

# LET THE BLOOD SPEAK, THE WITNESS THAT RATIFIES THE COVENANT



# Let The Blood Speak: The Witness That Ratifies The Covenant

## A Two Part Series

We have entered the Season of Passover, Chag HaMatzot Sameach – Pesach. We are instructed to remove all leaven from our homes. Sometimes it is influence, words, and even doctrines that have quietly spread until they permeate the whole house.

Leaven in Scripture often symbolizes corrupting influence that spreads quietly until it permeates the whole lump. That is why Yahshua warned, “*Beware ye of the leaven of the Pharisees, which is hypocrisy*” (Luke 12:1), and also exposed their teaching as doctrines of men that nullify the commandment of Elohim (Matthew 15:6–9). So when leaven is removed, it speaks of purging false mixture, religious pride, outward appearance without inward holiness, and every tradition that exalts itself above the written Word of YHWH. Pharisaical leaven isn’t just bad doctrine; it is a spirit of pretended holiness that resists the weightier matters of the Torah – judgment, mercy, and faith (Matthew 23:23). According to Scripture, the call is clear: “*Purge out therefore the old leaven*” (1 Corinthians 5:7), so that the people of Elohim may walk in sincerity, truth, and the unleavened purity that honors the King and not men’s traditional views. Today’s Part one isn’t any accusation regarding this, but it is a warning because of the season we have entered. Before we proceed, listen to these two verses first:

**\*Isaiah 8:20** — “To the Torah and to the testimony: if they speak not according to this word, it is because there is no light in them.”

**\*Proverbs 18:16** *A man's gift makes room for him and brings him before great men.* **18:17** *He who states his case first seems right, until his fellow brother comes and cross-examines him.*

**\*Proverbs 18:13** – “*If one answers a matter before he hears, it is folly and shame to him.*”

**\*1 Thessalonians 5:21** — “*Prove all things; hold fast that which is good.*”

These verses are not just sayings placed at the beginning as a general caution. They stand as judicial gates, as governing standards established before the entire matter, regardless of friendship, acquaintance, or colleague companionship (**Proverbs 18:13, 18:17; Deuteronomy 19:15**). The written Word gives us the standard for how all things must be approached; we are to test everything (**Isaiah 8:20; 1 Thessalonians 5:21; Acts 17:11; 1 John 4:1**). It warns the hearer not to move ahead of the Witness. It rebukes the instinct to answer before hearing, who concludes before weighing, who speaks before listening (**Ecclesiastes 5:1-2; John 7:24**); and when the matter being addressed is the Blood, because the Blood itself is not silent. The Blood is a Witness, and the Witness must be heard before the matter is judged. The weight of that warning becomes even more severe, because the Blood itself still speaks before Heaven (**Hebrews 12:24**). We aren't dealing with a light theme, doctrinal curiosity, or a secondary matter that can be handled casually. We are dealing with COVENANT, with BLOOD, with PRIESTHOOD, with ATONEMENT, with SACRED SPACE, with REDEMPTION, with KINGSHIP, with CREATION ORDER, with TIME, and with the lawful distinctions established by YHWH Himself. Therefore, no answer should be given before the matter is fully heard. To answer before hearing is folly and shame to the one who does. To build conclusions before the witness has spoken is shame, and when the subject is the Blood – when the subject is the lawful Witness of Heaven itself – careless conclusions become more than just mistakes; they become irreverent speech around sacred things our King has set into motion Himself.

Psalm 119:18 in Hebrew is:

גַּל-עֵינַי וְאַבִּיטָה נִפְלְאוֹת מִתּוֹרַתְךָ:

**Gal Ei'nai Ve'abita Nif'laot Mi'Toratekha.**

**Literal sense:** “Unveil my eyes, that I may behold wonders *beyond human ability* that come from Your Torah.”

This must be our cry from the beginning. Not, “Confirm what I already think.” Not, “Protect the structure I’ve already built.” Not, “Strengthen my assumption.” But “Unveil my eyes.” Why? Because when YHWH unveils the eyes, He doesn’t simply reveal beauty, He also restores the Order and separates what men have merged and mixed. He corrects what misplaced-zeal has overstated. He teaches us the difference between what is established by His Word and what is ratified by Blood. He shows us the difference between what belongs to His CREATION ORDER (Teshuvah Cycles) and what belongs to His COVENANT ORDER (Relationship). He shows us the difference between what the Heavens mark and what the Altar seals. If our eyes are not unveiled, then we risk confusing sacred things with identical things. We will begin to treat every sacred truth as though it belongs to the same category, serves the same function, and carries the same authority. But Scripture is far more precise than that. Scripture is more disciplined than our enthusiasm. Scripture keeps boundaries intact that men frequently blur and trespass; and if we are going to speak of the Blood, then we must allow the Blood to speak where Scripture places it, and nowhere beyond that. Remember this: DO NOT OFFEND THE BLOOD, IT STILL SPEAKS!

## Genesis 1:14

וַיֹּאמֶר אֱלֹהִים יְהִי מְאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתֹת  
וּלְמוֹעֲדִים וּלְיָמִים וּשָׁנִים:

Vayomer Elohim: Yehi Me'orot **Bir'Qia ha-Shamayim** Le'havdil Bein Ha-Yom  
Uvein Ha-Lailah; Ve'hayu Le'otot U-lemo'adim U-le-Yamim Ve-Shanim.

**Gen 1:14** *And God said, “Let luminaries be in the firmament of the heavens, to divide between the day and the night. And let them be for signs and for seasons, and for days and years.”*

This verse isn't a passing observation about the sky. It is a decree of Sovereign Government Order issuing from the Royal Throne. It reveals the **רָקִיעַ**—Raqia, the Firmament, as the ordered realm in which the Creator established the cycles of Time. This teaching describes this with the imagery of sacred immersion – **Tevillah** – not because blood is present there, but because the cycles of the Creator stand immersed within His ordained order without blood attached to them.

Let us immerse ourselves into this unfolding revelation. Before Sinai lifted off of its foundation with Voices/Qolot and Lightnings, before Abram saw the burning pillar of smoke and fire walk between the pieces, before Aaron was consecrated, before the Altar received blood, before the Book of the Covenant was sprinkled at Sinai, the Luminaries were already established inside of the **Firmament – Raqia** – by the command of Elohim’s Voice. They were ordained for **אוֹתוֹת**– Otot, for Signs; for **מוֹעֲדִים**– Mo’edim, for Appointed Times; for **יָמִים**– Yamim, for Days; and for **שָׁנִים**– **Shanim**, for Years or the 360 Day cycles of righteousness. This means that the architecture of Time belongs to the CREATIVE ORDER itself by Royal decree. It wasn't introduced through Covenant ceremony. It wasn't enacted through Altar ritual as we would come to know it until AFTER the fall of Adam. It wasn't brought into force through the shedding of Blood. It was spoken, declared, sang into place by Divine command, established by the Decree of the Altar Throne, Heaven’s Highest Authority when the Voice spoke – *“In the Beginning...Elohim said...”*

## Part 1

# “The Blood of the Covenant that still speaks: Heaven’s Lawful Witness”

Let me interject this foundational principle before we begin, “**The Law of First Mention**”. The Law of First Mention is the principle that the first occurrence of a word, theme, or pattern in Scripture often establishes its foundational meaning. It is important because it provides the interpretive root from which later revelation must be understood. (Thank you Don Cheli for this reminder). If we have a minimum of two actual witness in the Torah, every matter will be established. Not conjecture, or a massage of the text, but clear witnesses.

When we examine Genesis 1:14 above, we can rest assured that the cyclical pattern of the Celestial bodies has been secure **INSIDE** of the Vault of Heaven, the Firmament/Raqia of YHWH Elohim **BEFORE** any Blood Covenant was established on Earth. No man has authority to ascend there and alter this reality. No priest enters the Raqia carrying sacrificial blood. No prophet cuts a covenant with the Sun. No altar is raised in the heavens to validate what the Creator already established by His own Voice. So from the outset, according to Scriptural authority and according to the Hebrew text itself – not opinion, not tradition, but the testimony of Scripture – there is neither need nor evidence for the Creator’s “Calendar” ever being “Blood Ratified” according to what I have researched thoroughly so far. Please follow me here. (I will use this term Calendar for the sake of not confusing anyone. It was a word created from an older Latin term rooted in the **calends** meaning: the opening of the month – and in the reckoning of accounts regarding taxation and debts).

At this stage of this forensic investigation, the conclusion appears unavoidable. The text is older than any of us, and it must be allowed to rule over our conclusions. The Calendar is protected. The Calendar has NEVER needed Blood Ratification because it could not rebel against its Creator. When Lucifer fell from the Heavens, if he entered the Calendar INSIDE of the Raqia and contaminated it, there might be an argument to build from regarding the need of Blood Ratification for a fractured Calendar, but that isn't the case. His name being changed from Light Bearer to HaS.a.tan sealed him in the lower realms known as “*the power of the air.*” Therefore, the Creator’s Order of Time stands because YHWH established it, and it is revealed within a 360 Day complete Teshuvah Shaneh Cycle each year.

Now, this truth doesn’t diminish the Calendar, it restores it. It gives it back its proper dignity. It means the Calendar is sacred within the category Elohim assigned to it. It means the Calendar isn’t a fragile system waiting for sacrificial validation from below; it means the Creator’s Order of Time is secure because the Creator Himself secured it inside of His Vault known as The Firmament! It means the Calendar functions as the faithful Servant of the Creator’s Order of Time, moving beneath His command, not as a Blood-Ratified Covenant Oath in itself. Remember this, the Creator’s Calendar is the faithful Witness and **Servant of Time**; and if that distinction is lost, categories begin to collapse. Once categories collapse, doctrinal confusion can begin to sound spiritual while drifting away from the actual witness of Scripture and leavening the whole lump with something that was never ordained. Witnesses are NEVER vague in a Courtroom setting, they hold testimony!

Now if Genesis 1:14 is allowed to govern the matter, then the next pillar comes into view with unmistakable force: 1 John 5:8 says, *“And there are three who bear witness on the earth: The Spirit, and the Water, and the Blood; and the three are one.”* The Blood is an actual Witness that speaks. Witnesses MUST have a voice, and they MUST be able to testify and speak. Keep this in mind as we continue to unpack this revelation. The Blood isn’t passive in Scripture, it isn’t artistic language, it isn’t emotional imagery; it is a Witness, and a witness carries judicial weight in a courtroom. Witness is the language of law. Witness is the language of Covenant. It speaks of testimony, evidence, lawful standing, and a matter brought forth for examination before the Throne. Blood in Scripture isn’t silent; Blood testifies and appears where something must be lawfully established, consecrated, purified, redeemed, transferred, or answered before the Throne. Therefore, if the Blood is a Witness, then the question isn’t just whether men can form a theory around it. The question is: where has Scripture actually summoned the Blood to speak? And the companion question must also be asked: where has Scripture not summoned the Blood to speak? That is the burden of this entire teaching in its simplest form:

**Here is our direction for this two-part series:**

- Blood establishes Covenant.
- Blood consecrates Priesthood.
- Blood provides Atonement.
- Blood marks Covenant identity and union.
- Blood secures Kingship.

Therefore, there remains a boundary Scripture never permits men to cross carelessly: the Blood Threshold. We are dealing with Covenantal realities, Priestly realities, Redemptive realities, and Judicial realities. So this forensic investigation must move through Covenant Ratification, Priestly Consecration, Sacred Space Purification, Atonement, Covenant Identity, Redemption, Kingship Inheritance, and the Calendar's ordained position – while refusing to merge categories YHWH kept distinct.

Throughout Scripture the Creator reveals a profound lawful reality: Heaven ratifies Covenant through Blood (*Genesis 15:9–18; Hebrews 9:11–22*). From the Patriarchs to Sinai, from the cutting of the pieces (*Genesis 15:9–18*), to the Altar (*Exodus 24:6–8*), to the Crucifixion (*Matthew 26:27–28; Luke 22:20*), the Divine pattern remains unmistakable. Life is pledged in Covenant, and Blood testifies that the Oath is binding and unbreakable (*Leviticus 17:11; Hebrews 12:24*). This teaching examines the Scriptural record demonstrating that Covenant authority is ratified through life given (*Exodus 24:8; Hebrews 9:12–22*), not through astronomical mechanics or calendrical calculation. The Calendar is vitally important! The Heavens/Firmament matter! The Appointed Times/Mo'edim matter! Sacred rhythm matters (*Genesis 1:14; Leviticus 23:1–4*). But importance is not the same as Blood Ratification, and holiness is not the same as sacrificial inauguration (*Genesis 1:14 with Exodus 24:6–8*).

Throughout Scripture, Blood appears in very specific Covenantal contexts. From Genesis to the Apostolic writings and beyond, Blood functions as the Witness through which Covenantal matters are lawfully established, purified, consecrated, transferred, or redeemed. The Biblical pattern shows that Blood is never applied randomly. It is consistently connected to Covenant Oath, Priestly mediation, Atonement, Redemption, sacred authority, and lawful relational bond. When Scripture speaks of Blood, it speaks of life pledged, life transferred, life consecrated, life answering a breach, Life responding to Death, and life redeemed. Blood isn't attached to every sacred thing simply because it is sacred.

Genesis 1:14 has already established the controlling point: the cyclical pattern of the Celestial bodies has been secure INSIDE of the Firmament/Raqia of YHWH Elohim BEFORE any Blood Covenant was established on Earth. From the outset, Scripture gives neither need nor evidence for the Creator's Calendar ever being "Blood Ratified." **The first** and most foundational category Blood ratifies is Covenant Agreement – בְּרִית – **B'riyt**, διαθήκη – **Diathēkē**. Covenant is not mere agreement. Covenant is life-bound oath. It is obligation joined to life itself. The teaching even presses a Remez, a hint, in the post-fall scene when the Voice came walking in the cool of the Day.

That Voice, once witness to Creation and order (Genesis 1:1), now stood against Adam as witness that he had breached the order he was entrusted to guard. Blood, then, represents life as both pledge and penalty of covenant. In Genesis 15:18, YHWH cuts Covenant with Abram – **כָּרַת בְּרִית** – karat b’riyt. The divided animals declare that life stands behind the promise. In Exodus 24:8, Moses says, “Behold the Blood of the Covenant” – **דַּם הַבְּרִית** – Dam Ha’Briyt. Then Yahshua lifts the cup and says, “*This cup is the new covenant in My blood*” (Luke 22:20). Hebrews 9:16–17 explains why: where covenant is in view, death is required for it to become operative. Covenant means life pledged to life, and blood testifies that the oath is binding. It is not merely agreement spoken; it is relationship sworn under life.

There is no death attached to any calendar system. Follow me carefully as I unpack this forensic investigation. If words are pulled out of context, false conclusions will follow. I’m not here to convince ANYONE by force. I’m here to declare what the Ruach HaQadosh has given me to declare to those who have ears to hear. Blood also ratifies Priesthood **Ordination** (**ἱερωσύνη** – **Hierosynē**). Priests stand as mediators between Heaven and Earth, and therefore they must be consecrated through blood before approaching the Presence of YHWH. In Exodus 29:20–21, blood is placed upon the ear, thumb, and toe of Aaron and his sons, marking their entire being as dedicated to sacred service. Leviticus 8:23–24 repeats the same consecration ritual as the Priesthood is formally inaugurated. Their hearing, their work, and their walk are brought under sacred service. Blood marks their whole being as dedicated to the Presence and assigned to mediation. Priesthood, therefore, is not a role one simply occupies. It is a blood-consecrated office. The ear **hears** under blood. The hand **serves** under blood. The foot **walks** under blood. Mediation belongs to a sphere where blood marks access, duty, and lawful standing before YHWH.

**The second** is which blood is applied is the purification of the Altar and Sanctuary. Sacred Space must be cleansed because man's sin contaminates the place where YHWH dwells among His people – in this specific case, Aaron and his sons. This is another reason why the Melkhizedek Priesthood is Superior; it needs no cleansing of its own. Leviticus 16 unfolds the Day of Atonement as a cleansing of sacred space through sacrificial blood. Exodus 29:12 places blood upon the horns of the altar. 2 Chronicles 29:21–24 shows the restoration of Temple worship through sacrificial offering. Sacred Space – **הַמָּקוֹם** – *HaMaqom*, **The Place** – is not restored by observation, but by blood. Blood answers defilement where holiness and corruption have collided. Blood responds where sacred order has been contaminated by fleshly rebellion. The Calendar never occupies that role. The sun and stars are never defiled by the sin of men in the way altar, sanctuary, or people are. They may witness the order of Elohim, but they are never presented as requiring purgation through blood. That silence is not accidental, it is instructive.

Blood also provides Atonement. Sin introduces Death into the condition of man, and therefore atonement requires life to be offered in substitution where rebellion and holiness collided. Where Life was breathed, only Blood can redeem. Leviticus 17:11 declares this principle: “*For the life (נֶפֶשׁ – nephesh/soul) of the flesh is in the blood... and it is the blood that makes atonement.*” This foundational principle is reaffirmed in Hebrews 9:22, which states that “*without the shedding of blood there is no remission.*” Blood represents life given to restore relationship between man and Elohim.

**The third** is where blood establishes authority is National Covenant Identity. In Exodus 12, during the Passover, blood placed upon the doorposts of the Hebrew's homes distinguished them from Egypt, declaring the status change from slaves to kings. The blood marks who belongs under the Covenant protection of YHWH first sealed with Abram in Genesis 15 and Promised back in Genesis 12. The Oath ushers in the Blood! It forms a boundary between those within the Covenant and those outside of it. Israel isn't spared because of astronomical timing or calendrical calculation perse, but because the blood identifies them as belonging to the Covenant keeping YHWH as His people. Now, there is a credence to being in the right place at the right time, but that is only to bring you and I to the PLACE where the Blood speaks and redeems. This is crucial, because one of the most common confusions in these discussions is to mistake the Marker for the Ratifier, the Sign for the Seal, the Appointed Time for the enacted Covenant. But in Scripture, the Marker and the Ratifier are not the same thing. The Appointed Time may govern when the event occurs; blood governs what the event accomplishes. IF you miss the Appointed Time, you might miss the place where you experience the Blood Ratification that binds you to the Eternal Oath and speaks for you.

Even kingship legitimacy ultimately connects to this covenantal pattern. The Royal Authority of Messiah is rooted in Covenant promise and sacrificial fulfillment. Psalm 110 reveals the Kingship-Priesthood Order of Melkhizedek, and Hebrews 9–10 explains that Messiah's kingship is secured through His sacrificial offering. The King upholds Covenant justice through the giving of His own life. When the entire Scriptural record is examined, the pattern becomes unmistakable. Blood consistently ratifies: Covenant agreements, Priesthood ordination, Atonement for sin, Sanctification of sacred space, Covenant identity of the people, Redemption and kingship legitimacy!! Yet when every Covenant ceremony in Scripture is traced carefully, one observation emerges: Blood is never used to ratify astronomical mechanics or calendrical structure. Scripture never applies blood to: Astronomical cycles, The length of a year, Calendar calculations, Solar or lunar mechanics, Systems of timekeeping.

Please follow me now. It isn't shepherd John-James, but the Ruach HaQadosh in me disclosing these truths (John 16:13; 1 Corinthians 2:12–13). The reason for this distinction lies in the fundamental difference between Creation Order and Covenant Relationship. Scripture maintains these categories separately (Genesis 1:14; Genesis 15:18; Exodus 24:6–8). I do not want to be one who tramples underfoot the Blood of Yahshua by misplaced zeal or incorrect interpretation of what YHWH Elohim has established by His Authority alone (Hebrews 10:29; Romans 10:2; Psalm 33:6, 9).

## **Creation Order**

Governs the structure of the world. Example: Genesis 1:14

## **Covenant Relationship**

Governs the relationship between YHWH and mankind. Example: Genesis 12, 15

Creation establishes Time. Genesis 1 & 3 (Time fell with Adam)

**Blood ratifies:** Covenant, Priesthood, Atonement, Sacred Space, Covenant Identity, Redemption. **Blood does not ratify:** Time cycles, Astronomy, Calendar calculations.

The reason is simple and yet profound: Time measures life while Blood redeems life, and you can't TOUCH Time just like you can't TOUCH the Calendar secured in the Raqia.

Remember these truths and you will never confuse what Blood Ratification means. The reason for this distinction is in the difference between Creation Order and Covenant Relationship. Scripture maintains these categories separately, which explains why Blood appears in Covenant contexts but never in the mechanics of our Calendar that regulates the Seasons of Creation. They were each given their sacred space and we can't mix what YHWH Elohim has not made echad through Blood Ratification. The Calendar serves Time, but it is never presented as the object of blood-ratification. Follow me here in this summary of what we have covered so far:

- Blood Ratifies Covenant Oath** ( בְּרִית – B’riyt / διαθήκη – Diathēkē): Blood establishes Covenant because it is a life-binding Oath. In Genesis 15:18 YHWH “cuts” ( כָּרַת – karat) Covenant ( בְּרִית – B’riyt) with Abram. This pattern continues in Exodus 24:8 and is fulfilled in Luke 22:20, where Yahshua declares the New Covenant in His Blood. Hebrews 9:16–17 explains that a covenant becomes valid through death.
- Blood Consecrates Priesthood** ( ἱερωσύνη – Hierosynē): Blood sets priests apart for mediation. In Exodus 29:20–21 and Leviticus 8:23–24, blood placed on Aaron and his sons consecrates them to serve before YHWH.
- Blood Purifies Sacred Space**: Blood cleanses the Sanctuary from sin’s defilement. Leviticus 16 shows this on the Day of Atonement, with supporting examples in Exodus 29:12 and 2 Chronicles 29:21–24.
- Blood Provides Atonement**: Blood represents life given for sin. Leviticus 17:11 declares that the life ( נֶפֶשׁ – nephesh) is in the blood, and Hebrews 9:22 affirms that without blood there is no remission.
- Blood Marks Covenant Identity**: Blood distinguishes those under YHWH’s Covenant. In Exodus 12, the Passover blood marks Israel’s homes and separates them from Egypt.
- Blood Establishes Redemption**: Blood secures redemption. Hebrews 9–10 reveals that Messiah’s Blood obtains eternal redemption.
- Blood Secures Kingship and Inheritance**: Messiah’s Blood establishes His eternal King-Priest reign and the inheritance promised to His people (Psalm 110; Hebrews 9–10). Blood therefore seals the Covenant inheritance under the reign of Messiah. Our Inheritance is The Earth, specifically the Land, not something secure in the Raqia where man is unable to go.

When we examine these together, a consistent pattern becomes visible. Blood appears wherever life must be: **pledged** through Covenant, **consecrated** for Priesthood, **purified** within Sacred Space (Ha'Maqom/המקום), offered for Atonement, marked for Covenant identity, redeemed from bondage, secured for inheritance which is Kingdom and Land, not a Calendar system. Calendars are **NOT** our Inheritance; the Promised Land is!!!

Genesis 1:14 The Calendar serves Time, but is never called the inheritance of the saints. The inheritance is tied to Promise. In Genesis 12:1–7, Genesis 13:14–15, and Genesis 15:18, YHWH promised Abraham seed and land, and Galatians 3:16 reveals that the Seed is Yahshua. Galatians 3:26–29 then declares that those in Messiah are Abraham's seed and heirs according to Promise, not according to Calendar calculation. Joshua 21:43–45 shows Israel received the land, yet Psalm 95:7–11 and Hebrews 4:8–9 still speak of another Rest, proving the promise reached farther than territory alone. Here is another insight that sharpens this argument even further: whenever Blood Ratification appears in Scripture, it is always tied to liability, breach, oath, death, mediation, or consecration. Covenant blood is never detached from these realities. The parties involved bear responsibility. The oath carries sanction. Death stands as the consequence of violation. The blood answers a realm where life is at stake relationally, morally, legally, and priestly. But the heavenly lights are never presented as Covenant partners bearing liability before the Throne in that way. The sun is not brought into Covenant liability. The celestial bodies are not placed under oath sanctions. The stars do not pass between divided pieces. The Luminaries don't break Covenant and incur death penalties. They remain standing as the servants of order, not as parties in a blood-oath ceremony. That alone is devastating to the claim that the Calendar is Blood Ratified. Blood Ratification requires covenantal liability. The Calendar bears no such Scriptural presentation!!! These functions all share a common feature: they involve the transfer or redemption of LIFE itself. Let's take a short journey into this revelation where Blood speaks and Calendar calculates:

## “Dam Ha’Briyt: Creation Orders Time, but Blood Seals Covenant – Heaven’s Verdict”

From the opening pages of Scripture (The Scroll of Genesis – Genesis 1:1), the architecture of YHWH’s order is established with absolute clarity. Creation is given its structure, its rhythms, and its Appointed boundaries. The sun and the stars are set in the Firmament to govern the cycles of days and years, marking Seasons and Appointed Times according to the wisdom of the Creator. Yet when the sequence of Scripture moves from Creation’s structure into Covenant’s relationship, an entirely different component appears – Blood. Time may be measured by the movements of the Heavens, but Covenant is sealed by the surrender of life itself. The sky may mark Time, but only Blood establishes relationship. This distinction isn’t coincidental; it governs the entire Scriptural record. Even in extra Biblical writings such as Jasher, Enoch, Jubilees, War Scroll, etc. this sequence is recorded. As a matter of fact, since we are in the Season of Passover, did you know we have extra Biblical writings that record the Passover?

**1) Jubilees** begins with Jubilees 49:1–25. That chapter is the clearest extra-biblical Passover insights I know of. Key verses are 49:1–2 for the date and evening timing, 49:15–16 for the fixed-time observance “between the evenings,” and 49:23–25 for its sanctuary-centered handling. is the one that gives the most developed Passover record in one place.

**2) 1 Esdras** – Two major Passover sections appear here: 1 Esdras 1:1–22, which recounts Josiah’s Passover in detail, including priestly order, sacrifice, roasting, and the seven days of Unleavened Bread; and 1 Esdras 7:10–15, which records the **post-exilic Passover** kept by the returned exiles after purification and 1:20–22 for the statement that no Passover like it had been kept since Samuel.

**3) Wisdom of Solomon** 18:5–10. This passage reflects on the night of Passover as the night of covenant confidence, judgment on Egypt, and deliverance for the righteous. It is less procedural than Jubilees or 1 Esdras, but it is rich in theological insight.

**4) Sirach (Ben Sira)** 43:6–8. This is valuable for the feast-time dimension, with exception to Moon marking. It is not a full Passover manual, but it gives important background for how feast timing was understood.

Now, in Genesis 1:3, we can acknowledge that Elohim established an ordered relationship with Heaven and Earth through the decree of Light, even though the text doesn't describe this as a blood-ratified covenant. Scripture gives us reason to speak this way, because YHWH later refers to His "*covenant with the day and with the night*" (Jeremiah 33:25), showing that creation itself operates by Divine order, decree, and faithful witness before the later blood-ratified covenants unfold in redemptive history. Thus, "*Let there be light*" is not simply the start of visibility, but the unveiling of Heavenly Government, separation, rhythm, and lawful structure within creation itself. In that sense, Light appears first as the governing testimony of His order, while blood appears later as the judicial witness required when Covenant is breached by Death. This is why the pattern becomes so profound in Yahshua: John declares that "*in Him was life, and the life was the light of men*" (John 1:4), and that same Light took on flesh, shed His blood, rose in victory, and is now enthroned above all. So while the thought that blood is "congealed light" remains a mystery to be explored, the Scriptural pattern does show that Light comes first as Divine revelation and order, and blood later responds to the crisis of death within covenant history. Let us continue:

# From Garments of Skin to the Blood of the Throne

We will examine how Blood Ratification unfolds after the Fall, why Genesis 3:21 isn't Covenant Ratification, and how Yahshua restores Dominion as the Royal High Priest after the Order of Melkhizedek.

From here the teaching descends into the post-fall crisis, because Blood doesn't begin to unfold as covenantal witness until the breach of sin enters history. Before Genesis 3, there is no Blood-ratification event in the Biblical record because there is no Covenantal breach requiring judicial Witness. There is no altar as we would come to know later, no divided sacrifice, no Covenant cut in Blood, no legal testimony of life poured out to respond to Death because it isn't introduced until AFTER the fall (*Genesis 3 & Romans 5:12*). There is only glory, order, delegated authority, and sacred alignment. Adam stands in Eden as more than a man in the Garden, he is the Royal steward (The Gardener) beneath the Sovereignty of YHWH. Genesis 1:26 gives the Dominion mandate: man is commissioned to **rule**, and the Hebrew verb is **רָדָה** – radah – ***to govern, to exercise dominion, to tread and rule***. Adam isn't created as a passive creature wandering through Paradise; he is commissioned to extend Heaven's Order into the Earth.

That calling is heightened in Genesis 2:15, where Adam is placed in the Garden “*to work it and to keep it.*” The Hebrew verbs there are עָבַד – *Avad* and שָׁמַר – *Shamar*. Those terms later take on clear Priestly weight in the Tabernacle world, where sacred service and sacred guarding become central dimensions of Priestly purpose. So the Garden isn’t some natural agricultural space as many Young Earthers believe; it is Sacred Space also known as HaMaqom – **The Place**; it is Sanctuary ground. Adam isn’t only Royal in commission; he is Priestly in function. He is a Royal-Priestly steward, placed in ordered Creation to serve, guard, and extend the will of YHWH Elohim. Before the fall, Blood isn’t the language of approach because no breach has yet fractured the world. Innocence doesn’t require Ratification. Unbroken fellowship doesn’t require a Blood Witness. Life is flowing in harmony with the Breath and Voice of YHWH.

This is why Genesis 3 must be understood as far more than the a historical account of moral failure; it is the collapse of entrusted Dominion once given to Adam. It is the collapse of Priestly stewardship. It is the collapse of Sacred alignment. When Adam transgressed, he didn’t just disobey a command; he fell from his place of Royal Dominion, Priestly responsibility, and Covenantal fidelity. YHWH had already declared the consequence in Genesis 2:17: מוֹת תָּמוּת – *Mot Ta’mut* – “*death, you shall continue to experience death.*” Adam, who once walked with the Voice of Creation, forfeited this and now walked side by side with Death as his consequence. Now, because of that, we all experience this tragedy in our lives. Our tears we shed today reach back to the fall, not just in the moment. It isn’t rhetorical fluff, but the consequence of rebellion against Divine Order.

So when the fall occurred, Death entered history as a legal invader. Shame entered. Division and rupture entered. Accusation entered. Exile entered. Sacred space was violated, and the man who once stood upright in unbroken communion now hid among the trees, clothed in **עֵלֶה תְּאֵנָה** (**Aleh Te'einah**), **fig leaves** – coverings of concealment and excuses. Even the imagery cuts deep: Genesis 3:7 explicitly names “fig leaves,” and Klein lists **תְּאֵנָה** (Te'einah, fig) alongside **תּוֹאֲנָה/תֵּאֲנִין** (To'an / To'anah), “*pretext, excuse*,” making the scene read not only as exposure, but as mankind’s first attempt to cover rebellion with his pontificating excuses. When these letters are rearranged (**תְּאֵנָה**), we are given: **אֶתְנָה** – *Et'nah* which means: *the wages of a Harlot!* When we misalign through rebellion, it is mirroring harlotry. We MUST remain aligned in the Truth no matter who it might offend. I would rather offend unintentionally than offend the blood of our King knowingly or unknowingly (Hebrews 10:24-26). Let’s walk this out family:

That is the point which Blood begins to unfold in redemptive history – not because Blood was necessary in the perfection of Eden, but because man altered his ordained status. Once Death entered, Life had to respond to it. Once rebellion fractured sacred Order, restoration could no longer be revealed through innocence alone. It now had to unfold through Life laid down as the Witness. This is in Leviticus 17:11 clearly: “*For the life of the flesh is in the blood.*” It is life in judicial form – Blood. It is life as testimony. It is life standing where Death had made a claim. Blood matters because the fall turned the account of Adam into a courtroom of disruption, guilt, mortality, and broken Dominion.

But here is where this must be handled with absolute precision: Genesis 3:21 isn't a Blood-ratification event. It isn't the formal cutting of Covenant. It isn't the explicit revelation of "the Lamb slain" in that scene. The text doesn't say lamb, that is only conjecture. It doesn't say altar. It doesn't say covenant. It doesn't say YHWH cut a Covenant with Adam there. It doesn't describe Blood being applied in juridical Ratification. What the text actually says is that "*YHWH made for Adam and Chavah כְּתָנוּת עוֹר – Kot'not Owr – garments of skin – and clothed them.*" That distinction is very important because many have rushed to preach that scene as though it were already the fully developed language of Covenantal Blood Ratification, but the text itself is more careful than that. Genesis 3:21 reveals Divine covering, not formal Covenant Ratification. It reveals mercy in the wake of judgment, not yet the juridically articulated cutting of a Covenant Oath; and yet the scene is still explosive with meaning.

The phrase כְּתָנוּת עוֹר must be honored in its application. The word כְּתָנוּת – *Ku'tonet* later appears in Priestly contexts, associated with sacred garments in ACTION. That means Adam and Chavah are not just being dressed for warmth or survival. The clothing carries Priestly expression that comes with responsibility of ADMINISTRATION.

Blood CAN'T be separated from administration. It suggests that fallen man isn't being abandoned altogether, but ordained for a diminished mode of sacred function outside Gan Eden. Adam is no longer functioning in original Royal fullness; he is no longer moving in unhindered Sanctuary access; he is now clothed for life east of Eden, under mortality, toil, and mediated approach. The Garment becomes a sign of mercy, but also a sign of loss. He isn't re-enthroned, he is covered, he isn't restored to unbroken Dominion, he is mantled for exile under an uncrowned shadowed order only The Last Adam could bring fulfillment to.

The word עֹר – Owr means: skin, hide, flesh-covering. It is actual material & substance experienced for the first time in Adam's life. It is tangible. It is mortal as Death would now be working through this legal garment of Skin – The Witness we are in Exile. Take note of the contrast between אור – Owr, light, and עֹר – Owr, skin. The text itself says **skin**, not **light**, and we must not erase that. What once stood clothed in glory now stands clothed in mortality. The numerical difference between these two Hebrew concepts is 324, the same for: מַרְדָּף – *Mur'daf* = PERSECUTION. Man would now experience persecution OUTSIDE the Presence he once lived. What once moved in unveiled beauty now bears the mark of a provisional covering – temporary service that comes with persecution. Wherever the garment of skin is, the Exile is present, and wherever the Exile is, Persecution is inevitable! Adam and Chavah were now bearing the scars of the fall. The transition is undeniable – Adam has descended from original Order into a state of mercy-bound limitation and persecution. He is preserved, but diminished, covered, but not crowned, maintained, but not restored.

So this must be said without confusion: when Adam and Chavah were clothed, that wasn't Blood Ratification. That wasn't the formal Blood Oath of Covenant. That wasn't the explicit unveiling of the Lamb slain. That wasn't re-enthronement into restored dominion. It was Divine covering. It was merciful vesting. It was a Priestly-provisional mantle placed upon fallen Adam so he could continue under a temporary reprieve system (animal sacrifice) until the greater and final Royal High Priest would come. That temporary reprieve system is crucial to understand. Adam after the fall doesn't cease to be mankind's head in history, nor does sacred memory vanish from the earth. Instead, man now lives under a provisional economy: sacrifice, toil, guarded approach, mortality, hope deferred, and a long unfolding of redemptive testimony. The garment signals that though Adam has lost original Dominion, he hasn't been abandoned to absolute chaos (*Genesis 3:21*). He will live (*Genesis 3:20*). He will labor (*Genesis 3:17–19, 23*). He will beget (*Genesis 4:1–2; Genesis 5:3–5*). He will experience persecution (*Genesis 3:15–19, 24*), and one day, Adam will make Teshuvah from where he once lived.

Altars will rise. Offerings will come. Sacred approach will continue, but no longer from the fullness of Edenic enthronement (*Genesis 4:3–4; Genesis 8:20; Genesis 12:7–8; Genesis 3:23–24*). It will now operate under shadow, interruption, and temporary reprieves within physical manmade Tabernacles and Temples (*Exodus 25:8–9; 1 Kings 8:10–13; Hebrews 8:5; Hebrews 9:8–10, 24; Hebrews 10:1*). Adam, in that sense, stands as a mantled but fallen steward, moving through history beneath a provisional Order (animal sacrifice) that can preserve the line and testify to the promise, but cannot restore the crown (*Genesis 3:15, 21–24; Genesis 4:4; Hebrews 10:1–4, 11*). This was Dominion lost, therefore, Yahshua comes born as the King first (*Genesis 1:26–28; Genesis 3:17–19; Isaiah 9:6–7; Matthew 2:2; Luke 1:32–33*).

The promise is already speaking in Genesis 3 itself. In Genesis 3:15, the seed-word is spoken: the seed of the woman will bruise the Serpent's head. So even while Adam is clothed for exile, history is already unfolding toward triumph. The Garment preserves Adam and Chavah, but the promise points beyond them. Mercy sustains the line. Promise directs the future. Covering preserves what Dominion lost until the coming of the One who will not just heal the breach, but crush the Serpent and restore His Governmental Kingdom Reign. This is why Blood Ratification must be seen as unfolding after Genesis 3 rather than being fully constituted in Genesis 3:21 itself. The fall creates the need. The garments reveal mercy inside that need, but formal Blood-Ratification language develops progressively through Scripture.

Abel is the first Witness. In Genesis 4:4, Abel brings “the firstlings of his flock and of their fat portions.” Cain brings the fruit of the ground, but Abel brings life. Abel appears to understand that after the fall, approach to Elohim can no longer be framed by human productivity. It must now reckon with death, surrender, and life offered before YHWH. Hebrews 11:4 later says Abel offered a more excellent sacrifice by faith. Faith aligned him with Heaven’s emerging Order. Abel’s offering was not random religious instinct; it was alignment with the reality that where sin has opened the door to Death, Life must testify and that Life would now speak through blood.

Then Noah appears. After the flood, his first recorded act is to build an altar and offer from every clean beast and clean bird (*Genesis 8:20*). This is the first altar explicitly mentioned in Scripture. The sacrifice rises, and YHWH responds. Then comes the Covenantal declaration in Genesis 9. Once again, the pattern matters. Sacrifice precedes or accompanies Covenantal movement and administration. Then Abram steps onto the stage, and in Genesis 15 the language becomes unmistakable. YHWH cuts Covenant with Abram – **כָּרַת בְּרִית** – *Karat B’riyt*. This is formal Covenant language at its foundation. Animals are divided. The seriousness of life and death is written into the event. Covenant isn’t some sentimental promise; it is a life-bound Oath, and Blood stands as Witness to its weight. Then at Sinai, Exodus 24:8 reaches a new level of awareness: “*Behold the Blood of the Covenant.*” Blood and Covenant joined in explicit juridical agreement. The unfolding that began as post-fall necessity now matures into formal Covenantal Order.

But the revelation goes deeper than forgiveness. Blood in Scripture isn't just about pardon. Blood is about the restoration of Dominion and Governmental authority. Adam didn't just lose innocence in Eden; he lost Dominion, Priestly Authority, Sacred alignment, and Royal stewardship. So YHWH's answer could never terminate in a ritual system that only manages guilt, that answer had to restore what was lost. It had to reclaim Kingship and Priesthood together. It had to deal not just with sin, but with the collapse of sacred Dominion in the earth. That is exactly why Melkhizedek appears before Levi. Genesis 14:18 introduces מֶלְכִי-צֶדֶק – Malki-Tzedek, King of Righteousness, who is both King of Salem (Earthly) and Priest of El Elyon (Heavenly). This is amazing! Before Sinai, before Aaron, before the Levitical system, Scripture already reveals a Higher Order where Altar and Throne are joined, Kingship and Priesthood are united in one figure. That is not incidental, it is revelatory!!! Adam's fall in Eden was the collapse of Royal-Priestly Stewardship. Therefore YHWH's final answer can't be a Priesthood that only handles ritual; it must be a CROWNED Royal-Priesthood that restores righteousness and justice which are the foundation of the Throne! Melkhizedek stands as Witness that the final pattern isn't endless mediation without Dominion. The final pattern is Priesthood enthroned.

Now, Levi has a place, but Levi isn't the summit many in the Messianic Movements are leaning into. The Levitical order bears Witness within the provisional system. It preserves sacred distinction. It officiates under the shadow of the Melkhizedek Order. It exposes the persistence of sin. It handles the cyclical rhythm of sacrifice, cleansing, calendrical Appointed Times and remembrance. But Hebrews 10:11 tells us every priest stands daily ministering and offering repeatedly the same sacrifices, which can never take away sins. Standing is the posture of unfinished work in the Temple. Repetition is the witness of incompleteness. Levi serves within the reprieve system, but Levi can't consummate what Adam lost. Levi only covers ceremonially neither can Levi enthrone Covenantally.

Then Psalm 110 rends the veil of history and lets Heaven speak its decree: "*YHWH said to my Lord, Sit at My right hand*" (Psalm 110:1), and then, "*You are **the priest (את־הכהן)** forever after the Order of Melkhizedek*" (Psalm 110:4). This is enthronement language, Royal decree and the announcement that the final Priest will not just serve; He will rule & reign. He will not be temporary; He will be forever. He will not stand in endless repetition; He will sit in completed authority. He will not belong to the genealogical blood-line of Levi; He will arise in the Superior Order of Melkhizedek. That decree finds its fullness in our King Yahshua The Messiah. Yahshua doesn't come to improve the temporary reprieve system which Adam and his descendants labored, which Aaron and his sons now administrated; He comes to fulfill, surpass, and end its insufficiency. Hebrews 7 declares that He arises after the Order of Melkhizedek, not according to fleshly genealogy, but according to the power of an endless life. Hebrews 8:1 says, "*We have such a High Priest, seated at the right hand of the throne of the Majesty in the heavens*"

That verse alone joins Priesthood and Throne in one matchless reality. Hebrews 9:12 declares that “*He entered once for all into the Holy Places by His own Blood, obtaining Eternal Redemption.*” Hebrews 10:12 says that “...*after offering one sacrifice for sins forever, **He sat down.***” That seated posture is everything. Adam had been clothed in skins and sent into exile under provisional mercy with nowhere to rest his head or to sit. Yahshua offers His own Blood, enters the Heavenly Sanctuary, and sits enthroned in completed victory.

This is where Blood reaches its highest revelation: in Yahshua. What began to unfold after Genesis 3 comes to its fullness in Him. His Blood isn't another offering moving within a temporary cycle; it is the Blood of the New Covenant. At the table He declares, “*This cup is the new Covenant in My Blood*” (Luke 22:20). In that moment, Blood and Covenant are joined. Covenant is bound to life, and Blood stands as its living Witness. Yet His Blood does far more than delay judgment. It secures Redemption, purifies the conscience, opens Heavenly access, and establishes an Eternal Covenantal reality. It doesn't just preserve what was broken; it restores what was lost!!! This is why Hebrews 12:24 declares that His Blood speaks better things than Abel's. Abel's blood cried from the ground as witness to violence, guilt, and the rupture Death brought into the Earth. Yahshua's Blood speaks from the Heavenly realm for Redemption, Reconciliation, Inheritance, and restored access before the Throne. Abel's blood testified that the Earth had been violated. Yahshua's Blood testifies that Heaven has answered that violation with enthroned life. One cried out from below, bearing witness to the wound, the other speaks from above, bearing witness to the victory!!

That recovery comes only in Yahshua our Kinsman Redeemer. This is why Revelation 1:5–6 thunders with such force: *“He loved us, washed us from our sins in His own Blood, and made us kings and priests unto Elohim.”* There the original design isn’t just recovered, but raised beyond Eden itself. This isn’t simply innocence regained, but a redeemed Royal-Priestly people established under the authority of the enthroned Son. What Adam lost in the Garden, Yahshua restored through Blood, Resurrection, Heavenly Priesthood, and Dominion. What was only sheltered beneath skins is eternally restored by the Blood of the Royal High Priest. What the provisional order could only foreshadow, Yahshua established forever in unshakable finality.

Now, because Yahshua has established it in unshakable finality, the story of Blood in Scripture isn’t the story of Divine retreat, but of Divine reclamation. It is Heaven’s answer to Eden’s breach, YHWH’s lawful Witness that Death won’t have the final word, Exile won’t remain the final horizon, and man’s fall from Royal Dominion won’t overturn the Creator’s purpose. He marked the Shadow of Redemption, and we await this restoration. Blood begins to speak after the fall because the fall silenced man. Yet its goal was never just a covering; it was always restoration. It was always access. It was always dominion. It was always the recovery of Righteous Dominion beneath the Throne of YHWH. That is why Melkhizedek stands with such force in this revelation. The final answer to Adam’s collapse isn’t sacrifice alone, but Sacrifice enthroned; not priesthood alone, but Priesthood crowned; not just covenant declared, but Covenant seated in Heavenly Authority. The answer is Yahshua, the Eternal King-Priest, bringing into fullness what the Garments of Skin could only preserve in shadow.

Here is the summit of what i'm saying here: Adam fell, and Blood began to unfold. Garments of skin covered what glory had departed from. Altars rose. Sacrifices testified. Covenants were cut. Levi ministered in shadow. Yet above the whole provisional order stood the Witness of the Superior Priesthood – Melkhizedek – the sign that YHWH's final answer would never terminate in shadow form. Then Yahshua came, not to extend the reprieve, but to end its insufficiency; not simply to clothe the fallen, but to restore the crown; not just to maintain approach, but to reopen access; not just to answer Death, but to overthrow it. The first Adam was clothed in skin and sent eastward. The last Adam entered the Heavenly Sanctuary by His own Blood and sat down, opening the Teshuvah westward into the Holy of Holies/Qadosh HaQadoshim. The first Adam bore a mantle of mercy in exile. The last Adam bears Eternal Priesthood in enthronement. The first Adam lived beneath provisional covering. The last Adam restores Dominion through the Blood of the Altar Throne.

# Not by Observation, but by the Blood of the Oath

Throughout the Torah, the Prophets, and the Apostolic writings, Covenant is never ratified through calculation, observation, or astronomical precision. Covenant is established through the Blood that ratifies it. Blood becomes the judicial witness of an oath, the living testimony that life has been pledged to the Covenant terms. Just as when YHWH cut Covenant with Abram (Gen. 15), animals were divided and the Covenant was sworn through blood. When Israel stood at Sinai, Moses sprinkled the blood upon the Altar and the People, declaring, “*Behold the blood of the Covenant.*” In every instance the message remains the same: Covenant isn't measured by the sky but sealed by life.

This pattern reveals a profound Scriptural order. Creation governs Time, but Covenant governs relationship. The Heavens regulate the rhythms of Days and Seasons, yet they never ratify the sacred bond between YHWH and His people. Blood alone performs that function. Blood carries legal weight and oath-bound authority. It stands as the Witness before Heaven and Earth that Covenant has been sworn. When the Scriptural record is examined, one powerful truth emerges: in every Covenant ceremony, one category is absent, but **THE BLOOD STILL SPEAKS!** Blood is never used to ratify astronomical cycles, the length of a year, Calendar calculations, solar or lunar mechanics, or any system of timekeeping. Genesis 1:14 describes the Heavenly Lights marking signs, seasons, days, and years – the structure of Time within Creation.

Some might assume Noah himself entered into covenant with YHWH through the sacrifice he offered after the Flood. Yet Scripture doesn't record a covenant ceremony like the one with Abram, where YHWH passes between the pieces (Genesis 15), and yet it was the Covenant YHWH made with Noah. Either way, Covenant is established when Blood and Oath are present. The Oath introduces the Blood! This distinction matters, because the sacrifice of Noah reflects worship, while the formal ratification of Covenant proceeds from YHWH's own declaration not a ratification with YHWH walking between the pieces.

After this sacrifice from Noah, YHWH Himself declares and establishes the Covenant. Genesis 9:9 states, "And I, behold, I establish My Covenant with you, and with your seed after you." The Hebrew phrase used here is **הִנְנִי מְקִיִּם אֶת-בְּרִיתִי** (*Hinneini meiqiyim et-B'ritiy*), meaning "**Behold, I am establishing My Covenant.**" This wording is important because Scripture doesn't say that Noah "**cut**" Covenant with YHWH in the way Abram later does. Instead, the text emphasizes that YHWH unilaterally **establishes** the Covenant. This Hebrew word for "establish" is **מְקִיִּם** – Mei'qim and comes from **קוּם** – *Qoom*, which means to rise, resurrect. Notice the Alef Tav that stands between this establishment and the Covenant itself in this Hebrew phrase. It is as if the Wisdom of YHWH recorded this future event in the life of Noah concealing that the Alef Tav (The Word) who would put on flesh and would be raised up to **establish** The Covenant that Noah experienced. This is so profound and mind staggering! Qoom also means existence. What was resurrected was the existence of the Covenant established in The Alef Tav Word made flesh!

This distinction becomes undeniable when the Noachic Covenant is set beside the Abrahamic Covenant. Genesis 15:18 says YHWH “cut” a covenant with Abram, using **כָּרַת** (karat), the language of divided animals and covenant oath. But Genesis 9:11 doesn’t say YHWH cut covenant with Noach. It says He would establish it – **קוּם** (Qum). That difference isn’t small. The Noachic Covenant is still covenant, and blood is still present in the scene through sacrifice, but it isn’t presented as the same kind of blood-oath ceremony as with Abram or at Sinai. It comes forth as a Divine decree established by YHWH Himself. That is the distinction, because blood ratifies Covenant order alone. Then YHWH gives the sign: the Bow in the cloud. Genesis 9:13 says, “*I set My bow in the cloud, and it shall be for a sign of the Covenant.*” The Bow is the sign of covenant, but it isn’t the Covenant itself. The same applies to the Luminaries, they witness to Covenant Order; they don’t ratify oath, Therefore, they are not blood-ratified participants either. That is the difference many keep missing. In the Noachic Covenant, the sign is placed in creation, but the Covenant itself is still guaranteed by YHWH.

The sequence makes it plain. Noach offers sacrifice. YHWH responds with favor. Then YHWH establishes the Covenant. In Abraham’s account, the Covenant is cut through divided animals. At Sinai, blood is sprinkled on the Altar and the People. But with Noach, sacrifice precedes the declaration, and the declaration precedes the Covenant sign. So yes, Covenant is there, but the form is different. It is initiated and secured by YHWH, not mutually enacted through a formal blood-passage ritual by Noach. That should settle the pattern. Blood appears wherever life must be pledged, purified, redeemed, or consecrated. Time does none of those things. Time measures life; Blood redeems life. That is why “Blood Ratification” is rightly expressed as **אִשׁוּר בַּדָּם** – *Iy’shur B’dam: ratification through blood*. Blood is the instrument by which Covenant realities are confirmed and sealed lawfully. Blood is the witness that life itself is bound to the terms of the Oath.

That is why Scripture speaks in Covenant language like כְּרִיתַת בְּרִית בְּדָם – *Keri'tat B'riyt B'dam*, the cutting of covenant by blood. Covenant is not merely spoken, It is cut, sealed and validated through blood. The clearest expression is דָּם הַבְּרִית – *Dam Ha'Briyt*, the Blood of the Covenant. When Moses says in Exodus 24:8, “Behold the Blood of the Covenant,” the structure is clear: the Altar stands for the Throne of YHWH, the People stand as Covenant partners, and the Blood serves as the lawful ratification of the Oath. This is exactly why Scripture says כָּרַת בְּרִית – *Karat B'riyt*, to cut a covenant. In Genesis 15, the divided animals declare the penalty of violation: “May this happen to me if I break this oath.” Blood becomes the judicial witness. Then comes בֵּין הַבְּתָרִים – *Bein Ha'Betarim*, between the pieces, where Covenant liability is accepted before Heaven itself. Jeremiah 34:18 later reaches back to that same ritual and uses it as legal witness against Covenant breakers. So these blood ceremonies were never symbolic decorations. They were binding judicial acts before the Courts of Heaven!!!

That is the pattern, and it must remain clean: Blood ratifies Covenant. Signs witness Covenant. Time serves Covenant. **But Time itself is never Blood Ratified and neither is its Servant – The Creator's Calendar!!**

Behind every covenant stands an oath – שְׁבוּעָה (*She'vuah*). In Scripture, Covenant is never just an agreement or theological idea; it is an oath-bound relationship which life stands behind the promise. That is why Deuteronomy 29:12 joins “the Covenant” and “His Oath.” The Covenant establishes the bond; the Oath seals it with life-binding obligation before Heaven. For this reason, blood is the instrument of ratification. Blood represents life, and when it is shed in Covenant, it testifies that life itself is pledged to the Oath that binds it. Blood doesn't ratify ideas, institutions, or calculations; Blood ratifies relationship!!! Once that order is preserved, the pattern across Scripture is clear. Blood appears wherever Covenant obligation involves life, mediation, redemption, consecration, or sacred authority – Genesis 12 & 15; consecrates Priesthood in Exodus 29, purifies the Sanctuary in Leviticus 16, secures Redemption in Hebrews 9, and reaches its fullness when Yahshua declares, “This cup...” in Luke 22:20. Throughout Scripture, blood ratifies realities where life is pledged, restored, or brought under Covenant obligation. It stands as Heaven's Witness for Covenant Blood Ratification.

It was pagan nations that offered blood to celestial bodies and to alleged deities identified with them, especially the Sun, Moon, Venus, Saturn, and the hosts of heaven. In Mesopotamia, cultures offered blood to Shamash (Sun) and Sin (Moon) as divine beings. We MUST not merge those practices with opinions Scripture forbids. Read 2 Kings 23 with Josiah removing priests who did this; Deuteronomy 4:19; 17:3; Jeremiah 7:18; 19:13. Worship in the ANE was regularly joined to blood, and to say Blood Ratified a Calendar of any kind drifts toward that category of pagan ideology. The Blood is ordained by YHWH Elohim; we must not apply it where it was never meant to be.

Therefore, nowhere in Scripture is blood ever used to ratify astronomical cycles, the length of a year, solar or lunar mechanics, or systems of Calendar calculation without it falling into a pagan practice. Who will you serve, men or the Ancient of Days who created all things? No Covenant ceremony seals the rotation of the earth, if that is even a thing. No sacrifice ratifies the movement of the sun. No oath establishes celestial timekeeping. That absence is not accidental. It reveals the distinction Scripture preserves: Creation establishes order; Covenant establishes relationship. The sun and the stars were appointed to mark Days, Seasons, and Years according to Genesis 1:14, but their function belongs to the architecture of Creation, not to Covenant Oath! They regulate within Time; they don't ratify relationship. Timekeeping belongs to the order of this world system. Blood belongs to the realm of Covenant Oath. This is why Remnant of Truth was born, to be a remnant of the truth even when most walk away. (Isaiah 1:9) We must not have the blood of others on our hands!

# The Three Realities Scripture Never Ratifies with Blood

Once the Scriptural pattern of Blood Ratification (אִשׁוּר בְּדָם – Ishur B'dam) is established, another observation emerges. Scripture clearly reveals what blood does ratify, but it also reveals what blood never ratifies. Certain realities belong to the structure of Creation rather than to the realm of Covenant mediation. Because of this, they never require sacrificial validation. Here are three categories that consistently remain **outside** the sphere of Blood Ratification.

The first category is Creation Order itself. Creation is established by the Word and authority of Elohim, not by Covenant sacrifice. In Genesis, the Heavens and the Earth come forth through Divine command – “*And Elohim said...*” – not through blood unless we Kabbalistically massage the text. This is seen clearly in Genesis 1:14, where the Luminaries are appointed for Signs (אוֹתוֹת – **Otot**), Appointed Times (מוֹעֲדִים – **Moedim**), Days which are Seven cycles within Time, or the Seven wheels within the Wheel of Time (יָמִים – **Yamim**), and Years (שָׁנִים – **Shanim**). They are given their place within the architecture of Creation to regulate Time, mark Seasons, and divide Day from Night, yet this occurs without Covenant cutting, sacrifice, or blood. Creation therefore governs the structure of the world; Covenant governs the relationship between YHWH and mankind.

The second category is Natural Cycles of the Heavens Closely joined to Creation Order are the natural cycles of the Heavens. The sun and stars belong to the celestial order established from the beginning. Throughout Scripture, they function as markers, not mediators. They indicate Time, but they do not establish Covenant bond; that belongs to Blood joined with Oath. Psalm 19 declares, “The heavens declare the glory of Elohim; and the firmament shows His handiwork.” They proclaim His wisdom and majesty as witness, yet they are never presented as being blood-ratified as the Covenant is. That is inserted speculation, not written record. They declare His glory, but they don’t seal His Covenant, nor are they sealed as a Covenant Order through Blood. Deuteronomy 4:19 confirms the boundary by warning Israel not to elevate the heavenly bodies into objects of religious authority. The celestial bodies serve within Creation, but they do not mediate Covenant relationship.

The third category is Systems of Measurement that never receives blood ratification. Whether scales, weights, cubits, gnomons, or calendrical instruments, these serve necessary purposes within life, but they are not Covenant authorities. Scripture uses measurement in agriculture, commerce, architecture, and timekeeping, yet these tools remain instruments rather than mediators. The same is true of calendrical systems. The Calendar helps identify Appointed Seasons and organize Sacred Time so that we may meet with our Covenant-keeping YHWH Elohim, but it only identifies when something occurs; it does not establish Covenant itself. Measurement marks Time; Covenant establishes relationship. For this reason, Scripture never presents weights, cubits, or Calendars as something ratified by Blood. Blood ratifies Covenant, Priesthood, and Redemption, while the instruments that measure Creation remain outside that category.

**When the Scriptural pattern is examined carefully, a clear consistent boundary appears between two distinct realms:**

Creation Order is established by Divine command. It governs the structure of the world and includes natural cycles and systems of measurement. Covenant Relationship is established through Oath and Blood. It governs the relationship between YHWH and His people and includes Priesthood, Atonement, Redemption, and Land Inheritance. These categories interact, but they are never merged into the Blood Oath Rite. Creation provides the stage; Covenant establishes the relationship upon that stage. The Heavens mark Time, Seasons, and Appointed Space, while Blood establishes the Covenant through which those elements carry spiritual meaning and purpose. Recognizing this distinction allows Scripture to speak in its own authoritative right without forcing one realm to perform the function of another. Let's press this even further. In Genesis 15 the divided animals form what may be described as a Covenant corridor through which the Covenant is Ratified. The shedding of Blood confirms that the Covenant Oath has been enacted. The content of this Covenant is clearly defined. It concerns seed (זֶרַע – zera), **Land Inheritance** (אֶרֶץ – Eretz). The Blood Ratification confirms the promise of lineage and territorial inheritance that will unfold through the Redemptive work of Yahshua The Messiah once promised to Abraham (*Galatians 3:29*). The Covenant establishes relational and generational realities that bind the parties involved. What is equally important, however, is what the Covenant does not address:

No Calendrical mechanics are sworn.

No structure of the year is Ratified.

No measurement of Time is sealed in Blood.

These are all ordained through the spoken word! The Covenant concerns promise, lineage, and inheritance – not the mathematical structure of a year. Time continues to function within Creation according to the cycles established in Genesis 1, but the Covenant Oath binds relationship rather than rotation. In other words, no 360-day שָׁנָה (Shanah) is ever cut in Blood. The Covenant binds people and promises, not astronomical mechanics. This distinction appears again elsewhere in Scripture of the Psalm 19 Sepher. The Heavens function as a Sepher – a written testimony – within the Firmament, proclaiming the majesty and wisdom of the Creator. They reveal Divine majesty embedded within Creation, yet this declaration is not framed in Covenant Blood Ratified language. The Heavens **TESTIFY** that Elohim keeps Covenant, but they are not themselves the objects of “Covenant Blood Ratification.” They bear witness to His faithfulness; they don’t constitute the Covenant Oath established in Blood. The Covenant pattern becomes even clearer at Sinai.

**In Exodus 24:7–8 Moses reads the Covenant terms before the people:**

*“And he took the Book of the Covenant (סֵפֶר הַבְּרִית – Sefer HaBriyt) and read in the hearing of the people. And they said, ‘All that YHWH has spoken we will do, and be obedient.’ And Moses took the blood and sprinkled it on the people and said, ‘Behold the blood of the covenant... concerning all these words (הַדְּבָרִים הָאֵלֶּה – Ha’Devarim Ha’eleh).”*

Here the structure of Blood Ratification is unmistakable: the Covenant terms are **read** (Proposal), the people **accept** (Acceptance) the Covenant, and Blood seals the agreement (Blood Ratification). The Ratification concerns obedience to the words spoken by YHWH. It establishes relationship between the Creator and His people. Once again, the Calendar itself **is not** the object of Blood Ratification. The Covenant binds the people to the words of YHWH, not to the astronomical mechanics by which Time is measured. At Sinai the structure of Covenant Ratification becomes unmistakable. The Covenant terms are first **presented**, then **accepted** by the people, and finally **Ratified through Blood**. The Blood confirms the binding nature of the Covenant and seals the relationship between YHWH and Israel.

The text itself clarifies what the Blood ratifies. Exodus 24 identifies the object of Ratification as THE WORDS of the Covenant. Is the Calendar a Part of The Torah? Yes. But it **isn't** an element of Blood Ratification. There is no record of Mosheh writing calendrical calculations on the Tablets. We have the record of Leviticus 23 regarding the Moedim which are a part of the Covenant gatherings each year, but the Calendar that is assigned to them is **NEVR** part of Blood Ratification. Blood therefore seals the spoken Covenant agreement that defines Israel's relationship with YHWH. This Ratification is directed toward the Covenant words, not toward astronomical observation or temporary calculation. The relationship between YHWH and His people is established through the spoken Covenant terms accepted by the nation and sealed in Blood. The Calendar itself isn't the object of that Ratification. This pattern remains consistent throughout the Torah: Blood Ratifies Covenant agreement, Blood consecrates Priestly service, Blood sanctifies the Altar, Blood legitimizes sacred authority, Blood establishes the Covenant identity of the Nation. Scripture never shows Blood ratifying the Calendar; the Heavens mark Time, but Blood seals Covenant. Let's summarize this Blood Oath truth from what we have so far:

# “The Blood of the Covenant: Heaven’s Lawful Witness for Oath, Life, and Redemption”

Scripture is plain: Blood ratifies Covenant Oaths. From Abram’s covenant cutting in Genesis 15:18, to “*the Blood of the Covenant*” at Sinai in Exodus 24:6–8, to the life-principle of Leviticus 17:11, the pattern remains consistent. Blood stands as the lawful witness of Covenant, Priesthood, Atonement, Redemption, and sacred authority, reaching its fullness in Yahshua, who declares the New Covenant in His Blood and enters once for all by His own Blood (Luke 22:20; Hebrews 9:12, 22). That same pattern also makes clear what Blood does not ratify: Scripture never applies it to astronomical cycles, calendrical structure, or celestial mechanics. The distinction remains firm – Creation establishes order, but Blood seals Covenant relationship. In Exodus 12, Israel is marked out by blood, not by calculation. The Calendar may mark the appointed time, but Blood establishes the Covenant reality. This reaches its fullness in Messiah. Hebrews 9–10 reveals that kingship, priesthood, and eternal inheritance find their consummation through the Blood of Yahshua. What the repeated offerings of the imposed Levitical system could only foreshadow, He fulfills. The Apostolic writings make the lawful force of this plain: where covenant is in view, death is required for it to take effect. So the New Covenant is not just announced; it is ratified before Heaven through the death of our Mediator, Yahshua the Royal High Priest. That is the great redemptive reversal – Death entered through sin, yet YHWH answers through the death of the Mediator, establishing Covenant life through blood.

So the Biblical pattern remains unwavering: Blood seals Covenant, consecrates Priesthood, sanctifies the Altar, restores Worship, and marks Covenant identity. Yet Scripture never uses blood to ratify the Calendar. It is the Creator's Calendar, not a Covenant Calendar in the sense of being Blood-Ratified. **“Blood didn't come to claim a Calendar secured in the Vault of the Raqia; Blood came to reclaim a people enslaved to sin and death!”** Because of that, any claim that a structure is “Blood Ratified” must be tested by Scripture's own categories, not by conjecture or personal opinion. Covenant in Scripture is concrete, legal, lawful, relational, and ratified through blood. If Scripture doesn't show it, integrity requires the claim to be reconsidered, no matter how sincere the intention behind it may be.

That is why this question matters. The issue is not hostility toward people, but fidelity to what Scripture actually says. Respect for those who have labored to call believers back to the Creator's Appointed Times is right and well deserved, we as leaders have done this for over 20+ years now. But respect never removes the responsibility to test every doctrinal conclusion against the pattern of Scripture. From my current understanding, the position being advanced appears to go beyond saying the Calendar reflects Divine Order and moves into saying the Calendar itself is “Blood-Ratified” from Genesis forward. If that is truly the claim, then the question must be asked plainly: where in Scripture is the Calendar ratified by blood? Seeing a calendrical shift within Covenantal bookends doesn't prove blood was ever applied to a Calendar that needed no ratifying. It remains in the Firmament, and as long as the Firmament stands, the Calendar stands UNTAINTED. Not even chemtrails can reach the Calendar in the Raqia!

So to be clear, the question is not whether the 360-day structure appears as a significant Scriptural pattern in prophetic and Apocalyptic literature, that is without question. The question isn't whether timekeeping matters. The question is whether "Blood Ratification" can rightly be attached to the mechanism of timekeeping itself. That is a different claim, and it requires different evidence. I want to challenge ANYONE to bring actual evidence proving this to be incorrect. I already have been sent several emails, but the Ruach has kept me from opening those UNTIL this two Part series is complete. The answer to any of those is right here right now.

### \*\*\*Ratified\*\*\*

Now, let me briefly address the word "**Ratify**," because it does carry significance in one sense. Ratify means: *to formally approve, confirm, or make something valid and binding*. Ratified means that something has been formally approved or confirmed. In legal usage, something can be ratified by formal approval, signature, vote, or even conduct that accepts its validity. The word comes through Middle English and Old French from Medieval Latin *ratificare*. It is built from Latin *ratus* ("approved," "settled," "valid," "certain") plus *facere* ("to make"). At its root, ratify carries the sense of "to make valid" or "to make formally settled."

When it comes to Calendar, the 360 Day, Gnomon shadow marking IS a "Ratified System," approved of YHWH Elohim, BUT not something that is "Blood Ratified" according to what is written; it is only ASSUMED into the text (*Genesis 1:14; Psalm 104:19; 2 Kings 20:8-11; Isaiah 38:7-8; compare Genesis 15:9-18; Exodus 24:6-8; Hebrews 9:18-22*). Whenever there is a Blood Ratification Covenant event, four distinct elements are seen in their clearest form: **Proposal** (*Exodus 19:3-6; Exodus 24:3*), **Acceptance** (*Exodus 24:3, 7*). When the Proposal is Accepted, a Contract/Covenant is present), **Blood Ratification** (*Exodus 24:6-8; Matthew 26:27-28; Hebrews 9:18-22*), and a **Covenant-Confirming Meal** that finalizes the Blood-Sealed Oath (*Exodus 24:9-11; Luke 22:14-20*).

In this case, the Calendar is settled and approved of YHWH as part of Creation Order (*Genesis 1:14; Psalm 104:19; Leviticus 23:1-4*), but it isn't something connected to “**Blood Ratification.**” So the word “**ratify**” doesn't automatically require blood. But when Scripture speaks of Covenant inauguration in its deepest priestly and sacrificial sense, blood is not incidental – it is foundational (*Exodus 24:8; Leviticus 17:11; Hebrews 9:22*). The authority of a decree can exist without blood (*Genesis 1:14; Jeremiah 33:25*); the authority of a Blood-Covenant Oath is enacted through blood (*Genesis 15:9-18; Exodus 24:6-8; Hebrews 9:16-22*). Scriptural Covenant ratification is more than confirmation; it is a life-bound enactment, and in that setting Blood carries the lawful witness of the Oath (*Jeremiah 34:18; Hebrews 12:24*).

All Covenant blood ceremonies ultimately pointed toward their fulfillment in Messiah. The sacrifices of Abraham, the sprinkling of Sinai, the offerings of the Tabernacle and Temple – all of these anticipated the moment when the ultimate Covenant Mediator would appear. When Yahshua lifted the cup at the Passover Table and declared, “*This cup is the new covenant in My blood,*” He revealed that the entire Covenant system was reaching its fulfillment. The Greek term used in this declaration, **διαθήκη** (**diathēkē**), refers to a Covenant Testament – a lawfully binding Covenant established through death. Hebrews explains the weight of this language with clarity:

*“Where a covenant is, the death of the covenant-maker must occur”* (Hebrews 9:16–17). Covenant doesn’t become lawfully absolute through calculation, observation, or human declaration. It becomes operative & absolute **through death**. Life stands behind the Oath, and Blood testifies that the Covenant has been ratified before Heaven. For this reason the Blood of Yahshua is the final Covenant ratification before the Throne of Heaven. Through His sacrifice the New Covenant was not just announced – it was enacted, sealed, absolute and lawfully established through the giving of Life itself. When the full witness of Scripture is allowed to speak, the pattern remains precise and unbroken from Genesis through Revelation. Creation orders Time; Covenant binds life; Blood ratifies relationship.

Preserving this distinction safeguards the integrity of Scripture’s categories. It keeps us from confusing the mechanisms of Creation with the Oath-bound commitments of Covenant life. The Heavens faithfully mark the passage of Days and Years, yet they don’t establish the Covenant relationship between YHWH and His people, who have been brought into this Appointed Place through the Blood of our King. Let me say this again: Throughout Scripture, Blood ratifies Covenant, Priesthood, Atonement, Redemption, Land Inheritance, and Kingship. Blood consecrates mediators, restores broken relationship, and secures the inheritance promised to the people of Elohim. Yet there remains one reality that Scripture never places beneath the authority of blood: Time itself. From Genesis through Revelation, blood ratifies Covenant Oath, Priesthood, Atonement, Redemption, and Kingship, but nowhere does Scripture present Blood as ratifying the structure of Time or its Servant – The Calendar.

If Calendar and Time, to which Calendar is bound as its faithful Servant, were Covenantally “Ratified by Blood,” they would share the same eternal permanence as those whom the Blood seals. Yet the final vision of Scripture reveals something very different. In Revelation 10:6, the angel declares that “*there should be time no longer.*” Later, in Revelation 21:23 and 22:5, the New Jerusalem is described as having no need of the sun or the moon to shine upon it, for the glory of Elohim illuminates it and the Lamb is its light. The very mechanisms that govern Days, Seasons, and Years – the Celestial bodies along with the Sun initiating the Dawn of the Day that regulates the Calendar beginnings – are **no longer** required in the consummation of the Kingdom.

\*\*\*Why? Because those structures belong to Creation’s Order of Time, not to the Eternal Covenantal realities sealed by Blood. The Calendar Serves Time. The Calendar doesn’t create Time, nor does it ratify Time. The Calendar was ordained to serve Time. It functions as the framework for observing and organizing what the Creator already established within the order of Creation when He declared in Genesis 1:14: “*Let there be lights in the Firmament of the Heavens to divide the day from the night; and let them be for signs, and for Seasons (מוֹעֲדִים – Mo’edim), and for Days and Years.*”\*\*\*

The Luminaries don't create Covenant; they regulate the Cycles of Righteousness. The Heavenly bodies signal these moments WITHIN Time. They function as indicators, not Covenantal ratifiers. In other words, the Calendar is observational – it tracks the movement of the Heavens so that mankind can recognize the Creator's Appointed rhythms and know when to meet Him for Covenant relationship. This distinction is critical. Time belongs to the architecture of Creation, while Covenant belongs to the lawful relationship between YHWH and His people. Creation establishes the framework within which life unfolds; Covenant establishes the bond through which life is redeemed. The Calendar therefore operates as the faithful Servant of Time, not as a Covenantal authority over it. Throughout Scripture the Calendar appears as a means of coordination and remembrance. Israel observed the Feasts according to the Appointed Times, yet the observance of those Times was never what the Covenant ratified. The Covenant itself was sealed through blood. As Mosheh declared at Sinai, (*Exodus 24:8*). The Calendar guided the people in recognizing when to assemble and remember what the Creator had done.

## **Conclusion: The Cross-Examination of the Blood and Every Blood-Ratified Reality**

Now let the Court of Heaven come to order, and let not the Calendar be the first witness called, but the Blood itself. Because before anything can be examined as Blood Ratified, the Blood must first testify concerning its own office, its own nature, its own lawful place, and the realm in which YHWH assigned it to speak. If the Blood isn't first established in its own testimony, then every later claim concerning Covenant, Priesthood, Atonement, Redemption, Kingship, Inheritance, Sacred Space, and even the Calendar itself will be handled carelessly. So let the Blood take the stand first. Let the Witness speak before the matter is judged. Let Heaven hear what Heaven itself has ordained. Because the Blood isn't poetry, not ornament, not emotional religious speech, and not devotional exaggeration. The Blood is a Witness! The Blood is judicial! The Blood is Covenantal! The Blood is the lawful testimony of life before the Throne! The Blood is what YHWH gave upon the Altar because life is in it! The Blood speaks where Death has made a claim, where breach has opened a wound, where holiness has been violated, where mediation must be established, where access must be secured, where Priesthood must be consecrated, where Covenant must be sworn, and where Redemption must be lawfully enacted. That is the Blood's own testimony from Genesis through Revelation. And if the Blood itself testifies like that, then no man has the right to summon it into realms where Scripture never assigned it a voice.

So let the first question be put directly to the Blood: “Who are you in the record of Scripture?” And the Blood answers: “I am the witness of life. I am the lawful testimony of Covenant Oath. I am the answer to Death’s intrusion. I am the evidence that life stands behind the word that has been spoken. I am the judicial line between defilement and cleansing, between access and exclusion, between bondage and redemption, between an altar that is only furniture and an altar that now bears holy witness.” Leviticus 17:11 settles the matter with terrifying clarity: “*For the life of the flesh is in the blood.*” The Blood doesn't testify to abstract ideas. It testifies to life, and because it testifies to life, it appears only in the realm where life is being pledged, restored, transferred, consecrated, or redeemed. Therefore, the Blood itself already narrows the field. It tells us where it belongs, and just as importantly, it tells us where it doesn't belong. It belongs to Covenant. It belongs to Priesthood. It belongs to Atonement. It belongs to Sacred Space. It belongs to Redemption. It belongs to Kingship. It belongs to access before YHWH. But it doesn't belong to the mechanics of the Firmament. It doesn't belong to the structure of celestial order. It doesn't belong to the regulation of years, months, days, and seasons. It doesn't belong to the cycles of **שָׁנָה** – Shanah, because Shanah belongs to recurrence, return, and ordered repetition, while Blood belongs to the Judicial realm where life stands behind the Oath.

Now let the second question be put to the Blood: “Where has Scripture actually summoned you to speak?” And the Blood answers with a long and unbroken testimony. “I was summoned in Genesis 15, where YHWH cut Covenant with Abram through divided sacrifice. I was summoned at Sinai, when Moses sprinkled the Altar and the people and declared, ‘Behold the Blood of the Covenant.’ I was summoned in the consecration of Aaron and his sons, when ear, thumb, and toe were marked for holy service. I was summoned into the Most Holy sphere on Yom HaKippurim, when Sacred Space was purified before YHWH. I was summoned upon the doorposts in Egypt, where I marked who belonged to the Covenant-keeping Elohim. I was summoned in the cup at the Table, when Yahshua declared the New Covenant in His Blood. I was summoned beyond the veil when the Eternal High Priest entered once for all, obtaining Eternal Redemption. That is where I speak. That is where Heaven hears me. That is where I bear lawful witness. But if men would summon me into the realm of Timekeeping, they must first prove that Scripture did so. If they can't, then they are asking the Blood to testify where Heaven never called it.”

# Now call Covenant Oath to the stand.

Ask Covenant Oath: “Where were you ratified?” Covenant answers without hesitation: “I was never ratified by calculation. I was never ratified by observation. I was never ratified by the movement of the sun, moon, or stars. I was ratified where life stood beneath oath. I was ratified where blood bore witness that death would answer the violation of the word spoken.

In Genesis 15:18, YHWH cut Covenant with Abram – **כָּרַת בְּרִית**, Karat B’riyt. The divided animals formed the witness that life stood behind the promise. Then in Exodus 24:8, Moses declared **דַּם הַבְּרִית** – Dam Ha’Briyt, the Blood of the Covenant. Then Yahshua stood at the Table and declared, “This cup is the New Covenant in My Blood.” Then Hebrews 9:16–17 explained that where Covenant is in view, death is required for it to become operative.” **So let Covenant speak in this Court:** “I am not ratified by the mechanics of Time. I am ratified by Blood!” That testimony alone already shakes the false claim concerning the Calendar, because if Covenant itself has spoken and has told us the instrument of its Ratification, then the Calendar can’t be slipped into that structure by theological imagination.

## **Now call Priesthood to the stand.**

Ask Priesthood: “How were you established?” Priesthood answers: “Not by observation, not by astronomical precision, not by the turning of a shadow, and not by the structure of a year. I was established through blood. In Exodus 29:20–21, blood was placed upon ear, thumb, and toe. In Leviticus 8:23–24, the same witness is repeated. My hearing was brought under Blood. My service was brought under Blood. My walk was brought under Blood. My office wasn't inferred by proximity to holy things; it was consecrated by the lawful witness of life. That is why Priesthood can't be replicated by a measuring system. That is why no calendar system, no matter how precise, can **ever** become a priesthood. The Calendar may identify when men gather, but it can't consecrate the one who ministers. It may locate the day, but it can't establish the mediator. Priesthood has spoken: Blood Ratified me.”

## **Now call Sacred Space to the stand.**

Ask Sacred Space: “How were you purified?” Sacred Space answers: “Not by observation, not by the arrival of the right date alone, not by the existence of the Appointed Day in itself, but by blood. In Leviticus 16, the Sanctuary is cleansed by sacrificial blood. In Exodus 29:12, the horns of the altar receive blood. In 2 Chronicles 29:21–24, worship is restored through sacrificial offering. Holiness and defilement collided, and only life in judicial form could answer that breach. The Calendar never occupied that role. The Calendar never purified the Altar. The luminaries were never brought under defilement in the way altar, sanctuary, and people were. The sun was never commanded to receive purgation. The stars were never cleansed by sacrifice. The Firmament was never sanctified through blood application. Therefore Sacred Space answers with force: Blood Ratified and restored me, but the Calendar never stood in my place.”

## Now call Atonement to the stand.

Ask Atonement: “How do you come into force?” Atonement answers: “Not because the date arrived, but because the Blood answered the claim of Death. The Day is appointed, yes, but the Day by itself isn’t the atonement. The Day marks the moment; the Blood secures the effect. Leviticus 17:11 declares that the life is in the blood, and Hebrews 9:22 confirms that without the shedding of blood there is no remission. So let Atonement speak carefully in this Court: I am not the product of chronological arrival. I am the product of sacrificial life. If the Blood is absent, then atonement is absent, **even if the day has come**. This is devastating to the false claim. Because if even Yom HaKippurim – one of the holiest appointments in Scripture – doesn't derive its efficacy from the Calendar alone, then how could the Calendar itself be the thing that is Blood Ratified? No. The Appointed Time matters, but it isn't the ratifier. Blood is.”

## Now call Covenant Identity to the stand.

Ask Covenant Identity: “What marked you out?” Covenant Identity answers: “I wasn’t established by astronomy. I wasn’t secured by the turning of celestial cycles. I wasn’t created by the mere fact that an Appointed Time had arrived. In Exodus 12, blood on the doorposts distinguished Israel from Egypt. The people were spared because the Blood identified them as belonging to YHWH. Yes, the Appointed Time mattered, but the Appointed Time didn’t do what the Blood did. The Calendar located the night; the Blood rendered the verdict. The Appointed moment placed them in the event, but the Blood drew the boundary between Death and Deliverance. That is why Covenant Identity testifies with force: the **Marker** (Calendar) and the **Ratifier** (The Blood) are not the same thing. The Calendar may mark the when. The Blood establishes the who.”

## **Now call Redemption to the stand.**

Ask Redemption: “By what were you secured?” Redemption answers: “I was never secured by calculation. I was never secured by shadow. I was never secured by the architecture of Time. I was secured by Blood. Hebrews 9–10 reveals that Messiah’s Blood obtained Eternal Redemption. Ephesians 1:7 says we have Redemption through His Blood. 1 Peter 1:18–19 says we were redeemed by the precious Blood of Messiah. Revelation 5:9 says He redeemed us to Elohim by His Blood. That testimony is overwhelming. Redemption doesn't answer to Timekeeping. Redemption answers to sacrifice. Redemption answers to mediation. Redemption answers to the giving of life. Therefore, Redemption takes the stand and says: Blood Ratified me, and no structure of Time was ever given my office.”

## **Now call Kingship and Inheritance to the stand.**

Ask Kingship: “By what authority do you stand?” Ask Inheritance: “By what means are you secured?” And together they answer: We stand by Covenant promise and sacrificial fulfillment. Psalm 110 reveals the King-Priest after the Order of Melchizedek. Hebrews 7–10 shows Yahshua enthroned as the Eternal Royal High Priest whose Blood secures the New Covenant. Revelation 1:5–6 says He washed us from our sins in His own Blood and made us kings and priests unto Elohim. Kingship isn't established by measuring Time. Inheritance isn't the product of calendrical structure. The Promise was seed and land. The Inheritance is Kingdom and Land under Messiah, not the Calendar secured in the Raqia. The Calendar isn't the inheritance of the saints. It is the servant that operates within the order of Creation while the people of Covenant walk toward the promise. Kingship and Inheritance therefore answer together: Blood Ratified us, not calendrical mechanics.

## Now let the cross-examination turn directly to the Calendar.

Ask the Calendar: “Where is your altar?”

Ask the Calendar: “Where is your sacrifice?”

Ask the Calendar: “Where is your oath?”

Ask the Calendar: “Where is your blood witness?”

Ask the Calendar: “Where is the Priest who carried you into the Most Holy Place?”

Ask the Calendar: “Where is the Prophet who declared your structure enacted by Blood?”

Ask the Calendar: “Where is the Apostolic witness that grounded Covenant legitimacy in your mechanism?”

Ask the Calendar: “Where is the Covenant-confirming meal that sealed you?” And the Written Word gives no such testimony. The Lamb was silent, but the Blood speaks for those redeemed!

That silence isn't small. That silence isn't incidental. That silence isn't a weak spot in the case. That silence is one of the strongest witnesses in the entire Court. Because when Scripture wants to show Blood Ratification, it shows it plainly. When Scripture wants to show Covenant cutting, it names it. When Scripture wants to show Priesthood consecrated, it records the blood. When Scripture wants to show Atonement enacted, it records the blood. When Scripture wants to show access secured, it points to the Blood of Yahshua. When Scripture wants to show Calendar, it shows it clearly. So when the Calendar is called into the same Court and none of those markers appear, that silence becomes the verdict. Now, the Calendar is guilty by association with those with misplaced zeal.

Now let Genesis 1:14 testify again, because the first appearance of the Calendar's world already reveals its category. The luminaries are appointed for Signs, Appointed Times, Days and Years – שָׁנִים, Shananim. They are placed within הַרְקִיעַ – The Raqia, the Firmament which has a N.V. of 360 by the way. This is the language of designation, order, service, rhythm, and heavenly government. It is not the language of altar ceremony. It is not the language of cutting Covenant. It is not the language of Covenant enactment. It is not the language of Blood applied as the judicial witness of life. There is no sacrifice in Genesis 1. There is no altar in Genesis 1. There is no priestly mediation in Genesis 1. The Calendar enters Scripture as part of the structure of Creation, not as a Blood-Ratified Covenant reality.

Now let שָׁנָה – Shanah take the stand. Ask Shanah: “What is your language?” Shanah answers: “I am the language of repetition, return, recurrence, cyclical renewal. I belong to the returning rhythm embedded in Creation. I speak of repeated order, not covenantal oath. I am Time-language, not Altar-language. I am recurrence-language, not sacrificial-ratification language.” So Shanah itself testifies that the year belongs to the realm of ordered return, not to the judicial world of Blood Oath.

**Now let Leviticus 23 testify.** The Moedim are holy. The convocations are sacred. The appointments are real. But the chapter emphasizes **תִּקְרְאוּ**– Tikrei'oo, you shall proclaim. The gatherings are **מִקְרָאֵי קֹדֶשׁ**– Miq'ra'ei Qodesh, Set Apart Convocations. The Appointed Times are Covenant responsibilities, yes, but the Calendar itself isn't presented as the object of Blood Ratification. The Moedim belong to Covenant life. The Calendar belongs to the realm that locates those holy moments within Time. The servant doesn't become the Covenant because it stands near the Covenant.

**Now let the prophetic numbers testify.** Yes, Daniel gives time, times, and half a time. Yes, Revelation gives 42 months and 1,260 days. Yes, the 360 Day witness is there in prophetic symmetry. But let the Court hear this clearly: pattern isn't ratification. Numerical symmetry isn't blood ceremony. Apocalyptic harmony isn't Covenant Oath. Nowhere in Daniel is there a Blood ritual ratifying the year. Nowhere in Revelation does the Lamb cut a Covenant over the structure of Shanah. Prophetic order may reveal the Creator's pattern, but it doesn't become Blood Ratification simply because it is exact.

**Now let the gnomon testify.** The issue isn't whether it can observe. The issue is whether it can **mediate**. A γνώμων – gnōmōn may help track the shadow. It may assist in observing the turning points of the year. But the gnomon isn't an altar. It isn't blood. It isn't a priest. It isn't the witness of Covenant Oath. No Torah instruction introduces it as a Covenant instrument. No prophet mandates it as a judicial requirement. No apostle binds conscience to it as a measure of legitimacy. It remains an observational servant that identifies the Shanah Cycle. It doesn't become a Covenantal Mediator.

Now let the sobering matter be entered into the Court, because the danger isn't just verbal confusion. The deeper danger is what happens when a servant is enthroned. What begins as a marker can be made into a measure of righteousness. What begins as a witness to sacred Time can begin to define who is faithful, who is pure, who is aligned, who is compromised, and who belongs to the remnant. And the moment that happens, the Calendar has begun to imitate Priesthood. But Priesthood is Divinely appointed and Blood Ratified. So a Calendar system that begins defining legitimacy before Heaven becomes a practical priesthood **without** Blood. That isn't a small error. That is a rival structure of mediation.

That is why this line must be drawn without any hesitation: what marks sacred Time can never secure sacred access. The Calendar may identify Passover, but it can't become the Lamb. The Calendar may locate Yom HaKippurim, but it can't become the Blood beyond the veil. The Calendar may summon the worshiper, but it can't make the worshiper acceptable. The Calendar may mark the moment, but it can't render the verdict. In Exodus 12, the date mattered, but Blood drew the line between judgment and deliverance. At Sinai, the moment mattered, but Blood ratified the Covenant. In Leviticus 16, the Appointed Day mattered, but Blood secured the cleansing. In the New Covenant, Yahshua doesn't say, "This measured structure is the Covenant." He says, "This cup is the New Covenant in My Blood." Scripture never allows Timekeeping to do the work of Blood. And now the Court is ready for the final verdict.

## The Final Heavenly Verdict

When all the witnesses have been heard, when every text has been examined, when every claim has been weighed in the balance of Scripture, the verdict stands with unshakable clarity: The Creator's Calendar is real, ordered, and significant. It was established in the Firmament of the Heavens to mark Signs, Appointed Times, Days, and Years (*Genesis 1:14*). It serves the rhythm of Creation. It helps identify sacred moments. It calls attention to Appointed gatherings. It bears witness to order, recurrence, and Divine wisdom. But it was never brought beneath the Blood Ratification structure of Covenant. No altar was raised to Ratify the Calendar. No sacrifice was offered to establish the structure of Shanah. No Priest ever carried calendrical measurement into the Most Holy Place. No Prophet ever declared the length of the year to be enacted by Blood. No Apostle ever grounded Covenant legitimacy in the mechanism of Timekeeping. Instead, Scripture speaks with one voice.

The Creator's Calendar is real. Genesis 1:14

The Creator's Calendar is ordered. Genesis 1:14; Psalm 104:19; Jeremiah 31:35–36

The Creator's Calendar is significant & appointed to SERVE Time. Genesis 1:14; Psalm 19:1–4

It was established in the Firmament to mark Signs, Appointed Times, Days, and Years. Genesis 1:14

It serves the rhythm of Creation. Genesis 1:14–18; Psalm 104:19–23

It calls attention to Appointed gatherings. Genesis 1:14; Leviticus 23:1–4

It bears witness to order, recurrence, and Divine wisdom. Genesis 1:14; Ecclesiastes 3:1; Psalm 104:19; Jeremiah 33:20–21, 25

But it was never brought beneath the Blood Ratification structure of Covenant. Genesis 1:14–18; Exodus 24:6–8; Hebrews 9:18–22

**No** altar was raised to ratify it. Genesis 1:14–18; compare Exodus 24:4–8

**No** sacrifice was offered to establish its structure. Genesis 1:14–18; compare Genesis 15:9–18; Exodus 24:5–8

**No** priest carried it into the Most Holy Place. Genesis 1:14–18; Leviticus 16:14–15; Hebrews 9:7, 11–12

**No** prophet declared it enacted by Blood. Compare Exodus 24:8; Zechariah 9:11; Jeremiah 31:31–34

**No** apostle grounded Covenant legitimacy in its mechanism. Luke 22:20; 1 Corinthians 11:25; Hebrews 8:6; Hebrews 9:12–22

**Scripture speaks with one voice:**

Covenant is Ratified by Blood. Genesis 15:9–18; Exodus 24:6–8; Luke 22:20; Hebrews 9:16–22

Priesthood is consecrated by Blood. Exodus 29:20–21; Leviticus 8:23–24, 30

Atonement is secured by Blood. Leviticus 17:11; Hebrews 9:22

Redemption is obtained by Blood. Ephesians 1:7; 1 Peter 1:18–19; Revelation 5:9

Kingship and access are established by Blood. Hebrews 10:19–22; Revelation 1:5–6

**That is the unbroken pattern.**

Therefore, let it be said with precision, reverence, and fear of YHWH Elohim: the problem is not the Creator's Calendar, or the 360 Day completed Cycle of Righteousness, that is the superior benchmark no Zadokite, Enochian, Gregorian, or any other calendar for that matter can measure up to. Also, I am so grateful to those who labored to make these connections. The problem is the false claim that the Calendar is Blood Ratified, as though it belonged to the same judicial and sacrificial Order as Covenant itself. It doesn't. Scripture never says it. Scripture never implies it through lawful Covenant structure. Scripture never brings the Calendar to the Altar. The Calendar belongs to the Creative Order. The Blood belongs to the Covenant Order. The Calendar serves Time. The Blood secures access into Eternity. The Calendar marks the sacred moments. The Blood Ratifies sacred relationship. The Calendar may summon the worshiper to remember, but only the Blood allows the worshiper to stand before the King who Redeems, Delivers, Purchases, and Restores Relationship once again.

So let the Heavens declare their Appointed rhythm. Let the Moedim call the people of YHWH to remembrance and obedience. Let the Creator's Calendar remain honored in its proper station as the Faithful Servant of Time within the Raqia. But let the Blood retain the place Heaven alone has given it.

When the City of Elohim descends, there will be “*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*” (Revelation 21:23), and when the mystery of YHWH Elohim is brought to completion, there shall be Time no longer (Revelation 10:6). When Chronos goes, so does the Calendar. That may be hard for some to accept, especially when Isaiah 66 says, “From New Month to New Month, and from Sabbath to Sabbath, shall all flesh come to worship before Me.” But there is no contradiction. Isaiah is declaring that **worship** will never cease. Revelation is declaring that Time won't remain as it is now. Isaiah speaks in **prophetic worship language**. Revelation unveils the final Eternal condition. Isaiah preserves the rhythm of worship. Revelation reveals the consummation beyond the mechanism.

So let Isaiah speak, and let Revelation finish the sentence. Isaiah says, “*From New Month to New Month, and from Sabbath to Sabbath, shall all flesh come to worship before Me.*” Revelation answers, “*And the city had no need of the sun, neither of the moon... for the glory of Elohim did lighten it, and the Lamb is the light thereof.*” That isn't contradiction. That is completion. That isn't confusion. That is fulfillment. The worship remains. The holiness remains. The reverence remains. The submission remains. The gathering remains. But the present created mechanism of calendrical reckoning doesn't.

The Calendar belongs to the realm of Signs, Appointed Times, Days, and Years. But Eternity isn't governed by shadows. Eternity is flooded by Presence. We all must wrestle with the truth of the Written Word; I have these passed two months day in and day out. The mechanisms that mark Time belong to the present Order of Creation, but what the Blood has secured belongs to Eternity. The Calendar served faithfully in the world of passing measured time, but it was never meant to outlast Time itself. It marked while Time moved. It served while history unfolded. It identified Appointed moments while the luminaries still governed the Day and Night. But when the City descends, when the Lamb fills all things, when there is no night there, and when there is no need of the sun or moon, the Calendar has reached its appointed end.

Not because worship ends.

But because worship no longer needs the mechanism.

Not because holiness ends.

But because holiness stands unveiled.

Not because Sabbath ends in the sense of rest.

But because rest has now finds comfort in the eternal Shabbat.

Not because the New Months failed.

But because the Light to which all lesser lights pointed is fully present.

This is the revelation: the Calendar belongs to Time, but the Blood secured Eternity. The Calendar served the journey, but the Lamb is the destination. The Calendar marked the Appointed Times, but the Presence of Elohim is the everlasting fullness to which every Appointed Time was pointing. That is why the final authority of the believer doesn't rest in perfected calculation. It rests in perfected Mediation. It doesn't rest in shadow, but in substance. It doesn't rest in the measurable, but in the Mediator Himself. It doesn't rest in the structure of Time, but in the perfect and spotless Blood of the Eternal Royal High Priest after the Order of Melkhizedek, Yahshua HaMashiach. The Heavens mark their course. The Calendar serves its purpose. Time moves according to the command of the Creator. But the Blood still speaks (Hebrews 12:24). And what Heaven has sealed with Blood must never be replaced, rivaled, or redefined by the calculations of men. Because in the end, no one will stand before the Throne because he measured Time perfectly. He will stand there only because the Lamb was slain, because the Blood made a way where no calculation ever could, and because what was secured by the Blood belongs not to passing sequence, but to Eternal Glory. That is the final verdict. That is the full answer of the cross-examination. That is the conclusion when the Calendar is brought into the Courts of Heaven and the Written Word is permitted to testify without interruption.

Even the final vision of Scripture preserves this distinction. The mechanisms that measure Time – the sun and the stars – belong to the present order of Creation, and Revelation shows they are not eternal realities. We MUST not make them idols or redemptive gateways; only the Blood carries the final voice and verdict there. Creation establishes Time, the Calendar measures Time, but Blood ratifies Covenant life. So the question remains: If Blood ratifies Covenant, Priesthood, Atonement, Redemption, the People, and Kingship – where in all of Scripture is the Calendar ever ratified by blood? From Abram, to Sinai, to the Altar, and finally to the cup lifted by Messiah, the witness never changes: wherever Covenant is sworn and life is pledged before Heaven, Blood appears as the Witness behind the Oath. Yet Scripture never brings Time, or the Creator's Calendar, beneath that Altar Witness. When the Scriptural witness is traced from Genesis to the Apostolic writings, the pattern is undeniable. Entire realms within the Creator's Order stand outside the sphere of sacrificial ratification. No altar was raised for them.

No blood was applied to them. No Covenant Oath was spoken over them. They were established, not within the mediating structure of Covenant, but within the architecture of Creation itself – spoken into place by the Word of Elohim, fixed by Divine decree, and upheld by His authority alone. The Blood speaks where Covenant must be enacted, where defilement must be cleansed, where redemption must be lawfully secured, and where life must stand in witness before the Throne. But where Creation already stands by Divine command, the Blood doesn't testify, because it was never assigned to ratify what Elohim had already spoken into order. On that matter, the Throne is silent regarding Calendar as Blood Ratification, because it never was.

And it is within that silence that the next discovery begins to unfold. The highest authority of Covenant is not found in timekeeping, calculations, or created structure. It is found in the Blood of the Eternal Royal High Priest after the Order of Melkhizedek. That is where this investigation now turns: not into speculation, but into separation – between what belongs to Covenant and what belongs to Creation; between what Heaven ratified by Blood and what Elohim established by His Word alone. Once that boundary is restored, assumptions begin to collapse, false attachments begin to break, and every rival framework is forced to bow before the Witness that still speaks. **Remember, DON'T OFFEND THE BLOOD, IT STILL SPEAKS!!! (Hebrews 12:24)!**

See you next time – no pun intended, though it still works.  
Shabbat Shalom, shepherd John-James  
(End of Part 1)

**Day 1   Day 2   Day 3   Day 4   Day 5   Day 6   Shabbat**

✦ **Genesis 1 – The Eternal scroll of Creation and the Seven Seals of The Week** ✦



**בראשית ברא אלהים את השמים ואת הארץ**