

Part 3  
“Creation by Fire, Covenant by Blood:  
The Scriptural Thread of Blood Ratification

בְּרִיאָה בְּאֵשׁ בְּרִיַּת בְּדָם: הַפְּסָק הָאֶחָרוֹן עַל לוּחַ הַמוֹעֲדִים שֶׁל הַבּוֹרָא

חֹט הָעֵדוּת הַכְּתוּבִי שֶׁל אִשׁוּר הַבְּרִית בְּדָם

Transliteration:

Bri'ah Ba'Esh, B'riyt Ba'Dam: Ha-Pesaq Ha'Acharon al Luach ha-Mo'adim shel ha-Boreh

Chut ha-Edut ha-Ketuvi shel Ishur ha-Berit Ba'Dam

**It carries:**

*From Creation's Order, from Genesis 1:1 through Exodus 24:11, then from Abram to Messiah and into Eternity*

- Proverbs 18:13 warns that if a man answers a matter before he hears it, it is folly and shame unto him. Pro 18:16 A man's gift makes room for him And brings him before great men. Pro 18:17 The first one to plead his case seems right, *Until* another comes and cross-examines him.
- Isaiah 1:9 declares that unless YHWH of Hosts had left us a remnant, we would have become as Sodom and Gomorrah.
- Psalm 119:18 still stands as the cry over this entire examination: “Unveil my eyes, that I may behold wonders from Your Torah.”

Acts 1:6-8 and the importance of what Yahshua desired for His Apostles and for us still stands today. What was the very last thing our Royal High-Priest said before His ascension? What will He look for when he returns aside from finding faith on Earth? He will look to see if we focused on what he said we should focus on and that is found in Acts 1:6-8 & Matthew 28:18-20:

**Acts 1:6** They, therefore, indeed, having come together, were questioning Him, saying, “Adonai, do You at this **time** restore the Kingdom to Israel?” 1:7 And He said to them, “It is not yours to know **times** or **seasons** that the Father appointed in His own authority; 1:8 but you will receive **power** at the coming of the Holy Spirit on you, and you will be **witnesses** for Me both in Jerusalem, and in all Judea and Samaria, and to the end of the Earth.”

What we can trust from this is unmistakable: there is something far greater than the knowledge of times and seasons. We were not commissioned to obsess over the measurements of Time, but to stand as living witnesses of His Kingdom – declaring who He is, what He accomplished, and the eternal dominion He came to establish in the earth.

The Greek words used here in Acts 1:6-8 are the very same Greek words found in the LXX from the Hebrew Scrolls for Day(s) (Yom) and Appointed Times (Mo'edim) (Genesis 1:5, 1:8, \*1:14 – The Creator's Calendar system). Question, are these terms important? Yes. Our King said out of His own mouth, not mine, that His Disciples were NOT to be caught up with **knowing** the Day or even the Appointed Time of His return because

that is in His Father's power. Should we gather for the Mo'edim? Yes. In doing so, we must be focused on something much more powerful and important than even the Calendar, it is the reality of being WITNESSES for Him. I NEVER heard of a Calendar EVER having power to save, deliver, transform, set a captive free like the Name of YHWH, the Blood and Life of Yahshua and the Power of the Ruach HaQadosh can and has. We MUST have a balance and not make a Calendar an idol by elevating it to an obsessed level of something our King NEVER instructed. As for me and my house, we will stand upon the words of our King, not man!

So let the standard be fixed before anything else is argued – From Genesis 1:1 through Exodus 24:11, Scripture gives only two clear formal Blood Ratification scenes: Genesis 15:9-18, where YHWH cuts Covenant with Abram through divided sacrifice, and Exodus 24:6-8, where Moses sprinkles the Altar and the People and declares, "*Behold the blood of the Covenant.*" Those two scenes are the anchors regarding Blood Ratification; everything else inside that boundary must be judged by that revealed pattern, not by assumption, zeal, or theological inflation or misplaced zeal.

Part 1 established the lawful function of Blood Ratification. Part 2 restored the rightful place of the Creator's Calendar as the faithful servant of Time. Part 3 now brings the whole Genesis-to-Exodus boundary beneath judicial examination so the claim can finally be weighed with precision. This isn't a denial of sacred truths – Creation is real. Sacred Time is real. Sabbath is real. Marriage is real. Dominion is real. The Fall is real. Noah's covenant is real. Passover is real. Sinai is real. Yet the presence of those realities inside the boundary doesn't automatically elevate them into formal Blood Ratification scenes. Blood may be present in a passage without that passage presenting a formal Blood Ratification event. Covenant language may be present without the text describing formal Blood Ratification. Sacred Time may be present, Feasts may be present, Appointed Times may be present, and still the Creator's Calendar may remain exactly where it belongs: not as a Blood Ratified object, but as the ordained servant of Time.

### **The Revelation of Time Must Be Restored Before the Creator's Calendar Can Be Examined**

Before the argument can be judged lawfully, Time itself must be brought into the light of this discussion. This is where many men begin already distorted in their views. They rush to Calendar language, Feast language, and Sacred reckoning language without first asking the deeper question: What is Time in Scripture? If the Creator's Calendar is the faithful Servant of Time, then Time must be understood first, or the Servant will be mistaken for the Master. Time isn't just something the Calendar measures; Time is the deeper reality the Calendar serves. Time in Scripture isn't self-existing; it isn't a god; it isn't a Blood Ratified Covenant witness; it isn't sacrificial substance, nor is it ceremonially involved in Altar Blood. Time is created order in motion beneath Divine Government. Time, before the fall of Adam, is what YHWH assigned when He separated Light from Darkness, established evening and morning, and appointed the lights in the Heavens for Signs, for Appointed Times, for Days, and for Years in their perfection. Time governs sequence, recurrence, appointment, ripening, duration, and historical process under Heaven. It is the arena in which creation breathes, harvest returns, kingdoms rise and fall, prophecy matures, and visitation arrives. The Calendar doesn't create that; the Calendar serves that. The Calendar marks what Time carries and reads what YHWH already established. That is why Scripture keeps saying Feast DAYS, Appointed TIMES, Feast of WEEKS, Days, Years, Seasons, and Moedim. The text doesn't say Feast Calendar or Appointed Calendar; it is the pointer of these holy things. The weight of Scripture falls on appointed order, not on mechanism-language. The visible frame isn't the deepest thing. The deeper thing is Time under Divine assignment. Time is the invisible current; the Creator's Calendar is the visible record of that current and the Appointed Times are what are to be kept. Did you know if someone was slightly off, just like every Calendar on Earth is lacking absolute perfection, they will be in the Kingdom BECAUSE they believed! We will look at this at the end so follow me here as we build. Time is the moving jurisdiction; the Calendar is the ordered witness

to that movement. The Hebrew witness itself strengthens this revelation. Scripture uses more than one word to capture Time and its movements.

**Mo'ed** speaks of an Appointed Time, fixed meeting, or set Season. **Et** speaks of Time, Season, or fitting moment. **Zeman** speaks of an appointed or fixed Time. In Aramaic, **Iy'dan** speaks of a Time or Season. Ecclesiastes 3:1 declares that for everything there is a Zeman and an Et under Heaven. Daniel 2:21 says that Elohim changes the times and the seasons, placing Time under His Government, not under sacrificial blood. So Scripture itself already places Time in the realm of Divine rule, sequence, appointment, and lawful order. Time is assigned, governed, carried, and fulfilled; It isn't a Blood-Witness; it isn't Altar substance; it isn't Blood Ratified Covenant or Priestly mediation. This distinction is devastating to the misplaced claim, because if the Calendar were Blood Ratified, then Time itself would have to be Blood Ratified too because these can't be separated. Why? Because the Calendar depends on Time, while Time doesn't depend on the Creator's Calendar. Without Time, a Calendar would be nothing but blank stones, blank tablets, or blank pages with no living sequence to carry. Try getting from Passover to Sukkot without Time involved. It might have markings carved upon it, but it would have no motion beneath it. It might have structure, but it would have no reality to measure. So in the order of dependence, Time is greater than the Calendar, because the Calendar can't exist as Calendar in any meaningful sense without the deeper reality of Time as its foundation for calculating history. If the greater reality is not Blood Ratified – Time itself – the lesser Servant, the Creator's Calendar, that depends upon it certainly is not. That is why this forensic investigation must begin not only with Creation Order, but with the revelation of Time itself. Time belongs to Creation Order, and the Calendar serves Time. These two are echad in operation, yet not equal in rank. They can't be separated in function, but they must be distinguished in category.

Time existed before any written Calendar. A Calendar is the visible Servant of a deeper invisible Order already moving beneath the hand of YHWH that we are still trying to figure out. Time can continue without a man writing it down; a Calendar can't mean anything without Time already moving. Blood belongs to Covenant Order, and what belongs to Covenant Order must never be confused with what belongs to Creation Order. In my opinion, they both have an Altar they are attached to, one is Fire and the other is Blood.

## 1. The Absolute Standard of Blood Ratification

Before anything else, the standard must remain absolute, because once that standard is loosened, men begin calling everything "Blood Ratified" simply because blood appears somewhere nearby in the narrative. Scripture doesn't reason that loosely, and neither should we. From Genesis 1:1 through Exodus 24:11, the text gives only two clear Blood Ratification scenes in the formal Covenantal sense – Genesis 15:9–18 & Exodus 24:6–8, where Moses sprinkles the Altar and the People and declares, "Behold the blood of the Covenant." Those are the textual anchors and formal witnesses. Take note of WHAT & WHO are sprinkled with this Covenant Blood; it's very clear. In this boundary, formal Blood Ratification carries identifiable marks: sacrificial death, Covenant inauguration or Covenant cutting, blood standing as witness, blood applied or sprinkled, parties or Covenant relation being formally bound, and lawful consecration or Covenant liability before YHWH Elohim. Blood may be present in a narrative, in an offering, in a judgment, or in a Covenantal setting, and still the text may not be presenting a formal Blood Ratification Covenant event. The issue isn't whether blood exists somewhere nearby. The issue is whether Scripture presents that moment, object, institution, or relation as being formally Ratified by Blood. Yes, this can be challenging especially if you spent most of your ministry years researching only to come and find out that you missed it with these details.

## 2. Creation's Order Stands by Command, Not by Blood

The case must continue where Scripture begins. In Genesis 1:1–2:3, the Heavens and the Earth, the Primordial Light, the separation of Light from Darkness, the Firmament / Raqia, the gathering of the waters, the appearing of dry land, the naming of the seas, the bringing forth of vegetation, seed, and fruit-bearing trees, the appointment of the sun, [moon], and stars, the creation of sea creatures and birds, the making of land animals, the creation of

mankind in the image of YHWH Elohim, the blessing of fruitfulness and dominion, the completion of Creation, and the sanctification of the seventh day all come forth by Divine command. The repeated witness of the chapter is “And Elohim said.” It isn’t blood! It isn’t sacrifice! It isn’t Altar language! It isn’t sprinkling! It isn’t Covenant cutting! Creation stands by decree; it doesn’t stand by sacrificial ratification!! That truth already impacts the heart of the Covenant Calendar misplaced claim, because the very passage that introduces the luminaries and their appointed function never once places them beneath blood.

The Creator’s Calendar might witness TO the Covenant order, but it NEVER partook of the Blood Ratification part of that process because it was ratified from a different reality – Covenant of Fire we see concealed inside of the very first verse and first word of our Scriptures – **בראשית**. The lights are glorious, they are appointed and they are authoritative in their created role, yet they aren’t Blood Ratified there, because Genesis 1 belongs to Creation Order, not Covenantal Altar Order. It belongs to the Government of the spoken Word, not to the witness of shed blood. This is where the revelation of Time sharpens the matter even further: the lights don’t create sacred reality; they mark sacred sequence. They don’t generate Time; they serve Time. They are servants beneath the Throne, not mediators before the Altar. That means the Creator’s Calendar, rooted in the offices of these lights, already belongs to the order of service, not to the order of Blood Ratification.

### 3. The Creator’s Calendar Appears, Yet Blood Ratification Doesn’t

\*\*\*This is where the matter must be spoken with further clarity. Genesis 1:14 is the foundational Calendar text. The lights are appointed for Signs, for Appointed Times / Moedim, for Days / Cycles, and for Years. They were ordained and sealed by the **spoken** command. There is the structure and the framework of the Creator’s Calendar in its creational ordained office. Genesis 1 gives the Creator’s Calendar its function, its location, its purpose, and its authority in Creation. It tells us what the lights are for, where they were set and ordained, and how they serve the order of Heaven in the Earth. What it never gives them is Altar relation in the sense of Blood Ratification. It never gives them sacrificial inauguration. It never gives them Covenant cutting. It never gives them blood application. That is devastating to the opposing claim, because the very verse most often used to establish the Calendar establishes only its assignment, not blood authority. It gives the Calendar its governmental sequence, but never its Covenantal Blood Ratification. It gives the lights their office, but never an Altar. This is where the Time revelation presses even harder: the Calendar isn’t simply not Blood Ratified; it cannot carry that burden, because its office is not mediatorial to begin with. The Calendar marks and the Calendar locates. The Calendar orders and the Calendar summons remembrance and observance, but Blood does something altogether different. Blood consecrates, cleanses, binds, distinguishes, answers judgment. Blood opens access, so even before later Covenant scenes appear, the categories are already different by nature.

#### Further Witness: B’riyt Eish / Covenant of Fire and the Heavens

Here another distinction must be restored. If a man insists on speaking of the Creator’s Calendar in blood Ratified Covenant language because it is rooted in the Heavens, he still has not proved Blood Ratification. He has only moved the discussion into another witness altogether. B’riyt (**ברית**) is covenant. Eish (**אש**) is fire. The Heavenly realm testifies by fire, light, glory, and decree; the Earthly Altar realm testifies by Blood. The Calendar is bound to the lights – Me’orot (**מאורות**) – and the lights are **fiery servants** in the Raqia, appointed for otot (**אותות**), Moedim (**מועדים**), days, and years. So even if one were to argue for a Covenant Creator’s Calendar, the argument would move toward a heavenly **fire-witness**, not toward **dam ha-b’riyt** – the Blood of the Covenant.

The distinction is already embedded in the text. Leviticus 17:11 doesn’t say the life of the Heavens is in the blood. It says, ki **nefesh** Ha-Basar Ba-dam Hiy – “*the life of the flesh is in the blood.*” Blood is given upon the altar for atonement because blood answers earthly guilt, earthly defilement, earthly priesthood, earthly Covenant Order and earthly approach. The luminaries are not flesh. The Raqia is not Basar. The appointed lights in Genesis 1 are not Altar victims. They are Heavenly witnesses of order, sequence, and governance. Therefore the moment a man

tries to drag the Creator's Calendar beneath sacrificial blood; he confuses the realm of Basar/FLESH with the realm of Shamayim/HEAVENS.

Sinai itself exposes the pattern. In Exodus 19, before Exodus 24 ever sprinkles blood, the mountain burns with the Fire of YHWH. The Heavenly side of the revelation descends in flame, thunder, glory, and trembling. Then in Exodus 24 the **People** and the **Altar** are sprinkled with blood. Heaven answers in fire; the Covenant people on earth are brought near by blood. One witness is from above; the other binds below. One reveals the blazing holiness of the One who speaks; the other lawfully joins the people to the Covenant Words that were spoken. This is why the distinction matters so much: if the Creator's Calendar is tied to the Heavenly lights, then its witness is aligned with Heavenly fire and ordered light, not with sacrificial blood applied to flesh. The Covenant of Fire attaches the Calendar to the Altar of Fire and the Blood attaches the People to the Blood sprinkled Altar. Its as if the Raqi is the heavenly Altar the Creator's Calendar is attached to. Altar language is powerful!! There is NO record of the Covenant Stones or Creator's Calendar ever being sprinkled with the Blood, it was the Altar on Earth and the People (Exodus 24). This means, the Blood of the Covenant Words, the Altar and the people are echad! The Blood ONLY speaks for the People who are echad with the Altar! The Blood NEVER is recorded as touching Tablets. I find this very interesting.

That is why this argument can't be rescued by simply changing the phrase from Creator's Calendar to Covenant Creator's Calendar. If it is Creator-rooted, it belongs to Creation Order. If it is Heaven-marked, its register is fire, light, decree, and sign. If it is earthly Blood Ratification, then Scripture must show blood applied to the object being ratified. Yet Genesis 1 never does that because the decree sealed the Creator's Calendar INSIDE of the Raqia – The Altar of Fire.

Exodus 12 never does that. Exodus 24 never does that. So the claim fails in both directions. The Calendar is not Blood Ratified, and if one presses Covenant language upon the Heavenly order, the stronger Scriptural analogy is B'riyt Eish – Covenantal Fire-Witness in Heavens Altar, the Raqia – not blood on the Calendar. Cross Examination with Scriptural Answers:

**Question:** If blood belongs to Basar, what witness best matches the Heavenly order of the lights?

**Answer:** Fire, light, decree, and signs in the Raqia, not sacrificial blood placed on flesh.

**Question:** What does Sinai show before the People are sprinkled?

**Answer:** Heaven descends in fire first, then the People and the Altar receive blood.

**Question:** What does that establish?

**Answer:** The Heavenly side of ordered witness is revealed in Fire, while earthly Covenant nearness is joined by the Blood.

#### **4. Sacred Time Is Qadosh Without Being Blood Ratified**

Continuing as we unravel the categories within this Genesis 1 through Exodus 24:11 boundary. The same applies to the Sabbath at Creation in Genesis 2:2–3. The Seventh Day is rested upon, blessed, and sanctified, yet it still isn't Blood Ratified in the text. That proves something many refuse to admit: sacred Time doesn't need formal Blood Ratification in order to be Qadosh. The sanctity of the Sabbath comes by Divine act and Divine declaration. Elohim blesses it, sanctifies it, and sets it apart. The text never says He does so by sacrificial blood. That means Scripture itself proves that sacred Time may be Qadosh, may be set apart, may be honored, and may be binding in its ordained place without ever being introduced as a Blood Ratified entity. Holiness and Blood Ratification aren't interchangeable categories even though they meet each other at certain times. Something may be sacred and still not be blood bound in the formal Blood Ratified Covenantal sense. This must be dissected in this manner in order to really understand the differences so the baby isn't thrown out with the bath water. Again, the revelation of Time clarifies the whole issue. Sacred Time doesn't need Blood Ratification in order to be sacred. It is sacred because YHWH sanctified it. It is set apart because YHWH declared it set apart. That means sacredness and Blood Ratification aren't the same category. If they were, Genesis 2 would have had to place

blood where it plainly doesn't. So Scripture itself already proves that a Day, a Season, a rhythm of Time, or an Appointed Time may be holy without belonging to the same realm as Altar Blood Ratification.

### **5. Marriage, Dominion, Moral Command, and the Fall Don't Enter Formal Blood Ratification**

Marriage in Genesis 2:18–25 – the formation of Woman, the joining of Man and Woman, and the one-flesh / Basar Echad union – is established by YHWH Elohim's act and word; it isn't Blood Ratified there. Dominion and man's vocation in Genesis 1:26–30 and 2:15 are given by Divine decree, not Altar blood. The Edenic command and moral boundary in Genesis 2:16–17 carries full authority before Heaven, yet no Blood Ratification scene accompanies its giving. Then in Genesis 3, the temptation, the sin of Adam and Chavah, the judgments, the curse on the ground, the expulsion from Eden, and the cherubim guarding the way are all real judicial acts, yet they still aren't Blood Ratified objects. The promise of the Seed in Genesis 3:15 is prophetic and world-shaping, yet it still isn't presented there as formally Ratified by Blood. The garments of skin in Genesis 3:21 may imply death, yet the text doesn't explicitly say a Covenant was **cut**, blood was applied, or a reality was Blood Ratified. Scripture is already teaching us to distinguish between historical weight and formal Blood Ratification. This is how we grow.

### **6. Early Worship, Genealogies, Enoch, and the Flood Still Don't Become Blood-Ratification Scenes**

In Genesis 4:3-5, Abel offers from the flock. Blood may be involved, yet the passage never says his offering Blood Ratified the Calendar, Creation, or a Covenantal Time structure. A blood-involving offering and a formal Blood Ratification event aren't the same thing. The same is true of the genealogical continuity in Genesis 4-5, the preservation of names, seed lines, and history. The same is true of Enoch's walk with Elohim in Genesis 5:21-24. The same is true of the Flood judgment in Genesis 6-8 – the warning, the Ark, the coming of the waters, Noah's preservation, and the recession afterward. These are mighty works of Elohim, yet the text doesn't present them as Blood Ratification acts. Historical weight and formal Blood Ratification aren't the same category. Just because these events are within the boundary of Genesis 1 through Exodus 24:11, doesn't make them part of the Blood Ratification revelation, that is a specific process.

### **7. Noah Proves B'riyt Is Broader Than Formal Blood Ratification**

Nowhere in the early Blood Ratification boundary is the distinction more important than with Noah, because Noah is one of the clearest proofs that B'riyt / Covenant is broader than formal sacrificial Blood Ratification. In Genesis 8:20–21, Noah offers burnt offerings. In Genesis 9:4–6, blood is treated as sacred life. In Genesis 9:8-17, Elohim establishes Covenant with Noah, his seed after him, and every living creature. So yes, blood is present in Noah's world. Yes, Covenant language is present. Yes, Divine obligation and sacred order are present, yet the sign given for the Covenant is the bow / rainbow in the cloud. Here we have Covenant and sacrifice nearby. We also have blood-consciousness clearly present. We have a sign, yet the text still doesn't present the Noachic Covenant in the same formal Blood Ratification structure as Genesis There is no divided-pieces scene. There is no statement equivalent to "Behold the blood of the Covenant." There is no formal Covenant-cutting scene in the same mode as Abram. This proves beyond honest dispute that Covenant language is broader than formal Blood-Ratification language. Noah destroys the false equation that whatever is Covenantal must automatically be Blood Ratified. He proves that Covenant may be established, signified, remembered, and enforced without every Covenantal reality being formally Blood Ratified in the same way. The same principle extends to Genesis 8:22, where seedtime and harvest, cold and heat, summer and winter, day and night continue by Divine decree. That is created Order. That is ordained continuity. That is sacred stability in the world. It isn't altar ratification, and the Time revelation fits here perfectly: the continuation of seedtime and harvest, cold and heat, summer and winter, day and night belongs to the realm of created stability and rhythmic continuity. Time continues by decree. The world is stabilized by command. Sacred sequence remains real without becoming Blood Ratified.

### **8. Nations, Boundaries, and Babel Don't Become Blood-Ratified Objects**

As Scripture advances, the nations and their boundaries in Genesis 10 are historically narrated, but not Blood Ratified. The judgment at Babel in Genesis 11:1–9 – The power attempt to pierce the Raqia with the Tower, the confusion of tongues and the scattering of the peoples – is a judicial act, but still not a Blood Ratification event. This matters because it shows that even acts of judgment, division, and historical reordering don't automatically move into the realm of sacrificial Covenant Blood Ratification. Historical importance doesn't equal Blood Ratification. National consequence doesn't equal Blood Ratification. Judicial action doesn't equal Blood Ratification.

## **9. Abram's Call, Promise, Altars, and Land Word Must Be Distinguished from Genesis 15**

When Abram is first called in Genesis 12:1–7, the call to leave his father's house (a powerful Hebrew term by the way that all men must experience), the promise of seed, the promise of land, and the promise of blessing are given by Divine word. Then in Genesis 13, the land promise is repeated and enlarged. Then in Genesis 15, Covenant is formally cut through divided sacrifice. This is very important and shows Covenant progression. It shows that the Promise may be spoken **before** formal Blood Ratification occurs, that worship may surround promise **before** formal Blood Ratification occurs. The same care applies to Abram's altars in Genesis 12:7–8 and 13:4, 18. Altars are sacred gateways. Worship is real. Divine encounter is genuine, yet altar building by itself isn't identical with Blood Ratification Covenant inauguration. No one should confuse worship sacred space with **formal** Blood Ratification event. Then Genesis 15:9–18 stands apart with tremendous weight, there, the text slows down. There, sacrificial pieces are prepared. There, Covenant cutting comes into view. There, Blood Ratification structure is unmistakable. The uniqueness of Genesis 15 proves that Genesis 12 and 13 were not already functioning as formal Blood Ratification scenes simply because Covenantal promises were spoken there. This is the area of the Oath sworn by YHWH alone. This is why we must make sure what and where Blood Ratification is executed and not misplace it.

## **10. Circumcision Is a Covenant Sign, Yet It Still Isn't the Blood Ratification of the Calendar**

Circumcision in Genesis 17 is a sign of the Covenant; it is Covenantal and it is identity marking. It involves blood in a physical sense, yet the text still doesn't present circumcision as sacrificial altar Blood Ratifying the Calendar, the Moedim, or the structure of Time. The language of Signs and formal Altar Blood Ratification language aren't identical categories. Not every blood-related Covenant sign is the same thing as formal sacrificial Blood Ratification. The same must be said of the name changes, Divine appearances, oaths, visitation promises, and prophetic declarations in Genesis 17–18. These are Covenantal and revelatory, yet not every Covenantal revelation is a Blood Ratification scene. The judgment of Sodom in Genesis 19 is a historical judgment, but not Blood Ratified. Isaac's nativity in Genesis 21 is seed promise fulfilled, yet not Blood Ratified in that event. The binding of Isaac in Genesis 22 includes sacrifice language and substitution, yet the text still never says it Blood Ratifies the Calendar.

## **11. The Patriarchal Continuation Preserves the Same Distinction**

The same goes for the patriarchal promises to Isaac and Jacob in Genesis 26, 28, and 35. The promises are reaffirmed, but the text doesn't present every reaffirmation as a fresh Blood Ratification scene. Jacob's ladder, Bethel, and his vows in Genesis 28 are Qadosh encounters, yet not Blood-Ratified institution. Jacob's renaming to Israel in Genesis 32:24–30 and 35:10 is Covenantally weighty, but it still isn't framed as Blood Ratification. Joseph's dreams, descent, exaltation, and preservation in Genesis 37–50 are providential and redemptive in scope, yet still not Blood Ratified; this is the repeated witness. The patriarchal story contains promise, sign, encounter, transformation, providence, preservation, and fulfillment. Yet Scripture still reserves formal Blood Ratification for specific scenes and specific functions.

## **12. Egypt, Moses, and the Plagues Still Don't Ratify the Calendar**

The same pattern continues into Exodus. Israel's multiplication in Egypt in Exodus 1:1–7 happens by promise and providence, not Blood Ratification. Moses' nativity, preservation, and calling in Exodus 2–4 – his rescue in the river, the burning bush, the revelation of the Name, and his commissioning to Pharaoh – are holy acts of Divine intervention, but not Blood Ratification scenes. The plagues on Egypt in Exodus 7–12 are judgments that humiliate Egypt's gods and press deliverance forward, yet they aren't the Blood Ratification of the Calendar events. Again, mighty acts of Elohim and formal Blood Ratification aren't the same category. Judgment isn't automatically Blood Ratification. Deliverance pressure isn't automatically Blood Ratification. Historical upheaval isn't automatically Blood Ratification.

### 13. Exodus 12:2 Is One of the Strongest Blows in the Entire Forensic Investigation

Then comes one of the most devastating texts in the whole discussion: Exodus 12:2. The text declares, "*This month shall be unto you the beginning of months.*" That is explicit calendrical designation. That is sacred reckoning being ordered. That is the beginning of months being established for Israel, and in the very same chapter, blood is also applied, but that is precisely why the text is so powerful for this investigation: it places Calendar language and Blood language side by side while keeping their functions completely distinct. In the chapter we have an explicit calendrical reset, explicit blood application, explicit objects receiving the blood, and explicit purpose for the blood.

Therefore, those objects aren't the month, not the dawn, not the sun, not the year, and not the Calendar structure. The blood is placed on the doorposts and the lintel. Why? For protection, for deliverance from judgment, and for the sparing of the firstborn. The blood is never applied to Time or the Servant of Time – Creator's Calendar. It is applied where judgment is threatening life. That distinction is crushing to this current claim, because the very chapter that contains a calendrical reset also contains blood application, and yet Scripture still refuses to place the blood on the Calendar mechanism itself. So the text itself interprets the issue; the Calendar statement orders sacred reckoning, while the blood addresses death, judgment, deliverance, and redemption. The text keeps those categories distinct. No man has the right to merge what the text itself refuses to merge.

Now, the revelation of Time drives the nail deeper: If the Calendar were Blood Ratified, then Time itself would also have to be Blood Ratified, because the Calendar doesn't create reality and these two are echad in operation, much like the man and the woman are echad, though not identical in office. A Calendar is meaningless if Time isn't in the equation. The Creator's Calendar only tracks Days, Weeks, Months, Years, Seasons, and Appointed Times, but Scripture never speaks of the "Blood of Time." It never speaks of the Blood of Days, Weeks, Months, Years, or the Creator's Calendar. Scripture speaks of the Blood of the Covenant. Blood in Scripture is tied to Covenant inauguration, Priestly consecration, purification, atonement, access, redemption, and lawful nearness before the Presence of YHWH. Blood is never attached to the created mechanism that measures earthly sequence; it is attached to Covenantal and redemptive realities. Therefore, if the deeper reality beneath the Calendar – Time itself – is not Blood Ratified, then the lesser instrument that merely tracks Time, the Creator's Calendar, can't be Blood Ratified either. Without Time, the Calendar is nothing but blank stones, tablets, or pages as I mentioned. What we see in the Raqia isn't a Calendar in itself, but the prophetic body of the garment of Time for this Earth. In the order of dependence, Time is greater. So if Time isn't Blood Ratified, the Calendar claim can't stand unrefuted.

This is also where the B'riyt Eish (Covenant of Fire) distinction strikes with added force. Exodus 12 orders the month, but the blood is placed on the houses. The heavenly sequence remains in its own register; the earthly household receives the blood because the threat of death is aimed there. The text never applies blood to the month, the lights, or Time itself. The Calendar marks the appointed movement; the blood answers the judgment hanging over flesh.

### 14. Passover Blood Redeems the People; It Doesn't Ratify the Calendar

This has to be pressed even harder. In Exodus 12:7, 12–13, 22–23, the Passover blood serves as a sign on the houses, protection from the destroyer, and a shield in the hour of judgment. It responds to Death! It answers judgment! It answers the danger hanging over the firstborn! It secures deliverance! It marks out the spared household! That is what the blood is doing. The Calendar language in the same setting answers something different; it orders sacred reckoning and establishes remembrance. It governs Appointed observance and locates the Season and the Memorial, but it doesn't receive the blood. The blood redeems the people; it doesn't ratify the Calendar. That contrast is one of the clearest in the entire investigation. Blood answers judgment. The Calendar orders remembrance. Blood secures deliverance. The Calendar marks observance. Blood shields life. The Calendar structures sacred Time. These aren't rival functions, but they aren't identical functions either and Scripture never lets one absorb the other.

### **15. Unleavened Bread, the Firstborn, the Exodus, and the Sea Crossing Still Don't Turn the Calendar into a Blood Ratified Object**

The Feast of Unleavened Bread in Exodus 12:14–20 and 13:3–10 is ordained as memorial and observance. It legislates sacred Time. It gives revelation & movement to remembrance. It orders obedience within Appointed Days, but legislation about sacred Time doesn't suddenly turn the Calendar system itself into a Blood Ratified object. The same applies to the consecration and redemption of the firstborn in Exodus 13:1–16. That passage deals with firstborn redemption and consecration, not Calendar Blood Ratification. The Exodus itself in Exodus 12–14 – Israel's departure, the spoiling of Egypt, the pillar of cloud and fire, the crossing of the sea – contains mighty saving acts, but they aren't the Blood Ratification of Time or Calendar. Neither is the Red Sea crossing in Exodus 14 a Blood Ratification event. Again, sacred history, National deliverance, and Divine intervention may be amazing beyond words, but Scripture still doesn't call them Blood Ratification events unless the text itself places them in that formal Covenantal framework.

### **16. Marah, Elim, Manna, Water from the Rock, Sabbath Testing, Amalek, and Jethro's Order Still Don't Ratify the Calendar**

As Israel moves into the wilderness, Marah, Elim, manna, and water from the rock in Exodus 15–17 are all mighty provisions, but none are presented as Blood Ratifications. The Sabbath test in the wilderness in Exodus 16:22–30 is especially important. The Sabbath is tested through manna gathering patterns, rest on the Seventh Day, and obedience to Divine command, yet no blood is applied to the Sabbath as a calendrical unit. Sacred Time is regulated, honored, and commanded, but it still isn't Blood Ratified. That fact alone should silence the claim that every sacred Time reference automatically drags the Calendar into the realm of sacrificial Covenant Blood Ratification; the text simply doesn't do that. It governs sacred Time. It disciplines sacred Time. It sanctifies sacred Time. It tests obedience within sacred Time, but it still doesn't place sacred Time beneath Blood Ratification. The same applies to victory over Amalek and to the judicial order through Jethro's counsel. These are historical and governmental developments, yet not Blood Ratification scenes, and the revelation of Time again clarifies the point: Time may be sacred, regulated, disciplined, legislated, and guarded without being sacrificially ratified. That is because Time belongs to Creation Order, not Covenant Altar Order.

### **17. Sinai's Approach Proves Covenant Words Can Be Spoken Before Blood Ratification Occurs**

Then Israel arrives at Sinai in Exodus 19. Their arrival itself isn't Blood Ratification. YHWH's proposal to Israel – that they would become a kingdom of priests and a holy nation – is spoken first. The Blood Ratification comes later in Exodus 24:6-8. That distinction is vitally important. It proves Covenant Words may be declared, heard, and even accepted before the formal Blood Ratification scene occurs. The boundaries around the mountain are set by Divine command, not by Blood Ratification. The Ten Words are spoken by Elohim with direct authority, yet the Blood of Covenant still comes later, so even the giving of the commandments themselves proves

that Divine speech and moral authority aren't identical with immediate Blood Ratification. This is important, because it cuts off another common confusion. Something may be truly Covenantal, binding, holy, and authoritative before the Blood Ratification scene appears in the narrative. Therefore, the existence of Covenant Words about sacred Time doesn't prove that Time itself became a Blood Ratified object, that conclusion doesn't follow. Remember, time and the Creator's Calendar are echad.

## 18. The Book of the Covenant Crushes the Category Error

Then comes the Book of the Covenant in Exodus 20:22–23:33, and here the category error must be crushed with precision. These chapters legislate many realities: altars, servants, violence, restitution, property, justice, widows, strangers, Sabbatical cycles, Feasts, and Firstfruits, etc.. Now here is the point that must not be missed: legislation about something doesn't mean that thing itself becomes a Blood Ratified object. That is the fatal weakness in the current claim many argue over. The Book of the Covenant speaks about many things, yet no one argues that every subject mentioned thereby becomes an Altar-Ratified entity in itself. No one says property boundaries became Blood-Ratified objects simply because property law appears in the Covenant. No one says restitution principles became Blood-Ratified objects simply because restitution law appears in the Covenant. No one says servants, widows, strangers, or agricultural concerns became Blood-Ratified objects simply because Covenant legislation addressed them. So why isolate the Calendar and treat it differently? The reasoning is inconsistent even though Appointed Times, Feasts, and Sacred Sequence appear within the Covenant boundary of Genesis 1 through Exodus 24:11. The Calendar system itself still isn't shown to be Blood-Ratified as an object; it is governed, legislated and ordered. Not even the Covenant stones were sprinkled with Blood; it was the Altar and the People. It is integrated into sacred life, but it isn't Altar Blood-Ratified. That distinction isn't minor; it is conclusive. Finally, in Exodus 24:9–11, the elders ascend, see the Eloah of Israel, and eat and drink. This is the Covenant Confirming Meal. It is sacred, powerful and weighty beyond words, but even there, the text still doesn't say the Calendar was Blood Ratified.

## 19. The Two Formal Exceptions Must Remain the Anchors

To keep the argument honest, restrained, and airtight, the two actual Blood Ratification anchors within this boundary must remain fixed. The first is Abram's Covenant in Genesis 15:9–18: divided animals, passing between the pieces, Covenant cut. The second is Sinai's Covenant inauguration in Exodus 24:6–8: blood on the altar, blood on the people, and the declaration, "Behold the blood of the covenant." That is where Scripture places Blood Ratification in this boundary. That is where the text explicitly speaks in that realm. Everything else inside this range has to be read in the light of those anchors, not in defiance of them.

## 20. The First Great Blood Ratified Witness: Genesis 15 in Hebrew

Now the first great formal Blood Ratification anchor must be heard in its own Hebrew force:

בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת-אַבְרָם בְּרִית לֵאמֹר לְנִרְצֶךָ נָתַתִּי אֶת-הָאָרֶץ הַזֹּאת

Genesis 15:18

BaYom hahu karat YHWH et-Avram B'riyt Lemor, Lezar'akha Natatti et-Ha'Aretz Ha'Zot.

**"In that day YHWH cut a covenant with Abram, saying, Unto thy seed have I given this land..."**

The power of this verse lies in **Karat ... B'riyt**. The Covenant isn't just discussed; it isn't just admired; it isn't merely hoped for; it is cut!!! That is Covenant in its life-binding, oath-bearing, sacrificial form. The divided pieces in the earlier verses aren't literary Blood Ratification atmosphere as Genesis 15 was. They are the enacted witness that life stands behind the word spoken to Abram. This is why Genesis 15 becomes the litmus test. Promise had already been spoken in Genesis 12 and enlarged in Genesis 13. Yet here, and only here, within

that earlier progression, the Covenant passes into formal sacrificial witness. The land promise, the seed promise, and the Covenant line are now placed beneath blood-bearing testimony.

## 21. The Second Great Blood Ratified Witness: Exodus 24 in Hebrew

Then the Sinai witness speaks with equal precision:

וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרֹק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל-הַדְּבָרִים הָאֵלֶּה

Exodus 24:8

Vayiqach Moshe et-ha-dam vayiz'roq al-Ha'Am Vayomer, Hi'neh dam-ha-B'riyt asher karat YHWH immakhem al kol-ha-Devarim Ha'eleh.

**“And Moses took the blood, and threw it on the people, and said, Behold the blood of the covenant, which YHWH hath cut with you concerning all these words.”**

This is devastating in its precision. The text doesn't say, “Behold the blood of sacred Time.” It doesn't say, “Behold the blood of the month.” It doesn't say, “Behold the blood of the luminaries.” It says, Hi'neh dam-Ha'Briyt – *“Behold the blood of the Covenant.”* The Calendar ISN'T The Covenant! Again, the Covenant-Cutting verb appears: karat. The Altar receives Blood. The people receive Blood. The words of Covenant are read. The declaration identifies the Blood. The object of the ratifying witness is Covenant relation before YHWH. That is why the issue at Sinai isn't that the Covenant Words themselves needed redeeming, as though the speech of Elohim were lacking; it was the People needed to be brought into lawful relation with those words through life bearing witness. Egypt birthed them out if I can use that analogy! Sinai bound them into the Blood Ratified Covenant Order!

## 22. The Boundary Verdict

So when the record is read carefully from Genesis 1:1 through Exodus 24:11, the witness is overwhelming and unified. Creation isn't Blood Ratified. The lights and the Calendar aren't Blood Ratified. The Sabbath at creation isn't Blood Ratified. Marriage, dominion, human vocation, and moral command aren't Blood Ratified. The Fall, the Edenic judgments, and the promise of the Seed aren't formally presented as Blood Ratified realities. The garments of skin aren't called Blood Ratified. Abel's offering, genealogical continuity, Enoch's walk, and the Flood aren't Blood Ratification acts. Noah's Covenant proves that Covenant language and blood-consciousness may both be present without formal Blood Ratification appearing in the same way as with Abram. The fixed order of seedtime and harvest, cold and heat, summer and winter, day and night continues by Divine decree, not Altar blood. The nations, their boundaries, and Babel's judgment aren't blood ratified.

Abram's initial call, the repeated land promise, his altars, circumcision as covenant sign, the patriarchal reaffirmations, Jacob's encounters, Joseph's preservation, Israel's multiplication in Egypt, Moses' calling, the plagues, the Exodus, the Red Sea crossing, the wilderness provisions, the Sabbath test, Amalek, and Jethro's judicial order all remain outside formal Blood Ratification language. Then comes the crushing point: Exodus 12:2 resets the month, yet the blood is placed on houses, not on the Calendar. The Passover blood redeems the people; it doesn't ratify Time. The Feast of Unleavened Bread legislates sacred observance; it doesn't transform the Calendar into a Blood Ratified object. The Book of the Covenant legislates concerning many subjects, including Feasts and sacred rhythms, yet legislation about a thing never turns that thing itself into a Blood Ratified entity. The actual Blood Ratification scenes in this boundary concern Covenant Oath, Covenant People, Altar, consecration, Covenant liability, and lawful approach before Elohim.

Therefore the claim collapses under the weight of the text itself: the Creator's Calendar is present, sacred Time is present, Appointed Times are present, Covenant Words are present, and Blood is present – but Scripture never once presents the Creator's Calendar itself as a Blood Ratified Covenant object. That means the safer, truer, and

textually defensible phrase remains Creator's Calendar, because it belongs to Creation Order and serves Time. Blood Ratification belongs to Covenant Order and brings a people near. Now let this stand with a final force: what Scripture distinguishes, no man has the right to merge. The Calendar was appointed to mark, measure, govern, and serve the movement of Time beneath the Government of Heaven. The Blood was appointed to consecrate, cleanse, bind, and lawfully bring a people near before the Holy One. One belongs to Creation Order; the other belongs to Covenant Order. One governs sacred rhythm; the other governs lawful access. One marks the appointed moment; the other secures the accepted man. One serves history; the other answers judgment. One locates remembrance; the other ratifies nearness. Therefore the argument of the Covenant Calendar idea falls, not because the Creator's Calendar lacks glory, but because its glory was never the glory of Blood Ratification, but Fire Ratification in the heavenlies! If one still insists on Blood Ratified Covenant language for the heavenly order, the stronger witness is not Blood but Fire: not blood applied to the Calendar, but fiery heavenly testimony belonging to the realm of the lights, decree, and Divine Government. It has always been a Fire Ratified Calendrical system even though this word was NEVER used in the Scriptures. So, before ANYONE gets too excited to say a Calendar was Blood Ratified, remember this, that term never existed so how can you even say that Calendar is Blood Ratified?!!

### **23. The Question Now Changes Form**

Therefore, once the Calendar is restored to its proper realm as the servant of Time, Scripture is finally free to speak with its full force concerning the realm to which Blood truly belongs. Blood – dam in Hebrew and haima in Greek – doesn't move through the Scriptural record as emotional atmosphere, poetic decoration, or religious sentiment. Blood appears where Covenant must be lawfully established, where a people must be judicially distinguished, where Priesthood must be sanctified, where Atonement must answer defilement, where access must be opened before the Holy One, and where Inheritance must stand before Heaven with life itself as the witness. That is the pattern, the thread and that is the realm which Blood Ratification belongs. This is why the question now changes form. The matter is no longer, "Was the Calendar Blood Ratified?" That question has already been answered by the text itself. The question now becomes, "Where does Scripture actually place Blood Ratification when the Covenant story begins to unfold?" Once that question is asked with precision, the answer becomes overwhelming: from Abram forward, Blood begins to stand in Scripture as Heaven's lawful witness in Covenant, Redemption, Priesthood, Atonement, Inheritance, and Kingdom access. The Hebrew word for Covenant, B'riyt, and the Greek word, diathēkē, must now be followed through the text itself where Blood is **explicitly** joined to Covenantal establishment, Covenantal access, Covenantal cleansing, and Covenantal fulfillment.

### **24. The Full Blood-Sprinkling Witness for the Record**

For the record, the blood-sprinkling witness is broader than a few isolated texts. It appears in the covenant scene of Exodus 24, in the consecration of the priesthood, throughout the altar system, and in the sanctuary patterns of Leviticus and Numbers. The New Testament does not discard that witness. It carries it upward into Messiah's superior work in Hebrews and 1 Peter. So the sprinkling pattern is not abolished; it is fulfilled, internalized, and carried into a better priesthood and a better access through Messiah.

### **25. The Prophets and Messiah**

The prophets then begin to unveil the greater horizon toward which all of this has been moving. Jeremiah 31:31–34 announces a New Covenant – B'riyt Chadashah – proving that covenant remains central to the redemptive purpose of Elohim. YHWH says He will make a new covenant with the house of Israel and the house of Judah, writing His law within them and remembering their sins no more. Then Zechariah 9:11 declares, be-dam B'riytekh – "by the blood of thy covenant." Blood and release remain joined. Blood and covenant remain joined. Blood and deliverance remain joined. The prophetic vision isn't moving away from Blood Ratification. It is leaning toward its highest fulfillment in Yahshua Messiah. That fulfillment comes with blazing clarity in Messiah Yahshua. At the supper He takes the cup and declares, "This is my blood of the new covenant." The Greek is

decisive: haima for blood, diathēkē for covenant, and kainē for new in kind. This statement gathers the entire Scriptural witness into one center. Abram’s cut covenant, Egypt’s deliverance blood, Sinai’s covenant blood, priestly consecration, altar atonement, and prophetic anticipation all converge in Him. His blood isn’t one more ritual contribution added to an older line of witnesses. His blood is the fullness to which the entire covenantal blood-thread had been moving from the beginning.

## 26. Hebrews, the Apostles, and the Throne

This is why Hebrews speaks with such force. Messiah entered by His own Blood and obtained eternal redemption. Hebrews reaches back to Moses, recalls the covenant pattern, and reveals its fulfillment in Yahshua. We now have boldness to enter the Holiest by His Blood. His Blood speaks better things than Abel. It is not lesser than the former blood-witnesses, nor merely equal to them. It is their fulfillment and eternal completion. The former blood-witnesses were holy and true, but they pointed forward. His Blood is final. It doesn’t merely mark houses; it opens the Holiest. It doesn’t merely bind a nation to covenant words; it secures eternal redemption. It doesn’t merely consecrate earthly priests; it establishes a heavenly priesthood. It doesn’t merely cleanse outward defilement; it purges the conscience to serve the living Elohim. That is why Hebrews 8–9 cannot support the Blood-Ratified Calendar claim. Those chapters are not about the Calendar. They are about covenant mediation, priesthood, cleansing, and access. Hebrews 9 recalls Moses sprinkling the book and the people, but the point is not that the Calendar was ratified by blood. The point is that covenant access, purification, and redemption require blood, and that Messiah’s Blood is greater than every earlier witness.

Hebrews 9:19–21 proves what Exodus 24 already proved: blood stands as witness over covenant relationship and covenant inauguration. It does not make sacred time the object of Blood Ratification. Hebrews is not magnifying the Calendar. It is magnifying the power of blood in covenant access and in Messiah’s superior priestly work. Then Hebrews moves even farther from that false claim. The emphasis becomes cleansing of the conscience, entrance into the Holiest, and direct access through the Blood of Yahshua. Hebrews 12:24 seals the matter by speaking of the blood of sprinkling that speaks better things than Abel. So Hebrews does not move toward a blood-ratified Calendar. It moves toward blood-ratified access, nearness, and redemption fulfilled in Messiah. It carries forward the covenant-and-blood pattern of Moses, but applies it to fulfillment, cleansing, priesthood, and entrance into the Holiest, not to the Calendar as a ratified object. This is where their reading collapses: they confuse the realm in which blood operates. Blood Ratification and Blood Sprinkling belong to covenant, deliverance, consecration, atonement, access, redemption, and reign. The Creator’s Calendar serves Time, but Scripture never presents it as a blood-ratified object. That is why the governing texts remain unchanged. Genesis 1:14 gives the Calendar its function, but not blood. Genesis 2:2–3 shows sacred time can be holy without blood ratification. Genesis 9:8–17 shows covenant language is broader than formal Blood Ratification. Genesis 15 is the first great covenant-blood anchor. Exodus 12:2 resets the month, yet the blood is on the houses, not the Calendar. Exodus 24 explicitly calls it the blood of the covenant, not the blood of the Calendar. Hebrews 8–9 carries that same witness into Messiah’s superior priesthood, cleansing, and access, not into calendar-ratification. So the Covenant Calendar position fails in Genesis 1, fails in Exodus 24, and fails in Hebrews 8–9. Scripture gives the Calendar function, but never Blood Ratification. It gives covenant blood witness, but never to the Calendar. And Hebrews magnifies that blood witness into Messiah’s superior cleansing, access, redemption, and priesthood, not into a Blood-Ratified calendrical system.

## 27. The Blood at the Center of Revelation

The thread doesn’t end at the cross/tree and resurrection as though Blood Ratification belonged only to the past. Revelation carries the witness into the very center of the Kingdom reign. Revelation says Yahshua loved us, washed us from our sins in His own Blood, and made us kings and priests unto Elohim. Revelation 5 opens the throne-room witness even more fully: “You were slain, and have redeemed us to Elohim by your blood... and has made us unto our Elohim kings and priests: and we shall reign on the earth.” The Greek is powerful: *esphagēs* –

*“you were slain,”* and ēgorasas – *“you have purchased.”* The redeemed are purchased by thy blood. There is no escaping the force of this. The right to reign is traced back to blood purchase. The right to priesthood is traced back to blood-purchase. The right to nearness is traced back to blood purchase. The throne-room itself interprets the Kingdom through the worthiness of the slain Lamb. The same Apocalypse says the great multitude washed their robes and made them white in the Blood of the Lamb. Conquest remains blood-centered as well, for the brethren overcame him by the Blood of the Lamb. Purity is traced to Blood. Victory is traced to Blood. Priestly nearness is traced to Blood. Reign is traced to Blood. The whole Kingdom vision is saturated with the witness of the Lamb. Revelation doesn’t enthrone sacred chronology. It enthrones the slain and risen Lamb.

## **28. From Time into Eternity: Revelation’s Shift into the Reign of Kings and Priests with Yahshua HaMashiach**

The Book of Revelation brings the whole matter to its final and most exalted conclusion. What began in Genesis with lights appointed for Signs, for appointed Times, for Days, and for Years reaches its ultimate purpose here, not by enthroning Time, but by bringing Time to its appointed end beneath the Government of the Lamb. Revelation doesn’t magnify the Calendar as the center of redemptive reality. Revelation magnifies the Throne. Revelation magnifies the Lamb. Revelation magnifies Blood, Priesthood, Kingdom, Judgment, Inheritance, and the unveiling of a people who no longer live merely by the movement of measured days, but by union with Yahshua HaMashiach, the Alef and the Tav, the Beginning and the Ending, the One who stands above Time because all Time was made through Him and now returns to His feet. This is why the Book opens, not with a Calendar calculation, but with Yahshua revealed in glory. He is *“the faithful witness, and the first begotten of the dead, and the Chief Ruler of the kings of the earth, who loved us, washed us from our sins in His own Blood, and made us kings and priests unto Elohim and His Father.”* (Revelation 1:5) That opening declaration already settles the hierarchy of the book. The redeemed don’t enter their destiny through timekeeping; they enter it through Blood. They aren’t made kings and priests by chronology; they are made kings and priests by the One who washed them in His own Blood.

The movement of Revelation is therefore from earthly history into heavenly participation, from measured tribulation into unveiled reign, from the age of signs into the age of enthronement with the Lamb. This is why John is taken by the Spirit into the Throne-room in Revelation 4. The center of reality is no longer earth’s sequence, but Heaven’s Government. The 24 elders are before the Throne. The living creatures cry, *“Qadosh, Qadosh, Qadosh.”* The sealed scroll is then introduced in Revelation 5, and all of Heaven weeps until the Lion of the tribe of Judah appears as a Lamb as it had been slain. That is the great unveiling. The One who governs history is the Lamb who was slain.

The One who opens the sealed future is the One whose Blood already secured the lawful right to do so. The song of Heaven isn’t, *“Thou didst measure Time for us.”* The song of Heaven is, *“Thou wast slain, and hast redeemed us to Elohim by thy blood... and hast made us unto our Elohim kings and priests: and we shall reign on the earth.”* That is the shift. Time is still moving in Revelation, yes. Seals open, Trumpets sound, Bowls are poured out, Judgments unfold in sequence, the nations rage, Babylon falls, the Beast rises and is judged. All of that is still within historical process, yet throughout that process the center is never Time itself. The center is always the Lamb who governs Time and brings it to its appointed end. The Calendar belongs to the realm of historical movement. The Lamb belongs to the realm of eternal sovereignty. This is why Revelation keeps lifting the eyes of the reader away from mere sequence and into the Throne, away from earthly measurement and into Heavenly Government, away from counting days and into beholding the One who is Master/Adonai YHWH over all days.

This becomes even more powerful when Revelation speaks of overcoming. The saints conquer, not by mastery of chronology, but by the Blood of the Lamb and by the word of their testimony. Their victory is Blood-centered. Their priestly standing is Blood-centered. Their identity is Blood-centered. Their future reign is Blood-centered,

not Calendar centered. This means Revelation is carrying forward the same witness seen from Abram to Sinai to the Sanctuary to Messiah: when the decisive issue is lawful standing before Elohim, victory over accusation, priestly identity, and entrance into Kingdom inheritance, the witness is still Blood. Time carries the process. The Lamb secures the people who emerge from that process. The Book then shows the saints in white robes before the Throne, and the explanation is given with Royal force:

***“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”*** Tribulation belongs to Time. White robes belong to Eternity. Tribulation belongs to the passing order. Priestly nearness before the Throne belongs to the everlasting Order. The crossing from one realm into the other isn’t achieved by Calendar precision, but by the Blood of the Lamb. Their robes aren’t whitened by chronology; they are whitened by Blood. Their access isn’t secured by sacred timing; their access is secured by the slain Lamb. Even where Revelation still uses language like “day and night” in the present order, the people themselves are already being shown in a reality greater than the cycles that once measured them. They are before the Throne and sheltered in His Presence.

They (We) are living under a reality the old measures could announce, but never produce. One of the most debated verses in this whole discussion is Revelation 10:6, where the angel swears *“that there should be time no longer”* in the KJV. The Greek phrase is *chronos ouketi estai*. Many understand this as *“delay shall be no longer,”* and that is a fair reading in context, because the next line speaks of the finishing of the mystery of Elohim. Even so, the theological force remains powerful: the age of waiting is reaching its appointed consummation. Delay is closing. Measured historical unfolding is reaching its goal. The mystery is moving toward completion. Revelation is therefore pressing the reader toward the moment when history gives way to manifestation, when sequence gives way to consummation, and when what was awaited in Time stands unveiled before the Throne, and this is where the Time revelation becomes devastating to the Blood-Ratified Calendar claim.

If the phrase is taken in its more literal force, then Time in its present measured function reaches its appointed boundary. If it is taken contextually, then delay reaches its boundary, meaning Time in its present prophetic function has reached its limit. Either way, *chronos* is shown as something that reaches completion under Divine Oath. What reaches boundary like this isn’t being presented as an eternal Blood Ratified Covenant substance; it is being shown as a Servant moving toward fulfillment. It carries process until the decree ripens. It governs sequence until the mystery of Elohim comes to its appointed unveiling. So if Revelation 10 shows *chronos* reaching its appointed boundary, then Time was never Blood Ratified in the Covenantal-Redemptive sense being claimed for the Creator’s Calendar. If Time wasn’t Blood Ratified, then the Calendar certainly wasn’t because the Calendar is lesser than Time. The Calendar is only the visible reading of Time. The Calendar is the Servant of the King Servant – TIME!!!! Once the deeper layer fails, the lesser claim falls with it.

Then comes the most amazing shift of all in Revelation 21–22. John sees a new Heaven and a new Earth. The holy city, New Jerusalem, descends from Elohim out of Heaven. The dwelling of Elohim is with men. Death & Hell are cast into the Lake of Fire; sorrow, crying, and pain pass away. That isn’t a repaired Calendar age. That is the unveiling of the new Kingdom Order. Then Scripture says something decisive for this whole theme: *“the city had no need of the sun, neither of the moon, to shine in it: for the glory of Elohim did lighten it, and the Lamb is the light thereof.”* The sun and moon were appointed in Genesis 1:14 for signs, Moedim, Days, and Years. They served the old creation order faithfully. They were never evil. They were never the enemy. They were servants of Time, yet in Revelation 21 the city has no need of them for its light, because the glory of Elohim and the Lamb now fill the place directly. This is not contempt for Creation; it is the transcendence of mediated order by unveiled Presence. What once governed sacred rhythm from above is now surpassed by the immediate radiance of the Throne and the Lamb. The city doesn’t live by created luminaries because it is filled with uncreated glory. Even if

you might not have the Calendar down correctly without one mistake and you have faith in Yahshua and what He came to do, we will be seated at the same Table of the Lamb!

Time's servants are not enthroned there; the Lamb is. The next verses intensify the revelation. There is no night there. The gates are never shut. The kings walk in His light. That is the final government. That is the final Kingdom order. Even where the language of day remains as accommodated speech, the old bondage of alternating darkness is gone. The old order of cyclical vulnerability has yielded to unbroken light. Then Revelation 22 brings the matter into even sharper focus. A pure river of water of life proceeds out of the Throne of Elohim and of the Lamb. The Tree of Life is present again, bearing twelve manner of fruits and yielding her fruit every month. Some seize upon that phrase to drag the whole vision back into ordinary calendrical subjection, yet that misses the force of the passage. The point isn't that eternity is reduced back down to fallen chronological bondage. The point is that life is now inexhaustibly fruitful, ordered, and ever-flowing from the Throne. The phrase "every month" shows continuity of provision and unceasing life-giving abundance, not a return to dependence upon the old creation lights for covenantal standing. This is throne-sustained fruitfulness, not Calendar based mediation. Then the passage reaches its summit: "...***there shall be no more curse.***" The Throne of Elohim and of the Lamb shall be in it. His servants shall serve Him. We shall see His face. There shall be no night there. We shall reign forever and ever. This is the final shift from Time into Eternity. The saints are no longer merely observing Appointed Times from a distance; we are reigning in unveiled Presence. We are no longer standing outside the veil awaiting access; we now behold His face once again. We are no longer living under the threat of curse, darkness, death, or delay; we live in direct light from the Throne. This is where kingship and priesthood reach their final inseparable fullness. Priests draw near. Kings reign. In Revelation, the redeemed do both in union with Yahshua HaMashiach. We are washed in His Blood, made kings and priests by His work, brought through Tribulation by His victory, (The Nativity canal – Born Again from above John-3) enthroned in His Kingdom, and illuminated forever by His Presence. This is the movement from sacred history into everlasting dominion, from signs in the Heavens into face-to-face glory, from measured sequence into unveiled nearness, from the service of Time into the reign of Eternity.

## **Faith in Yahshua: The Witness Heaven Answers**

Even if a man is imperfect in his calculations of times, seasons, calendars, or prophetic measures, Heaven's final verdict concerning eternity isn't answered by mathematical precision—it's answered by faith in Yahshua, covenant union through His Blood, and belief in the One whom the Father sent. The Scriptures don't declare, "Whoever perfectly calculates shall have eternal life." They declare:

*"That whosoever believeth in Him should not perish, but have eternal life." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:15-16*

*"He that believeth on the Son hath everlasting life." John 3:36*

*"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24*

*"This is the work of God, that ye believe on Him whom He hath sent." John 6:29*

*"He that believeth on Me hath everlasting life." John 6:47*

*"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25*

*"These are written, that ye might believe that Yahshua is the Messiah, the Son of God; and that believing ye might have life through His name." John 20:31*

*"Believe on the Master Yahshua Messiah, and thou shalt be saved." Acts 16:31*

*"That if thou shalt confess with thy mouth the Master Yahshua, and shalt believe in thine heart that Elohim hath raised Him from the dead, thou shalt be saved." Romans 10:9*

*"For whosoever shall call upon the name of YHWH shall be saved." Romans 10:13*

*“In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”*

**Ephesians 1:7**

*“Being now justified by His blood, we shall be saved from wrath through Him.”* **Romans 5:9**

*“The blood of Yahshua Messiah His Son cleanseth us from all sin.”* **1 John 1:7**

Therefore, the eternal question isn't whether a man calculated every season flawlessly, but whether he believed the Son, received the Blood, entered the Covenant, and bore witness to the Kingdom. Times and seasons may guide the watchman, but the Blood of Yahshua secures the redeemed. Calendars may measure appointed moments, but faith in the Son is what transfers a soul from death into life. Heaven doesn't open eternity to the proud calculator – it opens eternity to the believer washed in the Blood, sealed by the Spirit, and found in Yahshua the Messiah.

## Conclusion

So let this be sealed in the hearing of Heaven and branded upon the conscience of every man who dares to weigh this matter: the Creator's Calendar was never placed beneath the Altar, because it was never appointed to carry the weight of Blood Ratification, the responsibility that belongs to Kingdom Dominion, Covenant Redemption, and priestly access before YHWH. Redemption carries many layers, and this is why the distinction must be declared without hesitation. The Heavens were established by His Voice and upheld by His decree; and if any man insists on calling them Covenantally Blood Ratified, then let them answer to the witness of **שֵׁשׁ** (Esh – Fire) that proceeds from His Throne, not to the **דָּם** (Dam – Blood) that Ratifies YHWH's Covenant with His People. Blood was not given to govern Time, but to redeem man from the judgment that unfolds within Time. The Creator's Calendar can locate the Appointed moment, but it can't open the Way. It can announce the Season, but it can't cleanse the soul. It can mark the Feast, but it can't qualify the man who stands within it; only the Blood speaks there. Only the Blood answers there. Only the Blood brings the guilty near and makes the unworthy clean. This is the final boundary no doctrine may cross without shattering the testimony of Scripture itself: what belongs to Creation is established by divine command and witnessed by fire; what belongs to Covenant with the People is Ratified by Blood. The Heavens declare! The Calendar serves! Time carries the Appointed witness; but the Blood – the Blood speaks before the Throne, bears record in the Courts of Heaven, and seals the Covenant with an eternal testimony Creation itself can never replace.

Therefore, let this revelation fall upon the earth like a verdict from the Throne: the Calendar may stand as the servant of Appointed Times, the Heavens may blaze as witnesses of divine order, the sun, moon, and stars may march in obedience to the decree of the Most High, but not one of them was pierced for transgression, not one of them bore iniquity, not one of them entered the Holy Place carrying the price of Redemption, not one of them can answer the accusation that rises against the soul of man, and not one of them ever has, or ever could, deliver the People of YHWH. When every veil is stripped away, when every doctrine is tried by Fire, when every throne, tongue, nation, and generation is summoned before the Ancient of Days, no man will be justified by the cycles he calculated, the seasons he defended, the signs he interpreted, or the days he numbered. The Creator's Calendar tells us when to appear, but it can't make us clean when we arrive. The Heavens can proclaim His glory, but they can't remove our guilt. Time can carry the Appointed moment, but it can't ransom the condemned man standing inside it. The Calendar may summon the Appointed hour, but only the Blood can qualify the appointed man. The Heavens may declare His glory, but only the Blood can silence man's guilt. Time may carry the Feast, but only the Blood can open the Presence. Only the Blood can cross that Threshold. Only the Blood can silence the Accuser. Only the Blood can answer Death with Eternal Life, judgment with mercy, exile with return, and wrath with reconciliation. So let the dispute end where Scripture ends it: Creation bows, Time expires, the Calendar completes its service and record keeping Cycles, the Feasts reach their prophetic summit, the Heavens roll back like a scroll, and standing above every sign, every season, every shadow, and every appointed day is the eternal testimony that cannot be overthrown – not the Calendar of man's calculation, but the Blood of Yahshua, the Lamb slain, the King enthroned, the Melkhizedek High Priest forever, whose Blood alone brings the redeemed into the Presence, and whose Blood alone will answer when Heaven calls their name: **Behold the Blood of the Covenant. Shabbat Shalom, shepherd John-James 2026**