

PPT

## Part 2

“What is Time?”

### The Mystery of Time: From Death’s Shadow to the King’s Dominion

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 “What IS Time?”

Before we delve into this last part to this revelation, let us take a journey into “The Kingdom!” PPT

## KINGDOM

### The Good News Of Heaven’s Government, Restored TIME, and Creation Reclaimed

#### K – Kingship of Heaven

The Good News Yahshua proclaimed began, unavoidably and unapologetically, with Royal acknowledgement – kingship - Matthew 3:2 – “Repent, for the Kingdom of Heaven is at hand.” In

Scripture, nothing exists autonomously; everything exists under rule. The Hebrew phrase מְלָכוּת

הַשָּׁמַיִם (*Malkhut HaShamayim*) does not describe a place one goes after death but the **active reign of Heaven on the Earth**, the exercised authority of Elohim made effective through decree. A kingdom, in the ANE, is not territory first, but **AUTHORITY** first. Territory merely follows obedience. Where the word of the king is honored and enforced, there the kingdom is present.

This is why Scripture anchors reality to the Throne of YHWH. “YHWH has established His כִּסֵּא (*kisse*, throne) in the heavens, and His Kingdom rules over all.” (Psalm 103:19) A throne is not ornamental; it is judicial. From it proceed rulings, judgments, statutes, and commands. Yahshua’s parable of the nobleman who traveled to a far country to receive a kingdom is not metaphorical storytelling – it is Ancient Near Eastern **coronation** language. In the ANE world, a king ascended to a higher authority, received legal confirmation of rule, and returned to execute judgment on stewardship. This revealed throughout the scriptures. Daniel 7 reveals this very event in the Divine Council, where the Son of Man approaches the Ancient of Days and is granted dominion, glory, and a Kingdom that shall never pass away. PPT

In Genesis 1-2, Adam was created under this Royal structure. He ruled as a king-priest beneath Heaven's Throne over the Garden that was in Eden. When he rebelled, he forfeited kingship, and creation lost its governor. Notice the royal position was removed, but the priestly function of sacrifice was instituted. Adam officiated as if he was part of the Levitical Priesthood, and yet that was would not be established for thousands of years from this fall. Yahshua restores what Adam lost – not by bypassing the court, but by satisfying it through process. Resurrection is therefore not merely triumph; it is Heaven's ruling that death possessed no lawful claim over Him. A king who cannot be held by death cannot be dethroned! As Melkhizedek – King of Righteousness before Priestly position – Yahshua reigns from an eternal Throne animated by **חַיִּים בְּלִי נִשְׁחָתִים** (*Chayyim Bilti Nishchatim*, an indestructible life). Revelation unveils this enthronement publicly when the Lamb receives the scroll (Revelation 5) – the Title Deed of creation – before the assembled Heavenly Court. **PPT**

## I – Identity of Sons

Kingship does not produce slaves; it produces sons, joint heirs with the King of kings. In Hebrew thought, **בֶּן** (*ben*) is not defined primarily by nativity but by function. A son is one who carries the authority, likeness, and jurisdiction of the father. Identity is therefore legal/lawful before it is relational. This is why Scripture consistently speaks of sons in governing contexts. A son is entrusted to represent, to rule, and to inherit the kingdom of his father.

The parable of the prodigal son is a legal restoration narrative disguised as family drama. The **robe** restores status, the **ring** — **חֹתָם** (*chotam*) – restores authority, and the **sandals** restore sonship, distinguishing him from hired servants. Status correction is always first in order for a claim to stand. You can't make a claim if you still walk in a former status that declares you powerless. Passover is where this begins and this is why through my ministry Abba entrusted me with, I have brought the PASSPORT process that begins this sequence. In the Ancient Near Eastern world, adoption covenants worked the same way. A son received the family seal, the right to transact in the father's name, and access to the inheritance. Psalm 82 exposes the severity of this reality by showing that sons who rule unjustly lose authority and are sentenced to die "like men." Sonship is judicial; it can be forfeited.

Resurrection reverses this loss. Yahshua is declared Son of Elohim *with power* by resurrection – meaning His identity is publicly vindicated in the Divine Council. Power here is not force; it is lawful standing. Those joined to Him are restored as heirs who **יָרַשׁ** (*yarash*) – inherit and dispossess – reclaiming authority that was lost in Adam. The Book of Revelation completes this arc by seating overcomers with Messiah on His throne, restoring mankind to its governing role within Heaven's order. **PPT**

## N – New Birth From Above

Entry into the Kingdom requires more than belief; it requires a change of origin. The New Birth, if I may use this so I don't lose anyone, is not moral renovation but jurisdictional transfer. Scripture describes this as receiving a **לֵב חָדָשׁ** (*lev chadash*), a new governing center (The heart), and the

indwelling **רוּחַ חַיִּים** (*Ruach Chayyim*), the Spirit of resurrection life. Seed determines nature, and nature determines authority. This is why Scripture speaks of **זֶרַע** (*zera*, seed) so insistently. Authority flows through origin.

Yahshua's parable of the wheat and the tares reveals that proximity to the Kingdom does not equal participation in it. Just because you are close, doesn't mean you have access! Different seed lines produce different outcomes. Adam's fall transferred mankind into a lower jurisdiction governed by the entity known as Death – *Mot Ta'mut*, notice the doubling of this Hebrew phrase. It reveals the entity and the entropy process. New birth restores Citizenship in Heaven's Courts. In Messiah, we receive a decree from the Judge that we have a new name. The Resurrection proves Yahshua's seed is incorruptible, legally and lawfully superseding the Adamic inheritance of death, decay and measured time. Like Melkhizedek – whose authority is not derived from genealogy – Kingdom Citizens are born from above and aligned with an eternal Order. The Book of Revelation also reveals this divide clearly, contrasting those sealed with the Lamb's Name against those marked by the Beast: two origins, two allegiances, two destinies. **PPT**

## G – Governmental Authority

The Kingdom advances through delegated authority, not man's ambition. In the Hebrew language such as **מִמְשָׁלָה** (*Mem'shalah*, delegated dominion), **שָׁלִיט** (*Shalit*, authorized ruler), and **מַפְתֵּחַ** (*Maf'teach*, keys) describes judicial power entrusted by a Higher Throne and a superior Order. Binding and loosing are not prayer idioms; they are courtroom actions. Yahshua's parable of the faithful steward reveals that authority is entrusted, tested, and judged. Within the Divine Council framework, Heaven rules and Earth enforces this rule. Resurrection seals Yahshua's decrees beyond appeal – Death itself lost its case. As Melkhizedek king-priests, His people are authorized to legislate Heaven's will on Earth. Revelation brings this authority to its climax when the saints participate in judgment, executing the verdict rendered long before creation's foundation. **PPT**

## D – Dominion Restored

**Dominion** – **רָדָה** (*radah*) – was Adam's original mandate, exercised under Heaven's authority. It was lost through treason and restored through victory. Yahshua's parable of the strong man bound reveals that dominion only shifts when superior authority intervenes. Paul describes the legal outcome plainly: hostile powers were disarmed and publicly exposed. Resurrection stands as the public ruling that Adam's forfeiture is nullified and this Dominion is not postponed to a distant age, it is NOW! Psalm 110 declares that Messiah rules in the midst of His enemies. Revelation enacts this reality as counterfeit authority is stripped from the Beast and the Kingdom of Elohim advances openly across the earth. **PPT**

## O – Order of Righteousness

Righteousness – צֶדֶק (*tzedeq*) – is not moral performance but right order. Justice — מִשְׁפָּט (*mishpat*) – is the execution of that order. Together they describe alignment with Heaven’s rulings. Yahshua’s parable of the Pharisee and the tax collector exposes religious performance as disorder masquerading as holiness. The Divine Council exists to restrain chaos and maintain the Kingdom alignment. Adam disrupted this Order; Yahshua restored it. As King of Righteousness, Melkhizedek embodies Heaven’s pattern on Earth. Resurrection anchors this Order permanently. Revelation contrasts Babylon — embodied disorder — with New Jerusalem, Heaven’s perfected order descending into the earth. PPT

## M – Manifestation on the Earth

The Kingdom is proven by manifestation, not confession. כְּבוֹד (*kavod*) – the manifested weight of authority – fills the Earth as Heaven’s verdict is enforced. John chapter 17, the authority of the father’s name was MANIFESTED according to the words of our King Yahshua! Now, Yahshua’s parables of the mustard seed and leaven reveal this hidden authority that inevitably saturates its environment. Manifestation is evidence that the Court has ruled in favor of life, and the resurrection power is not historical memory; it is ongoing enforcement. Also, the Melkhizedek’s bread and wine signify present covenant life, not delay, and the foot washing reveal the change of Order. Revelation declares the outcome without obscurity: the kingdoms of this world become the Kingdom of our Master and His Messiah. PPT

## Time, Entropy, Death, & Restoration – Within The Kingdom

When Adam fell, Time fell with him as I disclosed last time. Creation was not originally structured around entropy, death or decay but continuity. Genesis begins not with *Yom Rishon* (first day in sequential order) but *Yom Echad* – one unified day. Echad here can also signify an entire age of 1000 years IF we were attaching this to eras. (Psalm 90:4) This reveals an eternal Kingdom order, not a fallen 24-hour countdown. Time was a servant under king-priest authority. After the fall, entropy – הֶבֶל (*Hevel*) entered, Time fractured into oppressive sequence – זְמַן (*Zeman*) – and Death – מָוֶת (*Mavet*) – rose from consequence to ruler. PPT

### Death is an Entity

\*\*\*Death as a Reigning Power / King\*\*\*

**Romans 5:14** “Nevertheless **death reigned** from Adam until Moses...”

~ *Death does not merely occur; it reigns (ἐβασίλευσεν – basileuō, to rule as a king).*

**Romans 5:17** “For if by one man’s offense **death reigned** through the one...”

Paul explicitly frames Death as a **counter-kingdom authority** introduced through Adam.

\*\*\*Death as a Master / Slave-Holder\*\*\*

**Hebrews 2:14–15** “That through death He might destroy **him who had the power of death**, that is, the devil, and release those who through fear of death were **all their lifetime subject to bondage**.”

**Death:**

- ~Has power;
- ~Enslaves mankind and all organic life on Earth;
- ~Operates as a dominion system;
- ~Is weaponized by Satan **PPT**

**\*\*\*Death as an Active Agent That Enters, Passes, and Operates\*\*\***

**Romans 5:12** “Therefore, just as through one man sin entered the world, and **death through sin**, and thus **death spread to all men**...”

**Death:**

- ~Entered;
- ~Moved;
- ~Spread

These are verbs of **agency**, not abstract ideas.

**\*\*\*Death as a Being That Speaks / Claims Authority\*\*\***

**Hosea 13:14** “O **Death**, I will be your plagues! O **Sheol**, I will be your destruction!”

YHWH addresses Death **directly**, as one would confront an enemy entity. Paul later quotes this as a **taunt against a defeated foe**. **PPT**

**\*\*\*Death as a Named Enemy\*\*\***

**1Corinthians 15:26** “The **last enemy** that shall be destroyed is **Death**.”

**Death is:**

- ~Singular;
- ~Named;
- ~Classified as an **enemy**;
- ~Destined for **destruction**

*You do not “destroy” an abstract concept – you **overthrow** an opposing power.*

**\*\*\*Death as a Captor with Gates, Bars, and Authority\*\*\***

**Revelation 1:18** “I have the **keys** of **Death** and **Hades**.”

**Death:**

- ~Has **keys**;
- ~Has **jurisdiction**;
- ~Has **gates** (Isaiah 38:10; Matthew 16:18) – **Isaiah 38:10** “I shall go to the **gates of Sheol**...” Gates imply **administration, authority, and control**. **PPT**

**\*\*\*Death as a Rider, Companion, and Executor\*\*\***

**Revelation 6:8** “And I looked, and behold, a pale horse. And its rider’s name was **Death**, and **Hades** followed with him.”

**Death:**

- ~Rides;
  - ~Is named;
  - ~Is followed by Hades;
  - ~Is authorized to kill
- This is **unmistakable personhood imagery**.

**\*\*\*Death as a Swallower and Devourer\*\*\***

**Isaiah 25:8** “He will **swallow up death forever...**” Only something with consuming power can itself be consumed.

**1 Corinthians 15:54** “Death is **swallowed up in victory**.” Victory implies **conflict**, not inevitability. **PPT**

**\*\*\*Death as a Dominion That Can Be Cast Into Fire\*\*\***

**Revelation 20:14** “Then **Death** and **Hades** were **cast into** the lake of fire. This is the second death.”

**Death:**

- ~Is separable;
- ~Is judged;
- ~Is thrown;
- ~Is terminated

This is the **execution of a defeated entity and power**.

The Scripture presents **Death as:**

- ~A reigning power (Romans 5)
- ~A slave master (Hebrews 2)
- ~A named enemy (1 Corinthians 15)
- ~A rider and executor (Revelation 6)
- ~A captor with keys and gates (Revelation 1)
- ~A devourer destined to be devoured (Isaiah 25)
- ~A king entity finally destroyed (Revelation 20) **PPT**

This is why Yahshua did not merely *die* – He **entered Death, confronted it, stripped it of authority, took its keys, and guaranteed its final annihilation**.

“I am the Living One. I was dead, and behold – I am alive forevermore.”

*(Revelation 1:18)*

So, as we can see, Death is portrayed in Scripture as a king, an enemy, and a jailer holding keys. Yahshua entered death’s jurisdiction, seized those keys, and reversed its authority. Resurrection healed time, overturned entropy, and restored continuity. Paradise was not abandoned; it was redeemed. Creation itself will be set free into the liberty of restored sons. Revelation completes what Genesis began: the Tree of Life returns, the curse is removed, night ends, death is cast down, and Heaven and Earth are reunited.

Yahshua the Messiah stands as King of Creation, Master of Time, Conqueror of Death, Restorer of Eden, and eternal High Priest of the Melkhizedek Order. All things were created through Him and for Him, and in Him all things hold together. He entered time to heal it, entered death to conquer it, and entered creation to redeem it. **This is the Good News of the Kingdom.** The Council has ruled. The verdict is irreversible. The Kingdom advances. And of His reign, there is no end. PPT

## (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, Entropy and Death, 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: PPT

~ 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. PPT

**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

Olam (in sense of the world before the fall):

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

**PPT** 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 עולם – **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: **PPT**

1. זמן עַת תְּקִיפָה מוֹעֵד רֶנֶח מִשָּׁךְ דּוֹר אֲמוֹן תְּקִיפָת 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/זמן** – 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/עת** - *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.

**PPT**

### **Time (זמן – 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. **PPT**

### **ENTROPY (הֵבֶל - Hevel):**

The World Began to Decay

Solomon's cry, “**הֵבֶל הֵבָלִים – 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: **PPT**

**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 Melchizedek 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. **PPT**

**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. **PPT**

### **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. **PPT**

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 continue to 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. **PPT**

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 (זמן)** – 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. **PPT**

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 (מָוֶת)**, 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). **PPT**

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 – **PPT**

- ✓ *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 alluded 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. **PPT**

**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* (עוֹלָם). 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* (זֶמַן) – **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). **PPT**

**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 WORLD 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 resurrected 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 world untouchable by the three invaders – *Zeman*, *Hevel*, and *Ma’vet*.

~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. **PPT**

Scripture promises a complete removal of decay, time-bound limitation, and death. The Scriptural conclusion is not symbolic. It is literal, physical, heavenly, 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 the Melkhizedek Order.

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 Adam once 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 Melkhizedek 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: **PPT**

## “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 its appointed time (Hebrews 9:27) with Death as it 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:

### גֵּיא צֶלְמָוֶת – 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 Narrow Path is the Way of Light and Life. 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.” Expounding on this truth:

“The dimensional shadow produced when creation fell from Olam (eternal state) into Zeman (temporal decay), resulting in entropy and mortality.” Time became a Shadow of Death as it hangs and hovers over everything within its vicinity.

#### 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 world. 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”** must be understood as more than a conceptual metaphor; it is a revelatory diagnosis of the post-Edenic condition of reality itself. “*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.*”



In this statement, Scripture is unveiling that mankind does not merely encounter Death as an event at the end of life, but inhabits an environment shaped by Death's governance – an atmosphere where Time itself has collapsed from its original, eternal function into a distorted, decaying form. The "Valley" is not only a location of danger; it is a **temporal condition**, a lived experience inside fallen Time – "The Shadow of Life". Let's expand this scientifically, theologically, and Hebraically, because **Time was not originally an enemy**. Before the fall, Time existed as cycles, not decay. It functioned within Divine continuity rather than linear pressure, unfolding within order rather than racing toward dissolution: There was movement, but not aging; There were sequences, but not entropy; There was change, but not corruption.

In this pre-fall state, Time served man; it did not enslave him. Adam lived within Time without being ruled by it. Duration existed, but decay did not. Sequence existed, but exhaustion did not. Change occurred, but nothing moved toward Death because Death was illegal to be among us. Time operated as a servant of the Melkhizedek Order, flowing from authority rather than imposing inevitability. Now, after the fall, however, the condition of Time itself shifted. Authority fractured, and with the loss of king-priest governance, Time fell out of alignment. What had once been cyclical continuity became linear descent: Time fractured; Time became linear; Time became measurable; Time became irreversible; Time became tied to decay; Time became associated with the entity known as Death. **PPT**

The Hebrew word Zeman never appears until after the fall. This linguistic emergence is not incidental; it reveals that the fall produced measurable, fatalistic Time – Time that counts down rather than unfolds, Time that moves toward an endpoint rather than dwelling in continuity. Thus, **Tzal-Ma'vet** is the **shadow** cast by the collapse of Olam into Zeman. Olam represents concealed continuity, eternity, and unbroken duration, while Zeman represents segmented, measurable Time bound to decay. Death stands as the darkest edge of this fallen temporal state, not merely a moment but a governing boundary that defines existence under corruption. In scientific terms, this collapse is mirrored in the emergence of entropy – 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. So, Entropy introduces irreversibility. Systems move toward disorder. Energy dissipates. Life decays. Scripture names this condition long before modern physics articulated it. Creation, once sustained by the uninterrupted Royal Order, now groans under decay because Time itself has been bent toward dissolution. The Bow in the Sky is signifying Time bent and splintered into Seven Days like the Seven colors of the Rainbow. (For another time)

This is why we are blessed with the Appointed Times of YHWH. These are not merely calendar observances or ritual commemorations. He teaches us through them about the restoration of all creation, the Heavens, The Earth, all life on Earth and especially mankind. The Moedim function as prophetic interruptions **within** fallen Time – moments where eternity pierces chronology, reminding creation that decay is not original and death is not ultimate. They are rehearsals of restoration embedded inside the body of fallen Time. This is the body of Time – the organism of decay and death creation now walks inside. Mankind doesn't simply experience death at the end of life; it lives within a temporal system shaped by Death's shadow, (Time) where everything moves toward exhaustion unless interrupted by the Melkhizedek Order and the Divine Life that flows from our resurrected King Yahshua HaMashiach! **PPT**

Within this Hebraic worldview, SHADOW = DISTORTION OF ORIGINAL DESIGN. A shadow is never an independent object; it is always the result of light being obstructed or displaced. It implies:

- ~Loss of original glory,
- ~Distance from the source of light,
- ~A lesser, distorted imitation of the true form.

Thus:

- ~Adam lived in light → no shadows
- ~After sin → shadows appear

Shadow does not mean the absence of YHWH; it means **misalignment** with Him. This is why marking that shadow of Time regarding the Moedim is VITAL. We interrupt the fall of Time with Divine Order! Light still exists, but it no longer saturates reality without obstruction. David's phrase therefore means: *"Even though I walk within the distortion created by death, I will not fear."* He is not describing merely personal danger, geographic threat, or emotional distress. He is naming the entire post-Edenic condition of mankind living inside a fractured temporal reality where decay governs matter and Death defines horizons.

This understanding gives extraordinary depth to **THE ROD AND STAFF: COMFORT INSIDE A BROKEN ORDER**. 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. These are not pastoral metaphors alone; they are symbols of **governmental authority**. The **rod** corrects deviation; the **staff** realigns direction. Together, they signify that even within fallen Time, Royal governance has not abdicated. **PPT**

David is therefore declaring: *"Even though I live in a world bent under decay, I fear no evil because Your government overrides the laws of fallen Time."* This is a staggering revelation, because 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. In a single confession, David locates himself inside the Valley of fallen Time while anchoring his confidence in the unfallen authority of YHWH. He recognizes the shadow without surrendering to it. He names decay without yielding to fear. He walks through the body of fallen Time while trusting the One whose dominion stands above entropy, above death, and above the shadow itself – anticipating the day when Time is healed, Death is disarmed, and Creation is restored to its original, Eternal alignment. **PPT**

## Conclusion – The Dissolution of the Shadow

**Tzal-Ma'vet** is not merely a place of peril. It is the atmospheric condition of this 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, dominion that was aborted. 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. Scripture is

unwavering on this point: **decay** was never original; **corruption** was never primordial; Death was never sovereign by design.

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. It is Fallen Time itself – Time bent toward exhaustion, governed by entropy, measured by decline, and ruled by inevitability. This is why Scripture speaks of **Death** not merely as an event, but as **a king** (Romans 5:14), **an enemy** (1 Corinthians 15:26), and **a holder of keys** (Revelation 1:18). Death governs not only mortality, but duration. Fallen Time becomes Death's medium – its atmosphere, its operating environment, its shadow-body. Creation does not merely die at the end; it walks within the shadow until redemption intervenes. And yet – into this condition – 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.”* (Author's emphasis) **PPT**

This is not poetic optimism. It is covenantal reality. David is not denying the fall; he is locating YHWH's authority above it. He is acknowledging the distortion of creation while proclaiming the supremacy of divine governance. This is why the rod (**מִטָּה** – authority, correction) and the staff (**שֵׁבֶט** – governance, alignment) comfort him. They testify that even within a broken world, Heaven's government has not resigned. 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! **PPT**

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 the Melkhitzedek ordered 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 **ITS** 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. Resurrection was not an event inside Fallen Time; it was an **invasion** against its imprisonment called the **‘Shadow of Death’**. Eternity ruptured chronology. Olam broke back into Zeman. Heaven declared that decay does not have the final word, Death does not own the future, and the shadow governing creation was always temporary. This is why the earlier truth must be reaffirmed without dilution: **PPT**

Time fell when Adam fell. Entropy awakened. Death ruled, but the King entered His creation. He seized the keys. He heals Time. He reverses entropy. He restores Paradise. He crowned sons again. 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. Scripture does not end with mankind escaping creation, but with creation healed – Heaven and Earth reunited, the Tree of Life restored, the curse removed, Death abolished, Night ended, and Eternity returned to the world it once governed. 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.

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. And when the Light fully fills creation, the Valley will no longer be walked through – because there will be no shadow left to cast. Time did not betray creation; it was enslaved. Death did not win by force; it ruled by law. And Yahshua did not merely save souls; He **restructured reality itself**. Through the eternal Melkhizedek Priesthood, Death’s authority was revoked, Time was redeemed, and creation was set on course to return from countdown to continuity, from shadow to fullness, from corruption to eternal life. “Thy Kingdom come. Thy will be done – on earth as it is in Heaven.”

**Shabbat Shalom**, *shepherd John-James*

Extra Notes for the reader:

## **DEATH’S Defeat through The Melkhizedek Royal Authority**

Because Death entered creation lawfully, it could only be removed lawfully. Death did not gain authority through brute force; it gained it through **covenantal failure**. Adam was not merely a man – he was a king-priest, entrusted with sacred space, divine command, and delegated dominion. When he transgressed, he did more than commit moral sin; he **surrendered jurisdiction**. Romans 5 makes this explicit: Death entered through one man. Authority was transferred, not stolen. Therefore, Death could not be defeated by strength alone. It required a **judicial reversal**, and judicial authority belongs first and foremost to priesthood.

The Levitical priesthood, however, was structurally incapable of confronting Death. The Torah explicitly places Death outside Levitical jurisdiction, forbidding priests from contact with the dead. This reveals a profound limitation: the Levitical system could address sin and ritual impurity, but it could not confront Death as a reigning power. Sacrifices could cover transgression, but they could not revoke

mortality. Death stood beyond the reach of that priesthood because its authority predated Sinai and operated at a deeper cosmic level.

This is why Psalm 110 is a tectonic shift in redemptive history. Yahweh swears an oath establishing a priesthood “forever” (לְעוֹלָם – *le’olam*) according to the order of Melkhizedek. Melkhizedek appears in Genesis 14 before the Law, before Levi, and before Israel exists as a nation. He is both king and priest, ruling from Salem – peace – and ministering in the name of El Elyon, the Most High. Hebrews 7 draws out the implication of this figure, describing him as having neither beginning of days nor end of life. This is not a statement of biology but of **jurisdiction**. His Priesthood is not anchored in genealogy or time-bound succession; it operates **outside Death’s temporal authority**. This is the only priesthood capable of confronting Death itself.

Yahshua enters history not merely as Messiah, but as the rightful heir and embodiment of this eternal priesthood. Hebrews 9 reveals that He entered not an earthly sanctuary, but the greater and more perfect tabernacle, carrying His own blood. This moment is the fulcrum of cosmic reversal. Yahshua does not encounter Death as a victim swept along by Time; He enters Death’s domain as a **High Priest carrying eternal life**. Death has authority only where sin grants it claim. In Yahshua, Death encountered life without sin, and therefore without legal right of retention.

The resurrection is not merely a miracle – it is a verdict. Acts 2:24 declares that it was “impossible” for Death to hold Him. The language is judicial. Death’s claim was invalid. Authority shifted. This is why Revelation 1:18 depicts Yahshua holding the keys of Death and Hades. Keys signify jurisdiction, access, and control. Death no longer governs; it is governed. The one who entered Death with priestly authority emerged holding its means of enforcement.

With Death’s jurisdiction broken, Time itself begins to be redeemed. No longer enslaved to execute decay, Time is restored to its proper role as servant of divine purpose. Revelation 10:6 declares that “time shall be no more,” not meaning sequence ceases to exist, but that **Death-governed time expires**. Chronos bows to Olam. Time is liberated from corruption and re-anchored in eternal continuity. This process reaches its consummation in Revelation 20:14, where Death and Hades are cast into the lake of fire. Death is not reformed or recycled – it is removed from the created order entirely. With Death gone, the shadow dissolves, the countdown ends, and creation is restored to unbroken continuity. Thus Revelation 21:4 declares the final verdict: Death shall be no more, and with it sorrow, crying, and pain – afflictions that existed only because Time once served Death’s reign.