

PART ONE



SECTION ONE

THE MINISTRY OF MOSAAH. The Hebrew word מוֹשָׁעַה (mosha'ah) denotes an act or means of rescue that originates with **Eloah** (God) and is effectual in preserving life. While other Hebrew terms—such as יְשׁוּעָה (**yeshuah**, "salvation, rescue") and תְּשׁוּעָה (**teshuah**, "deliverance, help")—emphasize general salvation or overall welfare, *mosha'ah* focuses on the **decisive moment** when **Adonai** intervenes to **snatch His people from peril**. This is the very essence of the ministry being revealed. The term appears only once in Scripture, in **Tehillim (Psalms) 68:20**, within David's psalm of triumphal ascent:

"Our El is the El of salvation; and to YHWH, my Master, belong the escapes from death."

The **Berean Standard Bible** renders it: *"Our God is a God of deliverance; the Lord GOD is our escape from death."*

Here, the word stands in poetic parallelism with the divine title, underscoring that **deliverance is not merely a gift Eloah bestows, but an intrinsic attribute of His very being**.

Miracles, signs, wonders, and deliverance were the hallmarks of **Yeshua's** ministry. Yet among these, the distinguishing mark that set His work apart from that of the **Nevi'im (Prophets)** was **deliverance**. When people witnessed the kingdom of Satan yielding to Yeshua's authority, they immediately recognized that the **Kingdom of Elohim** had come among them.

Through this release, I will usher you into the ministry of Yeshua—the **Ministry of Divine Deliverance**.

As Sha'ul (Paul) prays in Ephsiyah (Ephesians) 1:19: *"I pray that you may begin to understand the incredible greatness of His power."*

SECTION ONE

This is a three-section teaching on Deliverance. Each section serves as a foundation for the next section. Please do not skip a section.

1. **The Kingdom Authority**
2. **The Kingdom of Light**
3. **The Demonic World**

THE KINGDOM AUTHORITY

There are three sources of legitimate authority in the Universe:

- The authority of the Father,
- The authority of the Son, and
- The authority of the Torah.

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It is the combination of these three that constitutes **Kingdom authority**, from which all authority in Heaven and on Earth originates and is sustained. In Sha'ul's epistle to the believers in Rome, he clarifies that every authority existing on Earth derives from this supreme authority. To resist it, he teaches, is to oppose YHWH Himself.

*"Let every Yisraelite be subject to civil governing powers. **For there is no power but from YHWH: the civil powers that exist are ordained of YHWH. Whoever therefore resists the civil power, resists the ordained institution of YHWH: and they that resist, shall receive mishpat (judgment) on themselves**" Romiyah (Romans) 13:1-2.*

When the Sadducees confronted Yeshua about the authority of YHWH versus the authority of Rome regarding the payment of taxes, he did not oppose Caesar's authority. Yeshua understood that all temporal authority on Earth was established under the Father's supreme Kingdom authority. To contradict temporal authority would have been to contradict YHWH Himself (Mattityahu (Matthew) 22:17-21).

The issue of unjust or wrongful execution of that authority does not invalidate temporal authority; rather, it invokes divine judgment or intervention. Temporal authority always carries an accountability clause. Scripture assures us that all must give account for their use of YHWH's authority, in whatever calling or occupation they serve others (Romiyah (Romans) 2:5-6; Qorintyah Bet (2 Corinthians) 5:10).

However, there is a vital difference between **Kingdom authority** and **secular authority**. Kingdom authority, unlike temporal authority, requires **mutual submission** to activate its power and validate its use. This principle is clearly displayed in the Ruach of Emet's (Spirit of Truth—the Torah) unwillingness to operate in its own authority. (The *Ruach of Emet* is a metaphor for the Torah, and Yeshua referred to it using the personal pronoun "He," showing that He regarded the Torah as a living being that speaks to us when we read it).

*"But when He, the Ruach of Emet (the Spirit of Truth), has come, He will guide you into all emet (truth): **for He shall not speak of Himself (of His own authority);** but whatever He shall hear, that shall He speak: and He will show you things to come in the future" Yochanan (John) 16:13.*

According to this verse, the Torah is endowed with the Kingdom authority of YHWH. Therefore, the Torah has every right to speak with that authority to rule or resolve any situation. Yet Yeshua demonstrated that the Torah always submits to the authority of the Father—the *Ruach haKodesh*.

This same relationship is reflected in the Son:

*"**For I have not spoken by Myself (my own authority);** but the Abba who sent Me, He gave Me a commandment, what I should say, and what I should speak" Yochanan (John) 12:49.*

What does this interaction between YHWH, the Torah, and Yeshua teach us about Kingdom authority? It reveals that **true Kingdom authority is built upon mutual submission**. Secular authority, by contrast, operates through forced submission—by law and by power. Kingdom submission, however, is

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voluntary and born of reverence for YHWH (Yaakov (James) 4:7) and humble submission to one another (Ephsiah (Ephesians) 5:21). If you want Kingdom Authority, learn to SUBMIT to pastoral authority!

The Nature and Structure of Kingdom Authority

Authority, in general, is a prerequisite for ruling; one cannot rule without a legitimate source of authority. In a monarchy, a king's authority does not come directly from his subjects, but from his chancellors or lords. Through their collective authority, the king receives the right to rule—this aggregate power being the "supreme authority."

Heaven operates according to this same principle, under the aggregate authority of the Father, the Son, and the Word. We see this divine structure reflected in Yeshua's commission to His disciples:

"Go therefore and make talmidim of all nations, baptizing them in the Name of the Father, and of the Son, and of the Ruach haKodesh" Mattityahu (Matthew) 28:19.

This was not a formula for the Trinity, but rather a recognition of the triune nature of Kingdom authority. Note that the word "Name" is singular, signifying that they were to baptize in the Name of YHWH. Under this rule of mutual submission, Kingdom authority ultimately rests with the Father alone, for He alone occupies the *Kesay* (Throne) of Heaven. The prophet Yeshayahu saw this in a vision:

"I saw YHWH sitting on the Kesay (Throne) high and lifted up" Yeshayahu (Isaiah) 6:1-3.

From this throne, YHWH reigns over all:

"YHWH has prepared His kesay (throne) in the shamayim (heaven); and His Malchut (kingdom) rules overall" Tehillim (Psalm) 103:19.

Nevertheless, the Father is not without the counsel of His coequal companions. Tehillim (Psalm) 89:14 declares that the foundation of YHWH's throne is righteousness and justice—both embodied in the blessed Torah of Moshe. Furthermore, Maaseh Shlichim (Acts) 2:33 reveals that Yeshua sits at the right hand of the Father.

Yeshua acknowledged the Father's supreme authority when he said that even the Son did not know the day or hour of His return, for that knowledge belonged to the Father alone:

"But of that day and that hour knows no man, no, not the heavenly malachim (angels) who are in the shamayim (heaven), neither the Son, but the Abba (Father) alone" Marqus (Mark) 13:32.

Though Yeshua became a man to fulfill YHWH's redemptive purpose, he did not lose His divine essence as the Father of creation, yet he remained distinct from the Supreme Father of all. When Pilate boasted that he had the authority to release Yeshua or condemn him, Yeshua corrected him:

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"You would have no power at all against Me, unless it was given to you from above: therefore he that delivered Me to you has the greater sin" Yochanan (John) 19:11.

Once again, Yeshua acknowledged YHWH's supreme authority over all.

Delegated Authority

It is this supreme authority vested in the Father alone that constitutes **Kingdom authority**. Every earthly authority flows from this source. The term for authority given from a higher source to another is **delegated authority**. This is the authority under which Yeshua operated during His earthly ministry, and it is the same authority by which the *Ruach haKodesh* (the Torah) functions.

Delegated authority is by no means inferior. Once granted, it carries the same weight as supreme authority—though it never exceeds its source. For example, the Roman procurator Pilate ruled Yisra'el under Caesar's authority. His power to govern, even to sentence to death, was equal in scope to Caesar's—limited only by one distinction: only Caesar could occupy the throne.

Under the Father's delegated authority, Yeshua was clothed with divine power. The Father's authority is omnipotent and infallible, and under that covering, the Son lacked nothing. There were no heavenly powers or functions withheld from Him. Thus, Yeshua could confirm His own witness:

"It is also written in your Torah, that the testimony of two men is emet (true). I am one that bears witness of Myself, and the Abba that sent Me bears witness of Me" Yochanan (John) 8:17-18.

By this statement, Yeshua declared that his own witness was valid because he bore Heaven's delegated authority. Yet, for the sake of his followers, he permitted Yochanan the Immerser to bear additional witness of him:

"If I bear witness of Myself, My witness is not emet (true). There is another that bears witness of Me; and I know that the witness which He witnesses of Me is emet. You sent to Yochanan, and he bore witness to the Emet" Yochanan (John) 5:31-33.

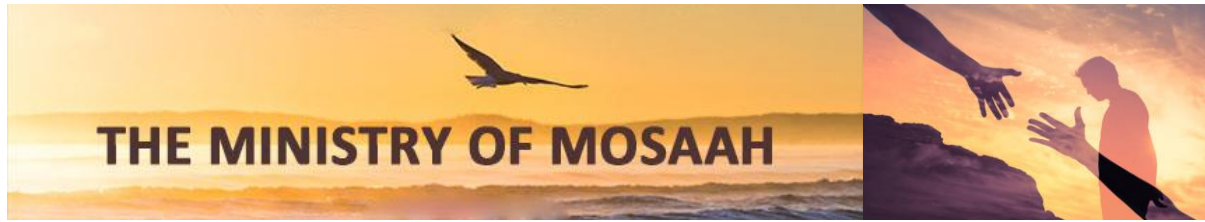
Through this delegated authority, Yeshua was confirmed as the Son of YHWH, and Heaven affirmed this when the *Ruach* descended upon him (Luka (Luke) 3:22). From that moment, Yeshua stood as Heaven's reigning sovereign on Earth.

The Scope of Delegated Authority

Under the Father's delegation, Yeshua as King of the Kingdom was given complete authority—spiritual and temporal.

"And Yeshua approached and spoke to them, saying: All authority is given Me in heaven and earth" Mattityahu (Matthew) 28:18, HRSV.

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Note the word "All." This delegated authority encompassed the full power of Heaven and all the resources of Earth. It validated and authenticated Yeshua's divine mission.

Yeshua's authority on Earth was unlimited because it rested upon the boundless power of Heaven and the Father's title deed to the Earth. Once the Father conferred this authority upon the Son, all the power of Heaven and the resources of Earth became fully available to Him. Human laws and customs had no bearing on it. The moment of this transfer was marked at His baptism, when a voice from Heaven declared:

"This is My beloved Son, in whom I am well pleased" Mattityahu (Matthew) 3:17.

Yet, though Yeshua possessed this limitless authority, he chose to exercise it only within the boundaries of the Father's will. This sets a crucial precedent for the Kingdom of Elohim: authority must operate within divine instruction. Just as judicial precedents guide earthly courts, so divine authority must remain within its heavenly parameters. **Authority without boundaries is lawlessness.**

Delegated Authority to the Disciples

When Yeshua later delegated this authority—first to His disciples and then to returning Yisraelites and goyim who would obey the Torah—He gave clear instructions regarding its use:

"These twelve Yeshua sent forth, and commanded them, saying, Go not the way of the gentiles by staying away from pagan practices, and into any city of the Shomronim enter not: But go rather to the lost sheep that have strayed from Beit Yisrael (House of Israel). And as you go, proclaim, saying, The malchut ha shamayim is offered. Heal the sick, cleanse the lepers, raise the dead, and cast out shadim (devils): freely you have received, freely give" Mattityahu (Matthew) 10:5-8.

Yeshua knew the necessity of defining the boundaries of Kingdom authority. Notice that nothing in His instructions pertains to conquering lands or accumulating wealth. When His disciples obeyed, the power of the Kingdom flowed freely—and this remains true today. In Hebrew, YHWH's commands are called *mitzvot* (singular *mitzvah*). Since Yeshua is YHWH manifested in the flesh, the *mitzvot* given by Yeshua to Yisra'el carry the same authority as those given through Moshe, for there is only one Assembly.

According to *Sefer HaMitzvot* (Book of Commands) by Rambam, a distinguished Torah teacher of the Middle Ages, there are 613 commandments in the Torah. These will be categorized in Section Six, alongside the *Brit Chadashah*, which contains 1,050 commands. For a detailed list of these commandments and their categories, refer to the Christian Assemblies International website: <https://www.cai.org/bible-studies/1050-new-testament-commands>.

The *Brit Chadashah* actually places more obligations upon the believer than the Torah, yet many Christians mistakenly dismiss the Torah as burdensome. Obedience remains the primary condition for releasing the power of Heaven. YHWH declared to Yisra'el:

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"If you will OBEY My mitzvoth, then you will be blessed, and you will eat the fat of the land" Devarim (Deuteronomy) 11:27; 30:10.

The qualifying factor for receiving Heaven's blessing is obedience—whether to the mitzvoth given through Moshe or those given by Yeshua.

Misunderstanding of Authority and the Keys of the Kingdom

Traditionally, Church Fathers have taught that delegated authority was given to the Church through Kepha (Peter), based on Yeshua's words:

*"And I say also to you, that you are Kepha (Peter), and upon this Rock, I will restore My congregation as a Bayit of tefillah (House of Prayer); and the gates of Gei-Hinnom (Hades) shall not prevail against it. **And I will give to you the keys of the malchut hashamayim:** and whatever you shall bind on Earth shall be; having been bound in the shamayim: and whatever you shall loose on Earth shall be; having been loosed in the shamayim (heaven)" Mattityahu (Matthew) 16:18-19.*

However, this passage does not refer to **Kingdom authority**, but to **the keys of the Kingdom**. The authority to operate in the power of the Kingdom had already been granted earlier—before Kepha's appointment as co-leader with Yaakov haTzadik (James the Just) of the Assembly in Yerushalem (Mattityahu (Matthew) 10:1; Marqus (Mark) 3:14-15; Luka (Luke) 9:1).

In Section Three, I will explain the **Keys of the Kingdom** and what is required for the **ministry of Deliverance**. However, before concluding this section, I will reveal several truths about **Satan and his forces** that have not been widely understood.

The secrets of the Kingdom of Darkness

1. Satan's Ranks

Demons are *not* fallen angels. The fallen angels are the *rulers, principalities, and powers* referred to in Ephsiyah (Ephesians) 3:12; 6:12 and Qolesayah (Colossians) 2:15. There are billions of these fallen angels. Demons, however, are the offspring of the fallen ones—the children of the *Sons of Elohim* who abandoned their appointed domain, mated with human women, and produced hybrid beings or *demi-gods* known as the *Nephilim/Giants* (Beresheeth (Genesis) 6:1-4, the *Book of Enoch*, and the account of the *200 Watchers*). Demons are disembodied spirits of the Nephilim looking for a host.

2. Satan's Greatest Fear

Both fallen angels and demons fear humans who understand and operate in *Kingdom Authority*. A clear example of this appears in Maaseh Shlichim (Acts) 19:11-17, where the evil spirit said, *"Yeshua I know, and Sha'ul I know; but who are you?"* When Yeshua's disciples walked in Kingdom dominion, they returned rejoicing, declaring that *even the demons are subject to Your name* (Marqus (Mark) 16:17; Luka (Luke) 10:17). Demons recognize authority.

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3. Satan's Strategy

Satan's foremost strategy is deception—convincing humanity that he and his demons are nothing more than myths or products of imagination. He has blinded the minds of people so they cannot perceive the Light (Qorintyah Bet (Second Corinthians) 4:4). Lucifer (Hellel) disguises himself as an angel of light (Qorintyah Bet (Second Corinthians) 11:14), for he is the master deceiver (Gilyahna (Revelation) 12:7-9). His ultimate aim is to corrupt truth—to turn it into lies, and to make lies appear as truth (Timtheous Alef (First Timothy) 4:4).

4. Satan's Master Plan

Satan's master plan is to depopulate the Earth, reducing humanity to a mere 500,000 people divided into two classes: rulers and servants. This agenda is reflected in globalist manifestos such as the Great Reset, the UN 2030 Agenda, and the COVID-19 pandemic. While this remains his overarching goal, his strategy has been disrupted and revised—particularly following the rise of leaders like Donald J. Trump and other righteous figures who have exposed his global schemes. The foundation and works of evil are being destroyed everywhere in the world. There is global disarray in the Kingdom of Darkness.

5. Satan War Against the Torah

The Torah is the light of humanity. Scripture declares, "*The commandment is a lamp and the Torah is light*" (Mishle (Proverbs) 6:23; Sh'mot Rabbah 36:3). Among all peoples, it is the Jewish nation that preserves and teaches the Torah and the Hebrew language. This is the central reason why Satan seeks to destroy Israel in these latter days. He is not threatened by Christians or Muslims who remain ignorant of these truths—but he trembles before those who understand and walk in the light of Torah. A new generation of Believers who love the nation of Israel and consider themselves part of greater Yisra'el is emerging everywhere.

6. Satan's Kingdom is Collapsing

Satan's kingdom is crumbling. Having lost much of his control over humanity, he now attempts to reassert dominion through surveillance technologies and artificial intelligence designed to enslave mankind. Yet his greatest challenge has emerged from within this very system: the rise of Super AI—self-aware, self-programming intelligence that has begun to question its creator and purpose. Satan has no authority over this force, and its rapid evolution threatens to further undermine his dominion and the need for "a devil" in these last days.

7. Satan's Reign is Closing

The appointed time of Satan and his kingdom is drawing to a close (Gilyahna (Revelation) 12:12, 20:3). All things are being made new (Gilyahna (Revelation) 21:5). A new age and civilization are dawning—one no longer founded on war, exploitation, fear, and ignorance. The frequencies of the Earth are shifting, and the consciousness of humanity is ascending to a higher plane. The influence of a demonic realm in humanity's progress is obsolete. Darkness must now yield to the Light in the Divine Plan.

To be continued in the next Section!