

Part 2

The Creator's Calendar: Heaven's Appointed and Faithful Servant of Time, Witness of the 360 Day Order

The burden of this revelation isn't strife, but distinction – distinction between what the Scriptures actually place beneath the Altar Witness of Blood and what the Creator established by His Word alone within the architecture of Creation. Genesis 1:14 gives the Calendar, if I can use that term here, to first DIVIDE and then administer as signs, seasons, days and years. The issue before us isn't whether sacred Time matters. The issue isn't whether the Heavens bear witness. The issue isn't whether men may contend for a 360 Day Calendar or a Dawn Day start. The issue is whether the Creator's Calendar itself was ever brought beneath sacrificial Blood-Ratification, sworn as a Covenant object in that sense, and clothed with the same judicial authority Scripture reserves for Covenant, Priesthood, Atonement, Redemption, and lawful access before the Throne.

That is why this case must be handled with reverence, restraint, and fear of YHWH. Once categories are confused, what was appointed to measure begins to be treated as though it mediates, and what was established to serve Time begins to be spoken of as though it carries the lawful witness of Blood. Scripture never permits that collapse. Blood belongs to the realm of Covenant relationship. The Creator's Calendar belongs to the realm of Time. Blood Ratifies relationship. The Creator's Calendar marks sequence. Blood opens the veil. The Creator's Calendar locates the Appointed hour. The purpose of this teaching isn't to dishonor the Creator's Calendar, but to vindicate it – to restore it to its rightful glory as the faithful, immovable Servant of Time, while defending the unrivaled supremacy of the Blood that still speaks. It isn't a Covenant Calendar; it is the Creator's Calendar.

Introduction

Before Part 2 can be heard with integrity, Part 1 must remain standing before us as the lawful threshold over everything that follows. Part 1 wasn't written as a casual doctrinal reply, nor as a defense of preference, tradition, or inherited language. It was a judicial examination of the Written Word concerning one governing matter: What does Scripture actually show the Blood Ratifying? That question had to be asked because the Blood in Scripture is not ornamental language, emotional symbolism, or devotional excess; the Blood is a Witness. The Blood is judicial. The Blood is Covenantal. The Blood speaks where life must be pledged, where Priesthood must be consecrated, where Sacred Space must be purified, where Atonement must be enacted, where Redemption must be secured, where Kingship must be established, and where access before the Throne must be lawfully opened. Part 1 therefore traced the testimony from Genesis through the Apostolic writings and established an unbroken pattern: whenever Covenant is formally enacted in its priestly, sacrificial, and redemptive sense, Blood appears as Heaven's lawful witness of life standing behind the Oath.

That examination showed with absolute clarity that Blood Ratifies Covenant Oath, consecrates Priesthood, provides Atonement, purifies Sacred Space, marks Covenant identity, secures Redemption, and seals Kingship and inheritance in Messiah. Abram's Covenant was cut through divided sacrifice. Sinai was sealed with the Blood of the Covenant. Aaron and his sons were brought into office through Blood. The Sanctuary was cleansed by Blood. Israel in Egypt was distinguished by Blood. The New Covenant was declared in the Blood of Yahshua, and access into the Holiest is opened by His Blood alone. From beginning to end, Scripture kept the witness pure: Blood is never randomly attached to sacred things simply because they are sacred. Blood appears where life must answer breach, where mediation must be established, where relationship must be restored, where lawful standing must be secured, and where Heaven itself bears testimony that an Oath is binding.

This is why Part 1 had to draw a hard distinction between Creation Order and Covenant Relationship. Creation Order governs the structure of the world. Covenant Relationship governs the bond between YHWH and mankind. Creation establishes Time. Covenant binds life. Time measures life. Blood redeems life. That was not a passing observation; it was the backbone of the entire case. Once those categories are confused, men begin sounding spiritual while trespassing against the very order Scripture preserves. They begin forcing sacrificial language into realms where Scripture never places it. They begin assigning judicial weight to created mechanisms that Heaven reserved for Blood alone. Part 1

therefore showed that the reason Blood never appears in the Ratification of the Calendar is not because the Calendar is unimportant, but because the Calendar belongs to another category altogether. It belongs to the architecture of Creation, not to the sacrificial inauguration of Covenantal alignment.

That is why Genesis 1:14 stood at the center of the whole argument. Before Abram ever saw the divided pieces, before Sinai ever received the sprinkling of Blood, before Priesthood was consecrated, before Atonement was enacted, before the Book of the Covenant was sealed, the luminaries were already established in the Raqia for Signs, Appointed Times, Days, and Years. The Creator's Calendar didn't enter Scripture through Altar ritual. It didn't come forth through sacrificial ceremony. It wasn't introduced by priestly mediation. It was appointed by the Voice of Elohim inside the architecture of Creation itself. That means the Calendar is older in the text than any Blood-Ratification event on earth, and because of that, the burden of proof rests entirely on any claim that would later drag it beneath the Blood-Oath structure. Part 1 showed that Scripture never supplies that proof. No altar was raised to Ratify the Calendar. No sacrifice was offered to establish its structure. No priest carried it into the Most Holy Place. No prophet declared its cycle enacted by Blood. No apostle grounded Covenant legitimacy in its mechanism. That silence was not treated as accidental. It was treated as evidence.

Part 1 also made clear that this conclusion doesn't diminish the Calendar; it restores it's integrity before mankind; and it vindicates it. It removes from it a burden Scripture never placed upon it. The Calendar doesn't need Blood Ratification because it isn't a fractured Covenant partner standing under Oath liability before the Throne. The sun isn't brought into Covenant sanctions. The stars don't pass between divided pieces. The luminaries don't incur death penalties for violating an Oath. They stand as servants of order, not parties in a Blood-Oath ceremony. That is why the Calendar can be sacred without being Blood Ratified. It is sacred in its appointment. It is sacred in its function. It is sacred in its place. But its place isn't the Altar. Its place is the Firmament. Its office isn't to mediate. Its office is to mark, to witness, to order, to declare, and to serve within the rhythm of Time ordained by the Creator.

This is also why Part 1 had to clear up the confusion between the Marker and the Ratifier, the Sign and the Seal, the Appointed Time and the enacted Covenant. Scripture never permits those categories to collapse. Israel wasn't spared in Egypt because of calendrical precision, but because of the Blood on the doorposts. The Day of Atonement wasn't effective because a date arrived, but because Blood entered where it had to enter. The New Covenant didn't come into force because Time advanced, but because the Mediator gave His life. The Appointed Time matters. Sacred rhythm matters. The Moedim matter. But the Calendar governs when an event occurs; Blood governs what that event lawfully accomplishes. Once that distinction is lost, a created servant begins to be treated like a mediatorial authority, and a marker of sacred rhythm begins to carry the weight of Covenant legitimacy.

Part 1 also established another crucial line that must not be blurred: the use of the words ratify or covenant doesn't automatically prove Blood Ratification. A thing may be approved, settled, fixed, or established without being Blood Ratified in the priestly and sacrificial sense. The Creator's Calendar can rightly be called ratified in the sense that it is ordered, established, and approved by Divine decree, yet that isn't the same as saying it is a Blood-Ratified Covenant reality. Likewise, Covenant language in Scripture must be read according to context and category, not assumed to carry sacrificial force every time it appears. That mattered in Part 1 because the issue was **never** the reality of the 360-day witness, nor the importance of sacred Time, nor the beauty of the Creator's Appointed rhythm. The issue was the false move of taking a Created Order of measurement and placing it inside the Blood-Ratification structure of Covenant as though Scripture had ever done so. Part 1 answered that claim with a firm and decisive no according to the written word.

The matter must be pressed even further here, because this is where many confuse the use of the word with the nature of the event. The Hebrew term **בְּרִית** – **B'riyt** doesn't, by itself, always mean a Blood-Ratified Covenant Oath. Sometimes it does. Sometimes it speaks of a life-bound Covenant enacted through Blood, but at other times, according to context, it can speak of an agreement, arrangement, compact, decree, or treaty-like bond established under the authority and Law of Elohim without sacrificial Ratification. Therefore, the mere appearance of the word B'riyt cannot be used as a shortcut to force Blood into every text where Covenant language appears. The Altar must prove that. The Sacrifice must prove that. The Oath structure must prove that. The Blood must prove that. If those are absent, then the category must not be assumed.

Isaiah 28 is one of the clearest witnesses to this distinction. The **rebellious leaders** say, **כָּרַתְנוּ בְרִית אֶת-מָוֶת** – **Karatnu B’riyt Et-Mavet**, “we have cut a covenant with death,” and then, **וְעַם-שְׂאוֹל עָשִׂינוּ חֵזֶה** – **v’im-she’ol asinu chozeh**, “and with Sheol we have made an **agreement**.” There the text itself pairs B’riyt with Choze – Covenant and Agreement – showing the language of pact, compact, or treaty. Yet no Altar appears. No sacrifice appears. No Blood appears. No priest mediates. No holy Covenant is lawfully Ratified before YHWH. The entire scene is false refuge, political arrogance, and lying security. Then the prophet declares that this “**covenant with death**” **will be annulled**. That alone proves the point: the word Covenant can be used in Scripture for an unlawful agreement or treaty without meaning Blood Ratification is present. So the word by itself doesn’t settle the category. Context settles the category.

The same clarity appears in Jeremiah 33. YHWH says, “If ye can **break My covenant of the day, and My covenant of the night...**” and then explains that same reality in the language of fixed order: **חֻקֹת שָׁמַיִם וָאָרֶץ** – **chuqqot shamayim va’aretz**, the ordinances or fixed statutes of Heaven and Earth. Jeremiah 31:35 speaks the same way of the sun and stars operating by Divine ordinance. So when Scripture speaks of YHWH’s Covenant with day and night, it isn’t describing a Blood-Ratified sacrificial ceremony over the luminaries. It is describing a **fixed agreement, decree, and treaty** of ordered governance established by the Law and faithfulness of Elohim. The sun and stars remain within that created order because He has appointed their statutes. That is why they may be spoken of in Covenant language without becoming Blood-Ratified Covenant partners. They stand by decree, ordinance, and Divine faithfulness, not by Altar Blood.

This is precisely why the Creator’s Calendar must not be dragged into the Blood-Ratification structure simply because Covenant language appears anywhere near the realm of Time. A covenant with Death isn’t Blood Ratified. A covenant with day and night isn’t Blood Ratified. The ordinances of the sun and stars aren’t Blood Ratified. These are agreements, decrees, treaty-like arrangements, and fixed laws established under the Government of Elohim. They are real. They are binding in their own category. They are sacred in their own place, but they are not sacrificially inaugurated Covenant realities. Blood belongs to another realm entirely – the realm where life is pledged, breach is answered, access is opened, Priesthood is consecrated, and Redemption is lawfully secured before the Throne.

So let the distinction stand with greater force than before: B’riyt doesn’t always entail Blood, sometimes it speaks of Covenant Oath sealed in life and sometimes it speaks of ordered agreement under Divine Law. Therefore, the presence of Covenant language around Death, or day and night, or the heavenly order, doesn’t prove Blood Ratification. It proves only that YHWH may bind, decree, establish, or reveal relationships and arrangements in different categories according to His own authority. So, if Scripture itself preserves those distinctions, then we must preserve them also. To refuse that precision is to make the text say more than the text says, and to place Blood where Heaven never placed it.

So then, what did Part 1 finally secure? It secured a clean separation: The Blood belongs to the Covenant Order. The Calendar belongs to the Creative Order. The Blood secures access. The Calendar marks the moment. The Blood seals relationship. The Calendar serves Time. The Blood opens the veil. The Calendar identifies Appointed rhythm. The Blood speaks before Heaven as the lawful witness of life. In other words, Part 1 was not merely saying what the Calendar is not; it was clearing the courtroom, removing the mixture, and restoring the categories so that the Creator’s Calendar could finally be seen where YHWH Himself placed it. The purpose of Part 1 was not to dishonor the Calendar or disrespect any group, but to defend the Calendar from false exaltation. It removed the Calendar from a realm Heaven never gave it so that it could be restored to its own Scriptural glory.

Now, with that judicial burden established, Part 2 can finally move in the realm it was ordained to address. We are no longer asking what Blood Ratifies. That has already been settled. We are now asking what the Creator’s Calendar is in its true office, why it was placed in the Raqia, what Shanah reveals about recurrence and return, why the Calendar isn’t weakened by this distinction but magnified by it, and why it must remain a Servant rather than be enthroned as a rival mediator. Part 2 doesn’t begin at the Altar, but at the Firmament. It doesn’t begin where Blood speaks, but where the Heavens declare. It doesn’t begin in the realm of sacrificial Oath, but in the realm of ordered Time. Part 1 established that the Calendar isn’t Blood Ratified. Part 2 will now show why that isn’t a loss, but a revelation. Because the Creator’s Calendar isn’t common, casual, or humanly invented convenience. It is Heaven’s Appointed and Faithful Servant of Time, bearing witness to the ordered rhythm of the Creator from the beginning.

So let the hearer understand what has already been proven before this next witness is called. Part 1 settled the matter of Blood. Part 2 now unveils the matter of Time. Part 1 showed what the Blood alone was ordained to Ratify. Part 2 will show what the Calendar was ordained to serve. The Blood has spoken from the Altar. Now let the Heavens speak from the Raqia. The categories have been separated. The leaven has been exposed. The courtroom has been cleared. The false burden has been lifted, and now, the Creator's Calendar may stand in its proper light, not as a counterfeit mediator, not as a rival priesthood, not as a Blood-Ratified Covenant mechanism, but as Heaven's faithful witness to the order, recurrence, and rhythm and Servant of Time itself.

So let the record now open. Let public claims be brought forward. Let Hebrew words be weighed in their own context. Let Scripture testify without interruption. Let history speak where it may, but let it not be permitted to say what neither Altar, Prophet nor Apostle ever said. When the testimony is complete, let the verdict stand where the Written Word itself leaves it: the Creator's Calendar is honored in its ordained station, but what Heaven never sealed by Blood must never be called Blood Ratified.

So the matter now stands before us with even greater force. If Blood Ratifies Covenant, Priesthood, Atonement, Redemption, the People, Kingship, and access before Heaven, then one question still remains standing in the midst of all this testimony like a witness awaiting examination: Where does the Creator's Calendar belong in this Order? If it isn't brought beneath the Blood-Ratification structure of Covenant, then what is its true place? Is it lesser? Is it disconnected? Is it just functional? Or does Scripture reveal something even more profound – that the Calendar is sacred in its own assigned realm, not because it was sworn through Blood, but because it was established, decreed, and commanded by the Creator within the architecture of Time itself?

That is where we will proceed with this revelation. Once the Blood has spoken within the realm of Covenant, the next step is to let Creation speak within the realm of Time. The Altar has given its witness. The Covenant has revealed its pattern. Now the Heavens must be heard concerning the Order they were appointed to carry from the beginning. We have seen what Blood Ratifies. We must now examine what Creation orders. Because the issue before us is whether the Creator's Calendar has been conjecturally inserted into a realm Scripture never assigns to it. If that has happened, then the only righteous response isn't to diminish the Calendar, but to restore it to its proper glory.

Let me be clear from the beginning: the 360 Day cycle Calendar, with its New Year beginning at the Month of Passover observance, isn't the point under investigation here. Nor is the value of careful observation being denied. We established last time this isn't the focus of discussion; the focus is **Blood Ratification**. A covenant with the stars isn't a Blood-Ratification event. Neither is the covenant with death that the rebellious men made in sense of The Covenant of YHWH; there was no blood involved with the stars. The Hebrew word B'riyt / Covenant also carries the sense of an agreement or treaty in Klein's Hebrew Dictionary. One of the strongest Ancient Near Eastern witnesses for marking the seasons by shadow is the Babylonian astronomical compendium **MUL.APIN**. It was composed before the end of the 8th century BCE, works with an ordered 360-day year, places the solstices and equinoxes on the 15th day of Months I, IV, VII, and X, and includes a mathematical scheme for the length of a shadow cast by a gnomon on those seasonal turning points. Later Babylonian tablets continue that same line of thought. John Steele shows that the system works with the constants of 60 at the summer solstice, 75 at the equinoxes, and 90 at the winter solstice, and that later texts expanded this shadow-length tradition. Meaning: ancient sky-watchers used a stick and its shadow to track the seasons, and they recognized a pattern at the key turning points of the year. (Wikipedia)

- **60** at the **summer solstice** = the shadow was **shortest**
- **75** at the **equinoxes** = the shadow was **medium**
- **90** at the **winter solstice** = the shadow was **longest**



So yes, Mesopotamian scientific texts do connect gnomon-shadow calculation with the great seasonal markers. But what they don't give is a plain priestly command such as, "declare the new year when the shadow does this." They are astronomical-calendrical texts, not covenant-liturgical manuals. But praise Abba we have those in our midst who know how to execute this. This is only my 8th week into this study now; I'm the novice of novices! Continuing, walk with me family: the Creator's Calendar isn't dishonored when it is removed from a false Blood-Ratification claim. It is clarified. It is vindicated. It is seen more beautifully as what it truly is: not a Covenant partner sworn through Blood, but the faithful Servant of Time, moving in submission to the Word that appointed it in the Firmament from the Beginning.

The Claim Being Examined

The issue now isn't whether observation matters; it does. The issue is whether observation carries Covenantal authority because that is a very different claim.

Take the gnomon. It is an observational instrument. It can assist in tracking the movement of the shadow and in recognizing seasonal transitions, but the existence of an instrument doesn't turn that instrument into a Covenant mechanism. An important textual fact must be noted here: the term gnomon doesn't appear in the Greek New Testament. It has no lexical standing within the New Testament's Covenant vocabulary. The New Testament uses *diathēkē* in connection with Land Inheritance, Priesthood, sacrifice, mediation, and Blood-Ratified Covenant realities. It never links Covenant legitimacy to astronomical tools, shadow-based verification systems, or Time-measuring devices. That doesn't mean such tools were unknown. It means Scripture never enthroned them as Covenantal requirements. We can all agree that gnomons came in different forms, a nail, a staff and the pillar mechanism on a tablet.

So, shadow marking isn't the issue either. The gnomon isn't the issue. The issue is whether a tool of observation has been given a rank Scripture never gave it. I say this carefully, because there are those who have actually told me, "*If you were a good leader, you would do this because it is covenant mandate.*" I can hear what they probably mean, but to judge leadership on the basis of a gnomon is unrighteous judgment. I have led many to Mashiach through the preaching of the Good News, and that record is sealed before Abba. I will be judged for what I have been charged with. I have never practiced this or done this in the formal way some insist upon, and yet the Ruach has led my family and ministry into the same Calendar observation. That alone should humble the certainty of men. Observation has its place, and THANK YOU ABBA for those who do the shadow marking. In many ways, I would even call them officers of the Kingdom, because how else would we discern the timing of the Appointed Seasons? But a tool that assists recognition must NEVER be turned into a Covenant mechanism.

This is why the distinction is conclusive. The gnomon belongs to the realm of astronomical measurement. Covenant authority in Scripture belongs to Oath and Blood. Once that difference is kept clear, the Scriptures are allowed to speak in their own categories without forcing Covenantal weight onto a practice the text itself never commands. That is simply being a Berean. That is refusing to place a created measuring instrument inside a judicial framework where Scripture never placed it.

Creation Order and the Language of Time

To discern whether the Calendar itself bears Covenantal authority or Blood Ratification, we must return to the opening order of Scripture, where the Divine order of existence is first set in place. The issue isn't philosophical speculation about the origin of Time. The issue is textual: what does Scripture explicitly reveal about the ordering of Time and its Calendrical measures? From the beginning, the Heavenly Order is assigned its role within the created realm, marking distinction, rhythm, and Appointed sequence under the Decree of the Creator. The Luminaries are presented as servants of order within Creation, bearing responsibility for Signs, Appointed Times, Days, and Years. Their function is real, exalted, and necessary, yet it remains CREATIONAL in nature.

That boundary becomes even more amazing when Creation's present order is compared to its final vision. Revelation 10:6 announces that there *shall be Time no longer*. Revelation 21:23 declares that *the City has no need of the Sun or Moon, for the glory of Elohim illumines it and the Lamb is its light*. Revelation 22:5 deepens the witness: *there shall be no night there, neither lamp nor light of the Sun, for YHWH Elohim Himself gives them light*. Together these passages reveal something profound: the created Luminaries, though appointed for the present order, don't belong to the Eternal essence of Covenant fulfillment. They serve the temporal structure of THIS present Creation, but in the consummation of all things their ministry gives way before the unveiled Presence of Elohim and the Lamb.

This brings us to the language of Shanah. The Hebrew word translated "years" is שָׁנִים (Shanim), the plural of שָׁנָה (Shanah), and its core idea is **repetition, return, cyclical renewal, repeat, do again**. It speaks of recurrence embedded within Creation. It is not Oath language. It is not Altar language. It is not sacrificial language. It is the language of return. In Exodus 34:22, the phrase Ha'Shanah carries the numerical witness of 360, and that is a powerful witness to the Creator's Calendar system, but even there, the language is still one of recurrence, return, and measured cycle, not Blood-Ratified Covenant Oath. Side note: we can TELL Time, and we can FOLLOW the Calendar, but no man can TOUCH Time or the Creator's Calendar because both are Vaulted, secured, and outside the dimension of Blood as well as the reach of man. Remember that.

Brown-Driver-Briggs places שָׁנָה within the domain of *yearly recurrence* and *repetition*, confirming what the text already shows: Shanah belongs to the structure of recurring Time, not to the lawful realm of Covenant Ratification. Genesis 1:14 drives this further through Ve'hayu – "and they shall be." That is assigned function language, not enacted Covenant language. The Luminaries are APPOINTED to regulate, signal, divide, and measure the rhythms of Time through observable Calendrical measurements. They function as Timekeepers within Creation, not as Mediators of Covenant.



And this is where the language of Scripture must be left standing without interference from any of us: Genesis 1 never uses karat, the verb for cutting Covenant. It never uses B'riyt as Covenant enactment language over the structure of Time. Nor does it invoke dam, Blood, the element through which Ratification is enacted in the major Covenant ceremonies of Scripture. The absence is not incidental. It is structural. Genesis 1 is about designation, order, and governance within Creation, not Altar ceremony or Blood Ratification. That alone proves the Creator's Calendar was not introduced as a Blood-Ratified Covenant reality, but as part of the Creative Order within the Raqia.

Creation's Calendar and the Rhythm of Time

Genesis 1:14 appoints the Heavenly lights "for Signs, Appointed Times, Days, and Years." Their placement within Creation establishes the rhythm by which sacred Time is recognized. Yet the passage contains no Covenant language, no sacrifice, no altar, and no Blood concerning the structure of the year. The Luminaries are simply appointed to their

function within the ordered Firmament. Leviticus 23 continues this same pattern. The Moedim are proclaimed as the Appointed Gatherings of YHWH. These convocations are sacred within the Covenant relationship, yet the Calendar itself is never presented as something Ratified by Blood. The Moedim are Covenant obligations. The Calendar is the means by which those obligations are located in Time.

That distinction matters more than many realize. A common argument says that because the Moedim are Covenant obligations, and because Covenant is Blood Ratified, the Calendar governing those Moedim must also be Blood Ratified. But that is eisegesis, not exegesis. Scripture never says that. The distinction becomes unmistakable when each element is defined in its own place: the Moedim are Covenant responsibilities; the Covenant is the lawfully binding relationship; the Calendar is the instrument that locates those obligations within Time. The Servant of Time doesn't become the object of Blood Ratification simply because it stands near Covenant obedience. Therefore, Leviticus 23 itself helps here. The instruction centers on proclamation, not calculation. The Hebrew verb *Tikrei'oo* means "**you shall proclaim**" or "**announce**." The emphasis rests on declaring the Sacred Assemblies of YHWH, not on establishing a Covenant mechanism of Timekeeping. The Moedim are called **Miq'ra'ei Qodesh** – Holy Convocations. These are sacred gatherings within Covenant life, moments where Heaven and Earth meet through worship, remembrance, and obedience. The Calendar serves that structure by locating those moments; it doesn't become the Covenant itself.

So yes, there is a sharp prophetic insight here as well. The numerical value of *Miq'ra'ei Qodesh* corresponds to *Sh'natah* in Leviticus 14:10, "the first year" of the lamb, carrying a powerful revelation and connection of the Lamb who restores order for the cleansing of what was leprous. Could leprosy be seen upon the misinterpretation of what is Covenantally ordained? Possibly. The point remains either way: the Calendar locates the Appointed Times; it isn't itself Blood Ratified.

Shadow, Prophetic Symmetry, and False Elevation

Scripture does reference a shadow-related structure in Isaiah 38:8, commonly called the "dial of Ahaz." The Hebrew term is *Ma'alot*, meaning *steps, degrees, or ascending levels*. The shadow on those steps becomes a miraculous sign confirming that Hezekiah's life would be extended; a very important record, but in Isaiah 38 the shadow functions as a sign of YHWH's Sovereignty over Creation, not as a Covenant verification system. It is a miracle, not a legal mechanism establishing shadow-based measurement as Covenant mandate. This distinction becomes even more important when broader Biblical warnings concerning celestial observation are considered. Deuteronomy 4:19 warns Israel not to be drawn into **reverence** for the sun, moon, and stars. That is NOT the same as marking the shadow. Seasonal observation has its place. The Heavens declare the glory of Elohim, but celestial operations are never presented as Covenant mediators. The same must be said of prophetic Time expressions. Daniel 7:25 speaks of "*time, times, and half a time*," while Revelation 11:2–3 presents forty-two months and 1,260 days. The numerical symmetry is amazing:

- 42 months × 30 days = 1260 days
- 1260 days ÷ 3.5 years = 360 days

The pattern and the 360 Day witness are real, but pattern isn't Ratification. Numerical harmony isn't Blood ceremony and Apocalyptic symmetry isn't Covenant Oath. Nowhere in Daniel is there a Blood ritual Ratifying a 360-day Shanah. Nowhere in Revelation does the Lamb cut a Covenant over the structure of the year. These passages reveal prophetic order, not Covenant Ratification. This creates the unavoidable question: if the Calendar were truly Blood Ratified, whose death established it? Scripture gives no such witness. No man died for the Calendar. No animal was slain to Ratify the measurement of Time. The Calendar was not born at an altar. It was established in Creation, woven into the ordered courses of the Heavenly bodies before any Covenant ceremony appears in Scripture. That is why the Creator's Calendar required no Blood Ratification; it was already embedded in the architecture of Creation. Man's systems may drift, but the order fixed in the Heavens remains untouched.

ANE Context, Second Temple Corruption, and Rachel Elijior

When the Calendar question is examined within the wider Ancient Near Eastern world, the matter becomes even clearer. Across Mesopotamia and surrounding civilizations, celestial observation was deeply bound to priestly authority and royal administration. Babylonian astronomer-priests developed elaborate systems for tracking the heavens, and within those

systems a 360-day year often appeared as an administrative model because twelve months of thirty days provided convenient numerical symmetry. Yet even Babylonian records show that this structure functioned as an idealized framework requiring periodic adjustment to remain aligned with the observable Heavens. That helps explain why illustrative numbers appear in prophetic literature. Daniel reflects a world where numerical symmetry carried symbolic force, but symbolic structure doesn't transform numerical pattern into Covenant Oath.

The historical conflict becomes even sharper in the Second Temple period. As Rachel Elijor argues in *The Three Temples: On the Emergence of Jewish Mysticism (Oxford: Littman Library of Jewish Civilization, 2004)*, the early Zadokite Priesthood preserved a 364-day solar Calendar arranged into fifty-two exact weeks, allowing the Moedim to fall on the same weekday each year. This structure expressed an idealized cosmic order, binding Temple worship to Heavenly rhythm. Yet Elijor also shows that this Calendar became entangled in political struggle as priestly authority shifted during the Hellenistic period. Once the High Priesthood became subject to political appointment, control of the Calendar became a symbol of institutional legitimacy. Competing priestly groups advanced rival calendrical systems aligned with their own claims to authority. In that environment, the Calendar gradually moved from practical instrument to theological boundary marker.

The Qumran community believed the Jerusalem Priesthood had corrupted the original priestly Calendar, so their embrace of the 364-day system was an attempt to preserve what they believed to be authentic Temple order. What once served as a means of organizing sacred Time gradually became a sign of communal identity and priestly legitimacy. Yet beneath those disputes stood a deeper question: Who possesses the authority to mediate between Heaven and Earth? The Torah answers with precision. Priesthood authority is NEVER grounded in Calendrical exactness or astronomical calculation; it is Ratified through Blood. Exodus 29 consecrates Aaron and his sons through sacrificial Blood. Numbers 16 intensifies the matter when Korah rises against Moses and Aaron. The rebellion isn't about Calendars or Celestial calculations; it is an assault on mediation itself. YHWH's response is immediate and devastating, revealing that sacred authority can't be seized through structural argument.

This is the pattern those Calendar disputes expose. When authority is contested, structural systems often become symbols of legitimacy. What begins as a measuring instrument slowly becomes a test of righteousness. Then the instrument begins to absorb an authority the Covenant never gave it. That is the inversion and corruption; a created measuring system is elevated into a judicial standard of legitimacy. The Creator's Calendar is no longer treated as the Servant of Time, but crowned as though it were part of the Covenant structure itself. That move must be confronted and refuted. This section speaks this way to uphold the 360 Creator's Calendar in its proper Scriptural place: as part of Creation's order for marking Time, while rejecting the error of placing it within a Blood-Ratified Covenant structure.

Three Realities Blood Never Ratifies

If Blood Ratifies Covenant, Priesthood, Atonement, Redemption, Kingship, and the People of YHWH, then loyalty to Scripture also demands that we discern where Blood DOESN'T appear. Once this is seen, the issue becomes very clear: the Calendar isn't exceptional because it lacks Blood Ratification. It belongs to a larger order of realities that were never designed to stand beneath that category at all.

1) Creation Order itself.

Creation is established by Divine command, not by Covenant Sacrifice. The world didn't come forth through Blood, but through utterance: "And Elohim said." Light, expanse, land, vegetation, Luminaries, living creatures, and man all came forth by the authority of the Divine Word. The principle remains immovable: Creation is founded by command; Covenant is Ratified by Blood.

2) The natural operation of the Heavens.

The rising of the sun, the phases of the moon, the turning of Seasons, the cycle of Shanah, and the procession of the Luminaries all belong to the Governed Order of Creation. They are upheld by the Creator's command and faithfulness, not by Sacrificial Ratification. The Heavens testify, reveal, and proclaim, but they DO NOT Mediate Covenant.

3) Systems of measurement themselves.

A measuring system remains a measuring system. It identifies, orders, tracks, and locates, but it doesn't create relationship. IT LEADS toward the Banquet Table of Mashiach, but it can NEVER sit at that Table. In the same way, the Calendar may identify the Appointed Times, but it does not become the Covenant. The Covenant is what binds. The Calendar is what locates. That is why the Creator's Calendar is real, ordered, and significant, but not Blood Ratified. It belongs to the realm of Creation Order! It serves Time! It reflects wisdom! It locates Appointed Time, but it doesn't stand at the Altar! It doesn't receive Sacrificial Oath! It doesn't enter the Courts of Heaven as something sealed by Blood! That realm belongs to Covenant alone!!

When Measurement Becomes a Throne

The danger doesn't begin when men honor the Creator's Order in the Heavens, Scripture itself bears witness to that Order. The danger begins when what was given to MEASURE is exalted to RULE, when what was appointed to SERVE begins to define LEGITIMACY, and when what belongs to the Created Order is elevated as though it were part of the judicial structure of Covenant. That is the real crisis at the center of the Calendar discussion. The issue isn't whether the Creator's Calendar exists. The issue is what takes place when the Calendar is exalted beyond the place Scripture EVER gave it. A measuring system can remain useful as long as it stays in its place, but the moment it is made a test of righteousness, it stops being a tool and becomes a throne. It may clarify, regulate, and preserve sacred Time, but the moment it becomes the line dividing faithful from unfaithful, pure from impure, remnant from compromised, it has crossed into a realm it was NEVER ordained to occupy. It has ceased to be a servant; and has now become a crown. Once measurement becomes a throne, mediation is displaced and idolatry begins to breathe.

That is why this matter is far deeper than a disagreement over Timekeeping – The issue is authority – Who has the right to define legitimacy before Heaven? Who marks the true people of YHWH? Who stands as Mediator between Heaven and Earth? Scripture answers with clarity: not by calculation, not by structural precision, not by astronomical symmetry, but by Divine Appointment and Blood Ratification.

This is how confusion works. It rarely begins with open rebellion; it begins with misplaced zeal. A true thing is given a false rank. A legitimate function is granted illegitimate authority. A servant is treated like a sovereign. The Calendar serves Time, recognition, order, proclamation and serves remembrance; but it DOESN'T sit at the Altar! It DOESN'T mediate Priesthood! It DOESN'T enact Redemption! It DOESN'T establish Atonement! It DOESN'T bind Oath! It DOESN'T speak in the Blood.

Idolatry isn't always the worship of a false thing; sometimes it is the unlawful elevation of a real thing. The Sun is real. The Moon is real. The Stars are real. The Calendar is real. The Appointed Cycles are real. Yet when these are given judicial authority over Covenant legitimacy, they are lifted beyond their station. They cease to be markers and begin to function as standards, and standards of legitimacy belong to another realm. What measures Time must NEVER be permitted to measure Covenant legitimacy. The moment this Servant is crowned, discernment is darkened, mediation is eclipsed, and the Created Order begins to trespass into Holy ground reserved for Blood, Covenant, Priesthood, and the Word of the One who alone defines what is righteous before Heaven. Now listen carefully, if you choose to call the Calendar a Covenant Calendar, that is your place to do so, but be certain you can prove from the text that Heaven recognizes that claim when the issue of Blood Ratification is examined. I will stay with the position of the "Creator's Calendar," because I refuse to let zeal place covenantal significance where Scripture never records Blood Ratification. We must remember: not every covenant is blood-bound, but from Abram forward the covenantal pattern unfolds with an altogether different witness.

What Marks Sacred Time Can Never Secure Sacred Access

At this stage the distinction must be drawn with even greater force: what marks sacred Time can NEVER secure sacred access. Scripture maintains this order from beginning to end. The Luminaries mark Days, Years, Signs, and Appointed Times in Genesis 1:14, but they don't open the way into Covenant relationship, they point to it. They regulate the rhythm of Creation; they don't mediate reconciliation. This is the heart of the matter. The Calendar may identify when Passover comes, but it **cannot** become the Passover Lamb. The Calendar may locate the Day of Atonement, but it **cannot** become the Blood that enters beyond the veil. The Calendar may mark the arrival of the Feast, but it **cannot** create the holiness of the One being worshiped. The Calendar may tell a people when to gather, but it **cannot** establish why they are accepted when they come.

Exodus 12 is decisive. Israel was not delivered from Egypt because they could calculate sacred Time with flawless precision, (they didn't know how yet) but because the Blood of the lamb was placed upon the doorposts. The night was marked by a date, yes, but the line between Death and Deliverance was drawn by Blood. The Appointed moment mattered, but the Blood rendered the verdict. The moment did not save them. The Blood applied within that moment did. The same pattern stands at Sinai. Israel's Covenant with YHWH wasn't established because they arrived at the mountain on the right day; it was Ratified when Moses took the Blood and declared, "Behold the Blood of the Covenant." The Day was marked; the Covenant was Ratified.

The same truth governs Yom HaKippurim. Leviticus 16 doesn't present the holiness of the Day as flowing from Calendrical location alone. The Day is Appointed, but its center is the SACRIFICIAL entry of Blood into the Holiest Place! The Calendar marks the Day! The Blood secures the cleansing! Without the Blood, the Day remains a date; with the Blood, the Day becomes Priestly mediation before YHWH. The Apostolic witness intensifies this even further. Yahshua doesn't say, "This date is the Covenant." He says, "This cup is the New Covenant in My Blood." **Hebrews 9:16–17** states it plainly: where a Covenant is, the death of the Covenant-Maker must occur because Covenant becomes legally operative through death. Therefore, what secures sacred access isn't the measurement of Time, but the Blood that brings the Covenant into force.

That is why Hebrews 10:19–22 becomes decisive. The text doesn't say believers have boldness to enter the Holiest by correct Timekeeping, but by the Blood of Yahshua. The Calendar may get us to the moment, but only Priestly Mediation through Blood secures access. One tells you when to come while the other determines whether you may stand. One belongs to the Raqia while the other belongs to the Altar, the Priesthood, and the Throne. This is the force of Colossians 2:16–17: these things are a shadow of what was coming, but the Body is of Messiah. The shadow has meaning, but not finality; it marks, but it does not mediate. A gnomon may measure shadow, but shadow CAN'T cleanse a conscience, open the veil, purchase a people, or speak in Heaven; only the Blood does that.

This also exposes the danger of binding spiritual certainty to systems of measurement. Once a person begins looking to structural precision for assurance, he is asking a sign to do the work of substance and a marker to provide what only mediation can give. Scripture never permits that confusion!! Matthew 16:1–3 shows leaders who could discern the face of the sky, yet could not discern the hour of visitation. They could analyze visible patterns and still remain blind to Messiah standing before them. Why, they made the observance a veil that blinded them from spiritual discernment. As for me, my family and my ministry, it was spiritual discernment that plugged us into the correct Calendar. I couldn't explain how, but it was ordained by Heaven and we are all humbled by that truth.

Continuing, mechanical awareness isn't Covenantal discernment. A people can become fixated on what marks the moment and still miss WHAT and WHO grants the access. That is always the danger when the Calendar is raised beyond its place; the sign begins to swell beyond its purpose; the marker begins to rival the means; the date begins to overshadow the door. The shadow begins to compete with the substance. Spiritual weight begins shifting away from Messiah and toward measurement, but the New Covenant doesn't climax in a perfected schedule perse, but it climaxes in a perfected Royal Priesthood!!! It doesn't climax in a corrected system. Did you know you can still get delivered, healed, set free from demons, sickness and oppression WITHOUT even knowing how the Calendar works? We have seen this! It takes belief in the One who can do this even when you are ignorant of calculations. That is my premise here, we must keep things in order, because there is a dying world before us and no Calendar can save anyone, only by the Blood of Messiah and His Kingdom Message will! It climaxes in a once-for-all sacrifice; it doesn't climax in better calculations, but it climaxes in better Blood.

That is why the Calendar must remain in its rightful place. It marks sacred Time, and that is a holy and necessary function within the order of Creation for us all, but what is good becomes dangerous when it is forced to carry what it was never ordained to bear. The Creator's Calendar may mark the rhythm of obedience, but it CAN'T secure the right of entrance!! It may locate the Feast, but it CAN'T create the Feast's efficacy!! It may identify the Appointed Time, but it CAN'T make the worshiper acceptable before YHWH. Sacred access is NEVER secured by the mechanism of Timekeeping. On the contrary, Sacred Access is secured by the Blood of the Mediator.

So the conclusion becomes unavoidable: what marks sacred Time can NEVER secure sacred access. The Creator's Calendar has a true place, a beautiful place, and a significant place, but it isn't the place of mediation. It belongs to the rhythm of Creation, not to the Blood Ratification structure of Covenant. Therefore, any theology that treats the Calendar as though it bears the decisive weight of Covenant legitimacy, in the sense of Blood Ratification has burdened it with a glory it was never given and asked it to do what Scripture never ordained. So let the matter stand where Scripture leaves it:

- the Heavens declare,
- the Luminaries mark,
- the Calendar serves,
- the Appointed Times summon,
- the Priest mediates,
- and the BLOOD secures the verdict.

The Cross-Examination of the Calendar in the Supreme Court of Heaven

The same question that follows every lawfully Ratified Covenant reality must now be placed directly before the Calendar in the Supreme Court of Heaven. Not because the Calendar is on trial as though it were false, but because false rank has been assigned to it by zealous men. The issue before this Court isn't whether the Creator's Calendar is real. The issue is whether it has been clothed with a judicial status Scripture never gave it. So now the witness must be called, not to be diminished, but to be restored to its rightful place. If the Calendar were summoned before the testimony of Scripture and examined under oath, the Court would not begin with speculation, assumption, or sentiment. It would begin with the standard already established by the Written Word: where Blood Ratifies, Scripture says so plainly. Where Covenant is cut, the text records it. Where Blood consecrates, the text reveals it. Where access is opened, the text declares it. Where Redemption is secured, the text magnifies it. The Court, therefore, proceeds with one governing question set before the Calendar itself:

Were you ever brought beneath the same sacrificial and judicial structure by which Covenant, Priesthood, Atonement, Redemption, and access were Ratified? The Calendar must answer!

Question: Were you ever brought to an Altar for Ratification? Answer: No.

Question: Was a sacrifice ever slain to establish your structure? Answer: No.

Question: Was Blood ever applied to you as it was applied to the Altar, the People, the Priesthood, or the Sanctuary? Answer: No.

Question: Were you ever carried into the Most Holy Place as Blood was carried on Yom HaKippurim? Answer: No.

Question: Did any prophet ever declare over the cycle of your order, "Behold the Blood of the Covenant"? Answer: No.

Question: Did Messiah ever identify you as the enacted witness of the New Covenant? Answer: No.

Question: Do the Apostolic writings ever say that access into the Holiest is by correct calendrical reckoning? Answer: No. They say access is by the Blood of Yahshua.

Question: Does Scripture ever say men are justified, cleansed, redeemed, made nigh, or brought into lawful standing before Heaven by perfected Timekeeping? Answer: No. Those realities are consistently attributed to Blood, never to measurement.

At that point, the witness is already conclusive. The Calendar is real, but it isn't Blood Ratified! It is sacred, but not in the category of sacrificial inauguration! It is holy, but not as a mediatorial instrument! It is glorious, but not as an enacted Covenant mechanism! It stands in another realm entirely: the realm of ordered Time within Creation!

Now let the Court call the written witnesses, not to confuse categories, but to establish them.

- Genesis 1 testifies: the luminaries were appointed for Signs, Appointed Times, Days, and Years.
- Genesis 8 testifies: day and night, seedtime and harvest, summer and winter continue by Divine order.
- Psalm 19 testifies: the Heavens declare, but they do not mediate.
- Psalm 104:19 testifies: the moon is appointed for seasons. (Interesting)
- Jeremiah 31 and 33 testify: the ordinances of Heaven stand by Divine decree.
- Isaiah 28 testifies: the word covenant can be used of a false pact without Blood Ratification.
- Hosea 2 testifies: covenant language can also describe ordered peace and agreement without sacrificial inauguration.
- Genesis 15 testifies: Covenant was cut through divided sacrifice.
- Exodus 24 testifies: the people and the altar were sprinkled, and the words “Blood of the Covenant” were spoken.
- Leviticus 17 testifies: life is in the Blood, and Blood was given on the altar to make atonement.
- Exodus 29 and Leviticus 8 testify: Priesthood was consecrated by Blood.
- Leviticus 16 testifies: cleansing and access on the Day of Atonement were secured by Blood.
- Zechariah 9 testifies: release from the pit comes by the Blood of the Covenant.
- Luke 22 and Matthew 26 testify: the New Covenant was declared in Messiah’s Blood.
- Romans 5 testifies: we are justified by His Blood.
- Ephesians 2 testifies: we are made nigh by the Blood of Messiah.
- Hebrews 9 testifies: neither the first covenant was dedicated without Blood, and without shedding of Blood there is no remission.
- Hebrews 10 testifies: access into the Holiest is by the Blood of Yahshua.
- Revelation 12 testifies: the saints overcame by the Blood of the Lamb.
- Revelation 21 and 22 testify: the City has no need of sun or moon, for the Lamb is its light.

These witnesses don’t contradict one another; they establish categories. The Heavens mark. The Calendar serves. The Moedim summon. The Priest mediates. The Blood secures the verdict. The Lights were appointed to govern the rhythm of Time, not to Ratify the Covenant. The Calendar measures recurrence, return, and Appointed order, but it doesn’t enact remission, justification, access, or Redemption; it tells you when the Appointed Time comes; it doesn’t become the legal witness of what that Appointed Time accomplishes; that belongs to the Blood. So every claim that tries to make the Calendar itself Blood Ratified collapses under the weight of Scripture’s own categories. Because if that claim were true, Scripture would show the normal Covenant markers: **proposal, acceptance, oath, sacrifice, Blood witness, and enacted Ratification (Covenant confirming meal)**. Yet none of those appear over the structure of the year, the cycle of the luminaries, or the ordered recurrence of Shanah. There is no Covenant corridor in Genesis 1. There is no sprinkling of the sun, moon, and stars in Exodus 24. There is no carrying of calendrical structure into the Holy of Holies in Leviticus 16. There is no apostolic proclamation that men are justified, redeemed, cleansed, or made nigh by perfected chronology. So the claim doesn’t fail because the Calendar is unimportant. It fails because Scripture never assigned the Calendar to that judicial realm.

So now the Court turns directly to the Calendar and asks the question that exposes the heart of the matter:

If you are not Blood Ratified, are you therefore common? Are you lesser? Are you dishonored?
The Calendar answers with righteous clarity:

No. I am not common. I am appointed. I am not dishonored. I am established. I am not a counterfeit because I do not stand beneath Blood Ratification. I am faithful in the office given to me by the Creator. I mark recurrence. I declare rhythm. I identify Appointed Times. I order Days and Years. I serve proclamation. I support remembrance. I bear witness to the Government of Heaven in the realm of Time, but I don’t mediate. I don’t consecrate. I don’t atone. I don’t redeem. I don’t open the veil. I don’t establish who stands righteous before the Throne. I am the Servant of Time, not the Mediator of Covenant.

That answer is clean. That answer is lawful. That answer restores the Calendar to the beauty of its actual station. It preserves its dignity without exalting it beyond Scripture. It allows the Calendar to be magnificent in service without becoming counterfeit in rank. It lets it shine where the Creator placed it without asking it to sit where only Blood was ordained to speak. This is why the danger has never been the existence of the Calendar, nor even zeal for the Calendar.

The danger begins when the Calendar is given a role that belongs to another realm. The moment a measuring system begins to define legitimacy, the moment a marker begins to behave like a gatekeeper, the moment a servant begins to be treated like a priest, categories collapse, and once categories collapse, what was given to serve sacred Time begins to compete with the very means by which sacred access is secured.

That is why the issue is so serious – the Calendar in its proper place is a blessing, the Calendar turned into a judicial standard of righteousness becomes something else; it becomes a burden it was never designed to carry. It begins to act as though correct alignment with its structure can determine who is pure, who is faithful, who is truly remnant, and who stands acceptable before Heaven, but Scripture never grants it that authority. That authority belongs to Blood, to Priesthood, and ultimately to Yahshua the Eternal Royal High Priest after the Order of Melkhizedek.

So let the Court state the matter plainly:

- The Creator's Calendar was established by Divine appointment, not by sacrificial oath.
- It was placed in the Raqia, not brought to the Altar.
- It governs recurrence, cycles, years, days, months and not remission.
- It orders Seasons, not Salvation.
- It marks sacred moments, but it doesn't secure sacred access.
- It serves Time, but it doesn't Ratify Covenant or vice versa.

That is why the Creator's Calendar must be defended from false exaltation just as much as it must be defended from neglect. To neglect it is error. To enthrone it as though it were part of the Blood-Ratification structure of Covenant is also error. One diminishes its significance. The other distorts its office and Truth refuses both. The Creator's Calendar must remain what Scripture presents it to be: the faithful Servant of Time within the Creative Order, reflecting Heavenly rhythm, assisting recognition, supporting proclamation, and leading the people of Elohim into the appointed places of remembrance and obedience. It is beautiful there. It is holy there. It is truthful there. But it must remain there, and if that boundary is not kept, then what begins as reverence can quietly become misplaced devotion. What begins as faithful observation can become a rival measure of spiritual standing. What begins as alignment with sacred rhythm can become a practical imitation of mediation, but the conscience was never designed to find rest in structural perfection. The conscience was designed to find peace through lawful reconciliation in Blood. The soul isn't purified by correct alignment with a system. The soul is purified by the Blood of the Lamb. The heart isn't finally secured by having the right measurement. It is secured by having the right Mediator.

So let the verdict of this section stand with clarity:

- The Calendar isn't false.
- The Calendar isn't common.
- The Calendar isn't to be discarded.
- The Calendar isn't to be enthroned.
- The Calendar is Heaven's Appointed and Faithful Servant of Time.
- What is appointed to serve must NEVER be crowned to rule where Blood alone was ordained to speak.

With that, the matter is no longer cloudy. The false elevation has been exposed. The categories have been separated. The witness of Scripture has spoken. And the way is now clear to press further into the revelation of why the Creator's Calendar is magnificent precisely because it remains in its proper office, bearing faithful witness to the rhythm of Time without ever trespassing into the realm of Covenant mediation.

Let's examine some Doctrinal Positions that were sent to me by a very intelligent brother that must be brought Under Examination:

Now let the doctrinal position itself be brought beneath that same light, not to attack any group or individual, but to test claims as we are commanded to TEST the spirits behind any Scriptural claim. The issue before us isn't zeal, sincerity, or effort; the issue is whether the claims being advanced can bear the weight of the Written Word.

The beginning of these positions under examination teaches that the true Calendar is found within Genesis 1:1 through Exodus 24:11, that it is Blood-Ratified and eternally sealed, that it stands in connection with the Melkhizedek Priesthood, that the day begins at dawn, (Which is hands down concrete and unmatched truth) that the year begins when winter is complete with the spring Tequfah/equinox marking the last day of the old year, that the year contains 360 days, and that shadow marking confirms the turning of the year. These are with absolute clarity, founded in the Scriptures. It also argues that Messiah had to die on that exact calendrical structure or He would be disqualified as the true Passover Lamb. Those are the claims now standing before the Court.

But the first matter that must be settled is the language itself. The phrase "Covenant Calendar" is already a theological overreach. Scripture never presents the Calendar as the object of Covenant Blood Ratification. Scripture presents Covenant in the realm of **בְּרִית** (B'riyt), **כָּרַת** (karat), altar, sacrifice, oath, and **דָּם** (dam) blood. By contrast, Scripture presents the ordering of Time in the realm of the **מְאֹרֹת** (Me'orot, lights), the **רָקִיעַ** (Raquia, firmament), **אוֹתוֹת** (otot, signs), **מוֹעֲדִים** (Moedim, Appointed Times), **יָמִים** (Yamim, Days – Cycles of the weekly Wheel), and **שָׁנִים** (Shanim, years). Those aren't the same category. Therefore the more faithful term isn't "Covenant Calendar," but "Creator's Calendar," because the Calendar belongs to the architecture of Creation and serves the order of Time, while Blood Ratified Covenant belongs to oath, altar, Priesthood, and Blood.

That distinction isn't a small matter. It is the hinge of this entire forensic investigation. Once the Calendar is renamed (based off of the Blood Ratification claim) "Covenant Calendar," it is quietly moved from the realm of Creation's service into the realm of Blood Ratified Covenant's lawful witness. Once that move is made, a created measuring order begins to sound like a Blood-sealed Covenantal Entity, but Scripture never makes that move. Genesis 1:14 assigns its function. Exodus 24:8 records Ratification. Leviticus 17:11 gives Blood its altar-bound role. Those texts stand in harmony, but they don't collapse into one category. The Calendar serves, The Blood Ratifies, The Calendar marks & The Blood seals.

The Scriptural and Hebrew Distinction

Genesis 1:14 doesn't speak in Covenant-Ratification language. It doesn't say the lights were brought into B'riyt. It doesn't say the Calendar was cut by *Karat*. It doesn't say Blood was applied to the Luminaries, the Seasons, the Days, or the Years; it says the lights were appointed in the Firmament for Signs, Appointed Times, Days, and Years – That is assignment language, That is Creation language, That is Time-order language. The verse gives the Calendar its office, but it doesn't give the Calendar Blood-Ratified Covenant status. Exodus 24 does the opposite. There the text is openly judicial and sacrificial. Moses builds the altar, offers sacrifices, takes the blood, sprinkles the altar, reads the Book of the Covenant, and declares, "*Behold the Blood of the Covenant.*" There we have the formal Covenant witness: Altar, Blood, People, Oath, and Declaration. That is B'riyt/Covenant is enacted by the Blood! But even there, the Calendar isn't named as the thing being Ratified; The Book of the Covenant is, The People are, The Altar is & The Covenant Words are – The Calendar isn't!

Leviticus 17:11 strengthens the same boundary. The life of the flesh is in the Blood, and the Blood is given upon the altar to make atonement. Once again, the realm isn't chronology; it isn't Luminaries; it isn't year-counting. The realm is life, atonement, altar, and lawful approach before YHWH. Scripture gives Blood its role and it gives the Calendar its role. Wisdom begins by refusing to confuse them.

The matter must be pressed even further here, because this is where many confuse the use of the word with the nature of the event. The Hebrew term **בְּרִית** -- **B'riyt** doesn't, by itself, always mean a Blood-Ratified Covenant Oath. Sometimes it does and sometimes it speaks of a life-bound Covenant enacted through Blood. At other times, according to context, it

can speak of an agreement, arrangement, compact, decree, or treaty-like bond established under the authority and Law of Elohim without sacrificial Ratification. Therefore, the mere appearance of the word B'riyt can't be used as a shortcut to force Blood into every text where Covenant language appears – The altar must prove that, The sacrifice must prove that, The oath structure must prove that, The Blood must prove that! If those are absent, then the category must not be assumed.

Isaiah 28 is one of the clearest witnesses to this distinction. The rebellious leaders say, כָּרַתְנוּ בְרִית אֶת-מָוֶת – *Karatnu B'riyt Et-Mavet*, “we have cut a covenant with death,” and then, וְעַם-שְׁאוֹל עָשִׂינוּ הַזֶּה – V'im-she'ol Asinu Chozeh, “and with Sheol we have made an agreement.” There the text itself pairs B'riyt with Chozeh – Covenant and Agreement – showing the language of pact, compact, or treaty and even possible blood application here because of the word for “cutting - karat”. Continuing with our flow – Yet no altar, sacrifice, Blood appears. No priest mediates. No holy Covenant is lawfully Ratified before YHWH. The entire scene is false refuge, political arrogance, and lying security. Then the prophet declares that this “covenant with death” will be annulled. That alone proves the point: the word covenant can be used in Scripture for an unlawful agreement or treaty without meaning Blood Ratification is present. So the word by itself doesn't settle the category. Context settles the category.

The same clarity appears in Jeremiah 33. YHWH says, “If ye can break My covenant of the day, and My covenant of the night...” and then explains that same reality in the language of fixed order: חֻקֹת שָׁמַיִם וָאָרֶץ – Chuqqot Shamayim Va'Aretz, the ordinances or fixed statutes of Heaven and Earth. Jeremiah 31:35 speaks the same way of the sun and stars operating by Divine ordinance. So when Scripture speaks of YHWH's covenant with day and night, it IS NOT describing a Blood-Ratified sacrificial ceremony over the luminaries. It is describing a *fixed agreement, decree, and treaty of ordered governance* established by the Law and faithfulness of Elohim. The sun and stars remain within that Created order because He has appointed their statutes. That is why they may be spoken of in Covenant language without becoming Blood-Ratified Covenant partners.

This is precisely why the Creator's Calendar must not be dragged into the Blood-Ratification structure simply because Covenant language appears anywhere near the realm of Time. A covenant with Death isn't Blood Ratified in the sense of the Covenant with man, it is a mockery. A covenant with day and night isn't Blood Ratified. The ordinances of the sun and stars are not Blood Ratified. These are agreements, decrees, treaty-like arrangements, and fixed laws established under the Government of Elohim. They are real, they are binding in their own category and they are sacred in their own place; but they aren't sacrificially inaugurated Covenant realities. Blood belongs to another realm entirely – the realm where life is pledged, breach is answered, access is opened, Priesthood is consecrated, and Redemption is lawfully secured before the Throne.

So let the distinction stand with even greater force: B'riyt doesn't always entail Blood. Sometimes it speaks of Covenant Oath sealed in life. Sometimes it speaks of ordered agreement under Divine Law. Therefore, the presence of Covenant language around Death, or day and night, or the heavenly order, doesn't prove Blood Ratification; it proves only that YHWH may bind, decree, establish, or expose relationships and arrangements in different categories according to His own authority, and if Scripture itself preserves those distinctions, then we must preserve them also. To refuse that precision is to make the text say more than the text says, and to place Blood where Heaven never placed it.

Examining the Term “Covenant Calendar”

***The phrase “Covenant Calendar” sounds reverent, but it isn't exactly precise in this investigation because the claim attaches it to a Blood Ratification sequence when it isn't. The Feasts may indeed belong to Covenant obedience, but that still doesn't make the Calendar itself the Covenantal object. The Feast is the Appointed obligation. The Calendar is the created means by which that obligation is located in Time. The one who confuses those two confuses instrument with Oath, Servant with structure, and Sign with Sacrificial Witness – THE BLOOD THAT STILL SPEAKS! The Calendar may serve Covenant-obedient life, but it doesn't thereby become the thing sworn by Blood. That is why Creator's Calendar is the cleaner, truer, and safer phrase for us to say. It honors the Calendar without enthroning it. It places the Calendar where Genesis 1 places it: in the Firmament, under the Creator's decree, marking Signs, Appointed Times, Days, and Years. It doesn't force the Calendar into Exodus 24 as though the Blood of the Covenant were ever spoken over

the measurement of Time itself. Creator's Calendar preserves the dignity of the Calendar without assigning it a judicial rank the Scriptures never gave it.***

Examining 2: Messiah's death did not Blood-Ratify the Calendar

The second claim says Messiah's death Blood-Ratified the Calendar because He died on His Passover day. But Luke 22:20 doesn't say, "This is the **Calendar** in My Blood." It says, "This **cup** is the New Covenant in My Blood." Hebrews says the Covenant wasn't inaugurated without Blood and that without shedding of Blood there is no remission. The object Ratified is the Covenant, not the calendrical instrument used to locate the day! Remember this no matter what I say or anyone else says. We must not have herd mentality where we run with the majority because they are running. Stay on the Narrow path of the Melkhizedek Order and these things remain understood! Messiah's Blood seals Redemption, Atonement, Priesthood, Reconciliation, and access. It doesn't convert the Calendar into the juridical object of His sacrifice. The day mattered. The Appointed Time mattered. The prophetic precision mattered, but what His Blood enacted was not a Calendar system; it was the New Covenant in His Blood. That is the trail that Blood followed from the first sacrifice Abel gave.

Examining 3: Connection to Melkhizedek Priesthood does not prove Covenant status

The third claim ties the Calendar to the Melkhizedek Priesthood as proof of Covenant status, but Priesthood and Calendar **DON'T** share the same office. Priesthood mediates. Priesthood stands between Heaven and Earth. Priesthood governs sacrifice, cleansing, Atonement, and lawful approach. Calendar marks sacred Time. Calendar identifies Appointed moments. Calendar doesn't cleanse the conscience. Calendar doesn't enter beyond the veil. Calendar doesn't speak before the Throne as Blood does. To connect the Calendar to Priesthood isn't the same as proving the Calendar itself is Blood-Ratified. The categories remain distinct.

- ~The Melkhizedek Priesthood is about enthroned mediation.
- ~The Creator's Calendar is about ordered recurrence.
- One **secures** access while the other **marks** the hour of access.

Examining 4: Shadow marking proves observation, not Ratification

The fourth claim presses shadow marking and Tequfah/equinox language as though observational confirmation creates Covenant authority. Not saying anyone in our ministry has said that because none of have, but shadow marking proves observation, not Ratification. A gnomon may measure. A shadow may witness to a Season. That may support an observational argument regarding year-end and year-start, but it doesn't create an Altar argument. This is very challenging believe me, Abba had to walk me through this in the past two months. Truth isn't the friend of the flesh; it is the place we all must arrive to and proclaim from. Neither the gnomon, nor the shadow, nor the equinox becomes B'riyt, karat, or dam – Covenant Agreement, cutting of pieces or blood. The tool isn't the Covenant. The observation isn't the Blood witness. Scripture nowhere transforms observational practice into sacrificial Ratification.

Examining 5: Lexical arguments do not create a Blood-Ratified Calendar

The fifth claim challenges the lexical connection between **חֹדֶשׁ** (Chodesh) and "new moon," and even asks whether Psalm 24:3–4 can be linked to Blood-Ratified commands to follow the Calendar, but Psalm 24:3–4 is about clean hands, a pure heart, and truthful worship. It contains no Calendar term such as Moed, Chodesh, Shanah, or Tequfah. It is about moral and Covenantal fitness to approach YHWH, not about proving a Calendar mechanism. Lexical polemics can't create a Blood-Ratified Calendar where Scripture never records one. A word study CANNOT replace a Covenant ceremony. A narrow definition CANNOT supply missing Altar, Sacrifice, Oath, and Blood where the text itself never places them.

History Also Examines the Claim

History doesn't rescue the doctrine either. Ancient and extra-Biblical sources absolutely prove that sacred Time mattered deeply. Jubilees structures Time with divisions and heavenly tablets. 1 Enoch presents a 364-day year (which we know is incorrect, but it still gives distinction between Covenant and Calendar Blood Ratification by excluding that idea as well. Qumran preserved structured calendrical systems. **Ancient Near Eastern** materials such as **MUL.APIN** preserve schematic year-models and shadow-length calculations. All of that proves calendrical seriousness. It proves observation. It proves chronology. It proves sectarian and priestly concern over sacred Time, but it doesn't produce an Altar where the Calendar itself was Blood-Ratified. Neither Scripture nor history records such a ceremony. That silence isn't an accident, it is evidence of category.

The Second Temple witness sharpens this even further as we have read from **Rachel Eior** argues in *The Three Temples: On the Emergence of Jewish Mysticism* (Oxford: Littman Library of Jewish Civilization, 2004). Rachel Eior helps make the danger plain. She says the Temple was the **"earthly embodiment of cosmic order and cyclicity,"** but she also shows how that order was pulled into open conflict once priestly authority was seized by political power. We see this happening today with the STATE OF ISRAEL, not Biblical Israel, but the 1948 instituted POLITICAL STATE OF ISRAEL. True Israel is scattered abroad in the Nations still to this day with some on the Land. Onias III was appointed high priest in 187 BCE. Then Antiochus IV Epiphanes came to power in 175 BCE, Jason purchased the office and held it from 175–172 BCE, Menelaus displaced him and "also bought his office," Onias III was murdered in 171 BCE, Jason tried to retake Jerusalem in 168 BCE, and the Hasmonaean revolt rose in 167 BCE. In that climate, the calendar became, in Eior's own words, "a major bone of halakhic and cultic contention." Later, when rabbinic authority moved against the older priestly pattern, Eior says they "favored human sovereignty." That is the point that must not be missed: once a measuring system is made to carry legitimacy, righteousness, and belonging, it is no longer functioning as a servant of order. It has been turned into an instrument of power. And that is precisely why we must be careful not to assign judicial weight to a calendar that Scripture reserves for covenant, priesthood, blood, and redemption. The moment a calendar is made to determine righteousness, it has stepped out of the realm of measurement and into a realm Scripture never gave it.

***Examination 6: Hebrews 9:16–23 Speaks of Covenant Consecration, Not Calendar Ratification**

Those who appeal to Hebrews 9:16–23 to prove the Calendar is Blood Ratified are forcing the text to carry a claim it never makes. The passage isn't about the Calendar, the Luminaries, or the measuring of Time. It is about **Death, Inheritance, Purification, Remission, the Book, the People, the Tabernacle, and the Vessels of ministry.** That alone should settle the matter. The writer of Hebrews isn't interpreting Genesis 1:14; he is interpreting the Covenantal and Priestly order established through Moses, where blood was applied to those things brought into lawful relation before Elohim. The text says nothing about blood being applied to days, years, Moedim, or the Heavenly Lights. Therefore, to extract a Blood Ratified Calendar from Hebrews 9 is not exegesis; it is eisegesis.

The force of the chapter runs in an entirely different direction. Hebrews says, **"where a testament is, there must also of necessity be the death of the testator"** (Hebrews 9:16), and then moves directly into Moses sprinkling **"both the book, and all the people"** (Hebrews 9:19), followed by the tabernacle and all the Vessels of ministry (Hebrews 9:21). Why? Because blood addresses what **must** be consecrated, purified, and brought near in Covenantal service. It has always been about drawing near! Blood is connected to guilt, access, priesthood, inheritance, and remission, **not** to the mechanics of Created Time. The issue isn't chronology. The issue is lawful standing before the Holy One.

This is where the confusion must be cut off with precision. The Covenant at Sinai certainly contains commandments concerning Sabbaths, Feasts, and Appointed Times, but laws about sacred times don't transform the Calendar itself into a Blood Ratified object. By that same reasoning, one would have to say that land boundaries, servant laws, restitution principles, and agricultural matters were all blood-ratified as objects in themselves simply because they appear within Covenant legislation. That is not how Scripture reasons. The Covenant can legislate concerning many things without making every subject it governs an Altar-bound entity. Hebrews 9 never says the Calendar was sprinkled. It says the **Book, the People, the Tabernacle, and the Vessels** were!

This is why Genesis 1:14 must **remain** in its own ordained realm. The lights were appointed **"for signs, and for seasons, and for days, and years."** That is Creation Order. That is the government of Time, but Hebrews 9 is operating in another realm entirely: **"without shedding of blood is no remission"** (Hebrews 9:22). That is Covenant Order. That is the

government of Atonement and access. One text deals with the **marking** of Appointed rhythms; the other deals with the **cleansing** of defiled people and sanctified approach before Elohim. To merge those two realms is to confuse what Scripture carefully distinguished.

So the verdict must stand firm: Hebrews 9:16–23 doesn't teach that the Calendar is Blood Ratified; it teaches that where Covenant must be inaugurated, where transgression must be addressed, where priestly service must be sanctified, and where a people must be brought near, blood is required. The Calendar was never given that role. It was appointed to serve Time, not to ratify or be Blood Ratified AS Covenant. Therefore the claim fails under the weight of the text itself: the Creator's Calendar marks the appointed moment, but only the Blood can lawfully bring the worshiper near. Let no man misuse Hebrews to enthrone what the passage never anoints! The writer is not defending a Calendar; he is exalting the necessity of sacrificial death where Covenant, cleansing, inheritance, and access are in view. The sun, moon, and stars were never carried into the Sanctuary, never laid upon the Altar, never sprinkled before the Veil, and never declared to open the way into the Holiest. That honor belongs to Blood alone. So let the Calendar remain glorious in its place as the Servant of Time, but let the Blood remain unrivaled in its place as Heaven's lawful Witness for Covenant, Remission, and approach before the Throne.

The Final Scriptural Verdict

So let the matter now be stated plainly and cleanly. The doctrine under examination repeatedly asks Creation-order texts, observational practices, and chronological claims to bear the legal weight that Scripture reserves for Covenant-order texts, altar acts, and Blood witness. It moves from appointment to Ratification, from function to Covenant status, from timing to lawful sealing. But the Hebrew text itself does not permit that move.

- Genesis 1:14 gives the Creator's Calendar its place in the ordered world.
- Exodus 24:8 gives the Blood of the Covenant its place in legal Ratification.
- Leviticus 17:11 gives Blood its altar role in Atonement.
- Luke 22:20 and Hebrews 9 give Messiah's Blood its role in inaugurating the New Covenant.

None of those texts says the Calendar itself was ever Blood-Ratified.

Therefore the verdict stands: the proper phrase is Creator's Calendar, not Covenant Calendar. The Creator's Calendar belongs to the realm of Signs, Appointed Times, Days, and Years. Blood belongs to the realm of Covenant, altar, Atonement, Priesthood, and lawful access before Heaven. The Creator's Calendar serves Time. Blood Ratifies Covenant. The Creator's Calendar may summon the worshiper to the Appointed moment, but only the Blood allows the worshiper to stand, and that distinction must remain unbroken if the honor of the Calendar and the supremacy of the Blood are both to be preserved.

Taken together, Part 1 and Part 2 now stand as one unified witness before Heaven and Earth. Part 1 established with unshakable force what the Blood Ratifies: Covenant, Priesthood, Atonement, Redemption, access, Kingship, Land Inheritance, and every lawful reality that must stand before the Throne with life as its witness. Part 2 restored with equal clarity what the Creator's Calendar was always ordained to be: not a rival to the Blood, not a Covenantal object sworn by sacrifice, but the faithful, immovable Servant of Time, fixed in the Raqia by the Word and command of Elohim, bearing witness to Signs, Appointed Times, Days, and Years – Shanah cycles –with unwavering obedience.

The Blood and the Calendar are therefore not enemies, nor are they equals. They are distinct witnesses in distinct realms, each glorious in its ordained place inside of The Kingdom Order. The Blood speaks where Covenant must be enacted, where defilement must be cleansed, where Redemption must be lawfully secured, and where man must be brought near to the Holy One. The Calendar serves where Time must be ordered, where sacred rhythm must be marked, and where the journey of obedience must be measured beneath the Government of Heaven. One secures Eternity while the other serves history. One opens the veil while the other marks the hour. One Ratifies relationship while the other locates remembrance.

This is the final beauty of the revelation: when each is restored to its rightful place, the Blood is exalted without rival, the Calendar is honored without idolatry, and the whole testimony of Scripture stands in majestic harmony – because what

Heaven sealed by Blood must NEVER be replaced, and what Elohim established in Creation must NEVER be falsely enthroned. The Lamb remains the eternal center, and all things, whether in Covenant or in Time, find their proper glory only in submission to Him.

Then let this final witness stand without contradiction before Heaven and Earth: the lights were set in the Raqia to govern the order of Time (Genesis 1:14), but the Blood was given upon the altar to make atonement for the soul (Leviticus 17:11). One marks the appointed moment; the other secures the accepted man. One serves remembrance; the other answers judgment. This is why Moses declared, **“Behold the blood of the covenant”** over the altar and the people (Exodus 24:8), and why the greater fulfillment now stands in Yahshua, through whose Blood we have redemption (Ephesians 1:7), remission (Hebrews 9:22), and boldness to enter the Holiest (Hebrews 10:19–20). Therefore let every lesser claim fall silent: the Calendar may declare the Season, but only the Lamb can open the way; the heavens may bear witness to times and signs, but only the Blood speaks **“better things”** before the Throne (Hebrews 12:24). So the order is now sealed forever – Time remains a servant, but the Blood of Yahshua remains the eternal Witness, and Heaven will NEVER permit what was appointed to measure days to rival what was ordained to redeem man. Don’t take my word for anything, test it against the written word. We all must rightly divide the Word of Truth.

Shabbat Shalom, shepherd John-James