

Man's Temporary Pilgrimage Beyond The Shadow of Death: The King's Restoration of Time

כִּי־אֵלֶךְ בְּגֵי צִלְמוֹת

Gam ki-elech b'gei tzal-mavet

“As I walk through the Valley of the Shadow of Death...” (Psalm 23:4)

PPT I want to ask everyone a question, “What IS Time?”

The question “*What is Time?*” is among the most profound suppressed thoughts of man. Time governs change, growth, decay, memory, anticipation, and causation. It is experienced intimately in the flesh body of all living things, even at the micro level and observed celestially in the motion of stars imprinted inside of the Raqia/Firmament – yet its true nature remains elusive. Every civilization has lived within Time, but none have conclusively defined it. Could the Raqia be the FACE of the Celestial Clock and Time the accelerated governor within it?

Modern thought treats Time as a neutral measurement – seconds ticking, calendars flipping, history decaying forward. Scripture does not. In the Hebraic mind, Time is not merely measured; it is *governed*. It is not merely passing; it is assigned. It is not merely linear; it is covenantal. Time, in Scripture, is not first a *clock* – it is a throne function. Before Time was counted, **order was spoken**. Before days were numbered/named, purpose was decreed and ordained by YHWH. And before history began, eternity already was. PPT

Philosophical Perspective

Philosophers have long debated whether time exists independently or is a construct of perception.

- **Plato and Aristotle** linked time to movement and change. Aristotle defined time as “*the number of movement in respect of before and after,*” meaning time does not exist apart from change or sequence.
- **Immanuel Kant** argued that time (and space) are forms of human intuition – frameworks the mind uses to organize experience rather than external substances.
- **Contemporary philosophy** remains divided: some hold time to be objectively real, others view it as a cognitive or conceptual construct.

The core philosophical tension remains: *Is time a feature of the universe – or a feature of the mind? What is this concept known as Time?* PPT

Scientific Perspective

Science attempts to measure Time, yet continually redefines its nature.

- **Newtonian physics** treated Time as absolute, universal, and uniform – flowing independently of events like the Riverheads of the Garden.
- **Einstein's relativity** overturned this view, showing Time is relative to **motion** and **gravity** (Which Gravity is under debate as of the past two decades). There is no universal “now”; time dilates differently for different observers and is inseparable from space.
- **Quantum physics** further destabilizes Time. Some fundamental equations operate without Time, leading to theories where Time is emergent rather than fundamental.

Thus, Time governs physical reality while possibly not existing at its deepest level. **PPT**

Cultural and Psychological Perspective

Time is not only measured – it is experienced. Human perception of Time expands or contracts based on emotion, attention, memory, and expectation. Culturally:

~ Many **Western traditions** view time as linear – moving from past to present to future.

~ Many **Eastern and ancient traditions** view time as cyclical – marked by repetition, rhythm, and renewal.

These views shape how societies understand history, destiny, and purpose. **PPT**

Metaphysical and Existential Perspective

Time raises foundational questions about existence itself:

- Does time exist without change?
- Is only the present real, or do past and future possess substance even though a memory?
- Is Time something that flows – or something we move through?

Fundamentally, Time defines mortality. To be human is to live between beginning and ending, shaping meaning within temporal limits. Yet the ability to question Time suggests it may not be ultimate, but a condition of created existence rather than its source. Time is simultaneously:

- a measure of change
- a dimension of the universe
- a structure of consciousness
- a cultural framework
- a boundary of mortal existence **PPT**

Time According to the Ancient Sages

1. Time Is Created – Not Eternal

The Hebrew sages were unanimous: **Time itself is created**.

Genesis does not begin with space, matter, or mankind – it begins with **Time**:

“And there was evening, and there was morning – one day.”

The sages taught that Time begins with creation, not before it. Only **Ein Sof** (the Infinite) exists beyond Time. Everything created exists **within** Time. Time is therefore not ultimate – it is a garment of creation. **PPT**

2. Time Is Cyclical, Not Merely Linear

Hebraic thought does not think in straight lines, but in **cycles**.

- Days
- Sabbaths
- Moedim (appointed times)
- Shmittah cycles
- Jubilees

The sages taught that sacred Time repeats spiritual energy, not just dates. Each appointed time carries the same spiritual light that first entered creation at that moment. Thus, Time is **reactivated**, not merely remembered. **PPT**

3. Time Is a Vessel for Divine Light

Kabbalah teaches that time is not empty – it is a **container (kli/כלי)**. This is also the Hebrew concept of Messiah in an earthen vessel. According to the Zohar (traditionally attributed to **Rabbi Shimon bar Yochai**), every moment contains a specific measure of divine light. Some moments are thin, others dense. Sacred times (Shabbat, festivals) are thicker with light. This is why certain acts are only effective at certain times. Time is approximate, not merely quantitative.

4. Past, Present, and Future Are Not Separate

The sages taught that Time flows differently in the spiritual realm.

- The **past** is not gone
- The **future** is not unreal
- The **present** is a convergence point of both

In the divine perspective, all times exist simultaneously. This is why prophecy is possible – not because the future is guessed, but because it is already visible from a higher plane. Mankind moves through time; the Divine contains time. **PPT**

5. The Soul Transcends Time

Kabbalah teaches that the Neshamah (sacred soul) originates from beyond Time – Only the body ages, Only the physical realm decays. The soul experiences Time as sequence, not as limitation. This is why memory, déjà vu, prophetic dreams, and deep spiritual encounters often feel timeless. The sages said: “*The soul remembers what the body forgets.*”

6. Time as Tikkun (Rectification)

Later Kabbalists, especially Isaac Luria (the Ari), taught that time exists for tikkun – rectification. Each generation, each year, each moment provides an opportunity to repair what was fractured in creation. Certain souls are born into specific eras because only they can correct what that Time requires. Time is therefore mission-based, not random. PPT

7. Shabbat – Time Redeemed

The sages called Shabbat “*a taste of the World to Come.*” Why? Because on Shabbat, mankind steps out of ordinary Time and into sanctified Time. Work ceases, striving pauses, and creation realigns with its Source. Shabbat reveals what Time will become when redemption is complete. According to the ancient sages and Kabbalists:

- ~Time is **created**, not eternal
- ~Time is **cyclical**, not merely linear
- ~Time carries **spiritual quality and divine light**
- ~Past, present, and future coexist at higher levels
- ~The soul originates **beyond Time**
- ~Time exists for **rectification (tikkun)**
- ~Shabbat reveals **redeemed Time**

Time is not the master of creation – it is the servant of divine purpose within the creative order. In Hebraic thought, time is not something we lose. It is something we are entrusted with. It is constant yet relative, universal yet subjective, governing all things while remaining deeply mysterious. Time is not merely observed – it is inhabited. And perhaps its greatest mystery is not how it moves, but why it exists at all. Selah PPT

When Adam crossed the boundary of obedience and ate from the forbidden tree, he did not merely commit an act of rebellion – he ruptured the very architecture of creation. We all hold this same choice; we can alter our Time (destiny) by one rebellious decision. In that moment, three forces that were never designed to exist in the Garden (my personal opinion from understanding the Hebrew text) materialized like a **DNA-shadow** cast upon a once-perfect world: **Time** (זמן - Zeman), **Entropy** (הֵבֶל - Hevel), and **Death** (מָוֶת - Mavet).

Paul later describes the result plainly: “*Through one man sin entered into the world, and death through sin, and so death spread to all men*” (Romans 5:12). Yet death was not the beginning of the problem – it was the outcome. The deeper reality was a breakdown of order, a loosening of the bonds that once held creation together. What followed was a universal unraveling. This is why the Melchizedek Priesthood holds the authority to restore all things.

Before the fall, Adam lived in a realm where eternity touched the earth. Scripture refers to this realm as **עוֹלָם (Olam)** – a word that speaks of what lies beyond the horizon, hidden from ordinary sight, continuous and unmeasured. In this state, time as we now experience it did not govern life. Existence was upheld by the nearness of the Divine Presence of YHWH. Man was formed within this eternal framework, anchored to the One who “inhabits eternity” (Isaiah 57:15). In that original condition: Life was not counted by years or marked by the pressure of passing seasons; Aging, decay, and death had no authority; Creation was stable, ordered, and at rest. **PPT**

1. זֶמַן – *Zemán*

Meaning: appointed time, fixed moment, set by authority

Root sense: to appoint, establish, prepare

Conceptual role: governed / decreed Time

Key insight: *Zeman* does **not** mean Time as a neutral flow. It refers to **Time that has been assigned**, authorized, or summoned – often judicially or covenantally. **Lexical notes:**

~Parkhurst: “constituted, established by law”

~Klein: “to make ready, prepare”

~Related to **הַזְמָנָה (Ha’zmanáh)** = invitation, summons. Interesting this Hebrew word holds the same N.V. as another argued over term: **Magen David** – **מִגְן דָּוִד**. Could it be that this symbol, the empires of old deeply desired as it unlocked gateways. Could king David have had a key he passed on to his son Solomon regarding WHAT Time is and how it was to be supervised? Just a thought.

~Related conceptually to musical tempo (ordered pacing) **PPT**

Key verses:

- **Ecclesiastes 3:1** – “**לְכָל זֶמַן**” (*la-kol zeman*)
“For everything there is an appointed time.” Here we have another prophetic insight – the N.V. of this Hebrew phrase holds the same for another Hebrew concept – Gan Eden/גן עדן.
- **Nehemiah 2:6** – the king asks Nehemiah for a *zeman* (authorized duration)
- **Daniel 2:21** – Elohim “changes times (*zemanim*) and seasons”

Theological function:

Zeman reveals **time under authority** – time as a **throne function**, not a clock. **PPT**

2. עֵת – *Et*

Meaning: moment, season, occasion

Root sense: fitting moment, right point

Conceptual role: discerned time

Key insight: *Et* emphasizes **appropriateness**, not length. It is **time recognized**, not time counted.

Key verses:

- Ecclesiastes 3:1–8 – repeated “**עֵת**” (*et*) for every action
- Psalm 1:3 – fruit given “in its season (*be-‘itto*)”
- Genesis 18:14 – “At the appointed time (*la-‘et*) I will return”

Theological function:

Et is **responsive time** – the intersection of action and divine purpose. **PPT**

3. מוֹעֵד – *Mo’ed*

Meaning: appointed meeting, set feast, sacred Time

Root sense: to meet by appointment

Conceptual role: covenantal time

Key insight: *Mo’ed* is **Time sanctified by encounter** – a meeting between heaven and earth.

Key verses:

- Genesis 1:14 – lights for “signs and appointed times (*mo’adim*)”
- Leviticus 23:2 – “These are the appointed times of YHWH”
- Exodus 25:22 – the Tent of Meeting (*Ohel Mo’ed*)

Theological function:

Mo’ed reveals **Time as sacred space** – Time becomes a **Tabernacle**. **PPT**

4. תְּקוּפָה – *Tequfah*

Meaning: cycle, circuit, turning point

Root sense: to go around, revolve

Conceptual role: cyclical time

Key insight: *Tequfah* emphasizes return, not progress – time as **circular rhythm**.

Key verses:

- Exodus 34:22 – “at the turning (*tekufat*) of the year”
- 2 Chronicles 24:23 – “at the turn of the year”

Theological function:

Tekufah shows Time as renewal through repetition, not decay. PPT

5. יוֹם – *Yom*

Meaning: day

Root sense: heat, illumination

Conceptual role: structured unit of time

Key insight: *Yom* is not merely a 24-hour unit. Biblically, it functions as a container of divine activity.

Key verses:

- **Genesis 1** – creation days (*yom echad*, etc.)
- **Psalm 90:4** – “a thousand years are as a day”
- **Isaiah 61:2** – “the day of YHWH”

Theological function:

Each *Yom* acts like a **mini-tabernacle of divine purpose**. PPT

6. עוֹלָם – *Olam*

Meaning: hidden duration, concealed eternity

Root sense: hidden, beyond horizon

Conceptual role: unmeasured continuity

Key insight: *Olam* does **not** mean infinite time; it means existence beyond decay and measurement.

Key verses:

- **Psalm 90:2** – “From *olam* to *olam*, You are Elohim”
- **Isaiah 57:15** – “He who inhabits eternity (‘*ad-‘olam*)”
- **Ecclesiastes 3:11** – “He has set *olam* in the human heart”

Theological function:

Olam is **pre-fall existence** and **post-restoration destiny**. PPT

7. דּוֹר – *Dor*

Meaning: generation, age

Root sense: cycle of life

Conceptual role: relational time

Key verses:

- **Psalm 90:1** – “from generation (*dor*) to generation”
- **Exodus 3:15** – YHWH remembered “throughout all generations”

Theological function:

Dor defines time by **people**, not by clocks. PPT

8. מִשְׁכָּח – *Meshekh*

Meaning: duration, extension

Root sense: to draw out, prolong

Conceptual role: experienced length of time

Key verses:

- **Psalm 36:10** – “extend (*meshekh*) Your lovingkindness”
- **Psalm 85:5** – “will You prolong (*temshokh*) Your anger?”

Theological function:

Meshekh is **felt time**—time as burden or mercy. PPT

9. רֵיחַ – *Revech*

Meaning: interval, space, relief, to be spacious, roomy

Conceptual role: pause within time

Key verse:

- **Esther 4:14** – “relief (*revach*) and deliverance will arise” PPT

The ANE View of Time

Hebrew Scripture does **not** present Time as:

~a neutral stream

~an abstract substance

~an autonomous force

Instead, Time is:

~**appointed** (*zeman*)

~**discerned** (et)

~sanctified (*mo'ed*)
~cyclical (*tekufah*)
~contained (*yom*)
~hidden (*olam*)
~relational (*dor*)
~experienced (*meshekh*)

This is why your thesis stands strong: **Time did not rule Adam. Adam ruled within eternity. Time entered creation as a consequence, not a design. Time stands as an Officer of the Court of Heaven regarding the affairs on Earth. Time is the Record Keeper for the Judge who sits on the Throne.** PPT

Architecture of Time

Pre-Fall Continuity, Post-Fall Fragmentation, and the Promise of Restoration

Time Before The Fall – Existence Within Olam

Before Adam's transgression, creation did not operate under measured, decaying time. Scripture identifies the governing state of existence as עולם (*Olam*), a term denoting hidden continuity, unbroken duration, and existence beyond decay or measurement. *Olam* does not describe infinity as endless succession. It describes life sustained directly by Divine Presence, where Time is not counted because nothing is diminishing.

Key characteristics of pre-Fall existence:

- Continuity without entropy
- Cycles without decay
- Movement without aging
- Change without corruption
- Life without death

Adam did not live “outside Time” in an abstract sense; rather, he lived **above Time's tyranny**. Time existed only as **rhythm**, not as ruler. Here some relevant Hebrew terms functioning **within Olam**, not against it:

- יום (*yom*) – day as a *container of divine action*, not a countdown
- תְּקִיפָה (*tekufāh*) – cyclical return, not linear loss
- מוֹעֵד (*mo'ed*) – sacred appointment, not chronological pressure

Therefore, before the fall, **Time served life**, not death.

Key ontological insight:

Time existed as *structure*, not as *constraint*. PPT

The Fall – When Time ENTERED Creation

The fall did not introduce clocks; it introduced **limitation**. When Adam violated covenantal alignment, eternity was fractured. The Hebrew construction **מוֹת תָּמוּת (Mot Ta'mut)**, “dying you shall die”) signals the **activation of mortality** and the **initiation of measurable decline**. At this point, **זֶמַן (zeman)** enters reality – not as neutral duration, but as **appointed, enforced time**.

Zeman means:

- to appoint
- to establish by authority
- to fix by decree

Time, once a seamless extension of eternity, now stands beneath judgment. It is no longer an unseen current flowing from the Eternal, but a fractured continuum – measured, divided, counted – because life itself has become interruptible. Time must now be numbered because life can now be extinguished. The moment death entered creation, time ceased to be neutral. It became accountable. It became a witness in the court of existence. **PPT**

What was once endless presence became sequence. What was once fullness became loss between moments. Each tick of time now carries the awareness that something has vanished and will not return in the same form. With this rupture, **הֶבֶל (Hevel)** emerges – not merely as a word, but as a governing law of fallen reality. Vapor. Breath. Futility. Dissipation. The exhale of creation that cannot reclaim what escapes it. What was once cohesive begins to loosen at its seams. What was once sustained by eternal alignment begins to decay under entropy's slow dominion. The cosmos itself inhales eternity and exhales impermanence.

Now – lean into this descent carefully: Adam and Chavah did not merely fall into sin; they crossed into a new mode of existence. Chavah encountered something no human had ever known before – the reality into which all humanity would now be born. And in a moment of prophetic awareness, they named their condition. They inscribed their fate into flesh and blood. They called one of their sons **Hevel/Abel**. This was not coincidence. It was revelation. Hevel was not merely a child; he was a living manifestation of Time under judgment – existence reduced to breath, life now vulnerable to cessation. He embodied the fragile temporality all mankind would henceforth inhabit. And then – Hevel was the first to experience a physical death. **PPT**

The moment Time died: When Hevel's life was taken, Scripture does not say his voice cried out – it says his blood cried out from the ground. Not merely Abel the man, but **Time itself screamed from the earth**. For every time life exits this realm, Time experiences death anew. Each life lost is Time violated. Each murder is a rupture in the temporal world. Each spilled drop of blood is a legal testimony engraved into the soil of creation. The earth remembers. The **blood of Hevel (Abel) – Time – still cries out from the ground/earth**. It has never fallen silent. Every season bears its echo. Every day resounds with its accusation. Every passing moment is a reminder that Time is unfinished, unresolved, awaiting judgment and redemption.

Creation itself groans because Time groans. The ground does not merely absorb blood – it bears witness. It testifies that something was stolen, that life was taken prematurely, that existence is living beneath a sentence it cannot overturn on its own. The earth declares that restoration is not optional – it is demanded. Time itself pleads for deliverance. Life must be redeemed from the dominion of Death, and the fracture introduced in Eden must be healed at its deepest level.

Adam and Chavah named their son after what they had entered because of what they forfeited. They named him **Hevel** – because man would now walk inside the Valley of the Shadow of Time (Death), where every breath is temporary, every moment is numbered, and every passing second whispers the same cry: **Redemption must come!** And finally, **מָוֶת (māvet)** enters as dominion – not merely the event of dying, but the **reign of Death over creation**. Death has now be given a legal garment – Time and Entropy! After Genesis 3, time is no longer singular. It fragments into **functions**, each expressing mankind's exile from Olam. Here is the Triad that now governs this broke world with the mystery Tequfah that overshadows these and the restoration of Time and this creation: **PPT**

זְמַן (zemān) – Governing / Judicial Time

Time as appointed limitation seen through this concept Zeman:

- ~Life spans
- ~Kingdom durations
- ~Prophetic countdowns
- ~Judgment windows

Zeman measures how long something is permitted to exist.

עֵת (Et) – Discerned / Responsive Time

Time as moment of action

- ~“A Time to...”
- ~Opportunity
- ~Crisis
- ~Intervention

‘Et requires wisdom, because moments can be **missed**. **PPT**

מוֹעֵד (Mo’ed) – Covenantal / Redemptive Time

Time as Divine encounter the world is to experience:

- ~Feasts
- ~Appointments
- ~Sacred meetings

Mo'ed reveals that even in fallen time, YHWH inserts redemption.

דֹר (dōr) – Generational Time

Time as human succession

~Nativity
~Legacy
~Memory
~Forgetting

Dor reveals that death has entered the bloodstream of history. **PPT**

מֶשֶׁךְ (Meshekh) – Experienced Duration Time as *felt* weight (This Hebrew word has the N.V. of 360 and is tied into the Calendar of our King)

Suffering prolonged

Not merely pain, but pain that stretches – moments that refuse to pass, affliction that lingers beyond reason. Meshekh is the slow grind of endurance, where time itself seems to resist movement and the soul feels suspended within it.

Mercy extended

Grace not given in haste, but drawn out with intention. Meshekh is the space where compassion delays judgment, where patience governs the clock of Heaven, allowing repentance, return, and restoration to unfold across stretched moments.

Waiting intensified

Expectation under tension. Hope carried across elongated seasons where answers do not arrive quickly and fulfillment remains just beyond reach. Meshekh is the ache of anticipation – the burden of standing between promise and manifestation. **PPT**

Meshekh is **psychological and existential Time** – Time not measured by the sun or stars, but by the interior weight of experience. It is time carried within the soul, where moments are not counted by number, but by endurance.

Post-Fall reality:

Time is no longer unified. It is fractured, layered, and seemingly hostile against anything organic and cosmic or celestial. **PPT**

Hebrew Concept of Time vs. Greek Time

This is where Western theology often misfires.

Greek Framework

- **Χρόνος** (*chronos*) – sequential, measurable Time
- **Καιρός** (*kairos*) – opportune moment within chronos/Time

Greek thought treats Time as:

- a neutral continuum
- an abstract substance
- an impersonal force

Redemption, therefore, becomes escape from the grips of fallen Time. Hebrew does not ask “*What is time?*” It asks, “*Who governs time?*” **PPT**

Time is:

- appointed (*zeman*)
- discerned (‘*et*)
- sanctified (*mo‘ed*)
- endured (*meshekh*)
- inherited (*dor*)

Redemption is not escape from Time – it is **healing of Time**. This is why Revelation does not say existence ends, but that delay (chronos as corruption) ceases (Revelation 10:6). **PPT**

Messiah and The Healing of Time

Yahshua does not abolish Time by fleeing it, He **enters** it.

- Born “in the fullness of *time*” (Gal. 4:4)
- Lives within *zeman* without sin
- Dies under *Mavet* without corruption
- Rises beyond *Hevel* without decay

His resurrected body displays Olamic properties:

- Incorruptible
- Immortal
- Not bound by dimensional or temporal decay

He is not timeless – He is **Time-sovereign**. The resurrection is the **first instance of matter functioning without entropy** since Eden. **PPT**

The Return to Olam

Scripture does not promise endless *chronos*. It promises restored **continuity**.

- No decay

- No death
- No entropy
- No countdown

Time does not disappear; **corruption disappears**. Zeman gives way to Olam. Hevel is undone. Mavet is destroyed. Time did not originate as a tyrant. It became one in a sense when eternity fractured. Adam fell from continuity into measurement. Creation fell from stability into decay. Mankind fell from life into an entropic countdown. Yet Messiah entered time not to escape it, but to heal it. What was lost in Eden is not abandoned – it is awaiting restoration. And when Olam fully returns, Time will no longer wound, decay will no longer govern, and death will no longer cast its timely shadow.

(Part 2)

The Valley of Time, Shadow of Royal Order

Only after the fall did mankind enter what Scripture calls the **Valley of the Shadow** – a realm where life is experienced through Time, where existence is measured, and where decay becomes visible. In the Ancient Near Eastern understanding, Time was not simply a neutral sequence of moments but a condition tied to separation from Divine Order. In this sense, Time itself becomes a sign of exile – a temporary environment through which all of creation now walks, awaiting restoration.

Adam's rule over the earth (Genesis 1:26–28; 2:15) flowed from this harmony. His dominion was priestly in nature – an exercise of authority rooted in alignment with divine purpose, not in resistance against decline. He governed from communion, not from limitation. In that single act of disobedience, when Adam partook of the forbidden fruit:

~ The linkage to Olam – eternal, unmeasured communion – was severed.
 ~ In its place, a New World Order was imposed: one in which **Time**, **Entropy**, and **Death** would govern existence now. Time fell with Adam and gave way to Death. Now, because of sin, entropy would become the drapes over all of the creative order.

This was not a gradual shift – it was instantaneous in its influence. The hidden structures of all creation – long held in suspension, unpermitted and unnamed in Eden, entities without jurisdiction within its boundaries – were suddenly unleashed. The architectures of reality that were never designed to breathe within the Garden surged forth, pouring into creation like a blackened, rising tide. What had once been whole was overwhelmed, swallowed beneath a consuming shadow as these frameworks cascaded through existence, reshaping reality under their crushing weight.

Modern thought treats Time as a neutral measurement – seconds ticking, calendars flipping, history decaying forward. Scripture does not. In the Hebraic mind, Time is not merely measured; it is *governed*. It is not merely passing; it is assigned. It is not merely linear; it is covenantal. Time, in Scripture, is not first a *clock* – it is a throne function. Before Time was counted, order

was spoken. Before days were numbered/named, purpose was decreed. And before history began, eternity already was.

Let us investigate these concepts even further, beginning with this concept known as Olam/עולם:

Meaning: concealed eternity, perpetual duration, unbroken continuity; *Olam also means a young, unmarried man. Very interesting. This tells me that Olam conceals the revelation of innocence before union, Time/Olam remains alone like an unmarried man whose only focus is on his personal journey. Time is walking with mankind, waiting for the Olam does not mean “forever” in the philosophical Greek sense. It means **that which is hidden from decay**, beyond observable limitation.

“From Olam to Olam, You are Elohim.” (Psalm 90:2)

Olam describes:

- **Existence without entropy**
- **Continuity without corruption**
- **Life without expiration**

In Olam:

- **There is no aging**
- **No decay**
- **No urgency**
- **No death or disease**

Creation originally functioned **within Olam**, not Zeman (measured time). Adam did not *count* days – he **inhabited continuity**. **Key Insight:** Time did not begin at creation – it entered creation. When Adam crossed the boundary of obedience and ate from the forbidden tree, he did not merely commit an act of rebellion – he ruptured the very architecture of creation, causing a breach type of stargate that gave Death, Entropy access to stand upon the back of fallen Time as man is now subjugated to its authority. In that moment, three forces that were never designed to co-exist in the Garden (*in my opinion and personal research from the Hebrew text*) materialized like a DNA shadow cast upon a once-perfect world: **Time (זמן – Zeman)**, **Entropy (הֵבֶל – Hevel)**, and **Death (מָוֶת – Mavet)**.

📖 **Rom 5:12** *Therefore, even as through one man sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned:*

Before the fall, Adam lived in a realm where *eternity touched earth* – a dimension Scripture calls **עוֹלָם – Olam**, a word that carries the meaning of *hidden, beyond the horizon, timeless, concealment*. Adam was formed inside this “Olamic” realm, a creation tethered to the Eternal

One, the One who “inhabits eternity” (**Isaiah 57:15** *For so says the high and lofty One who inhabits eternity; whose name is Holy; I dwell in the high and holy place...*).

But Genesis 3 reveals a catastrophic shift – A dimensional fracture – A universal malfunction – A collapse in the fabric of reality itself. Before we dig deeper into this Hebrew word for Time, we must make note that there isn’t an actual word in any language that specifically defines Time; each culture in history had concepts that described ‘Time’, but there isn’t a specific term used for this aspect within life. In Hebrew, there are a few words used as we have already seen from these several Hebrew concepts below:

1. **זְמַן עֵת תְּקִיפָה מוֹעֵד רֵנַח מְשֻׁךְ דּוֹר אֲמוֹן תְּקִיפַת יוֹם** – to name a few (Reuben Alcalay English-Hebrew Dictionary pg. 3,823).

Each of these are used to describe aspects WITHIN this concept called ‘Time’, and yet, not one defines Time in its totality. When we investigate the Scriptures, we discover there isn’t a word used of Time itself, just references (note the Hebrew words above) regarding the different functions within Time. The first on the list:

- ✓ **Ze’man/זְמַן** – defined as: *to appoint, constitute* – something established by law (Parkhurst pg. 126); *to make ready, to prepare* (Kleins Etymological Dictionary pg. 199-200). Ze’man describes the law within Time that governs the decisions of creation. Ze’man is related to Haz’ma’nah which is defined as: *an invitation as well as musical tempo*.
- ✓ **Eit/עֵת** - *a time, a season, appointed time*. Each of these are filled with a wealth of meaning, but neither one of these concepts hold the totality of Time defined within their respected meaning. These are all words defining what happens within the gift of Time.

Time (זְמַן – Zeman): When Eternity Began Counting

The moment Adam consumed the forbidden fruit, creation shifted from eternal communion to measurable decline; what had been timeless, uncalculated, and sustained by YHWH’s own presence suddenly fractured into a world governed by chronology, mortality, and entropy – the scientific principle of increasing disorder that mirrors the spiritual rupture of the fall of the Adam.

Before Eden’s breach, man/Adam was never instructed to track or quantify time; days existed only as the Divine rhythm of creation, not as instruments of man’s measurement. Now, once Adam disconnected from the Eternal Source, Time itself became something that *had* to be counted, because death had become something that must be overcome. Thus, it is no coincidence that the first record of man commanded to number days, years, and covenantal cycles was Abraham, to whom YHWH entrusted the prophetic chronology of redemption. In Abraham, the Eternal began revealing covenantal timings because mankind had entered a temporal world where salvation would unfold through appointed seasons – until the One, The Word would step into Time to conquer Death and restore the Creation.

Paul writes, “*By one man sin entered the world, and death by sin, and so death passed on all men inasmuch as all sinned...*” (Romans 5:12). and now sin entered the arena of the Timekeeper. Zeman – Time as measurable sequence – did not rule Adam before the fall. He lived under Edenic Olam, unending fellowship, unbroken cycles of life in the Eternal Sanctuary – Eden. But

after the fall, the voice of YHWH declares a chilling verdict: **“For dust you are, and to dust you shall return.”** (Genesis 3:19) This was not merely death – this was the gestational cycle of a countdown.

In Hebrew thought, Time is not neutral: Time descended with Adam as a consequence in the sense of having to count; Time is mercy; Time is judgment; Time is limitation. Time came into being because eternity fractured and was now veiled, as Adam stepped out of *Olam* into *Zeman*. Let us shift gears and change lanes as we progress into another layer to this powerful concept known as Time.

ENTROPY (הֶבֶל - Hevel): The World Began to Decay

Solomon’s cry, **“הֶבֶל הֶבְלִים – Hevel Ha’balim, vanity of vanities”** (Ecclesiastes 1:2), is not mere poetic despair. *Hevel* is the Hebrew description of **entropy** – the principle that everything moves toward disorder, decay, and degeneration. As mentioned earlier, Adam and Chavah/Eve named their second son after what they were experiencing now. We see this with several children in the Scriptures. Before the fall, creation lived under **non-entropic immortality** – No rust, No decay, No aging, No molecular breakdown. Parkhurst defines this word also as: *to emit a vapor, exhale, evaporate*. Klein’s defines this as the same with an added meaning – VANITY (pg. 136). Shifting gears:

Carbon (C), Atomic Number 6, is a nonmetal essential to life.

It forms the foundation of all organic molecules and exists in multiple forms such as diamond and graphite. Carbon can create more compounds than any other element, making it vital in both living organisms and industrial materials like plastics, proteins, and carbohydrates. Now, when Adam sinned, Paul says:

“Creation was subjected to futility (ματαιότης – *mataiotēs*: decay, corruption – Death’s touch called Entropy).” (Romans 8:20) This word mirrors **Hevel** – an existence slipping toward disorder. This is why we think about the Melkhitzedek ORDER, our Royal High Priest comes to restore all things and that means the removal of Death’s companion – ENTROPY. Entropy was the scientific echo of a spiritual rebellion. From galaxies to gardens, from bodies to biospheres – everything began dying at the molecular or the unseen level, if I may say. Creation, once upheld by man’s priestly alignment, began **groaning** (Romans 8:22), winding itself toward deterioration because the priest of earth fell from glory.

DEATH (מָוֶת – Ma’vet): The Last Enemy Stepped Through the Door (1 Cor. 15:26)

Scripture is unambiguous:

“In the day you eat of it, you shall surely die.” (Genesis 2:17) The Hebrew reads:

מָוֶת תָּמוּת – Mot Ta’mut - ‘Dying, you shall die.’ A double construction indicating both spiritual separation and the physical experience of a death penalty position. This is why we must understand the power of the resurrection – the Firstfruits of the Resurrection and the Life that

comes forth from this. Firstfruits connects the power of deliverance from bondage at Passover and the beauty of the Marriage at Sukkot. Did you notice the WAIVING of the sheaf of Firstfruits ISNT something that was recorded in the Exodus account? Something to ponder.

Adam's disobedience opened the door to what Paul names "the last enemy – Death" (1 Corinthians 15:26). **Ma'vet** is not a mere biological decline but a spiritual power, a dark dominion that rushed into creation the instant the covenant was violated, an actual entity. From that moment, Death enthroned itself as ruler over a fractured world; Time became its servant, counting down the limitations imposed on creation, and entropy became its constitutional language – an ever-present reminder that everything touched by the breach now tends toward disorder unless redeemed by the One who conquers Death itself.

*****The Intertwining of The Three*****

When Adam fell: Time began measuring, Entropy began dismantling and Death began reigning over everything within this fallen world system. It is if another River flowed with three heads – **Zeman** became the river, **Hevel** became the current and **Ma'vet** became the destination. This triad is why man ages, why stars burn out, why bodies weaken, why memories fade, why empires crumble. The fall did not merely curse man – it destabilized and crippled the universe he was meant to govern.

THE HOPE: The Last Adam Reversed The Arrow of TIME

Into this broken world, stepped our Royal High-Priest King – Yahshua – the LAST Adam (1 Cor. 15:45). Where the first Adam unleashed Time, Entropy, and Death by way of sin; the Last Adam announces: **"I am the Resurrection and the Life."** (John 11:25) **"He abolished death."** (2 Timothy 1:10) **"In Him was life, and that life was the Light of men."** (John 1:4)

Through Yahshua The Messiah, Time is redeemed, Entropy will reverse and Death will be destroyed. This promise stands firm: **"Behold, I make all things NEW."** (Revelation 21:5)

- new creation,
- new bodies,
- new heavens and earth,
- no entropy,
- no death,
- no time limits.

The story ends not with decay, but with restoration to **Olam** – eternal, timeless glory we were always made to live in.

Before the fall of Adam, the created order functioned within what Scripture identifies as **Olam** – the Hebrew term for "eternity," "unending duration," or "timeless continuity." **Olam** does not mean the absence of Time but a state in which Time is not measured by decay, aging, or decline. In this pre-fall condition, creation operated without any observable deterioration. Biological systems did not age. Molecular structures did not break down. Stars were not burning toward

collapse. All life was sustained directly by the Presence of YHWH, without biological or environmental entropy.

Adam was placed in this environment and functioned in a priestly governance role over creation (Genesis 1:26–28; 2:15), corresponding with later Melchizedekian patterns evidenced in Scripture. Under Adam’s obedience, creation remained stable because its continuity was linked to divine order rather than physical laws of decay. The moment Adam violated the Divine command (Genesis 3), a transition occurred. The Hebrew phrase "**מֹת תָּמוּת – mot tamut**" (“dying, you shall die”) denotes an immediate activation of mortality and a gradual degeneration process. This event introduced **Zeman**, the Hebrew concept for measurable, sequential time – time marked by beginnings, endings, aging, and irreversible progression.

This linear, measurable time did not characterize the pre-fall world. After the fall, however:

- Aging began biologically.
- Cellular senescence (cell aging) commenced.
- Genomic instability increased.
- Telomere attrition (shortening) initiated mortality.
- Environmental systems began degrading over time.
- Cosmological processes shifted toward thermodynamic decay.

The Hebrew root letters of **Zeman** (זֶמַן) – zayin (cut), mem (chaos/waters), nun (life/seed) – accurately reflect its nature: Time after the fall cuts life off from its previous eternal state and drives it toward instability.

Simultaneously, the concept of **Hevel** (הֶבֶל), commonly translated “vapor,” “futility,” or “vanity,” emerged as a defining characteristic of the fallen order. Hevel accurately parallels what modern science calls **entropy** – the second law of thermodynamics, which observes that energy systems move toward disorder unless acted on by external input. The post-fall world reflects this: oxidation, corrosion, biological aging, stellar burn-out, environmental instability, and molecular breakdown are all scientific manifestations of Hevel.

Paul’s statement in Romans 8:20–22 aligns with this reality: creation was “subjected to corruption” (Greek: *phthora*, meaning decay), and now “groans” under the weight of this condition. Scripturally and scientifically, entropy is a direct result of Adam’s disobedience.

Following ‘**measured Time**’ (**Zeman**) and ‘**entropy**’ (**Hevel**), **death (Mavet)** emerged as the final consequence of the fall. In Scripture, death is not merely a biological endpoint but a governing power (Romans 5:14; 1 Corinthians 15:26). The language in Romans 5 communicates Death reigning like a king. The Hebrew term **Mavet** (מוֹת), built from mem (chaos), *Vav* (connection), and *Tav* (mark/covenant), describes a ***binding of life to the consequences of a broken covenant***.

After the fall, death manifested in three layers:

1. **Spiritual separation** from YHWH (Genesis 3:8–10; Ephesians 2:1).
2. **Physical mortality**, including cellular apoptosis, telomere decay, and genomic damage (Genesis 3:19).
3. **Eternal death** – final judgment for unredeemed humanity (Revelation 20:14–15).

Both Scripture and biology confirm that death became an embedded feature of human existence. DNA mutation rates increased. Aging clocks within cells (epigenetic clocks) began counting biological time. Environmental instability created conditions for disease and degeneration. Yahshua HaMashiach, identified scripturally as the “Last Adam” (1 Corinthians 15:45–49), entered this fallen system to reverse its outcomes. His incarnation placed Him within **Zeman** (Galatians 4:4), His sinless life exempted Him from entropy’s corruption claim (Acts 2:27), and His resurrection demonstrated the reversal of entropy and mortality (2 Timothy 1:10). The resurrection body of Yahshua exhibited properties consistent with a return to Olam:

- No aging (immortality).
- No decay (incorruptibility).
- No entropic decline.
- Sovereignty over physical limitations (Luke 24:31, 36).
- Continuity of identity without biological degradation.

His resurrection is therefore a scientifically significant event: it demonstrates matter functioning without entropy, biology without senescence, and life without temporal limitation. Scripture teaches that those united with Him will receive the same kind of resurrected body (1 Corinthians 15:52–54; Philippians 3:21). This means man will eventually exist outside Zeman, outside Entropy, and outside Death. The Bible concludes that a Time is coming when Zeman itself will cease –

- ✓ *Rev 10:6 and swore by Him who lives forever and ever, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there should no longer be Time. Rev 10:7 But in the days of the voice of the seventh angel, when he will begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets. (Revelation 10:6).*

Revelation 10:6 – **Time: χρόνος – chronos**. The measurement within Time. This is where we get the word chronology – the arrangement of events or dates in the sequential order of their occurrences. This Greek term was first used in Genesis 26:1 (LXX) as ‘days’ – Yom. This Hebrew idea gives us an insight to Time and the Days. Days and Time are intertwined like a DNA Helix. Each Day is a Tabernacle of its own, reflecting the shadow of Time within their respected order and boundaries. What John recorded in Revelation 10:6, informs us that there is coming a time, no pun intended, when the tabernacle layers of Time (the six days of creation) will no longer exist as we know them to be today. It is an Edenic reversal! This could be why the First Day (Yom Echad) of Creation isn’t ‘Rishon’ as in sequential order, but outside of the sequential order because it is the Day of Eternity concealed and cloaked behind the shroud of Elohim’s Mystery Paul eluded to.

This is consistent with scientific predictions that the universe's current thermodynamic trajectory will eventually reach a terminal state, requiring divine intervention for renewal. Scripture describes this intervention as the creation of a “new heavens and new earth” wherein “Death shall be no more” and the former entropic conditions are eliminated (Revelation 21:4; Isaiah 65:17). **Mut Ta'mut** is a decree – **Death (Mut)** has permission to touch all of creation (**Ta'mut**) UNTIL the TIMES of refreshing that come from the Presence of YHWH.

Before the Fall, creation functioned within *Olam* – timeless continuity without decay.

Before Adam crossed the boundary of obedience, creation existed within the sphere Scripture calls *Olam* (עולם). This realm is not merely “eternal time”; it is **existence without the measurement of time**, a state where:

- Cycles existed (day and night),
- But **aging did not**,
- Movement occurred,
- But **decay did not**,
- Life functioned,
- But **death was absent**.

In *Olam*, matter was stable, biological systems were self-sustaining, and creation lived in alignment with the glory of YHWH's presence. Nothing tended toward disorder because no corruption had been introduced. Adam was designed to govern, cultivate, and expand this glory-saturated environment without ever facing the limitations associated with time-bound existence.

After the fall, *Zeman*, *Hevel*, and *Ma'vet* entered the created order.

The moment Adam transgressed, creation shifted from *Olam* to *Zeman* (זמן) – **linear, measurable, irreversible time**. This shift carried two unavoidable companions:

- **Hevel** (הֶבֶל) – entropy, decay, diminishing order (Eccl. 1),
- **Ma'vet** (מָוֶת) – death, separation, disintegration. (1 Cor. 15:26)

Genesis 3 does not merely describe spiritual consequences; it describes a **cosmic and biochemical physical shift**. Aging begins. Disorder spreads. Genetic integrity weakens. Creation begins to “groan” (Rom. 8:22). Everything that was once held in stasis under divine glory becomes subject to the “bondage of corruption” (φθορά – **phthora**, decay).

Scientific observations confirm the biblical picture of a fallen creation.

Modern science, often unwillingly, validates the biblical narrative:

- **Aging** is the progressive breakdown of cellular systems.
- **Entropy** increases in closed systems, moving toward disorder – matching *Hevel*.
- **Genomic decay** accumulates mutations generation by generation.

- **Cosmic deterioration** (expansion, heat death trajectory, stellar decay) reveals a universe winding down.

Scripture said this first: creation is “subjected to futility” (*mataiotēs* – emptiness, entropy; Rom. 8:20). Science does not contradict Scripture – **it describes the ongoing consequences of Adam’s fall exactly as Scripture said it would appear.**

Yahshua’s resurrection demonstrates the restoration of *Olam*.

Yahshua rises not merely alive – He rises **imperishable** (1 Cor. 15:42). His resurrection body:

- Does not age,
- Does not decay,
- Is not bound by entropy,
- Is not subject to death,
- Is not confined to linear time.

~ He is the **firstborn** of a restored creation (Col. 1:18).

~ He is the **last Adam**, inaugurating a new humanity untouchable by the three invaders – ***Zeman*, *Hevel*, and *Ma’ve***.

~ His resurrection is a **preview of the age to come**, a physical demonstration that *Olam* has not been lost – only deferred, veiled and awaiting full unveiling.

Scripture promises a complete removal of decay, time-bound limitation, and death.

The Scriptural conclusion is not symbolic. It is literal, physical, cosmic, and irrevocable:

- “The last enemy to be destroyed is death” (1 Cor. 15:26).
- “There shall be no more curse” (Rev. 22:3).
- “The creation itself will be liberated from corruption” (Rom. 8:21).
- “Time as we know it will be replaced by unbroken continuity” (Rev. 10:6 – “time shall be no more,” or more precisely, *delay shall be no more*).

Creation will return to *Olam* – a reality where decay cannot exist and where life operates according to the permanence of divine glory.

Profound Conclusion:

When Adam fell, the universe bent under the weight of his choice. Time fractured. Entropy awakened. Death enthroned itself over every atom of creation. But all three were temporary. Yahshua did not come merely to forgive sin. He came to **reverse the consequences of the fall**. In His resurrection:

- Time meets the One who stands outside of it.
- Entropy meets the One who holds all things together.
- Death meets the One it cannot restrain.

He is the restoration of *Olam*, the return of the world humanity lost, the first evidence of a creation that will one day be free from decay, disorder, fragmentation, and mortality. And the promise written into Scripture is unwavering:

What began in glory will end in greater glory.

What began without decay will be restored without decay.

What began in timeless continuity will return to timeless continuity.

Through the Melkhitzedek King, the universe is not merely redeemed – it is recalibrated back to its original design. Time will bow. Entropy will collapse. Death will cease to exist as it is cast into the Lake of Fire. The N.V. for these three Hebrew concepts – Zeman, Hevel and Ma'vet gives us 580. All three of these together reveal to us what the Valley of the Shadow of Death is. This is the same N.V. as another Hebrew word that prophetically portrays the six days of creation from this concept as well that is found in the Psalms:

“The Shadow of Death”

Psalm 23:4 – A Verse Misunderstood in the West

“Yea, though I walk through the valley of the shadow of death...”

Gam ki-elech b'gei tzal-mavet... Time, in its fallen state, became the Shadow of Death, marking his appointed time (Hebrews 9:27) with Death as he passes over from this life into the next. In Western thought, this phrase is usually interpreted emotionally or poetically – “deep darkness,” “hard times,” or “mortality.” But in the Hebraic worldview, David is tapping into an ancient reality that stretches back to Genesis 3, the fall of Adam, and the introduction of time-bound decay and death into creation. To understand David's language, we return to the Hebrew phrase:

גֵּיאַ צֶל־מָוֶת – Gei Tzal-Mavet

A Word that Opens the Door to the Nature of Fallen Time

This compound word is built from:

1. **Tzel (צֶל)** – Shadow
2. **Mavet (מָוֶת)** – Death

But ancient Hebrew is not random. Words are chosen with surgical precision. **Tzel** is not merely “shade.” It implies something created by a greater, more substantial source.

A shadow is the projected distortion of a real form. Meaning: A *shadow* is what something becomes when the source of light is blocked.

Mavet is the totality of death – biological, cosmological, relational, spiritual death. Mavet has the same N.V. as: **Miy'showl/משעול** – The Narrow Path. This is a whole revelation of its own. The Pandora box has been broken open. When joined, **Tzal-Mavet** is not just “shadow of death.”

It is: “**The distorted projection of death cast upon creation when the Light of Divine Glory was blocked by sin.**” Or in scholar-level clarity:

“The dimensional shadow produced when creation fell from Olam (eternal state) into Zeman (temporal decay), resulting in entropy and mortality.”

The Valley isn’t Geographical – It **IS** Everywhere

“*Gei Tzal-Ma’vet*” is not a canyon in the Judean desert. It is the condition of this fallen creation. David is describing the experience of walking inside a creation that now carries the shadow cast by death itself. This “valley” begins in Genesis 3. When Adam fell:

- *Olam* collapsed into *Zeman*
- Eternity fractured into linear time
- Entropy awakened as *Hevel*
- Mortality rose as *Mavet*
- Glory departed
- Light dimmed
- Creation entered a shadow realm

This is why Paul writes that creation is “subjected to futility” (Rom. 8:20) — the very definition of **Tzal-Mavet**, the long shadow death casts across the cosmos. Thus, The Valley of the Shadow of Death = Creation under the regime of fallen Time, Entropy, and Decay.

“THE IMAGE OF THE BODY OF TIME”

“Shadow of Death ... can be read as the Image of the body of TIME! The Valley of Death is the fall of Time from its Divine position.”

Let’s expand this scientifically, theologically, and Hebraically. **Time was not originally an enemy.** Before the fall:

Time existed as *cycles*, not decay.

- There was movement, but not aging.
- There were sequences, but not entropy.
- There was change, but not corruption.

Time served man; it did not enslave him. After the fall:

- Time fractured.
- Time became **linear**.
- Time became **measurable**.
- Time became **irreversible**.
- Time became **tied to decay**.
- Time became **associated with death**.

The Hebrew word **Zeman** never appears until *after* the fall. The fall produced measurable, fatalistic time. Thus:

Tzal-Ma'vet is the shadow cast by the collapse of Olam into Zeman.

Death is the darkest edge of fallen time. In scientific terms:

- The moment entropy (Hevel) began,
- Time began counting down.
- Death became the inevitable endpoint of biological decay.
- Creation became a valley beneath a shadow that marked it's appointed Time with Death.

This is why we are blessed with the Appointed Times of YHWH, He teaches us about the restoration of all creation, the Heavens, The Earth, all life on Earth and especially mankind. This is the **body of time** – the organism of decay and death humanity now walks inside.

THE HEBRAIC WORLDVIEW: SHADOW = DISTORTION OF ORIGINAL DESIGN

A shadow always implies:

1. **Loss of original glory,**
2. **Distance from the source of light,**
3. **A lesser, distorted imitation of the true form.**

Thus:

1. Adam lived in light → no shadows
2. After sin → shadows appear

David's phrase means:

“Even though I walk within the distortion created by death, I will not fear.”

He is not describing merely personal danger, but the entire post-Edenic condition of man.

THE ROD AND STAFF: COMFORT INSIDE A BROKEN COSMOS

Why do YHWH's rod and staff comfort David? Because the rod (מִטָּה – authority, correction) and the staff (שֵׁבֶט – governance, alignment) represent Yah's dominion over the brokenness of time and death. David is saying: “Even though I live in a world bent under decay, I fear no evil because Your government overrides the laws of fallen time.” A staggering revelation. David is simultaneously acknowledging:

- The reality of the fall
- The prevalence of death

- The distortion of creation
- The tyranny of corrupted Time
- The superior authority of YHWH over these forces
- The protection of His rule
- The supremacy of His Presence
- The future reversal of this condition through Messiah

Conclusion — The Dissolution of the Shadow

Tzal-Ma'vet is not merely a place of peril. It is the atmospheric condition of fallen existence itself. It is the shadow cast when creation slipped out of alignment with Eternity – the long eclipse that followed the rupture of Eden. It came into being when Light was diminished, Glory withdrew, Time fractured, Entropy awakened, Death emerged, Creation began to groan, Eternity receded from man's reach, and corruption assumed its long, tyrannical reign.

Tzal-Ma'vet is not death itself.

It is the **shadow Death casts over creation in the form of a shadow countdown** as Time is severed from its Eternal Source. And yet – David speaks a declaration so radical, so defiant, so heaven-authorized that it pierces the darkness itself:

“Even as I walk inside the shadow produced by death's dominion over fallen Time, I will not fear – because You, Yah, are not beneath it, nor absent from it. You are above it, within it, and utterly victorious over it.”

This is not poetic optimism. It is covenantal reality. For this reason, the resurrection of Yahshua is not merely personal salvation – it is **Creation's restoration**. It is the decisive overthrow of a broken order and the reinstatement of creation through **Melkhitzedek dominion**. In His rising:

- He steps out of *Zeman* and re-enters *Olam*.
- He fractures the regime of entropy at its root.
- He strips death of jurisdiction.
- He reverses the valley's shadow.
- He does not flee the darkness – He becomes the Light that dissolves it.

The tomb did not merely open. **Time itself cracked as the stone was rolled away**. And the promise reserved for the redeemed is breathtaking beyond language: We were never destined to remain citizens of the shadow. The Valley is temporary. The shadow is not eternal. Fallen Time will not have the final word. The Light of the resurrected King will dissolve the Valley. Time will be healed. Creation will be restored. The shadow will vanish. *Olam* will return.

“Thy Kingdom come. Thy will be done – on earth as it is in Heaven.”

This is the great hope encoded in David's ancient confession – a revelation stretching from Eden to the New Jerusalem, from the fall of Time to its final transfiguration in glory. The shadow had an hour. The Light has no end.

Shabbat Shalom, *shepherd John-James*