

THE APPOINTED TIMES

Time, Covenant, the Order of Creation & Remembrance



2026 CALENDAR



Understanding the biblical calendar is about restoring biblical order, honoring Yahweh's appointed times, and aligning worship with the rhythms He established in creation. The purpose is not mastery of dates, but faithfulness. Calendar truth is meant to serve humility and obedience, not pride. The annual appointed times are fixed within specific seasons and tied to the agricultural and redemptive pattern God established. These feast days do not interrupt the weekly cycle, nor do they override it. Instead, they unfold within it. Together, the appointed times tell a single, unified story. Passover proclaims redemption by the blood. Unleavened Bread calls for separation from corruption. Firstfruits declares resurrection and promise. Pentecost reveals instruction written on the heart. Trumpets awakens and warns. Atonement brings humility and reconciliation. Tabernacles celebrates God dwelling with His people. From deliverance to dwelling, from warning to rest, the feasts declare the gospel in sacred order. This calendar does not invent that story—it remembers it.

MARCH 2026

Chodesh Month **ADAR₁₂/ABIB₁**

"This month shall be unto you the beginning of months:
it shall be the first month of the year to you." (Exodus 12:2)

Abib means: *green ears, young barley, early ripening grain.*
 Fixed by seasonal reality, creation order, solar progression.

Yahweh explicitly declares that His Sabbaths are a **sign of covenant identity**, not optional customs:
 "Verily My sabbaths ye shall keep: for **it is a sign between Me and you throughout your generations;**
that ye may know that I am Yahweh that doth sanctify you." (Exodus 31:13)
 A *sign* must be **defined, fixed, and recognizable.**

Chodesh means:
 A **renewed segment of time**
 A **counted period (30 days)**
 A **cycle reset by order**, not by sight
 In a solar system:
 The renewal occurs by **day count**
 Not by moon phase
 Not by human declaration
 This restores authority to **Yahweh's design**,
 not man's observation.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Day 347	2 Day 348	3 Day 349	4 Day 350	5 Day 351 Sabbath	6 Day 352	7 Day 353
8 Day 354	9 Day 355	10 Day 356	11 Day 357	12 Day 358 Sabbath	13 Day 359	14 Day 360
15 Day 361	16 Day 362	17 Day 363	18 Day 364 91 st Day Spring Season	19 Day 365 Sabbath	20 Month 1 Day 1 Spring Equinox 10:45am High Sabbath	21 Day 2
22 Day 3	23 Day 4	24 Day 5	25 Day 6	26 Day 7	27 Day 8 Sabbath	28 Day 9
29 Day 10	30 Day 11	31 Day 12	Sun comes out of his Tabernacle March 20. The day begins at sunrise. <i>"...the Feast of Ingathering at the turn of the year."</i> Exodus 34:22 The phrase "turn of the year" is tekufah , marking the biblical New Year.			

Psalms 19:4-6 In the heavens and His handiwork 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:



APRIL

Chodesh Month **ABIB**₁/**ZIV**₂

Passover marks the beginning of redemption. It is not merely a memorial of escape from Egypt, but a declaration of how deliverance works: by blood, by promise, and by obedience. Israel was not saved by strength, numbers, or negotiation, but by trusting Yahweh's instruction and remaining under the sign He appointed. Judgment passed over where the blood was applied, making Passover a foundational lesson in covenant protection. It teaches that salvation begins with obedience to God's word and faith in what He has provided, not in human effort or worthiness.

Unleavened Bread follows immediately, showing that redemption is not the end of the journey, but the beginning of a transformed walk.

Leaving Egypt required urgency—there was no time to let the old mixture rise. Leaven represents corruption, compromise, and lingering influence from bondage, and its removal symbolizes separation from former ways. Unleavened Bread teaches that freedom is not merely being rescued from oppression, but learning how to live differently afterward, walking in truth, sincerity, and obedience according to God's instruction.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Firstfruits reveals the promise beyond deliverance and separation: life. Occurring after the weekly Sabbath, it proclaims resurrection order and assurance. The first portion is accepted as a guarantee of the full harvest to come. Firstfruits teaches that what The Lord begins, He completes.			1 Day 13	2 Day 14 	3 Day 15  High Sabbath	4 Day 16  Feast of Weeks 50..
5 Day 17  49	6 Day 18  48	7 Day 19  47	8 Day 20  46	9 Day 21  High Sabbath 45	10 Day 22 Sabbath 44	11 Day 23 43
12 Day 24 42	13 Day 25 41	14 Day 26 40	15 Day 27 39	16 Day 28 38	17 Day 29 Sabbath 37	18 Day 30 36
19 Day 1/31 Month 2 35	20 Day 2/32 34	21 Day 3/33 33	22 Day 4/34 32	23 Day 5/35 31	24 Day 6/36 Sabbath 30	25 Day 7/37 29
26 Day 8/38 28	27 Day 9/39 27	28 Day 10/40 26	29 Day 11/41 25	30 Day 12/42 24		

The Feast of Weeks, called Pentecost, stands as a covenant witness that God deals with His people in continuity, not contradiction. What was spoken at Sinai was never temporary or replaced, but established as an everlasting pattern of relationship and instruction (Exo 19–20; Deut 5). When the Spirit was given in Acts, it did not introduce a new law or a new people, but fulfilled the promise that the same instruction would be internalized rather than externalized (Jer 31:33; Eze 36:26–27). Pentecost therefore testifies to one covenant unfolding through time: first written, then lived; first declared, then empowered. The counted feast confirms that God's purposes move forward without changing course, shaping a people who hear His word and are given the strength to walk in it (Acts 2:1–4).





At **Mount Sinai**, Pentecost was the giving of the Law to a redeemed people. Israel had already been delivered from Egypt; the Law was not given to earn salvation, but to teach a people how to live as a **nation set apart**. Fire, sound, and divine presence marked the moment, but the heart of Sinai was **instruction**—words written on stone, defining justice, worship, and community life.

Pentecost at Sinai established that freedom without instruction leads back to bondage, while **obedience** gives structure to **liberty**.

MAY

Chodesh Month

ZIV₂/SIVAN₃

Pentecost marks the completion of a counted journey. From the offering of **Firstfruits**, **seven** full Sabbaths are counted, teaching patience, expectation, and obedience in time. This counted approach shows that Pentecost is not a spontaneous event, but an appointed arrival. At Sinai, Israel stood before Yahweh after a measured journey from redemption to instruction. The timing mattered. **Pentecost** reveals that God does not rush covenant formation—He establishes it through order, preparation, and faithful counting.

In Acts, **Pentecost** is not the cancellation of Sinai, but its confirmation and expansion. The same feast day, counted in the same way, now reveals the Law being written on **hearts** rather than stone. The **Spirit** did not remove obedience; **it empowered faithfulness**. The fire that once descended upon the mountain now rested upon the people, not to abolish instruction, but to internalize it. Pentecost declares continuity: one God, one pattern, one people being shaped over time. What was spoken at Sinai is lived in Acts, showing that Yahweh’s covenant unfolds, but never contradicts itself.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Pentecost reveals the proper covenant response to truth. When the message of Christ’s death, resurrection, and exaltation was proclaimed, the people did not ask how to feel or what experience to pursue, but instead asked, <i>“Men and brethren, what shall we do?”</i> (Acts 2:37). This question exposes the heart of Pentecost: when instruction is received and the Spirit convicts, the response is action , not emotion.					1 Day 13/43 Sabbath 23	2 Day 14/44 22
3 Day 15/45 21	4 Day 16/46 20	5 Day 17/47 19	6 Day 18/48 18	7 Day 19/49 17	8 Day 20/50 Sabbath 16	9 Day 21/51 15
10 Day 22/52 Mother’s Day 14	11 Day 23/53 13	12 Day 24/54 12	13 Day 25/55 11	14 Day 26/56 10	15 Day 27/57 Sabbath 9	16 Day 28/58 8
17 Day 29/59 7	18 Day 30/60 6	19 Day 1/61 Month 3 5	20 Day 2/62 4	21 Day 3/63 3	22 Day 4/64 Sabbath 2	23 
24 Day 6/66	25 Day 7/67 Memorial Day	26 Day 8/68	27 Day 9/69	28 Day 10/70	29 Day 11/71 Sabbath	30 Day 12/72
31 Day 13/73	Pentecost is a day of rest, reflection, rejoicing, gratitude and fellowship. Acknowledging God’s completed work of redemption, instruction, and empowerment. It remembers both the giving of Torah to our Israelite ancestors and the outpouring of the Spirit after the resurrection of Jesus, marking maturity and covenant responsibility. It centers on the Word, uniting a people to walk the Way .					

“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.**”

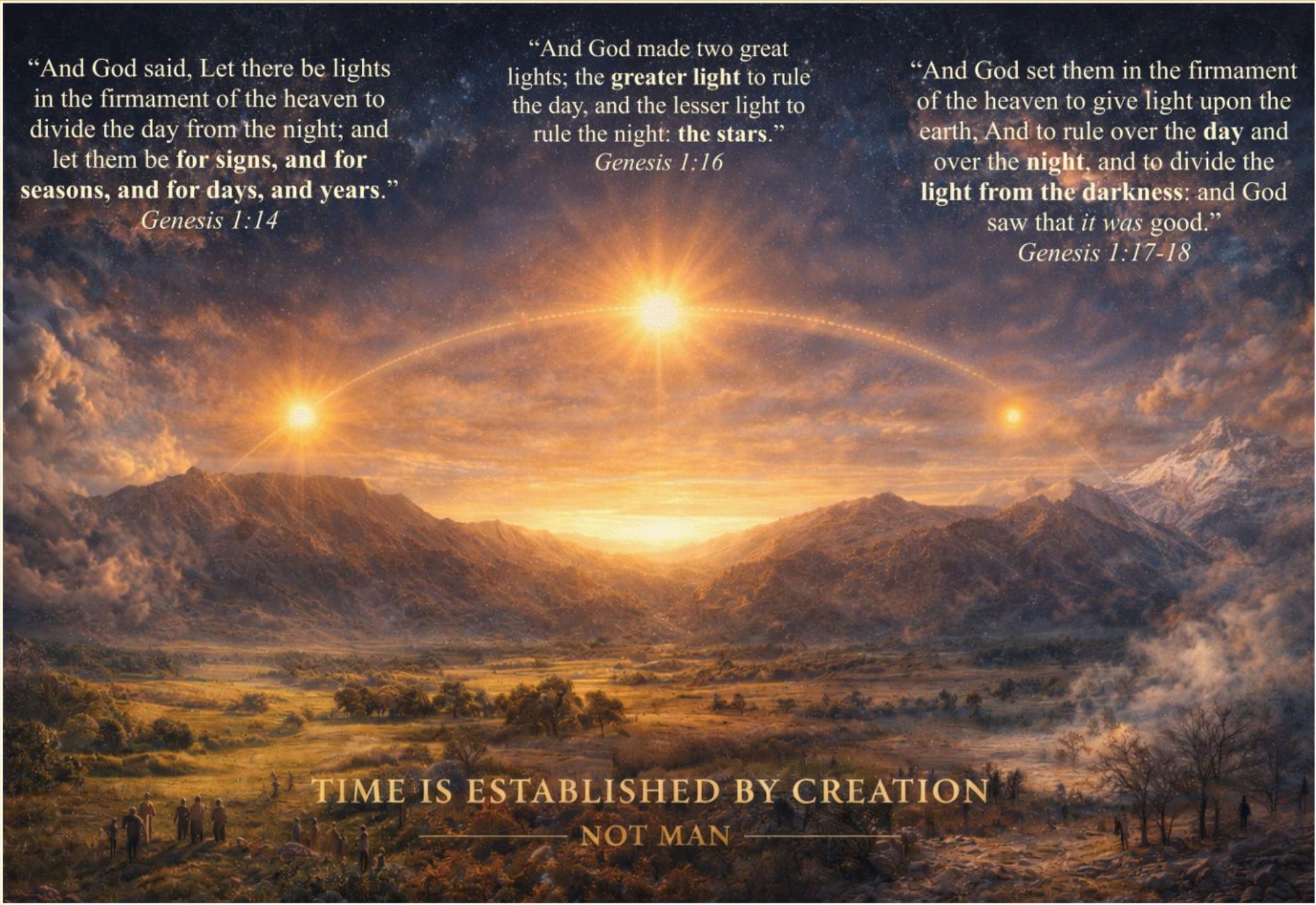
Genesis 1:14

“And God made two great
lights; the **greater light** to rule
the day, and the lesser light to
rule the night: **the stars.**”

Genesis 1:16

“And God set them in the firmament
of the heaven to give light upon the
earth, And to rule over the **day**
and over the **night**, and to divide the
light from the darkness: and God
saw that *it was good.*”

Genesis 1:17-18



TIME IS ESTABLISHED BY CREATION
— NOT MAN —

JUNE

Chodesh Month

SIVAN³/TAMMUZ⁴

The **solar calendar** begins with a simple biblical premise: time was established by creation, not by human observation or tradition. From the beginning, the **sun** was appointed to govern days and seasons, marking the rhythm of the year through light, warmth, growth, and rest. The predictable progression from spring to summer, autumn to winter is not accidental—it is a testimony written into creation itself. Time is not discovered by man; it is revealed by God.

Because the seasons are **fixed** and repeatable, the calendar that governs them must also be **fixed** and repeatable. A solar framework preserves the integrity of the year by anchoring time to the observable order Yahweh established in the heavens. This prevents drift, confusion, and continual adjustment. The **sun's circuit** provides a stable measure by which **appointed times** can be proclaimed with confidence, ensuring that worship remains **aligned with the created order** rather than human recalculation.

The books of Enoch 72:1-32 and Jubilees 2:9 also reflect a solar understanding of time, describing the sun's rising and setting as the governing markers of days and seasons. In these texts, the year is ordered, complete, and repeatable, with time measured by the sun's circuit rather than lunar observation. While not Scripture, these writings demonstrate that a solar framework was known and preserved among ancient covenant communities, aligning with the biblical pattern of fixed seasons and uninterrupted order rather than drifting lunar reckoning.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Day 14/74	2 Day 15/75	3 Day 16/76	4 Day 17/77	5 Day 18/78 Sabbath	6 Day 19/79
7 Day 20/80	8 Day 21/81	9 Day 22/82	10 Day 23/83	11 Day 24/84	12 Day 25/85 Sabbath	13 Day 26/86
14 Day 27/87	15 Day 28/88	16 Day 29/89	17 Day 30/90	18 Day 31/91 91 st day	19 Month 4 Day 1/92 Sabbath	20 Day 2/93
21 Day 3/94 Father's Day	22 Day 4/95	23 Day 5/96	24 Day 6/97	25 Day 7/98	26 Day 8/99 Sabbath	27 Day 9/100
28 Day 10/101	29 Day 11/102	30 Day 12/103				

When creation began, God first brought forth **light**, and He called the light *Day* (Genesis 1:3–5). Only after the day existed did the **night** follow. Thus, the first complete cycle began with a **day**, not with night. This is repeated consistently through the weekly cycle and culminating in the Sabbath.

From that point forward, each day naturally progressed into night and returned again to day, establishing the pattern of **day first, then night**.

After the destruction of the Temple, calendar authority shifted away from the priestly guardians of time—those associated with the Zadokite, Essene, and Levitical Temple traditions preserved in the Dead Sea Scrolls—and into the hands of emerging rabbinic leadership.



Without the Temple, altar, or priestly courses, authority was relocated to **interpretive rulings** rather than inherited service. The **lunar calendar** rose not from Scripture, but from this new structure of control, allowing time to be declared by witnesses and courts instead of fixed by creation. What followed was not merely a different calendar, but a change in who held authority over sacred time.

JULY

Chodesh Month
TAMMUZ₄/AB₅

Psalm 19 presents the heavens as instructional testimony, not poetry alone. “**Day unto day uttereth speech**” describes an ordered, repeating system in which the **sun** runs a complete and faithful course. This language reflects continuity and reliability, showing that time is declared through creation itself. The **sun’s circuit** communicates knowledge without words, establishing a universal witness that does not depend on observation, tradition, or human authority.

This understanding of time was preserved in **Israel’s priestly system**. The priestly courses, reflected in **Scripture** and confirmed in the **Dead Sea Scrolls**, required an ordered calendar with intact weeks and predictable seasons. These records show a framework in which Sabbaths and appointed times remained aligned without drift or recalculation. Time was treated as an inherited structure, safeguarded through careful transmission rather than continual adjustment.

During the **Maccabean** period, calendar faithfulness became a matter of covenant resistance. Historical accounts show that differing calendar systems marked a clear division between Hellenized practices and those seeking to preserve ancestral order. The **solar calendar** was defended because it maintained **uninterrupted Sabbaths, fixed seasons, and covenant continuity**.

In this context, the calendar was not theoretical—it was a boundary of obedience, **identity**, and faithfulness under persecution.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
The Book of Enoch describes the calendar as explicitly solar, fixed, and ordered , consisting of 364 days arranged into 52 uninterrupted weeks and four equal seasons of 91 days each.			1 Day 13/104	2 Day 14/105	3 Day 15/106 Sabbath	4 Independence Day 
5 Day 17/108	6 Day 18/109	7 Day 19/110	8 Day 20/111	9 Day 21/112	10 Day 22/113 Sabbath	11 Day 23/114
12 Day 24/115	13 Day 25/116	14 Day 26/117	15 Day 27/118	16 Day 28/119	17 Day 29/120 Sabbath	18 Day 30/121
19 Day 1/122 Month 5	20 Day 2/123	21 Day 3/124	22 Day 4/125	23 Day 5/126	24 Day 6/127 Sabbath	25 Day 7/128
26 Day 8/129	27 Day 9/130	28 Day 10/131	29 Day 11/132	30 Day 12/133	31 Day 13/134 Sabbath	

Much confusion comes from equating “**new moon**” with the beginning of a **new month**. The phrase refers to a renewal or appointed time, not a lunar sighting that resets the calendar. Lunar reckoning introduces **mathematical drift, inconsistency, and continual adjustment**, breaking the fixed order Yahweh established. In Scripture, the moon is never given authority to govern the calendar. Its biblical role is limited and consistent: to mark the night, to reflect light, and to serve as a faithful witness in the heavens (Psalm 89:37).

Calendar authority is assigned to the **sun**, which governs days and seasons. The idea that the moon controls biblical time arises from **later traditions**—post-Babylonian Judaism, rabbinic interpretation, Masoretic vowel-pointing, and English translation bias—not from revealed instruction.



AUGUST

Chodesh Month AB₅/ELUL₆

The solar calendar functions through **fixed**, repeating order rather than observation or adjustment. The year is measured by the sun's complete circuit, divided into four equal seasons that remain anchored to creation. This structure produces a stable year in which days, weeks, and seasons remain **aligned**. Because the sun's movement is continuous and predictable, the calendar does not drift, reset, or require correction. Time advances as creation declares it, **not as man recalculates it**.

Within this framework, the weekly cycle remains uninterrupted. The year divides cleanly into complete weeks, preserving the rhythm of six days of labor followed by the seventh-day Sabbath. No weeks are shortened or skipped, and no feast day disrupts the weekly count. This allows rest, worship, and appointed times to remain consistent and dependable, fulfilling both the order and intent of the Sabbath command.

The **annual appointed times** are then observed **within** this stable structure rather than over it. **Feast days** occur on **fixed** dates within **fixed** seasons, restoring their agricultural and **covenant** meaning. **Passover** belongs to spring, **Firstfruits** follows a weekly Sabbath, **Pentecost** completes seven full Sabbaths, and **Tabernacles** aligns with ingathering. In this way, the solar calendar does not merely track time—it preserves meaning, ensuring that obedience is orderly, repeatable, and rooted in the design Father Yahweh established from the beginning.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
The solar year remains fixed because it is anchored to the equinox , when day and night are balanced and the seasons reset reliably. This anchor keeps the year consistent, repeatable, and aligned with creation itself. Lunar reckoning , by contrast, cannot maintain seasonal stability and requires continual recalculation, adjustment, and correction to prevent drift. The solar framework needs no human intervention—it preserves order naturally, ensuring appointed times remain in their proper seasons.						1 Day 14/135
2 Day 15/136	3	4	5	6	7 Sabbath	8
9 Day 22/143	10	11	12	13	14 Sabbath	15
16 Day 29/150	17	18 Day 1/152 Month 6	19	20	21 Sabbath	22
23 Day 6/157	24	25	26	27	28 Sabbath	29
30 Day 13/164	31	The spring equinox Tekufah marks the turning of the year by the sun's completed circuit. This fixed starting point preserves consistency, ensuring that the appointed times remain in their proper seasons year after year. Because the year begins in balance, the fall feasts—Trumpets, Atonement, and Tabernacles—arrive predictably and in order, without drift or recalculation. Lunar-based systems, by contrast, require continual adjustment and cause feast days to shift from year to year. Solar = sanity. Lunar = lunacy.				
Tekufah means: a turning point, a circuit completion, a seasonal transition. Equinoxes, solstices, seasonal beginnings.						



SEPTEMBER

Chodesh Month ELUL₆/ETHANIM₇

The **Feast of Trumpets** marks a solemn turning point in the biblical calendar. It is a day of alarm and warning, calling the people **to wake** from complacency and prepare for judgment and restoration. **Trumpets** were blown to gather the people, warn of danger, announce kingship, and summon repentance. This feast teaches that mercy always precedes judgment—Yahweh gives warning before action. Spiritually, Trumpets represents the **watchman's call**: a summons to self-examination, repentance, and readiness. It confronts false peace and reminds the people that time is not endless, and the Kingdom does not arrive without accountability.

The **Day of Atonement** is the most solemn of the appointed times, focused on humility, repentance, and reconciliation. It is a day to afflict the soul—not in despair, but in clarity—laying aside pride, excuses, and self-justification. **Fasting**, prayer, and confession mark this day, acknowledging that forgiveness requires honesty and change. **Atonement** teaches that covering follows confession, and healing follows humility. It is not a day of comfort, but of truth; not fear, but reverent trembling. Through repentance, the people are cleansed and restored, prepared to dwell again in **covenant fellowship**.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
The 91st days complete each seasonal quarter, keeping the solar year evenly divided and the appointed times fixed within their seasons.		1 Day 15/166	2 Day 16/167	3 Day 17/168	4 Day 18/169	5 Day 19/170
6 Day 20/171	7 Labor Day	8	9	10	11	12
13 Day 27/178	14	15	16	17 Day 31/182 91st Day Autumn	18 Month 7 Day 1/183 High Sabbath 	19 Day 2/184
20 Day 3/185	21	22	23	24	25	26 Day 9 Fast begins at eve
27 Day 10/192 High Sabbath 	28	29	30	<p>Leviticus 23:32 It <i>shall be</i> unto you a sabbath of rest, and ye shall afflict your souls: in the ninth <i>day</i> of the month at even, from even unto even, shall ye celebrate your sabbath.</p> <p>The fast is from food and the world, accompanied by prayer, humility, and self-examination. The purpose is honest repentance and reconciliation. Because the fast spans the entire tenth daytime season, no ordinary work is done. Work resumes the 11th,</p>		
No working today	The fast begins at sundown on the 9th day of the 7th month and continues until sundown on the 10th day . This follows The Lord's instruction to "afflict the soul" from evening to evening.					



OCTOBER

Chodesh Month ETHANIM⁷/BUL⁸

The **Feast of Tabernacles** celebrates Yahweh dwelling with His people and providing for us through every season. It commemorates Israel's wilderness journey, when our ancestors lived in temporary dwellings and learned dependence on Yahweh rather than comfort or permanence. **Tabernacles teaches** that obedience precedes rest, and humility precedes joy.

After **repentance** and **atonement**, the people are invited to rejoice—not in excess, but in security and gratitude. Spiritually, this feast points to restored fellowship, protection, and the promise of dwelling safely under Yahweh our Heavenly Father's care. It reminds us that our strength is not in permanent structures, but in **covenant faithfulness**.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>Leviticus 23:34-36 Speak unto the children of Israel, saying, The 15th day of this 7th month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall <i>keep this feast</i>: on the 8th day (The Last Great Day) shall be an holy convocation unto you; it is a solemn assembly; and ye shall do no servile work therein.</p>				<p>1 Day 14/196</p>	<p>2 High Sabbath</p> 	<p>3 Day 16/198</p> 
<p>4 Day 17/199</p> 	<p>5</p> 	<p>6</p> 	<p>7</p> 	<p>8</p> 	<p>9 High Sabbath</p> 	<p>10</p>
<p>11 Day 24/206</p>	<p>12 Columbus Day</p>	<p>13</p>	<p>14</p>	<p>15</p>	<p>16 Sabbath</p>	<p>17</p>
<p>18 Day 1/213 Month 8</p>	<p>19</p>	<p>20</p>	<p>21</p>	<p>22</p>	<p>23 Sabbath</p>	<p>24</p>
<p>25 Day 8/220</p>	<p>26</p>	<p>27</p>	<p>28</p>	<p>29</p>	<p>30 Sabbath</p>	<p>31</p>

The **Last Great Day** follows Tabernacles and represents final judgment and completion. It points to the **end of this age**, when **truth is fully revealed**, righteousness is established, and the **Kingdom is confirmed**.

This day reminds us that Yahweh's plan does not end with dwelling alone, but with accountability, **restoration**, and everlasting order.

The Lord said to Abram, "Fear not... I am thy shield, and thy exceeding great reward".
He brought him outside and said, "Look now toward heaven... so shall thy seed be".
Abram believed Him, and it was counted to him for righteousness.
God then confirmed the land covenant, and Abram prepared the sacrifice as instructed,
guarding it **until the sun went down.**

Genesis 15:1-11

The blood was applied during the **day**, before darkness fell, and the people entered their houses in obedience. Protection carried through the **night**, as judgment passed by. Deliverance was then revealed at **dawn**, when Israel rose and departed in the **light**.

Exodus 12:13

And it came to pass, that, when the sun went down, and it was **dark**, behold a smoking furnace, and a burning lamp that passed between those pieces. **In the same day** the LORD made a covenant with Abram

Genesis 15:17-18

Messiah, our **Passover**, was crucified before **nightfall**, His death taking place in the **daylight** hours. His body was guarded through the darkness, the promise secured though **unseen**. Deliverance and victory were manifest at **dawn**, when the **new day** revealed what had already been accomplished.

1 Corinthians 5:7

NOVEMBER

Chodesh_{Month} BUL₈/CHISLEV₉

The top-left and bottom-right scenes together establish the foundational covenant pattern first revealed in Abram. In **Genesis 15:1–11**, Abram performs his portion of the **covenant** during the **daylight season**, preparing the sacrifice in faith and obedience. When **night** falls, Abram is placed into a deep sleep, and in **Genesis 15:17** it is **Yahweh** alone who passes between the pieces as a smoking furnace and burning lamp. This division is intentional: man’s obedience is shown in the light, but the **fulfillment** of the **covenant** rests entirely upon **God** and is completed in the **night season**. The image visually teaches that the covenant is not mutual negotiation, but divine promise—initiated, guaranteed, and **completed by God** Himself.

The bottom-left **Passover** scene reflects Israel’s obedience on the **night of deliverance**. Inside their homes, shielded by the **blood** on the doorposts, the people waited in faith, prepared to depart at **dawn**. Judgment passed over them in the **darkness**, while redemption was already secured. This finds its fulfillment in the top-right scene at the cross, where **Jesus Christ** was crucified and laid in the tomb before **dusk**. Just as **Passover** required the **blood** to be applied **before nightfall**, Jesus Christ’s sacrifice was completed before the daylight ended. The calendar image reinforces that redemption is accomplished in God’s **appointed order**—obedience in the **day**, covering in the **night**, and deliverance at **dawn**.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Day 15/227	2	3	4	5	6 Sabbath	7
8 Day 22/234	9	10	11 Veteran’s Day	12	13 Sabbath	14
15 Day 29/241	16	17 Day 1/243 Month 9	18	19	20 Sabbath	21
22 Day 6/248	23	24	25	26 Thanksgiving	27 Sabbath	28
29 Day 13/255	30	<p>Together, the four scenes teach a unified testimony: covenant promise (Abram), covenant fulfillment (God), covenant protection (Passover), and covenant completion (the cross). Day and night are a single ordered cycle through which God works consistently across history. What began with Abram and the covenant promise reaches its fulfillment in Jesus Christ, who secures redemption not by human effort, but by divine faithfulness. The imagery reminds us that God does not change His patterns—He fulfills them.</p>				

“Two lambs... **day by day** continually; one lamb **in the morning**...” *Numbers 28:3–4*
“To stand **every morning** to thank and praise Yahweh, and likewise **at even**.” *1Chronicles 23:30*
“Burning incense... and the continual shewbread...
and burnt offerings **morning and evening**...” *2Chronicles 2:4*

“Watchman, what of the night? ...
The **morning** cometh, and also
the **night**.” *Isaiah 21:11–12*

“They are destroyed from
morning to evening...” *Job 4:20*

“Thou makest the outgoings of
the **morning** and **evening** to
rejoice.” *Psalms 65:8*

“In the twilight, in the evening, in
the black and dark night.”
Proverbs 7:9

“When the gates
of Jerusalem
began to be dark
before the
sabbath, I
commanded that
the gates should
be shut.”
Nehemiah 13:19

DECEMBER

Chodesh Month

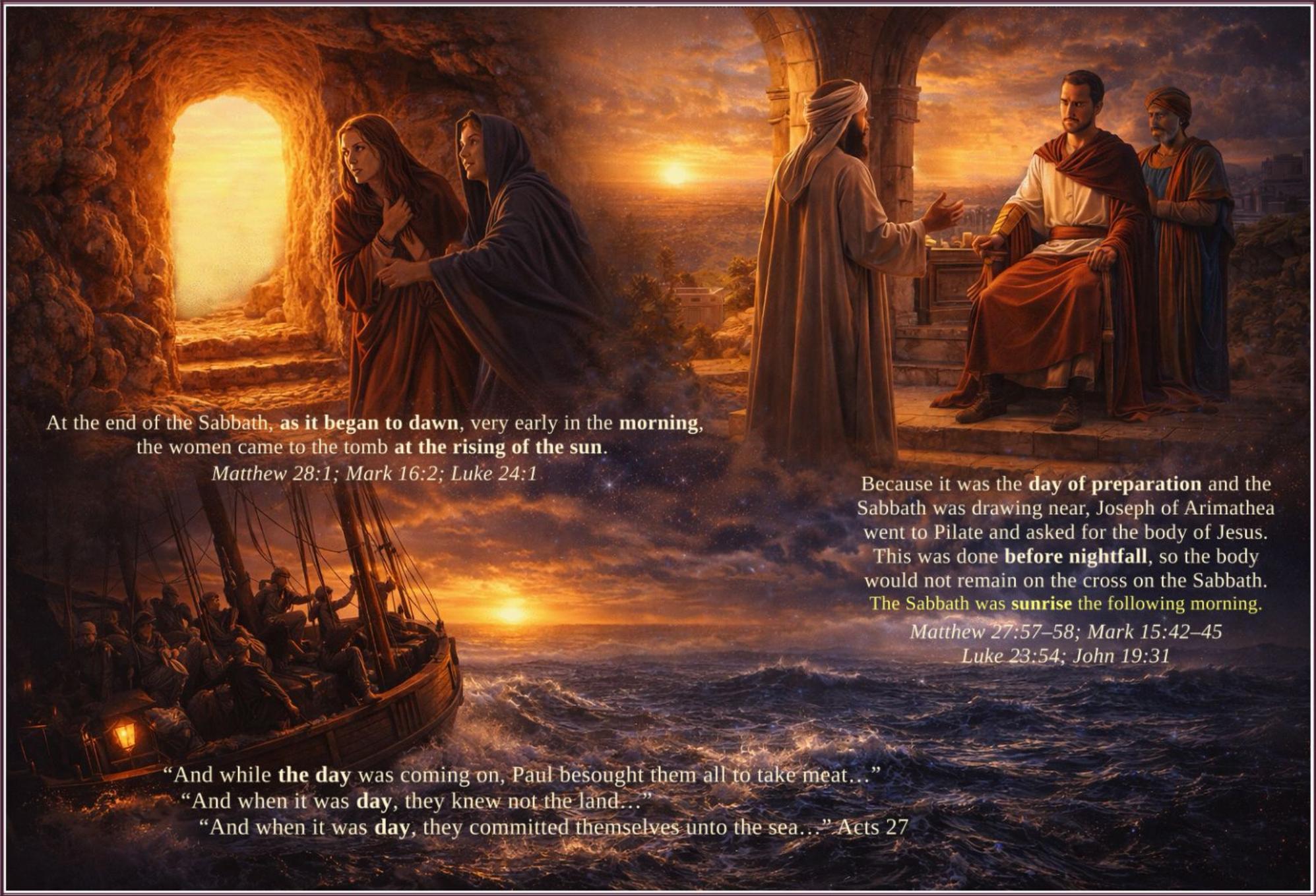
CHISLEV₉/TEBETH₁₀

The **daily service** of the **Sanctuary** followed the order God established at creation. Morning and evening offerings, the lighting of the lamps, and the burning of incense were all governed by the **sun's movement**, not by darkness beginning a new day. Worship, instruction, and labor belonged to the **light**, while night marked the close of the day's service. The Sanctuary functioned as a living witness that God ordered time by **light**, and His worship reflected that order.

The **wisdom writings and the prophets** consistently describe the night as a season of reflection, testing, and waiting, not initiation. **Psalms, Proverbs, and Job** portray darkness as a time of silence and endurance, with hope directed toward the coming morning. The biblical pattern: **light** governs action and understanding, while **night** completes the cycle and prepares for renewal.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Lamentations 3:22-23 <i>It is of Yahweh's mercies that we are not consumed, because His compassions fail not. They are new every morning:</i>	1 Day 15/257	2 Day 16/258	3 Day 17/259	4 Day 18/260 Sabbath	5 Day 19/261	
6 Day 20/262	7	8	9	10	11  12	
13 Day 27/269	14	15	16	17 Day 273 91 st Day	18 Day 1/274 Month 10 Sabbath	19
20 Day 3/276	21	22	23	24	25 Sabbath	26
27 Day 10/283	28	29	30	31	In the days of Ezra and Nehemiah, covenant faithfulness included guarding the Sabbath and time itself.	

The gates of Jerusalem were shut **as daylight faded**—merchants were removed **before full darkness**. Merchants arriving at the **end of the sixth day** were rebuked. Sacred time was protected **before nightfall**. Work and trade belonged to the **daylight** hours, while **night** marked rest and separation. The city transitioned into rest. **The following morning** began the Sabbath. The gates were opened again **the morning after** the Sabbath. This explains why they were shut out for **nearly two** full days. The Hebrew day begins at **sunrise**.



At the end of the Sabbath, **as it began to dawn**, very early in the **morning**,
the women came to the tomb **at the rising of the sun**.

Matthew 28:1; Mark 16:2; Luke 24:1

Because it was the **day of preparation** and the Sabbath was drawing near, Joseph of Arimathea went to Pilate and asked for the body of Jesus. This was done **before nightfall**, so the body would not remain on the cross on the Sabbath. The Sabbath was **sunrise** the following morning.

Matthew 27:57–58; Mark 15:42–45

Luke 23:54; John 19:31

“And while **the day** was coming on, Paul besought them all to take meat...”

“And when it was **day**, they knew not the land...”

“And when it was **day**, they committed themselves unto the sea...” Acts 27

JANUARY

Chodesh Month

TEBETH₁₀/SHEBAT₁₁

The scene of **Mary Magdalene** and the other **Mary** at the tomb takes place very **early in the morning**, while it was yet **dark**, as the **light was breaking**. The resurrection was not discovered at nightfall, but at **dawn**—the moment Scripture consistently marks renewal, action, and revelation. The women came expecting death, but morning revealed **life**. This scene stands as another witness that the **new day** is recognized **at the return of light**, not at the onset of darkness in the evening.

The meeting between **Joseph of Arimathea** and **Pontius Pilate** occurred as the **day** was drawing to its close. Scripture is careful to note that Jesus Christ’s body was taken down and laid in the tomb **before evening**, prior to the Sabbath rest.

This timing mirrors the Passover pattern: the work of redemption was completed in the **daylight**, before nightfall.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
The storm at sea in Acts 27 unfolds at midnight, during the night season, when visibility was gone and human strength was exhausted. Paul the Apostle does not mark this moment as the start of a new day, but as the continuation of the same one. Deliverance does not come until later, when light returns. The consistent biblical pattern: night is a time of testing and endurance, while clarity and resolution arrive with the morning.					1 Day 15/288 Sabbath	2 Day 16/289 Purim
3 Day 17/290 Purim	4	5	6	7	8 Sabbath	9
10 Day 24/297	11	12	13	14	15 Sabbath	16
17 Day 1/304 Month 11	18	19	20	21	22 Sabbath	23
24 Day 8/311	25	26	27	28	29 Sabbath	30
31 Day 15/318	Together, these three scenes testify to the same order seen throughout Scripture. The day is governed by light, action, and obedience; the night completes it with waiting, silence, and trial. Resurrection is revealed in the morning, sacred duties are finished before night, and deliverance follows darkness—not precedes it. The New Testament does not alter God’s design of time; it confirms it. A “day” in Scripture is repeatedly shown as a 24-hour cycle counted from morning to morning (sunrise to sunrise) .					

In Scripture, the phrase “**between the evenings**” (Hebrew *beyn ha’arbayim*) does not mean nightfall, but the **latter portion** of the **daylight period**, after **noon** and **before full darkness**. This explains why the Passover lamb was slain in the **afternoon** yet eaten later **that same night**, all within the **same calendar day** (Exo 12:6; 2Chr 35:13–16). **Darkness** did **not** begin a new day; it **completed** the fourteenth day, with the **morning that followed** marking the fifteenth. Thus, “evening” in biblical usage describes **a transition within the day**, not the start of a new one.

The **Nazarenes** continued to maintain Sabbath observance and covenant-ordered life after the apostolic age. Early church historians record them as believers who “used the Law and the Prophets” rather than abandoning biblical patterns.

(cf. Acts 24:5; Epiphanius, Panarion)

Early believers proclaimed the Word openly even as opposition intensified and conformity was demanded. Eusebius records that many chose suffering over surrendering the practices they had received.
(Ecclesiastical History, Bk II–III)

As **institutional** Christianity grew, these covenant communities were labeled heretical and driven underground. Yet their survival proves that covenant memory endured through faithful people rather than centralized institutions.

(cf. Rev 12:17; Waldensian and medieval persecution records)

Groups later known as Sabbatarians and the Waldensians preserved Scripture, maintained disciplined community life, moral accountability, and annual assemblies aligned with biblical order.

(cf. Noble Lesson; Mosheim, Ecclesiastical History)

FEBRUARY

Chodesh Month SHEBAT₁₁/ADAR₁₂

After the resurrection and ascension of Jesus Christ, the **biblical Feast framework did not vanish**. The apostolic assemblies **continued** to gather around **appointed times** as **memorials** of the Gospel—not as sacrifices, and not as a means of justification. **Pentecost** itself marks this continuity, as the Holy Spirit was poured out on an appointed Feast Day. What followed was not immediate abandonment, but gradual pressure to conform to emerging traditions and centralized authority. The historical image here shows that **remembrance** survived beyond the apostolic age, even as opposition increased.

As **institutional Christianity** aligned itself with imperial power, practices rooted in Scripture—Sabbaths, Passover memorials, and covenant-ordered gatherings—were increasingly **labeled** “Jewish,” **outdated**, or **divisive**. Yet history shows that these practices did not disappear; they were pushed to the margins. As the world forgot, the remnant remembered who they were. Communities outside centralized control preserved Scripture, identity, discipline, and inherited rhythms of worship. **Remembrance continuing** quietly while suppression grew louder.

Groups later known as **Sabbatarians**, **Nazarenes**, and eventually the **Waldensians** preserved Scripture as final authority and gathered in ways that mirrored biblical patterns. Annual assemblies, autumn gatherings, disciplined community life, and moral accountability continued—even when Feast terminology was muted or forbidden. These communities were not inventing new practices; they were **guarding inherited ones**.

Their survival demonstrates that **covenant memory** was carried by people, not institutions.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Day 16/319	2 Day 17/320	3 Day 18/321	4 Day 19/322	5 Day 20/323 Sabbath	6 Day 21/324
7 Day 22/325	8	9	10	11	12 Sabbath	13
14 Day 29/332	15	16 Day 1/334 Month 12	17	18	19 Sabbath	20
21 Day 6/339	22	23	24	25	26 Sabbath	27
28 Day 13/346	For these historical communities, remembrance was not about ritual obligation but about identity . Annual gatherings functioned as times of teaching, unity, and preparation —much like the Feast assemblies described in Scripture. Children were instructed, leaders were chosen, aid was distributed, and covenant history was rehearsed. Even under persecution, these rhythms persisted because they were woven into the understanding of who God’s people were and how they were meant to live .					



MARCH 2027

Chodesh Month ADAR₁₂/ABIB₁

The modern-day Feast gatherings shown here are not recreations, trends, or religious experiments. They are the **present expression** of a **remembrance** that **never disappeared**. What survived quietly through centuries of pressure now appears openly again—not through institutional mandate, but through **families** and small assemblies **returning to Scripture**. The Feast Days are **remembered** today not as obligations for salvation, but as **inherited memorials** that teach **identity**, history, and obedience.

Unlike earlier generations who gathered in secrecy, modern assemblies are able to gather openly in fellowship. Tents, meals, music, prayer, teaching, and rest reflect the original purpose of the Feast of Tabernacles: God dwelling with His people. The mix of handmade booths and modern camping tools shows continuity without pretending to live in another age. The Feast is not about reenactment—it is about participation, remembrance, and community.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Day 14/347	2 Day 15/348	3 Day 16/349	4 Day 17/350	5 Day 18/351 Sabbath	6 Day 19/352
7 Day 20/353	8 Day 21/354	9 Day 22/355	10 Day 23/356	11 Day 24/357	12 Day 25/358 Sabbath	13 Day 26/359
14 Day 27/360	15 Day 28/361	16 Day 29/362	17 Day 30/363	18 Day 364 91 st day	19 Day 365 Sabbath	20 Month 1 Day 1 Spring Equinox 4:24 pm High Sabbath
21 Day 2	22 Day 3	23 Day 4	24 Day 5	25 Day 6	26 Day 7	27 Day 8 Sabbath
28 Day 9	29 Day 10	30 Day 11	31 Day 12	Modern Feast remembrance does not belong to denominations , or centralized authority. It exists among small, scattered covenant communities who choose remembrance intentionally . There is no uniform structure, no imposed ritualism—only shared conviction that what God established as memorials should not be forgotten. This pattern mirrors the apostolic assemblies and the historical communities that carried remembrance forward.		

One important purpose of the appointed times in Scripture is **generational instruction**. Children learn by **seeing, doing, and asking questions**. **History** is rehearsed, **Scripture** is taught, and **identity** is **remembered** and **reclaimed**. These gatherings anchor **faith** in **lived memory**.

This calendar is a teaching tool. Each section points to deeper studies which can be found on the website in the Calendar menu.

These topics are explored in greater detail through the **Feast Day series**, the **Why the Solar Calendar** study, **When Does a Day Begin?**, and the post-apostolic historical record from **33AD to Present**. Readers are encouraged to continue studying Scripture carefully, allowing creation, covenant, kingdom identity, and history to testify together.

<https://www.thinkoutsidethebeast.com/>

The Appointed Times — 2026

Passover: **April 2**

Unleavened Bread: **April 3–9**

Feast of Weeks (Pentecost): **May 23**

Trumpets: **September 18**

Day of Atonement: **September 27**

* Fast begins eve of 26th to eve of 27th

Tabernacles: **October 2–9**

These dates reflect a creation-anchored solar reckoning, preserving fixed seasons, unbroken Sabbaths, and appointed times in their proper order.

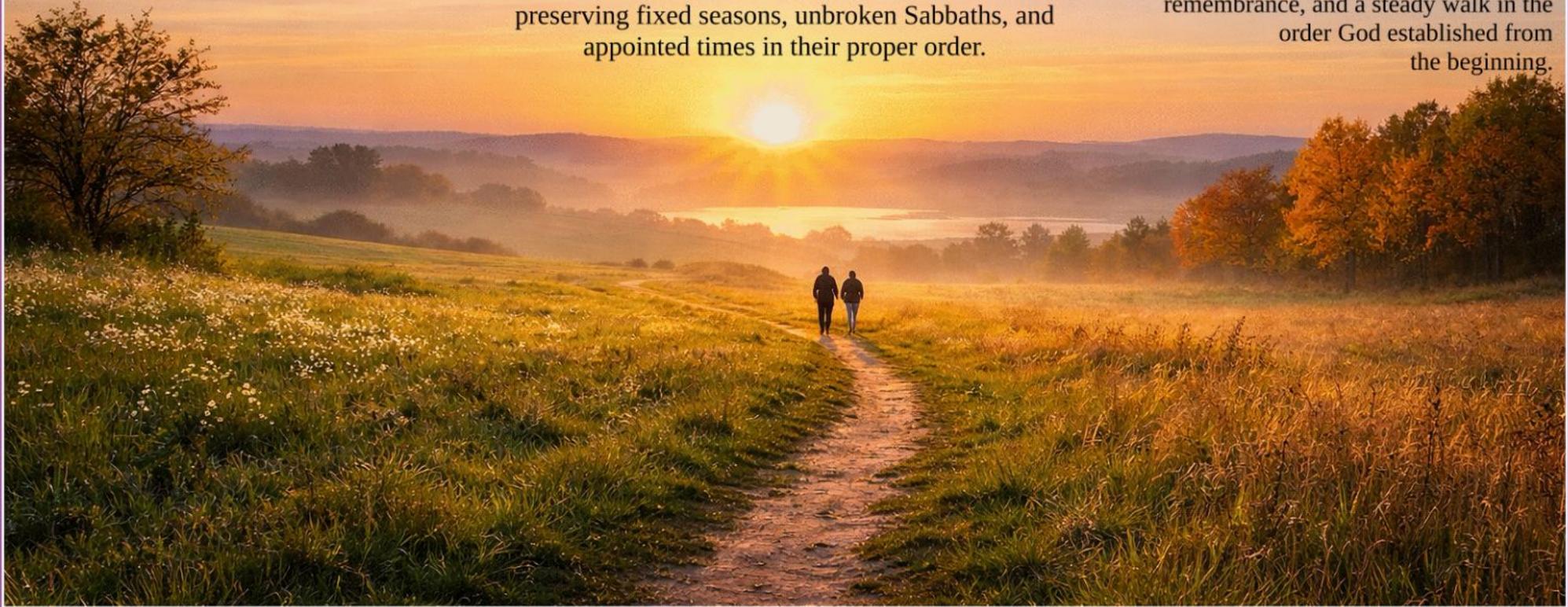
Understanding the appointed times is not about creating division or enforcing technical precision.

It is about restoring biblical order, honoring Yahweh's memorials, and aligning worship with what can be known from Scripture and creation.

Calendar truth is meant to serve faithfulness, humility, and remembrance.

The appointed times tell a story—from redemption, to instruction, to dwelling. They anchor faith in history, obedience in truth, and hope in what is yet to come.

May this calendar encourage study, remembrance, and a steady walk in the order God established from the beginning.



Calendar design and study compilation by *Brother Hebert*
All Glory to the King -Jesus Christ-