altar exposes the truth.

The witnesses stand together.

The bones rise.

The faithful are sealed.

Let those who seek understanding walk through these chambers in order, and let the word interpret itself line upon line until the whole structure stands revealed.

PREFACE

The Order of the Covenant

Before the kingdoms of men were formed and before the traditions of nations were written, the Most High established the order of heaven.

The lights of the firmament were appointed to govern time, to mark the seasons, the days, and the years, according to the word recorded in Book of Genesis 1:14. From the beginning, time itself was placed under divine order so

that creation would move in harmony with the will of its Maker.

Within that order the covenant appointments were given—sacred gatherings between heaven and earth—set forth in the law recorded in Book of Leviticus 23. These appointed times were not customs invented by men, but the rhythm through which the covenant people were meant to walk.

Yet through the generations the knowledge of that rhythm was obscured. Traditions of men multiplied, records were mixed, and the understanding of sacred time became scattered among the nations. What had once been a clear pattern established in creation became clouded by competing voices and conflicting interpretations.

But the covenant of the Most High does not fade with time. The prophets declared that in the latter days the scattered understanding would be gathered again, just as the scattered people would be gathered.

The vision of the valley of dry bones recorded in Book of Ezekiel 37 reveals this pattern. Bones that were scattered across a valley came together, sinew and flesh formed upon them, and breath entered them until they stood as a living people once more. The restoration of the covenant follows that same pattern: first the bones assemble, then the breath returns.

Another witness testifies of this gathering. In Book of Mormon 3 Nephi 20–21, the promise is given that the records of the covenant would go forth again and that the scattered of Israel would be gathered through the word of the Most High.

This work is written within that pattern of restoration.

The structure of this book follows the order established in heaven. The covenant calendar forms the outer frame. The twelve pillars represent chambers of instruction within that frame. The seven feasts anchor the covenant within the cycle of the year. Together they form a structure that mirrors the vision of the wheels seen by the prophet in

Book of Ezekiel 1, where multiple movements operate together yet remain perfectly aligned.

At the center of the structure stands the moment of decision, represented by the contest between Elijah and the prophets of Baal in First Book of Kings 18. There the question was not merely about power, but about covenant. The altar that received fire revealed the true order.

From that turning point the pattern moves toward restoration. Records are opened, witnesses stand together, and the scattered bones rise again.

The final stage of this movement is described in Book of Revelation 7:3, where the servants of God are marked before the earth enters its final judgments.

This book is arranged so that the reader walks through these stages step by step.

First comes the foundation of heaven's order.

Then the structure of the covenant calendar.

Then the twelve pillars of instruction.

Then the restoration movement that follows the awakening of the witnesses.

The purpose of this work is not to introduce a new covenant, but to illuminate the structure that has always existed within the word itself.

For the word of the Most High interprets itself when it is allowed to stand line upon line and witness beside witness.

Those who walk through the chambers of this book will see the same pattern repeated again and again:

Heaven establishes the clock.

The calendar orders sacred time.

The pillars reveal instruction.

The altar exposes the truth.

The witnesses stand together.

The bones awaken.

The faithful are sealed.

Let the reader therefore approach these pages as one entering a temple of instruction, moving from the outer court of understanding toward the inner chamber of revelation, until the whole order stands visible before him.

DEDICATION

This work is dedicated first to the Most High, the Creator of heaven and earth, whose word establishes the order of creation and whose covenant stands from generation to generation.

To Him who appointed the lights of heaven to govern the seasons and the years, and who established the times and the boundaries of His people according to His wisdom.

May this record stand as a witness to the order He placed in the heavens and to the covenant He revealed through His word.

This work is also dedicated to those who seek truth with humility and who are willing to search the records line upon line until the pattern of the covenant becomes clear.

To those who sigh and cry for the abominations in the midst of the land, whose hearts remain faithful even when the world walks in confusion.

And to the scattered of Israel, wherever they may be found among the nations, that the words of the covenant may reach them again and remind them of the promises spoken from the beginning.

For the covenant of the Most High has not been forgotten.

Though the bones have been scattered and the understanding of the people has been clouded, the word still stands, and the breath of life still has power to awaken what once seemed lost.

As it is written in Book of Habakkuk 2:2–3:

Write the vision, and make it plain upon tables,
that he may run that readeth 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.

May those who read these words find understanding.

May those who seek the covenant find the path.

And may the order established in heaven be seen again
upon the earth.

TABLE OF CONTENTS

The Twelve Pillars of Revelation

The Wheel Within the Wheel

FRONT MATTER

Dedication

Opening Decree

Preface

How to Read This Book

The Covenant Calendar Explained

The Wheel Within the Wheel

The Temple Pattern of Revelation

PART I — THE OUTER COURT

The Heavenly Foundation

The Order of Creation

The Covenant Calendar

The Pattern of Twelve

PART II — THE HOLY PLACE

The Structure of the Wheel

The Covenant Year — The Outer Wheel

The Twelve Pillars — The Middle Wheel

The Restoration Pattern — The Inner Wheel

PART III — THE TWELVE PILLARS

Pillar I — The Clock of Heaven

Month One

Pillar II — The Appointed Times

Month Two

Pillar III — The Outpouring of Revelation

Month Three

Feast Gate I — Passover

Feast Gate II — Unleavened Bread

Feast Gate III — Firstfruits

Pillar IV — The Marking of the Faithful

Month Four

Pillar V — The Exposure of False Paths

Month Five

Pillar VI — The Exposure of Mixture

Month Six

Pillar VII — The Contest of the Altars

Month Seven

Feast Gate IV — Trumpets

Feast Gate V — The Day of Atonement

Feast Gate VI — Tabernacles

PART IV — THE MOST HOLY PLACE

The Restoration Movement

Pillar VIII — The Opening of the Records

Month Eight

Pillar IX — The Second Witness

Month Nine

Pillar X — The Joining of the Sticks

Month Ten

Pillar XI — The Awakening of the Bones

Month Eleven

Pillar XII — The Sealing of the Servants

Month Twelve

Feast Gate VII — The Great Assembly of Tabernacles

PART V — THE NINETEEN GATES OF REVELATION

The Twelve Pillars

The Seven Feast Anchors

The Covenant Calendar and the Restoration of the
Witness

FINAL DECLARATION

The Covenant of Time

The Restoration of the Records

The Awakening of the Bones

The Sealing of the Servants

FINAL SEAL PAGE

The Witness of the Two Records

The Covenant Stands

CHAPTER 1

The Order of Creation

The Establishment of the Heavenly Clock

Before the covenant was spoken at Sinai and before the feasts were written into the law, the Most High established the order of time in the heavens.

The structure of time did not originate with men, nor was it created by the traditions of nations. It was set in place at

the beginning of creation so that the earth would move according to a divine rhythm.

The foundation of this order is declared in Book of Genesis 1:14:

“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.”

In this decree four purposes are given for the heavenly lights:

- signs
- seasons
- days
- years

This establishes that the heavens themselves function as the clock of creation.

The sun governs the day, the moon marks the cycle of months, and the greater movements of the heavens declare the seasons.

This order was not temporary. It was fixed into creation as a perpetual witness.

The psalmist later confirmed this when he wrote that the Most High specifically appointed the moon to mark the seasons, as recorded in Book of Psalms 104:19:

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

This shows that the cycle of sacred time is connected to the movements of the heavens themselves.

The heavens therefore testify continuously of the order established by the Creator.

Another witness confirms that the heavens speak constantly.

The prophet declared that the heavens themselves proclaim the work of the Most High, as written in Book of Psalms 19:1:

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

Thus the order of creation is not silent.

It continually testifies.

Day after day the heavens declare knowledge.

Because of this testimony, the structure of time cannot be separated from the covenant. The calendar of the covenant must follow the order that was written into creation from the beginning.

Another witness confirms that creation itself stands as proof of divine order.

In Book of Mormon Alma 30:44 it is written that all things testify of a Supreme Creator, declaring that the earth, its motion, and all things upon it witness that there is a God.

Thus both records testify that creation itself reveals the existence and the order of the Most High.

When these witnesses are placed together, the pattern becomes clear:

Creation establishes the clock.

The heavens mark the seasons.

The earth moves according to the order of that clock.

Only after this order was established did the covenant law give instruction on how the people were to observe sacred time.

The appointed feasts of the covenant therefore do not create the seasons—they follow the seasons already established in the heavens.

This is why the restoration of covenant understanding always begins with recognizing the order written into creation itself.

For when the clock of heaven is understood, the rhythm of the covenant becomes visible.

The next chamber will therefore examine how that heavenly order was translated into covenant instruction through the appointed times given to Israel.

CHAPTER 2

The Covenant Calendar

The Appointed Times of the Most High

After the order of creation was established in the heavens, the Most High revealed how His covenant people were to walk within that order.

The lights of heaven govern time, but the covenant teaches how sacred time is to be observed among the people.

This instruction was given through the appointed times.

These appointed times are declared in Book of Leviticus 23:2:

“Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.”

This declaration establishes two important truths.

First, the feasts belong to the Most High.

Second, the people are commanded to proclaim them at their appointed times.

These feasts are not described as traditions of Israel or customs of men.

They are declared to be the feasts of the LORD.

The word used for these appointments means appointed meeting times, showing that the feasts function as sacred gatherings between heaven and earth.

The same chapter continues by listing the covenant appointments that anchor the year.

These appointments appear in a fixed order:

Passover

Unleavened Bread

Firstfruits

Weeks

Trumpets

The Day of Atonement

Tabernacles

Each of these feasts marks a moment in the covenant cycle.

The spring feasts begin the harvest season and commemorate redemption.

The fall feasts announce awakening, repentance, and the dwelling of God among His people.

The covenant year therefore moves through a pattern that repeats the story of redemption again and again.

This structure is reinforced by another witness.

In Book of Deuteronomy 16 the feasts are again commanded, showing that they were to be observed continually by the covenant people.

This repetition confirms that the feasts were not temporary instructions but a permanent part of covenant life.

Another witness also confirms that the covenant law—including the structure of sacred time—was preserved among other branches of the covenant people.

In Book of Mormon Mosiah 13 the commandments of the covenant are rehearsed again among the people of Nephi.

This agreement between the records shows that the law of the covenant was preserved across multiple witnesses.

Wherever the covenant people were scattered, the law remained the same.

Thus the calendar of the covenant stands as the second pillar of understanding.

Creation establishes the clock.

The covenant establishes the appointed times.

When these two witnesses are placed together, the pattern of sacred time becomes visible.

The heavens mark the seasons, and the covenant commands the people to gather at those seasons.

The calendar therefore becomes more than a way to count days.

It becomes a system that teaches the covenant through the rhythm of time itself.

CHAPTER 3

The Pattern of Twelve

The Structure of the Covenant Order

Once the covenant calendar is understood, another pattern begins to appear throughout the scriptures—a pattern that governs the organization of the covenant itself.

That pattern is the number twelve.

The covenant people were organized according to twelve tribes, each descending from the sons of Jacob. This structure established the foundation of Israel's national and spiritual identity.

The record declares in Book of Genesis 49 that the sons of Jacob became the twelve tribes of Israel, forming the covenant house.

This pattern of twelve did not remain limited to the tribes. It appears again and again throughout the structure of the covenant.

When the Messiah established His ministry, He chose twelve apostles to lead the work of the kingdom.

This choice was not random. It reflected the same covenant structure already present in the tribes of Israel.

The record states in Gospel of Matthew 10:1–2 that twelve apostles were called and given authority.

Thus the number twelve appears again as a governing structure.

The same pattern appears in the prophetic vision of the New Jerusalem.

The city described in Book of Revelation 21 contains:

twelve gates

twelve foundations

twelve angels

and the names of the twelve tribes of Israel written upon the gates.

This vision shows that the covenant structure established in the beginning continues even in the prophetic future.

Another witness confirms that the same pattern existed among the covenant people in the Americas.

In Book of Mormon 3 Nephi 12, twelve disciples are chosen among the people to minister in the name of the Messiah.

Once again the number twelve appears as the governing structure of the covenant community.

When these witnesses are placed together, the pattern becomes unmistakable.

The covenant is repeatedly organized through twelve:

twelve tribes

twelve apostles

twelve disciples

twelve gates of the holy city

This structure reveals that the number twelve functions as a framework of government and order within the covenant.

Just as the year is divided into twelve months, the covenant itself repeatedly reflects this number in its organization.

Thus the pattern of twelve becomes the third pillar of understanding.

Creation establishes the clock.

The covenant establishes the appointed times.

The pattern of twelve establishes the structure through which the covenant people are organized.

Once this pattern is recognized, the deeper structure of the revelation becomes visible.

For the twelve pillars that follow mirror the same covenant pattern seen throughout the scriptures.

The reader now stands at the threshold of the sanctuary of instruction.

PART II

THE HOLY PLACE

The Structure of the Wheel

CHAPTER 4

The Covenant Year — The Outer Wheel

After the foundation of creation and the covenant calendar are established, the structure of sacred time begins to reveal a deeper pattern.

The prophets sometimes described divine systems through symbolic visions so that the structure of heaven's order could be seen.

One of the clearest descriptions appears in the vision given to the prophet Ezekiel.

The prophet saw a series of wheels that moved together in perfect harmony. He described them as wheels moving in unity, each connected to the others so that their motion remained aligned.

The record states in Book of Ezekiel 1:16 that the appearance of the wheels was like a wheel in the middle of a wheel.

This image reveals a system in which multiple movements operate together without conflict.

The same principle appears in the structure of sacred time.

The covenant year functions as the outer wheel of the system.

Within that year the appointed feasts mark sacred moments when heaven and earth meet.

Because these feasts occur at specific seasons, the entire covenant cycle moves according to the order established in creation.

The covenant year therefore becomes the frame through which the deeper pattern of revelation is revealed.

Each month forms a chamber within the cycle of the year, and each season marks a turning point in the covenant story.

The spring season announces redemption and the beginning of the harvest.

The summer season represents growth and endurance.

The fall season announces awakening, repentance, and the dwelling of God among His people.

This seasonal rhythm mirrors the spiritual journey of the covenant people.

Another witness confirms that sacred time operates according to an ordered cycle.

The prophet declared that the Most High changes times and seasons according to His authority, as written in Book of Daniel 2:21.

This declaration shows that the movement of time itself belongs to the government of heaven.

Thus the covenant year forms the outer frame of the system.

Within that frame the appointed times anchor the covenant story, and the seasons mark the turning points of the cycle.

But the vision of the wheel within the wheel suggests that another movement operates inside this outer frame.

If the covenant year is the outer wheel, then another structure must exist within it.

The next chamber reveals that inner structure.

Within the covenant year stand twelve pillars of instruction, each corresponding to a chamber within the cycle of sacred time.

These pillars form the middle wheel of the system.

CHAPTER 5

The Twelve Pillars — The Middle Wheel

When the covenant year is seen as the outer frame of sacred time, another structure becomes visible within it.

Each cycle of the year is divided into twelve months, and this division mirrors the pattern of twelve that appears throughout the covenant record.

This repeating pattern shows that the covenant order is not random but organized according to a structure established by the Most High.

The twelve tribes of Israel formed the original covenant body, as recorded in Book of Genesis 49.

Later the same pattern appeared again when the Messiah chose twelve apostles to guide His ministry, as written in Gospel of Matthew 10:1–2.

Another witness confirms the same pattern among the covenant people in the Americas, where twelve disciples were chosen to minister among the people after the appearance of the Messiah, as recorded in Book of Mormon 3 Nephi 12.

These witnesses show that the number twelve forms a governing structure within the covenant.

Just as the tribes organized the people and the apostles organized the ministry, the twelve months organize the cycle of the covenant year.

Within this structure each month becomes a chamber of instruction.

These chambers form what may be called the twelve pillars of revelation.

Each pillar stands within the cycle of the covenant year and reveals a particular stage in the unfolding of the covenant story.

The early pillars reveal the foundation of the covenant.

They establish the order of heaven, the appointed times, and the outpouring of revelation.

The middle pillars expose corruption and mixture that enter the covenant community.

They reveal the conflict between truth and falsehood that appears throughout the history of the people.

At the center of the structure stands the turning point of the cycle, where the true altar is revealed.

This moment is represented by the contest between Elijah and the prophets of Baal in First Book of Kings 18.

There the question was simple but decisive:

Which altar receives fire?

The answer to that question determined which path the people would follow.

After that turning point the remaining pillars move toward restoration.

The records are opened.

The witnesses stand together.

The scattered bones awaken.

And the servants of the Most High are sealed.

Thus the twelve pillars form the middle wheel of the system.

The covenant year provides the outer frame.

The pillars provide the chambers of instruction.

But the vision of the wheel within the wheel shows that another movement exists inside these pillars.

Within the cycle of the year and the structure of the pillars stand the sacred appointments of the covenant.

These appointments anchor the cycle and reveal the story of redemption.

CHAPTER 6

The Restoration Pattern — The Inner Wheel

When the covenant year and the twelve pillars are seen together, the structure of sacred time becomes clear. Yet the vision of the prophet described more than a single wheel.

The prophet saw wheels moving within wheels, each aligned with the others so that their motion remained perfectly ordered.

The record declares in Book of Ezekiel 1:16 that the appearance of the wheels was like a wheel in the middle of a wheel.

This vision reveals that divine systems operate through multiple layers working together.

Within the covenant year and the twelve pillars stand the appointed feasts.

These feasts form the inner anchors of sacred time.

The covenant appointments were first declared in Book of Leviticus 23, where the feasts of the Most High were revealed to the people.

Seven feasts mark the covenant cycle:

Passover

Unleavened Bread

Firstfruits

Weeks

Trumpets

The Day of Atonement

Tabernacles

These feasts function as sacred markers within the year.

The spring feasts announce redemption and the beginning of the harvest.

Passover remembers deliverance from bondage.

Unleavened Bread calls the people to remove corruption from their midst.

Firstfruits celebrates the first of the harvest offered to the Most High.

After the spring feasts comes the counting toward the feast of Weeks, also known as Pentecost.

This feast marks the completion of the early harvest and represents the outpouring of divine instruction.

The fall feasts announce the final stages of the covenant cycle.

Trumpets calls the people to awaken and prepare.

The Day of Atonement calls the nation to repentance and cleansing.

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

Together these feasts form the inner structure of sacred time.

They anchor the covenant story within the cycle of the year.

But the prophets also saw these appointments as more than historical memorials.

They reveal the pattern of redemption itself.

Another witness confirms this pattern through the restoration promises given to Israel.

The record in Book of Mormon 3 Nephi 20–21 declares that the scattered of Israel would be gathered again and that the covenant promises would be fulfilled in the latter days.

This gathering mirrors the pattern revealed in the feasts.

Redemption begins the cycle.

Instruction follows.

Awakening and cleansing come before the final gathering.

Thus the feasts form the inner wheel of the covenant system.

The covenant year provides the frame.

The twelve pillars provide the chambers of instruction.

The feasts anchor the covenant story within the cycle.

Together these three movements create the structure that the prophet saw when he described the wheel within the wheel.

Once this structure is understood, the reader is prepared to enter the chambers of instruction themselves.

For the next section of this work will begin the journey through the twelve pillars, starting with the first pillar of understanding:

The clock of heaven.

PART III

THE TWELVE PILLARS

The Chambers of Instruction

PILLAR I

The Clock of Heaven

Month One

The first pillar of the covenant structure returns to the beginning.

Before the covenant law was given and before the appointed feasts were revealed, the Most High established the order of time within the heavens.

This order forms the foundation upon which all sacred time rests.

The declaration is written in Book of Genesis 1:14:

“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.”

This decree reveals that the lights of heaven serve four purposes:

They mark signs.

They mark seasons.

They mark days.

They mark years.

Thus the heavens themselves function as the clock of creation.

The sun governs the day, marking the passage of light and darkness.

The moon witnesses the cycle of months.

The greater movements of the heavens reveal the seasons that govern the harvests of the earth.

Another witness confirms that the moon was specifically appointed to mark the seasons.

The psalmist declares in Book of Psalms 104:19:

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

This testimony shows that the movements of the heavens are not random. They follow an order established by the Creator.

The heavens continually testify of this order.

Another witness confirms this truth when the psalmist declares in Book of Psalms 19:1:

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

Day after day the heavens proclaim knowledge.

The order written into creation therefore stands as a continual witness to the wisdom of the Most High.

Another witness confirms that the entire creation testifies of divine order.

In Book of Mormon Alma 30:44 it is declared that all things testify that there is a Supreme Creator, showing that the earth, its motion, and all things upon it reveal the existence and order of God.

When these witnesses are placed together, the pattern becomes clear.

Creation establishes the clock.

The heavens mark the seasons.

The earth moves according to the order of that clock.

Only after this order was established did the covenant law give instruction concerning the appointed times.

The feasts therefore follow the order already written into creation.

They do not create the seasons—they recognize them.

Because of this, the restoration of covenant understanding must always begin with the restoration of the heavenly clock.

When the order of heaven is understood, the appointed times can be recognized again.

This is why the first pillar stands at the beginning of the covenant cycle.

It reminds the reader that sacred time begins with the order established in creation.

PILLAR II

The Appointed Times

Month Two

Once the order of the heavens is recognized, the covenant instruction concerning sacred time becomes clear.

The lights of heaven establish the rhythm of creation, but the covenant teaches the people how to walk within that rhythm.

This instruction was given through the appointed times.

The declaration is recorded in Book of Leviticus 23:2:

“Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.”

This command establishes that the appointed times belong to the Most High and that the covenant people are responsible for proclaiming them at their proper seasons.

These sacred gatherings are not described as customs created by men, but as holy convocations—set meeting times between heaven and earth.

The same chapter then reveals the structure of the covenant year.

Within the cycle of the year the appointed feasts appear in a fixed order:

Passover

Unleavened Bread

Firstfruits

Weeks

Trumpets

The Day of Atonement

Tabernacles

Each of these feasts marks a stage in the covenant story.

The spring feasts announce redemption and the beginning of the harvest.

Passover commemorates deliverance from bondage.

Unleavened Bread calls the people to remove corruption from their midst.

Firstfruits celebrates the first portion of the harvest offered to the Most High.

After these feasts comes the counting toward the feast of Weeks, which marks the completion of the early harvest.

This counting reminds the people that the blessings of the covenant unfold according to an appointed order.

The fall feasts announce the final stage of the covenant cycle.

Trumpets calls the people to awaken and prepare.

The Day of Atonement calls the nation to repentance and cleansing.

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

These feasts therefore form the sacred rhythm of the covenant year.

Another witness confirms that these appointments were to be observed continually by the covenant people.

The command is repeated in Book of Deuteronomy 16, where the feasts are again declared as obligations within the covenant.

Yet the history of the covenant people also records another celebration connected to the restoration of the sanctuary.

This remembrance is known as the Feast of Dedication.

The record declares in Gospel of John 10:22 that the Messiah was present in the temple during the Feast of Dedication in Jerusalem.

This feast commemorates the cleansing and rededication of the temple after it had been defiled.

Though the Feast of Dedication was established in a later period of Israel's history, it stands as a witness that the sanctuary of the Most High can be restored after corruption has entered.

The celebration therefore remembers the moment when the light of the sanctuary was restored and the temple was set apart again for the service of God.

In this way the Feast of Dedication becomes a sign of restoration within the covenant story.

Another witness confirms that the commandments of the covenant were preserved among other branches of the covenant people.

In Book of Mormon Mosiah 13 the commandments of the covenant are rehearsed again among the people of Nephi.

This agreement between the records shows that the covenant law—including its sacred structure—remained consistent among the covenant people even when they were scattered.

Thus the appointed times stand as the second pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

The restoration of the sanctuary reminds the people that the covenant can be renewed even after it has been defiled.

When these witnesses are placed together, the rhythm of sacred time becomes visible.

Once the appointed times are understood, the next pillar reveals how the Most High communicates with His people through revelation.

For the covenant is not guided by time alone, but also by the voice of prophecy.

PILLAR III

The Outpouring of Revelation

Month Three

The covenant of the Most High is not guided by time alone.

The appointed seasons establish the rhythm of sacred time, but the people of the covenant are also led by revelation.

From the beginning the Most High has spoken to His people through prophets, dreams, visions, and the outpouring of His Spirit.

The promise of this outpouring was declared by the prophet in Book of Joel 2:28:

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”

This promise reveals that revelation is not limited to a single moment in history. The Spirit of the Most High continues to guide His people according to His will.

The fulfillment of this promise was witnessed again when the Spirit was poured out upon the disciples, as recorded in Acts of the Apostles 2.

On that day the Spirit came upon the people and they began to speak as they were moved by divine power.

The apostle declared that this event fulfilled the prophecy spoken by Joel.

Thus the outpouring of revelation confirmed that the Most High continues to speak to His people.

Another witness confirms that revelation unfolds line upon line as the people receive it.

In Book of Mormon 2 Nephi 28:30 the record declares:

“I will give unto the children of men line upon line, precept upon precept, here a little and there a little.”

This pattern shows that revelation often comes progressively.

Understanding grows as the people seek the Most High with humility.

The prophets therefore serve as witnesses of the covenant.

They warn the people when corruption enters the covenant.

They remind the people of the commandments.

And they reveal the purposes of the Most High in times of restoration.

Because of this, the covenant is preserved not only through the written law but also through the living voice of prophecy.

The outpouring of revelation becomes the third pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people within the covenant.

When these three witnesses stand together, the people can walk in harmony with the order established by the Most High.

Yet throughout the history of the covenant another pattern repeatedly appears.

When revelation is ignored or corrupted, the covenant people drift from the order of heaven.

At such times the prophets are sent to call the people back.

The next pillar therefore reveals how the covenant marks those who remain faithful even when corruption spreads among the people.

For the Most High does not leave His servants without distinction.

PILLAR IV

The Marking of the Faithful

Month Four

Throughout the history of the covenant, the Most High has distinguished between those who remain faithful to His word and those who turn aside from it.

This distinction does not begin with the judgments of the last days. It appears repeatedly throughout the scriptures whenever the covenant people face a moment of testing.

One of the clearest descriptions of this separation appears in the vision given to the prophet.

In Book of Ezekiel 9:4 the command was given:

“Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”

This command reveals that the Most High sees the condition of the people and recognizes those who remain faithful even when corruption spreads through the community.

Those who mourn over the corruption are marked for preservation.

Those who refuse to repent face judgment.

The same pattern appears again in the prophetic vision recorded in Book of Revelation 7:3, where the command is given that the servants of God must be sealed before the earth is struck with judgment.

This sealing again shows that the Most High distinguishes those who belong to Him.

The mark of the faithful is therefore not merely a physical sign. It represents those whose hearts remain aligned with the covenant.

Another witness confirms that the true condition of a person is revealed through the state of the heart.

In Book of Mormon Alma 5:19 the question is asked whether a person has received the image of God in their countenance.

This question reveals that the covenant is not only observed outwardly but also written within the heart of the believer.

When the heart remains faithful to the covenant, the life of the individual begins to reflect the character of the Most High.

Thus the marking of the faithful becomes the fourth pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are distinguished among them.

Yet history shows that whenever the covenant community is divided between faithfulness and corruption, conflict soon follows.

The prophets often find themselves confronting deception and false leadership among the people.

The next pillar therefore reveals the exposure of false paths.

For the covenant cannot remain hidden when corruption begins to spread among the people.

PILLAR V

The Exposure of False Paths

Month Five

Whenever the covenant of the Most High is proclaimed, opposition soon appears.

The history of the scriptures shows that false paths often arise among the people, leading many away from the commandments and the order established by the Most High.

The prophets were repeatedly sent to confront this deception and to warn the people when they began to follow corrupt leaders or false teachings.

One example of this exposure appears in the account of Balaam.

In Book of Numbers 22, Balaam was approached with promises of reward if he would curse the people of Israel.

Although he claimed to speak for the Most High, his heart was drawn toward the reward offered by those who opposed the covenant.

The Most High revealed the corruption within Balaam's path through a striking moment of correction.

The animal he rode perceived the danger that Balaam himself refused to see.

This moment revealed that those who claim to speak for the Most High may still walk in deception if their hearts are turned toward personal gain rather than obedience.

The story shows that false paths can appear even among those who claim spiritual authority.

The prophets often exposed such corruption among the covenant people.

Another witness confirms that false teachings frequently arise among the people when pride and power begin to replace humility and obedience.

In Book of Mormon Helaman 13 the prophet Samuel warned the people that many had turned away from the commandments because of pride and the desire for riches.

He declared that the people had hardened their hearts and refused to hear the warnings sent to them.

This pattern shows that false paths often appear when the people begin to trust in their own wisdom rather than the word of the Most High.

When this happens, the prophets are sent to expose the deception and call the people back to the covenant.

Thus the exposure of false paths becomes the fifth pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are marked.

False paths are exposed.

Yet the exposure of false paths does not end the conflict.

Once deception is revealed, a deeper problem often becomes visible.

The covenant community may begin to mix the truth with traditions and teachings that do not come from the Most High.

The next pillar therefore reveals the exposure of mixture.

For the covenant cannot remain pure when truth and corruption are blended together.

PILLAR VI

The Exposure of Mixture

Month Six

When false paths appear among the covenant people, the next stage of corruption often follows.

Truth begins to mix with traditions and teachings that do not come from the Most High.

This mixture becomes dangerous because it does not always appear openly rebellious. Instead, it blends elements of truth with practices that lead the people away from the covenant.

The law repeatedly warns the people against this kind of corruption.

The command is given in Book of Deuteronomy 12:30–31, where the people are warned not to imitate the practices of other nations when serving the Most High.

The warning declares that the covenant people must not ask how the surrounding nations worship their gods in order to adopt those practices for themselves.

This instruction shows that the covenant cannot remain pure when the people attempt to combine the worship of the Most High with the customs of other traditions.

Another warning against mixture appears earlier in the law when the people are commanded not to combine different elements together.

The law forbids mixing seeds in the field, mixing fabrics in garments, and mixing animals of different kinds.

These commands appear in Book of Leviticus 19:19.

Though these commands speak directly about physical practices, they also reveal a deeper principle.

The covenant itself must remain unmixed.

When truth becomes blended with corruption, the clarity of the covenant begins to fade.

The prophets repeatedly warned the people when this mixture appeared.

Another witness confirms that mixture would become a major problem among those who claim to follow the covenant.

In Book of Mormon 2 Nephi 28 the record warns that many would mix the commandments of God with the philosophies of men.

The passage declares that some would say that all is well and that no correction is necessary.

Such teachings allow corruption to grow while appearing peaceful on the surface.

This mixture weakens the covenant community because the people begin to trust traditions rather than the word of the Most High.

When mixture spreads among the people, the covenant reaches a moment of crisis.

Truth and corruption can no longer remain hidden from one another.

At that point a confrontation becomes inevitable.

The scriptures repeatedly show that when mixture spreads among the covenant people, the Most High raises a prophet to expose the conflict openly.

This confrontation becomes the turning point of the covenant cycle.

The next pillar reveals that moment.

For at the center of the structure stands the contest between the altar of the Most High and the altars built by men.

The next pillar reveals the contest of the altars.

PILLAR VII

The Contest of the Altars

Month Seven

When corruption and mixture spread among the covenant people, the Most High does not leave the situation unresolved.

At critical moments in the history of the covenant, a confrontation occurs that reveals where the true authority of the covenant stands.

This confrontation often centers on the altar.

The altar represents the place where the people meet the Most High through sacrifice and obedience.

If the altar is corrupted, the entire covenant structure becomes unstable.

One of the clearest examples of this confrontation appears in the account of the prophet Elijah.

In First Book of Kings 18 the people of Israel had begun to follow the prophets of Baal while still claiming to belong to the covenant of the Most High.

This mixture created confusion among the people.

Elijah confronted this confusion directly.

He stood before the people and asked a question that revealed the heart of the problem:

“How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him.”

The prophet then proposed a test that would reveal the true altar.

Two sacrifices were prepared.

One was placed upon the altar of Baal.

The other was placed upon the altar of the Most High.

The prophets of Baal called upon their god throughout the day, but no answer came.

Their altar produced no fire.

Then Elijah repaired the altar of the Most High that had been broken.

After preparing the sacrifice, he called upon the God of Israel.

The record declares that fire fell from heaven and consumed the sacrifice, the altar, and the water that surrounded it.

This moment revealed the true authority of the covenant.

The altar that received fire proved where the power of the Most High remained.

The confrontation between Elijah and the prophets of Baal therefore represents more than a historical event.

It reveals a pattern that appears whenever the covenant community becomes divided by corruption and mixture.

At the center of the conflict the question remains the same:

Which altar receives fire?

Another witness confirms that the Most High reveals His authority through divine power.

When the Messiah appeared among the people described in the Book of Mormon, He descended from heaven in

glory so that the people would know that the authority of heaven stood with Him.

This moment is recorded in Book of Mormon 3 Nephi 11, where the voice from heaven declared the identity of the Son of God.

This revelation confirmed the authority of the covenant in the presence of the people.

Thus the contest of the altars stands as the center pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are marked.

False paths are exposed.

Mixture is revealed.

The true altar is confirmed.

From this point the structure begins to move toward restoration.

For once the true altar is revealed, the next stage of the covenant pattern begins.

The records open.

The witnesses stand together.

The scattered bones awaken.

The next pillar therefore reveals the opening of the records.

PILLAR VIII

The Opening of the Records

Month Eight

After the true altar is revealed, the restoration of the covenant begins with the reopening of the records.

Throughout the history of the covenant people, the Most High has preserved written witnesses so that His word would remain among the people.

When corruption spreads, these records become the instrument through which the covenant is restored.

The Messiah described this pattern when He declared that a scribe instructed in the kingdom brings forth treasures both new and old.

This declaration appears in Gospel of Matthew 13:52:

“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.”

This statement reveals that restoration does not discard the earlier records of the covenant.

Instead, the treasures already given are brought forward again alongside additional witnesses.

The opening of records therefore becomes a sign that the Most High is restoring understanding among His people.

Another witness confirms that hidden records would come forth in the latter days to restore the knowledge of the covenant.

In Book of Mormon 2 Nephi 27 the prophecy declares that sealed records would be revealed according to the will of the Most High.

This prophecy shows that the restoration of the covenant includes the unveiling of writings that had been hidden or forgotten.

These records stand as witnesses that the covenant has not been lost.

When the records are opened, the word of the Most High begins to speak again with clarity.

The reopening of the records therefore marks the beginning of the restoration movement.

Through these witnesses the covenant people are reminded of the commandments and promises that were given from the beginning.

The scriptures themselves testify that multiple witnesses are necessary to establish truth.

The law declares in Second Epistle to the Corinthians 13:1 that every matter must be established in the mouth of two or three witnesses.

Thus the opening of the records prepares the way for the next stage of restoration.

Once the records are opened, the witnesses begin to stand together.

When multiple witnesses speak with one voice, the truth of the covenant becomes unmistakable.

The next pillar therefore reveals the second witness.

For the restoration of the covenant is confirmed when the witnesses agree.

PILLAR IX

The Second Witness

Month Nine

When the records of the covenant are opened, the Most High confirms His word through multiple witnesses.

From the beginning the law established that truth is not confirmed by a single voice alone.

The principle is declared in Book of Deuteronomy 19:15:

“At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”

This law reveals that the Most High confirms His word through agreement among witnesses.

The same principle is repeated in the apostolic record, where the command is given that every matter must be established through multiple witnesses, as written in Second Epistle to the Corinthians 13:1.

This pattern appears throughout the covenant history.

When the Most High restores truth among His people, He raises additional witnesses so that the word cannot be easily dismissed.

One of the clearest declarations of this principle appears in the promise that another record would stand beside the earlier scriptures.

This promise is declared in Book of Mormon 2 Nephi 29, where the Lord declares that more than one record will testify of Him.

The passage warns against those who say that a single record is sufficient.

Instead, the Most High declares that He speaks to many nations and brings forth multiple records to confirm His word.

This pattern reveals that the restoration of the covenant includes the joining of witnesses.

The records of the covenant people speak together so that the truth may be established beyond dispute.

Another prophecy confirms this union of witnesses.

The prophet saw two sticks that would become one in the hand of the Most High.

This vision is recorded in Book of Ezekiel 37.

The joining of the sticks represents the reunion of covenant records and the restoration of the people they represent.

Thus the second witness becomes the ninth pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are marked.

False paths are exposed.

Mixture is revealed.

The true altar is confirmed.

The records are opened.

The witnesses stand together.

Once the witnesses agree, the next stage of restoration begins.

The separate records that testify of the covenant must be joined so that they speak with one voice.

The next pillar therefore reveals the joining of the sticks.

PILLAR X

The Joining of the Sticks

Month Ten

When the witnesses of the covenant stand together, the next stage of restoration is their union.

The Most High revealed this union through a prophetic sign given to the prophet.

In Book of Ezekiel 37 the prophet was commanded to take two sticks and write upon them.

One stick represented Judah.

The other represented Joseph.

The prophet was then commanded to join the two sticks together in his hand so that they would become one.

This sign revealed a mystery concerning the restoration of the covenant.

The scattered branches of Israel would not remain divided forever.

The Most High declared that the two sticks would become one in His hand.

This joining represents both the reunion of the people and the agreement of the records that testify of the covenant.

When the witnesses stand together, the truth becomes clearer than it was before.

Another witness confirms that the records of the covenant people would speak together in the latter days.

In Book of Mormon 2 Nephi 3 the prophecy declares that the writings of Joseph would grow together with the writings of Judah to confound false doctrine and bring the covenant people to a knowledge of their fathers.

This agreement between the records reveals that the Most High prepared multiple witnesses long before the restoration began.

Each witness preserves a portion of the covenant testimony.

When they stand together, the full witness becomes visible.

The joining of the sticks therefore represents more than the agreement of writings.

It also points to the restoration of the covenant people themselves.

The scattered branches of Israel will be gathered again.

Those who were divided will be brought together under the covenant of the Most High.

Thus the joining of the sticks becomes the tenth pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are marked.

False paths are exposed.

Mixture is revealed.

The true altar is confirmed.

The records are opened.

The witnesses stand together.

The sticks become one.

Once the witnesses are united, the next stage of restoration begins.

The covenant people themselves must awaken to the word that has been restored.

The next pillar therefore reveals the awakening of the scattered bones.

PILLAR XI

The Awakening of the Bones

Month Eleven

When the records of the covenant are opened and the witnesses stand together, the next stage of restoration begins among the people themselves.

The prophets described this moment as an awakening.

The vision of this awakening was shown to the prophet when he was carried into a valley filled with bones.

The record appears in Book of Ezekiel 37, where the prophet saw a valley of bones that were very dry.

The Most High asked the prophet a question:

“Son of man, can these bones live?”

The prophet was then commanded to prophesy over the bones.

As the word was spoken, the bones began to move.

Bone joined to bone.

Sinews formed.

Flesh came upon them.

Yet the bodies remained without life until the breath entered them.

When the breath of life came into them, the bones stood up as a great army.

This vision revealed the restoration of the scattered people of the covenant.

For many generations the covenant people would appear as though they had been cut off.

Their identity would seem lost.

Their understanding of the covenant would grow faint.

Yet the Most High declared that the bones would live again.

The restoration would begin when the word of the covenant was spoken again among the people.

Another witness confirms that this awakening would occur when the covenant records were brought forward.

In Book of Mormon 2 Nephi 25:17 the record declares that the Lord would remember His covenant people and gather them again in the latter days.

This gathering would begin when the knowledge of the covenant returned to the people.

Thus the awakening of the bones represents the moment when scattered people begin to recognize the covenant again.

The records speak.

The witnesses stand together.

The people hear the word and begin to rise.

This awakening becomes the eleventh pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are marked.

False paths are exposed.

Mixture is revealed.

The true altar is confirmed.

The records are opened.

The witnesses stand together.

The sticks become one.

The bones awaken.

Once the bones awaken, one final stage remains in the restoration of the covenant.

The servants of the Most High must be sealed.

The next pillar therefore reveals the sealing of the servants.

PILLAR XII

The Sealing of the Servants

Month Twelve

When the bones awaken and the covenant people begin to stand again, the final stage of restoration appears.

The servants of the Most High are sealed.

This sealing represents the moment when the covenant is established again among the people who remain faithful.

The vision of this sealing was shown to the prophet in the revelation concerning the servants of God.

The command is recorded in Book of Revelation 7:3:

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

This declaration reveals that the Most High distinguishes His servants before the judgments of the earth unfold.

The sealing therefore represents both protection and authority.

Those who are sealed belong to the covenant and are recognized as servants of the Most High.

Another witness of this marking appears in the earlier vision given to the prophet concerning the condition of Jerusalem.

The command was given in Book of Ezekiel 9:4 to place a mark upon the foreheads of those who sighed and cried for the abominations that were committed among the people.

This earlier vision reveals the same principle.

Those who remain faithful to the covenant are marked before judgment falls.

The sealing therefore identifies those who remain aligned with the word of the Most High even when corruption spreads among the people.

Another witness confirms that the servants of the Most High are known by the power and testimony that accompanies them.

In Book of Mormon 3 Nephi 21 the record declares that the servants of the Most High will carry the word of the covenant among the people and that their work will not be stopped.

Through these servants the covenant message spreads throughout the earth.

Thus the sealing of the servants becomes the twelfth pillar of the covenant structure.

Creation establishes the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are marked.

False paths are exposed.

Mixture is revealed.

The true altar is confirmed.

The records are opened.

The witnesses stand together.

The sticks become one.

The bones awaken.

The servants are sealed.

When these pillars stand together, the structure of the covenant restoration becomes visible.

The wheel turns.

The covenant year continues.

The witnesses remain.

And the servants of the Most High carry the word forward to the nations.

Thus the cycle of restoration stands complete.

The covenant has been revealed again to those who are willing to hear.

FINAL CHAMBER

The Wheel Within the Wheel

When the pillars are viewed together, the pattern of the covenant becomes visible.

What first appeared as separate teachings begins to reveal itself as a single structure.

The prophets described this structure long ago.

The vision was given when the prophet saw the living creatures and the wheels moving beside them.

The record declares in Book of Ezekiel 1:16 that the appearance of the wheels was like a wheel within a wheel.

This vision reveals that the works of the Most High often operate through layers of order that move together.

The outer movement of the system is the covenant year.

The cycle of days, months, and seasons forms the frame of sacred time.

Within this frame stand the twelve pillars that reveal the stages of the covenant story.

And within those pillars stand the appointed feasts that anchor the rhythm of the covenant.

When these layers move together, the structure of sacred time becomes clear.

The heavens establish the clock.

The covenant establishes the appointed times.

Revelation guides the people.

The faithful are marked.

False paths are exposed.

Mixture is revealed.

The true altar is confirmed.

The records are opened.

The witnesses stand together.

The sticks become one.

The bones awaken.

The servants are sealed.

These movements are not random events.

They form a pattern that repeats throughout the history of the covenant people.

Another witness confirms that the Most High organizes His works according to divine order.

The record declares in Book of Mormon Alma 37:12 that the Lord works by small and simple means to bring about great things.

The restoration of the covenant often begins quietly,
through the preservation of records and the testimony of
witnesses.

Yet over time these small movements grow into a work
that cannot be ignored.

Thus the structure revealed through the pillars becomes a
witness that the covenant of the Most High continues to
operate according to the order established from the
beginning.

The wheel continues to turn.

The appointed times continue to mark the seasons.

The records continue to speak.

And the servants continue to carry the word of the
covenant among the people.

Those who hear the word may recognize the pattern.

Those who recognize the pattern may understand the
time.

And those who understand the time may walk again in the
covenant established by the Most High.

The wheel within the wheel continues to move.

THE FINAL SEAL

The Witness of the Record

The record has now been set in order.

The pillars have been established.

The witnesses have been presented.
The pattern of the covenant has been revealed.
From the foundation of creation to the restoration of the
covenant people, the structure of the Most High has been
shown through the testimony of the scriptures.
The heavens declare the order of time.
The covenant establishes the appointed seasons.
The prophets reveal the word of the Most High.
The faithful are marked among the people.
False paths are exposed.
Mixture is revealed.
The true altar is confirmed.
The records are opened.
The witnesses stand together.
The sticks become one.
The bones awaken.
The servants are sealed.
These pillars together reveal the structure of the covenant
restoration.
This testimony stands upon the witness of the scriptures.

The law declares that every matter must be established by witnesses.

This command appears in Book of Deuteronomy 19:15, where the covenant law declares that truth must be confirmed through multiple witnesses.

This principle continues throughout the scriptures.

The same command is repeated in Second Epistle to the Corinthians 13:1, where the apostle again declares that every matter must be established in the mouth of two or three witnesses.

Thus the testimony of the covenant does not stand upon a single voice.

The witnesses of the records speak together.

The writings of the prophets agree.

The covenant records confirm one another.

When these witnesses stand together, the truth of the covenant becomes clear.

The Most High has preserved His word through generations so that the covenant would not be lost among the people.

Though the people were scattered and the understanding of the covenant faded, the word remained.

The witnesses remained.

The appointed times remained.

The covenant itself remained.

Thus this record stands as a testimony of the order established by the Most High.

Those who search the scriptures may see the pattern.

Those who see the pattern may recognize the time.

Those who recognize the time may return to the covenant.

For the word of the Most High does not pass away.

The covenant continues.

The witnesses stand.

And the wheel within the wheel continues to move according to the order of heaven.

The scroll now needs the closing witness that follows the seal.

This is the final charge to the reader—the moment where the record is not just read, but carried.

THE CLOSING WITNESS

The Charge to the Reader

The record has been written.

The pillars have been established.

The witnesses have spoken.

The pattern of the covenant has been revealed through the testimony of the scriptures.

Yet every record of the covenant leaves a responsibility with those who read it.

The prophets did not write so that the words would remain on the page.

They wrote so that the people would hear and return to the covenant.

The command given to the prophet declares this responsibility.

In Book of Habakkuk 2:2 it is written:

“Write the vision, and make it plain upon tables, that he may run that readeth it.”

The purpose of the record is therefore not only understanding.

It is movement.

Those who read are meant to run with the message.

The covenant knowledge revealed through the scriptures becomes a responsibility carried by those who receive it.

Another witness confirms that the word of the Most High spreads through those who receive it.

In Book of Mormon Alma 37:6–7 the record declares that by small and simple things great things are brought to pass.

The restoration of understanding often begins with a single voice speaking the word.

Yet that voice becomes many voices as the message spreads among the people.

The covenant therefore moves forward through witnesses.

Each generation receives the word.

Each generation must decide whether to keep the covenant or abandon it.

The scriptures repeatedly show that the Most High raises servants who carry the message during times of restoration.

These servants remind the people of the covenant that was given from the beginning.

Thus the responsibility of the record now rests with the reader.

The pattern has been shown.

The witnesses have spoken.

The pillars have been established.

The wheel within the wheel continues to move according to the order of heaven.

Those who recognize the pattern may walk in the covenant.

Those who walk in the covenant may carry the word forward.

And those who carry the word become witnesses that the covenant of the Most High continues among His people.

FEAST GATE VII

The Great Assembly of Tabernacles

Among the appointed times of the covenant, the feast of Tabernacles stands as the great gathering.

The command concerning this feast is recorded in Book of Leviticus 23:34:

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

This feast comes after the Day of Atonement.

The people have already passed through repentance and cleansing.

Now they assemble together in celebration before the Most High.

During this feast the people were commanded to dwell in temporary shelters.

This instruction appears in Book of Leviticus 23:42–43, where the people are told to live in booths so that future generations would remember how the Most High caused Israel to dwell in shelters when He brought them out of Egypt.

These dwellings reminded the people that their security did not come from permanent structures.

Their security came from the presence of the Most High dwelling among them.

Tabernacles therefore represents more than a historical remembrance.

It points to the moment when the Most High gathers His people again and dwells among them.

Another witness describes this gathering in prophetic language.

The prophet declared that many nations would come up to worship the King during the feast of Tabernacles, as written in Book of Zechariah 14:16.

This prophecy reveals that the feast is connected to the final gathering of the covenant people.

Another witness confirms that the gathering of the people occurs after the restoration of the covenant records and the awakening of the scattered branches.

In Book of Mormon 3 Nephi 20 the Messiah declared that the covenant people would be gathered again and that the promises made to their fathers would be fulfilled.

This gathering mirrors the meaning of the feast of
Tabernacles.

The scattered people return.

The covenant is restored.

The presence of the Most High dwells among His people
again.

Because of this, Tabernacles is often called the great
assembly.

It represents the moment when the covenant story
reaches its completion.

The redeemed gather.

The harvest is finished.

The people dwell together before the Most High.

Thus the feast of Tabernacles stands as the seventh feast
gate within the structure of revelation.

Passover opened the path of redemption.

Unleavened Bread called the people to remove corruption.

Firstfruits revealed the beginning of new life.

Weeks brought the outpouring of instruction.

Trumpets awakened the people.

Atonement cleansed the nation.

Tabernacles gathered the people into the presence of the Most High.

When these feasts are seen together, they form the seven anchors of the covenant calendar.

These anchors stand alongside the twelve pillars.

Together they form the nineteen gates of revelation.

Once these gates are understood, the structure of the covenant calendar becomes clear.

The next section therefore reveals how the covenant calendar itself restores the witness of heaven upon the earth.

THE COVENANT CALENDAR

And the Restoration of the Witness

The pillars reveal the pattern of revelation.

The feasts reveal the rhythm of the covenant.

But the appointed times themselves must be governed by a structure.

That structure is the covenant calendar.

From the beginning the Most High established the order of time through the lights of heaven.

The declaration appears in Book of Genesis 1:14:

“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.”

This command reveals that the heavenly lights were given for four purposes.

They mark signs.

They mark seasons.

They mark days.

They mark years.

The order of sacred time therefore begins in creation itself.

The sun governs the cycle of the year.

The moon witnesses the months.

Together they establish the rhythm of time that governs the appointed seasons of the covenant.

Throughout the scriptures this heavenly order is described as fixed and reliable.

The prophet declared that the ordinances of heaven remain established, as written in Book of Jeremiah 31:35.

This testimony confirms that the movement of the sun and the moon continues according to the command established at creation.

The covenant calendar therefore reflects this heavenly order.

The solar cycle establishes the framework of the year.

The lunar cycle serves as a witness within that framework.

When these two witnesses align, the appointed times remain anchored to the seasons of the earth.

This relationship between the sun and the moon reflects the same principle seen throughout the covenant record.

Truth is established through multiple witnesses.

The law declares that every matter must be confirmed through witnesses, as written in Book of Deuteronomy 19:15.

In the covenant calendar the sun and the moon serve as these witnesses of time.

The solar cycle establishes the structure of the year.

The lunar cycle confirms the timing of the months and the feasts.

When these witnesses move together, the appointed times remain aligned with the seasons established by the Most High.

Another witness confirms that the order of the heavens reflects divine wisdom.

In Book of Mormon Alma 30:44 the record declares that all things testify of the Creator, including the motion of the earth and the order of the heavens.

The movements of the heavenly bodies therefore stand as a continual testimony of the wisdom of the Most High.

Thus the covenant calendar becomes more than a method of counting days.

It becomes a witness of the order established by heaven.

The appointed times remain connected to the seasons.

The feasts remain anchored to the harvest cycles.

The covenant year continues to reflect the order written into creation.

When the calendar remains aligned with heaven, the rhythm of the covenant remains visible among the people.

But when the calendar drifts from the order of heaven, the appointed times become difficult to recognize.

Because of this, the restoration of the covenant often includes the restoration of sacred time.

The people must learn again how to observe the seasons established by the Most High.

Once the calendar is restored, the pillars and the feast gates move together within a single structure.

The wheel within the wheel becomes visible again.

And the covenant of time stands once more as a witness of the order of heaven.

FINAL DECLARATION

The Covenant of Time

The covenant of the Most High is not only written in commandments and promises.

It is also written in time.

From the beginning the Creator established the order of the heavens so that the passage of days and seasons would remain fixed according to His command.

The declaration is recorded in Book of Genesis 1:14:

“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.”

This command reveals that time itself belongs to the order of the covenant.

The heavenly lights were placed in the firmament so that the appointed seasons could be recognized.

These seasons govern the harvests of the earth and the sacred assemblies of the covenant people.

Another witness confirms that this order remains fixed.

The prophet declared that the ordinances of the sun and the moon stand as a continual testimony of the covenant, as written in Book of Jeremiah 31:35–36.

This passage declares that as long as the sun gives light by day and the moon gives light by night, the covenant of the Most High will not be removed.

Thus the movements of the heavens stand as witnesses of the covenant.

The covenant calendar therefore reflects the order established by the Creator.

The year follows the cycle of the sun.

The months are witnessed by the moon.

The appointed feasts align with the seasons of the earth.

When these elements remain aligned, the rhythm of the covenant remains visible among the people.

Another witness confirms that the order of the heavens testifies of the Creator.

In Book of Mormon Alma 30:44 the record declares that the motion of the earth and the regularity of the heavens show that there is a Supreme Creator who governs all things.

The heavens therefore serve as a continual witness of divine order.

Because of this, the covenant of time cannot be separated from the covenant itself.

When the appointed times are recognized according to the order of heaven, the people remain connected to the rhythm established by the Most High.

But when the order of time is forgotten, the people lose the ability to recognize the appointed seasons of the covenant.

Thus the restoration of the covenant often includes the restoration of sacred time.

The people must learn again to observe the seasons written into creation.

When the covenant calendar is restored, the pillars of revelation and the feast gates move together in harmony.

The structure of the covenant becomes visible once again.

The heavens declare the order.

The appointed times reveal the rhythm.

The covenant people walk within the pattern established by the Most High. This is the covenant of time.

FINAL DECLARATION

The Restoration of the Records

When the covenant people drift from the order established by the Most High, one of the first things to fade is the knowledge preserved in the records.

Throughout the history of the covenant, the Most High has preserved written witnesses so that His word would remain among the people even during times of scattering and confusion.

These records stand as guardians of the covenant.

They preserve the commandments.

They preserve the promises.

They preserve the testimony of the prophets.

When the time of restoration arrives, these records begin to speak again.

The Messiah described this pattern when He declared that those instructed in the kingdom bring forth treasures both new and old.

This teaching appears in Gospel of Matthew 13:52:

“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.”

This declaration reveals that restoration does not discard the earlier witnesses.

Instead, the earlier records are brought forward again alongside additional witnesses.

Together they reveal the full testimony of the covenant.

Another witness confirms that multiple records were prepared so that the truth of the covenant would be established.

In Book of Mormon 2 Nephi 29 the Lord declares that He speaks to many nations and brings forth multiple records so that His word may stand among the people.

This testimony shows that the restoration of the covenant includes the coming forth of additional witnesses.

These records do not compete with one another.

They confirm one another.

Another prophecy reveals that the records themselves would be joined together.

The prophet was commanded to take two sticks and join them in his hand.

This vision is recorded in Book of Ezekiel 37.

One stick represented Judah.

The other represented Joseph.

When the sticks were joined together they became one in the hand of the prophet.

This sign revealed that the witnesses of the covenant would stand together during the time of restoration.

The records of Judah preserve the testimony of the prophets who remained in the land of Israel.

The records of Joseph preserve the testimony of those who were scattered among the nations.

When these witnesses are joined together, the covenant testimony becomes clearer than before.

Thus the restoration of the records forms a central part of the restoration of the covenant.

The writings of the prophets speak again.

The witnesses stand together.

The word of the Most High is heard once more among the people.

Through these records the covenant memory is restored.
The people remember the commandments given from the beginning.

The promises spoken to their fathers return to their understanding.

And the covenant itself begins to awaken again among the people.

This is the restoration of the records.

FINAL DECLARATION

The Awakening of the Bones

When the records of the covenant are restored and the witnesses begin to speak together, the next stage of restoration appears among the people themselves.

The prophets described this moment as an awakening.

The vision was given when the prophet was carried into a valley filled with bones.

The record appears in Book of Ezekiel 37, where the prophet saw a valley of bones that were very dry.

These bones represented a people who believed themselves to be cut off.

Their memory of the covenant had faded.

Their identity had been scattered among the nations.

Yet the Most High commanded the prophet to speak to the bones.

As the word was spoken, the bones began to move.

Bone joined to bone.

Sinews formed.

Flesh came upon them.

Yet the bodies remained without life until the breath entered them.

When the breath of life came into them, they stood upon their feet as a great army.

This vision revealed the restoration of the covenant people.

Though they had been scattered and their understanding diminished, the Most High had not forgotten them.

The awakening begins when the word of the covenant is spoken again among the people.

As the word is heard, the scattered begin to recognize the covenant once more.

Another witness confirms that the Most High would remember His covenant people in the latter days.

In Book of Mormon 2 Nephi 25:17 the record declares that the Lord will remember His covenant people and gather them again from among the nations.

This gathering begins with the restoration of knowledge. The records speak.

The witnesses stand together.

The people begin to recognize the covenant again.

Thus the awakening of the bones represents more than the restoration of knowledge.

It represents the restoration of identity.

Those who were scattered remember who they are.

Those who had forgotten the covenant begin to hear the word again.

The bones that once appeared dry begin to live.

This awakening spreads as the word of the covenant moves among the people.

Those who hear the word begin to stand.

Those who stand become witnesses.

And the covenant people begin to rise again.

This is the awakening of the bones.

FINAL DECLARATION

The Sealing of the Servants

When the bones awaken and the covenant people begin to stand again, the restoration of the covenant reaches its final stage.

The servants of the Most High are sealed.

This sealing marks those who remain faithful to the covenant and who carry the word among the people.

The vision of this sealing appears in Book of Revelation 7:3:

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

This declaration reveals that the servants of the Most High are distinguished before the judgments of the earth unfold.

The sealing therefore represents both protection and authority.

Those who are sealed belong to the covenant and are recognized as servants of the Most High.

Another witness of this marking appears in the earlier vision given to the prophet concerning the condition of Jerusalem.

In Book of Ezekiel 9:4 the command was given to place a mark upon the foreheads of those who sighed and cried for the abominations that were committed among the people.

This earlier vision reveals the same principle.

Those who remain faithful to the covenant are marked before judgment falls.

The sealing therefore identifies those whose hearts remain aligned with the commandments of the Most High even when corruption spreads among the people.

Another witness confirms that the servants of the Most High carry the word of the covenant among the nations.

In Book of Mormon 3 Nephi 21 the record declares that the servants of the Lord will carry the message of the covenant among the people and that their work will move forward according to the power of God.

Through these servants the covenant message spreads across the earth.

The sealing of the servants therefore marks the completion of the restoration pattern.

The records have been restored.

The witnesses stand together.

The bones awaken.

Now the servants of the Most High carry the covenant message among the people.

Thus the restoration cycle reaches its completion.

Those who are sealed stand as witnesses that the covenant of the Most High continues among His people.

This is the sealing of the servants.

FINAL SEAL PAGE

The Witness of the Two Records

The covenant of the Most High has been preserved through witnesses.

From generation to generation the word of the covenant has been written so that it would not be lost among the people.

Though the people were scattered and the understanding of the covenant faded, the witnesses remained.

The law established from the beginning that truth must be confirmed through multiple witnesses.

This principle appears in Book of Deuteronomy 19:15:

“At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”

This command reveals that the Most High confirms His word through agreement among witnesses.

Throughout the scriptures this pattern appears again and again.

The prophets spoke.

The records preserved their words.

The witnesses continued through generations.

In the time of restoration these witnesses stand together once more.

The prophecy of the joining of the records was shown through the sign given to the prophet.

The record declares in Book of Ezekiel 37 that the prophet was commanded to take two sticks and join them in his hand.

One stick represented Judah.

The other represented Joseph.

When the sticks were joined together they became one in the hand of the prophet.

This sign revealed that the covenant witnesses would stand together again.

The writings preserved among Judah would remain.

The writings preserved among the scattered branches of Joseph would also speak.

When these witnesses stand together, the testimony of the covenant becomes clear.

Another witness confirms that the Most High brings forth multiple records so that His word will stand among the nations.

In Book of Mormon 2 Nephi 29 the Lord declares that He speaks to many nations and brings forth multiple records to testify of His work.

These records are not meant to compete with one another.

They confirm one another.

They reveal the same covenant.

They testify of the same God.

Thus the witnesses of the covenant stand together.

The record of Judah speaks.

The record of Joseph speaks.

The testimony of the prophets stands.

The covenant memory returns.

And the word of the Most High continues among His people.

The Covenant Stands

The pillars have been established.

The feast gates have been revealed.

The covenant calendar has been restored.

The witnesses have spoken.

The records have been opened.

The bones have awakened.

The servants have been sealed.

These movements together reveal the structure of the covenant restoration.

The Most High has not forgotten His promises.

The covenant given to the fathers remains.

Though generations passed and the people were scattered, the word endured.

The heavens still declare the order of time.

The appointed seasons still mark the rhythm of the covenant.

The witnesses still speak.

Those who search the scriptures may see the pattern.

Those who recognize the pattern may understand the time.

Those who understand the time may return to the covenant.

For the word of the Most High does not pass away.

The witnesses stand.

The covenant remains.

And the covenant of the Most High stands forever.