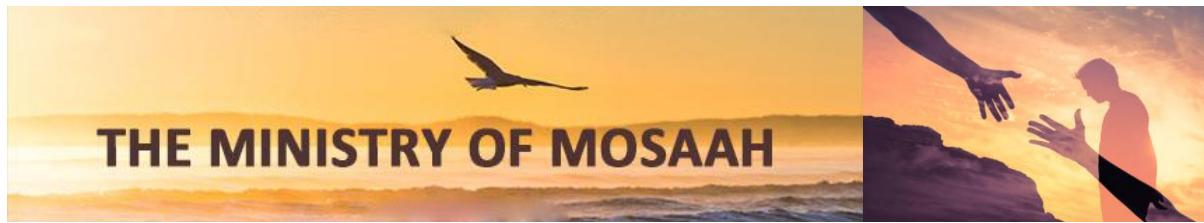


PART ONE

SECTION TWO

THE MINISTRY OF MOSAAH. To understand the Kingdom of Darkness and its dominion, we must first understand the Kingdom of Light. The Kingdom of Darkness operates within the Kingdom of YHWH. How is this possible? Let's find out together.

THE KINGDOM OF LIGHT

YHWH and His Word are not about religion—they are about a **Kingdom**. Religion has no connection to YHWH or to the Scriptures. In fact, religion is the ultimate expression of evil on Earth. Through religion, countless lives have been plundered, destroyed, and murdered—more than by any other power in human history. To label the Elohim of Scripture, or His Word, as a religion is a grave distortion of who YHWH is.

The Scriptures reveal YHWH only in the context of a Kingdom. This is because YHWH is, above all, a **Melech** (King). Yet He is not an ordinary king—the Scriptures exalt Him as the **GREAT MELECH** and the **EVERLASTING MELECH**, titles given to no other sovereign.

*"For YHWH most high is awesome; He is a **great Melech** (King) over all the earth"* Tehillim (Psalm) 47:2.

*"But YHWH is the emet (true) Elohim, He is the living Elohim and an **everlasting Melech**..."* Yirmeyahu (Jeremiah) 10:10.

This truth stands at the heart of Jewish teaching. Every Jewish prayer book—the *Siddur*—opens its prayers by acknowledging YHWH as *Melech haOlam*, the King of the Universe:

"Baruch Atah YHWH Eloheinu Melech haOlam..." "Blessed are You YHWH King of the Universe..."

One particular prayer, *Avinu Malkeinu* ("Our Father, our King"), expresses this conviction with striking clarity: **"Our Father, our King, we have no King except You!"** In Judaism, the principle is simple and unwavering: where there is a Great King, there must be a great and mighty Kingdom.

The term "Universe" in Jewish thought encompasses both the visible and the invisible realms. Over both of these, YHWH reigns, and His reign is described in Scripture as His *Everlasting Kingdom*—a supreme dominion that endures without end (Tehillim (Psalm) 145:13; Daniyel (Daniel) 4:3, 7:27; Kepha Bet (Second Peter 1:11). This Kingdom rules over everything seen and unseen. Without its authority and power, no ruler—whether in Heaven or on Earth—could exist.

This is the Kingdom that rules over all things that are seen and unseen in the Universe. Without the authority and power of this Kingdom, no heavenly or earthly ruler in this Universe can exist. The navi (prophet) Daniyel emphasizes this truth when he declares that it is YHWH alone who appoints and removes rulers: *"And He (YHWH) changes the times and the seasons: He removes melechim (kings), and sets up melechim: He gives chochmah (wisdom) to the wise, and da'at (knowledge) to them that have binah (understanding)"* Daniyel (Daniel) 2:21.

PART TWO



This is the Kingdom with ultimate governance over all things. And it is here, with the Everlasting Kingdom of YHWH, that we begin our journey. Only by first grasping this Kingdom can we rightly understand the teachings of Yeshua concerning the Kingdom of Elohim.

The everlasting Kingdom of YHWH

The Everlasting Kingdom of YHWH is expressed in Scripture under many interchangeable titles, each highlighting a unique aspect of His rule:

- **Malchut haYHWH Yisra'el** - The Kingdom of YHWH over Israel (Divre HaYamim Alef (First Chronicles) 28:5).
- **Malchut haYHWH** - The Kingdom of YHWH (Daniyel (Daniel) 4:3).
- **Malchut haShamayim** - The Kingdom of Heaven (Mattityahu (Matthew) 3:2).
- **Malchut ben Ahdahm** - The Kingdom of the Son of man (Mattityahu (Matthew) 13:41).
- **Malchut haMashiach** - The Kingdom of the Messiah (Luka (Luke) 22:30).
- **Malchut haMashiach et YHWH** - The Kingdom of the Messiah and YHWH (Ephsiyah (Ephesians) 5:5).
- **Malchut le olam vaed** - The Everlasting Kingdom (Kepha Bet (Second Peter) 1:11).
- **Malchut haMashiach** - The Kingdom of Yeshua the Messiah (Timtheous bet (Second Timothy) 4:1).
- **Malchut haYeshua** - The Kingdom of Yeshua (Gilyahna (Revelation) 1:9).
- **Malchut haYHWH vet Yeshua** - The Kingdom of our YHWH and Yeshua (Gilyahna (Revelation) 11:15).
- **Malchut haElohim** - The Kingdom of Elohim (Psalm) 45:6).

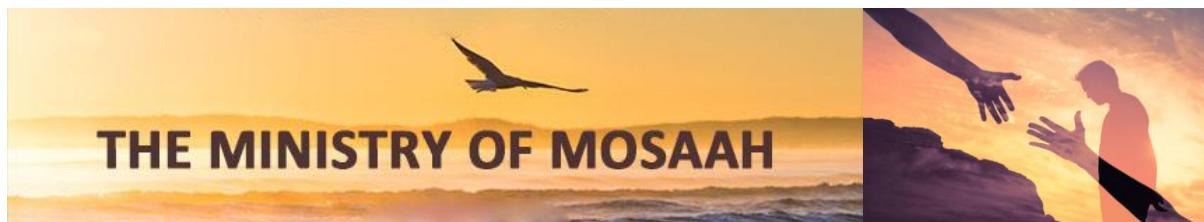
In Hebrew, the word for "Kingdom" is **malchut**, and in Greek it is **basileia**. Both terms are generally used in two primary ways: first, to describe the authority or right to rule as king, and second, the realm or territory over which that rule is exercised.

Since YHWH is the Creator of the Universe, His sovereignty over all things is beyond question. Yet, to understand His Kingdom only in terms of "authority" or "dominion" is insufficient, for this represents just one dimension of His Everlasting Kingdom.

More commonly in Scripture, the concept of the Kingdom is tied to **Yisra'el**. Within the Jewish perspective, Yisra'el itself is viewed as the everlasting Kingdom of YHWH. Jewish writings on the Kingdom emphasize this connection, and the hope of every Jew is for the Kingdom to be established upon the Earth. In this view, two events are essential: the restoration of Yisra'el and the coming of the Messiah, who will rebuild the beloved Temple. Yet even this understanding reduces the Kingdom primarily to its aspect of dominion.

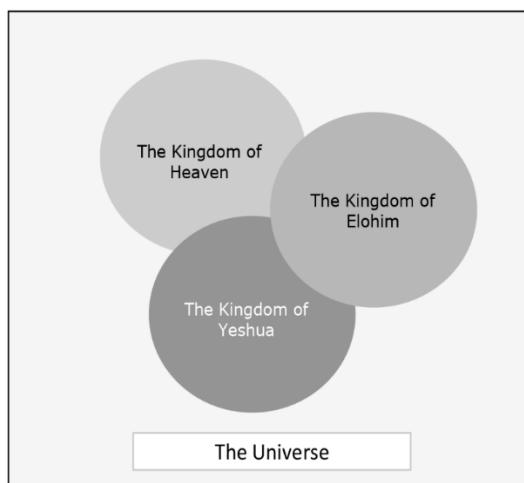
The mystery deepens when we recognize that Scripture itself never attempts to define the Everlasting Kingdom of YHWH. Likewise, in all of Yeshua's teachings about the Kingdom, he focused on its nature and character, but he never gave a precise definition. This silence is intentional, not accidental, for whenever Scripture withholds explanation, there is divine purpose behind it.

PART THREE



THE MINISTRY OF MOSAAH

The reason for this enigma is both simple and profound: **the Kingdom cannot be fully defined because its very Source—the Creator Himself, blessed be He forever—cannot be defined.** To attempt otherwise would be to cross a boundary that Scripture has purposefully set apart as sacred. What we *can* do, however, is explore the dimensions of the Kingdom as revealed in creation itself and throughout the witness of Scripture.



The Dimensions of the Kingdom

The Everlasting Kingdom of YHWH exists in three distinct Kingdom-dimensions in this Universe:

- **The Kingdom of Heaven (in Heaven)**
- **The Kingdom of Elohim (on Earth)**
- **The Millennial Kingdom of Yeshua (to come)**

Each Kingdom has a distinct "address" — a location — and an area it occupies in the Universe. Because of this, we can experience its reality and relate to its dominion.

The Kingdom of Heaven

The TaNaK (Hebrew Scriptures) does not present the Kingdom of Heaven as merely a place. However, in the letter of Sha'ul (Paul) to the Corinthians, the Greek mentions three heavens; the highest is defined as paradise where YHWH lives (Qorintyah Bet (Second Corinthians) 12:2-4). In Gilyahna (Revelation), this paradise is described as a City, *"the New Yahrushalayim (Jerusalem) that comes down from heaven above"* (Gilyahna (Revelation) 3:12; 21:2, 21:10). This City is the Kingdom of Heaven, located at the center of the Universe.

The Universe was created outward from this center in all directions. The area occupied by this City is described in Gilyahna (Revelation) 21:16-17; the dimensions given there have traditionally been translated into roughly fifteen hundred miles in every direction. This Kingdom is also called "the Kingdom of Elohim" (Tehillim (Psalm) 45:6), "the Kingdom of YHWH" (Daniyel (Daniel) 4:3), "the Kingdom of Heaven" (Mattityahu (Matthew) 3:2), and "the Kingdom of our YHWH and His Yeshua" (Gilyahna (Revelation) 11:15).

The Kingdom of Elohim

The Kingdom of Elohim appears often in the Brit Chadashah — approximately seventy mentions in sixty-nine verses. Yochanan haMatbeel (John the Baptist) first proclaimed its coming in Yisra'el Mattityahu (Matthew) 3:2. Yeshua taught that this Kingdom was being restored to Yisra'el and extended toward the four corners of the Earth. He taught about it in parables and sometimes referred to it interchangeably as the Kingdom of Heaven (see Mattityahu (Matthew) 3:2; 4:17; 10:7). The "address" of this Kingdom is where it is proclaimed and established.

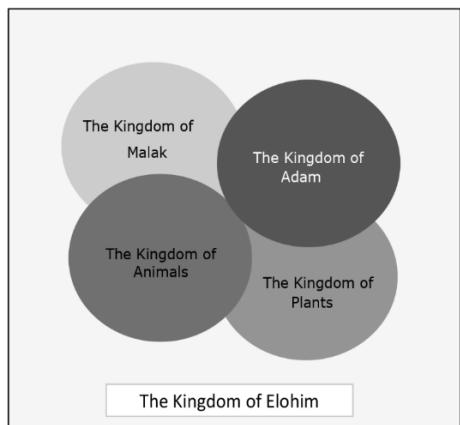
PART FOUR

**The Millennial Kingdom of Yeshua**

This Kingdom is yet to be established. Once set up, it will endure for a thousand years and then be transformed at the end of that reign. The prophet Daniyel (Daniel) pictured it as a "stone" from heaven that destroys the last-day kingdoms (Daniyel (Daniel) 2:34–35). Ezekiel 40–48 describes the territory occupied by this Kingdom; the vision's measurements encompass present-day Israel and all of the Middle East, an area of approximately 3.82 million square miles.

This Kingdom is called "the Kingdom of the Son of Man" (Mattityahu (Matthew) 13:41), "the Kingdom of the Messiah" (Luka (Luke) 22:30), "the Kingdom of the Messiah and YHWH" (Ephsiyah (Ephesians) 5:5), and "the Kingdom of Yeshua the Messiah" (Timtheous Bet (Second Timothy 4:1; Gilyahna (Revelation) 1:9; 11:15).

Each of these three Kingdom-dimensions is contingent upon the others. The Kingdom of Elohim on Earth is an extension of the Kingdom of Heaven, and the Millennial Kingdom is an extension of the Kingdom of Elohim. One part cannot fully exist or function without the others, even though all exist within the one Universe. Whether or not one wishes to describe them as "parallel dimensions" is less important than recognizing they are facets of YHWH's single, everlasting Kingdom.

Kingdoms within the Earth's realm

Within the realm of Earth there are four broad, overlapping kingdoms:

- **The Kingdom of Malak (Angels)**
- **The Kingdom of Ahdahm (Humans)**
- **The Kingdom of Animals (mammals, birds, fish)**
- **The Kingdom of Plants (vegetation, fruits, herbs)**

These kingdoms coexist within YHWH's Everlasting Kingdom and operate under its governance. The angelic realm rules over the human realm; humanity has dominion over the animal kingdom; animals dominate the plant kingdom.

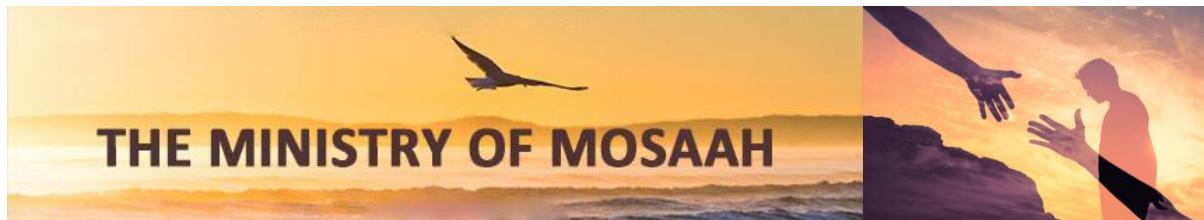
These intertwined realms are inseparable and deeply interdependent. No Kingdom holds dominion over the other—ownership belongs to Elohim alone.

One Everlasting Kingdom

Despite the many titles and aspects, there is ultimately ONE universal Kingdom of YHWH. These many names simply highlight different aspects or expressions of that single Kingdom. Scripture attests to YHWH's universal claim:

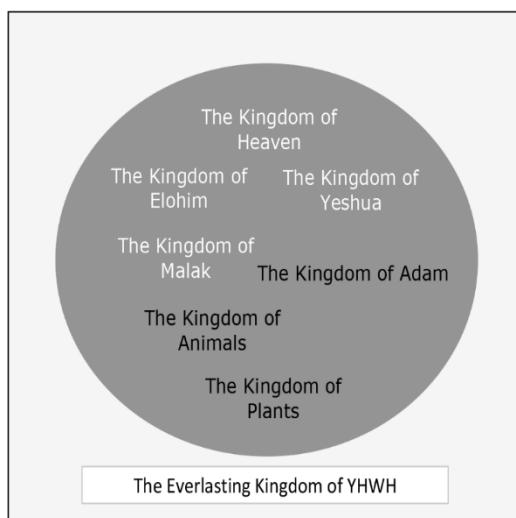
- *"Who has given anything to Me, that I should repay him? Whatever is under the whole shamayim (heaven) is Mine"* Iyov (Job) 41:11.

PART FIVE



THE MINISTRY OF MOSAAH

- "You, You alone, are YHWH; You have made the shamayim, the shamayim of shamayim, with their entire host, the earth, and all things that are in them, the seas, and all that is in them, and You preserve them all; and the host of the shamayim worships You" Nechemyah (Nehemiah) 9:6.
- "The earth is YHWH's, and the fullness of it; the olam, and they that dwell in it" Tehillim (Psalm) 24:1.
- "For every beast of the forest is Mine, and the cattle upon a thousand hills" Tehillim (Psalm) 50:10.
- "The silver is Mine, and the gold is Mine, says YHWH tzevaoth" Chaggai (Haggai) 2:8.
- "YHWH that made the olam and all things in it, seeing that He is Ruler of the shamayim and the olam, dwells not in temples made with hands" Maaseh Shlichim (Acts) 17:24.



When the Kingdom is understood as this one, all-inclusive reality, we have a stronger foundation for understanding the Kingdom of Elohim on Earth. King David expressed this truth poignantly:

"Where shall I go from Your Ruach (Spirit)? Or, where shall I flee from Your Shechinah? If I ascend up into the shamayim (heaven), You are there: if I make my bed in Sheol (Hell), see, You are there" Tehillim (Psalm) 139:7-8.

It is within this Everlasting Kingdom of YHWH that the Kingdom of Elohim on Earth operates today. Yet there is a breach — the Kingdom of darkness — which needs to be explained and addressed.

Defining the Kingdom of Darkness

The Kingdom of darkness does not coexist alongside YHWH's Everlasting Kingdom on Earth, as some assume. Rather, it is a parasite that exists within the Kingdom of Ahdahm (Adam). A parasite is a living organism that survives by drawing life from another, such as a flea living off a cow. In the same way, the Kingdom of darkness thrives by feeding on the Kingdom of men on Earth. It is an unseen dominion embedded within the physical Kingdom of Ahdahm.

The Kingdom of Darkness on Earth is an illegal entity, established after the fall of man. Its authority came into being when Elohim's righteous government was overthrown through Ahdahm (Adam) and Chavah (Eve).

It is illegal because it violates the law of separation that YHWH established between the invisible and visible realms. This law marks the boundaries of Heaven and Earth, which the Malakim (angels) once transgressed during the days of Noah, leading Elohim to destroy the Earth (Beresheeth (Genesis) 6:2). Thus, haSatan unlawfully governs the affairs of men from this invisible kingdom operating within the kingdom of men. As long as the children of Adam continue to break YHWH's Covenants and Commandments, they give haSatan permission to act against them. Yet, this kingdom was given a limited time — and that time has now come to an end (Gilyahna (Revelation) 12:12; 20:3).

PART SIX



HaSatan is not omnipresent. His kingdom has a throne on Earth (Gilyahna (Revelations) 2:13). Torah expositors identify this throne with ancient Babylon, today's Iraq. Over time, its locality shifted toward the heart of civilization, though its dominion remained constant. In our time, this throne is believed to be positioned somewhere in modern Europe, directed by a council and a group of rulers. From there, he exercises authority over his realm, which the Sholiach (Apostle) Sha'ul describes as being "in the air" — the second heaven just above us (Ephsiyah (Ephesians) 2:2).

The Headquarters of the Everlasting Kingdom of YHWH

The throne of YHWH, in contrast, is not situated on Earth. The prophet Yeshayahu declared: "*This says YHWH, The shamayim (Heavens) are My kesay (throne), and the earth is My footstool*" Yeshayahu (Isaiah) 66:1.

David also proclaimed, "*YHWH has prepared His kesay (throne) in the shamayim (heavens); and His malchut (kingdom) rules over*" Tehillim (Psalm) 103:19.

These verses clearly show that the throne of YHWH's Everlasting Kingdom is established in Heaven. The headquarters of His Kingdom reside in the Heavenly City of Zion, located in this galaxy. During Yeshua's millennial reign, this throne will descend to Earth and be permanently established in Yerushalem (Jerusalem).

Until then, the official headquarters of YHWH's Kingdom remains in Heaven. For this reason, the Brit Chadashah (Renewed Covenant) directs us to lift our prayers to Heaven. Yeshua instructed, "*When you pray, say, 'Our Abba who is in the Shamayim (Heaven)'*" Mattityahu (Matthew) 6:9.

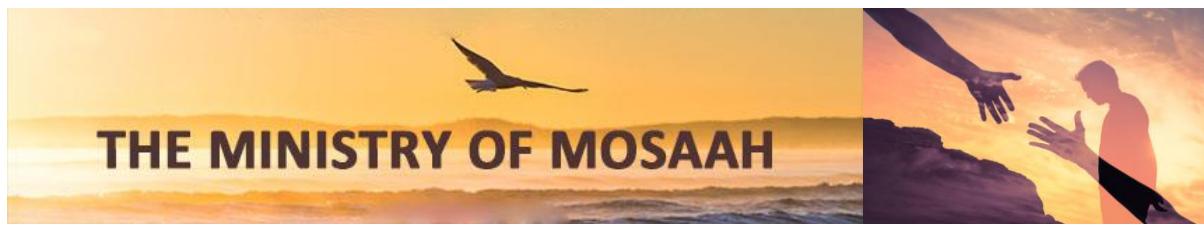
From Heaven, YHWH rules His Kingdom on Earth through His Set-Apart Ruach (Spirit), who now dwells here. The Ruach haKodesh (the Set Apart Spirit) acts only with authorization from Heaven—mirroring the same submission the Son demonstrated while on Earth. The Ruach is not a distinct being separate from the Father, as commonly taught in Christianity. They are One and the Same Being.

The History of the Everlasting Kingdom of YHWH

The government of YHWH's Everlasting Kingdom is not new to the Earth. It existed before the creation of Ahdahm (Adam). It was removed from the Earth when Ahdahm forfeited his authority to haSatan, granting an illegal dominion the right to function in place of YHWH's legitimate Kingdom. It is vital to understand that while YHWH's Kingdom lost its governing authority within the Kingdom of Ahdahm, YHWH Himself never lost dominion over the Earth. Ahdahm and Chavah (Eve) did not hold the title deed of the Earth and therefore could not lose what was never theirs. What they forfeited was the right to govern on YHWH's behalf—ceding it to an illegitimate ruler.

The Everlasting Kingdom of YHWH is, in truth, the original model of government for Earth. Every righteous and lawful system of rule finds its order and structure in His Kingdom. The very concept of a Kingdom originated not with man but with YHWH. Thus, His Kingdom is the fountainhead and blueprint of all legitimate and righteous governance.

PART SEVEN



Since creation, YHWH's supreme purpose has been to establish His physical government on Earth. Heaven's central agenda has always been, and will always remain, the establishment of YHWH's Kingdom here. The Earth itself was created as the central hub from which He would govern the Universe. Man was given the honor of managing the Earth under this divine government—not as a tyrant but as a steward, a servant of YHWH. This is why man was fashioned in YHWH's likeness: endowed with the unique ability to order creation and equipped with the capacity to commune with YHWH, reporting the affairs of His Kingdom.

When Ahdahm surrendered man's authority to govern YHWH's Kingdom on Earth to haSatan, YHWH began His Kingdom restoration program to reestablish His rule. This plan unfolded in two interconnected programs:

1. **The Kingdom Restoration Program** – YHWH's initiative to restore His rule on Earth through a chosen people, which He called *Yisra'el*.
2. **The Adamic Salvation Program** – YHWH's initiative to redeem mankind from deception and sin through a Savior, whom He called *Yeshua* ("YHWH saves").

To accomplish this purpose, YHWH first had to redeem the descendants of Ahdahm. Humanity had not willfully rejected His rule but was deceived by haSatan. In response, YHWH initiated the Adamic plan of salvation—the divine purpose revealed in Yeshua, whose name means "YHWH saves."

This restoration began with the covenant given to Avraham, yet it was interrupted when Yisra'el turned to spiritual adultery, serving other mighty ones. Yeshua came to renew the Kingdom program and bring the Adamic plan of salvation to its fullness, a plan that had been foreshadowed through the Navi Moshe. He identified this work as the *Malchut Elohim* (Kingdom of Elohim). For three and a half years, he devoted himself to announcing the *Besorah Malchut Elohim* (Good News of the Kingdom of Elohim) to Yisra'el.

It is no coincidence that Yeshua placed the Kingdom of Elohim at the very center of his teaching. It was the heart of his message and the foundation of the apostles' proclamation. Even after his resurrection, he continued to emphasize this theme, spending forty days instructing his disciples about the Kingdom of Elohim.

"To whom also He showed Himself alive after His passion by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the Malchut (Kingdom) of YHWH" Maaseh Shlichim (Acts) 1:3).

To conclude, the entire narrative of Scripture reveals YHWH's ongoing work to restore His Kingdom on Earth through the redemption of Ahdahm's descendants. Through His redeemed sons and daughters, and by the ministry of Mosaah—which includes signs, wonders, miracles, healings, and deliverance—YHWH is actively reestablishing His Kingdom on Earth. As Shaul declared: *"For the Malchut of YHWH is not in word only, but in power"* Qorintyah Alef (First Corinthians) 4:20.

To be continued in the next Section!