

REVISED AND UPDATED

THE
KINGDOM
MANIFESTO

Sha'ar haMalchut

NO MANS ZONE

THE
KINGDOM
MANIFESTO

NMZ
BOOKS

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Publishing history: Edition 2017, 2018, 2019, 2020
Cover Design by NO MANS ZONE

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Scriptures True Name Edition 2006 unless otherwise indicated.

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ISBN- 13:978-1543299823

Published by

NO MANS ZONE
PO Box 3444
Apia
Samoa 685
www.nomanszone.org

A publication of

NO MANS ZONE

DEDICATION

This book is dedicated to Kingdom Restorers
and Kingdom Builders

THANK YOU

A very special thank you to the people whose works are cited in this manifesto and to the people who have contributed to this publication.

WARNING

Do not take the content of this book lightly. We beg you to read it with care and consideration, knowing that you have been shown a mystery hidden from the beginning of time, kept for this end-time generation.

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GLOSSARY

SCRIPTURAL NAMES

- יהוה (YHWH).....The eternal name of the Father pronounced as Yahuweh or Yehovah
- אלהים (Ruach haKodesh)...The Set-Apart Spirit (the Holy Spirit)
- יהושע (Yeshua).....The Hebrew Messiah (Jesus)
- Avraham.....Abraham
- Yitzchak.....Isaac
- Yaakov.....Jacob
- Sha'ul.....Paul

SCRIPTURAL TERMS

- Brit Chadashah.....The Renewed Covenant
- TaNaK.....The Old Covenant which consists of the Torah, the Neviim (the Prophets) and Ketuvim (the Writings)
- Malchut ha Shamayim.....The Kingdom of Heaven
- **Yisra'el**.....Israel (The Nation, or Land, or person Known as Yaakov depending on the Context); Means overcoming with El
- Goyim.....Nation (as applied to either **Yisra'el** or the Gentiles depending on the context. Also, **an individual not born in Yisra'el.**
- Kahal.....The renewed and restored **Yisra'el**
- Besorah.....Gospel or Good News
- Melech.....King
- Malak.....Angels or the sons of YHWH
- Navi.....Prophet
- Shlichim.....Apostles, Messengers, sent ones from YHWH
- Talmidim.....Disciples

THE SCRIPTURE (KITVEI HA-KODESH)

Note: We employ throughout this work the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

Instructions

Torah

- Genesis.....Beresheeth
- Exodus.....Shemoth
- Leviticus.....Wayiqra
- Numbers.....Bamidbar
- Deuteronomy.....Devarim

Prophets

Neviim

- Joshua.....Yahoshua
- Judges.....Shophtim
- First Samuel.....Schmuel Alef
- Second Samuel.....Schmuel Bet
- First Kings.....Melechim Alef
- Second Kings.....Melechim Bet
- Isaiah.....Yeshayahu
- Jeremiah.....Yirmeyahu
- Ezekiel.....Yechezkel
- Daniel.....Daniyel
- Hosea.....Hoshea
- Joel.....Yoel
- Amos.....Ahmos
- Obadiah.....Ovadyah
- Jonah.....Yonah
- Mikah.....Micha
- Nahum.....Nachum
- Zephaniah.....Tzephanyah
- Habakkuk.....Chabakkook
- Haggai.....Chaggai
- Zechariah.....Zecharyah
- Malaki.....Malachi

THE KINGDOM MANIFESTO

Ketuvim

Writings

- Psalms.....Tehillim
- Proverbs.....Mishle
- Job.....Iyov
- Song of Songs.....Shir HaShirim
- Ruth.....Root
- Lamentations.....Echah
- Ecclesiastes.....Koheleth
- Esther.....Hadasah
- Ezra.....Ezrah
- Nehemiah.....Nechemyah
- First Chronicles.....Divre HaYamim Alef
- Second Chronicles.....Divre HaYamim Bet

The Renewed Covenant

Brit Chadashah

- Matthew.....Mattityahu
- Mark.....Marqus
- Luke.....Luka
- John.....Yochanan
- Acts.....Maaseh Shlichim
- James.....Yaakov
- Hebrews.....Ivrim
- First Peter.....Kepha Alef
- Second Peter.....Kepha Bet
- First John.....Yochanan Alef
- Second John.....Yochanan Bet
- Third John.....Yochanan Gimel
- Jude.....Yahudah
- Romans.....Romiyah
- First Corinthians.....Qorintyah Alef
- Second Corinthians.....Qorintyah Bet
- Galatians.....Galutyah
- Ephesians.....Ephsiyah
- Philippians.....Phylpsiyah
- Colossians.....Qolesayah
- First Thessalonians.....Tesloniqyah Alef
- Second Thessalonians.....Tesloniqyah Bet
- Philemon.....Phileymon
- First Timothy.....Timtheous Alef
- Second Timothy.....Timtheous Bet
- Titus.....Teitus
- Revelation.....Gilyahna

PREFACE

For more than ten years, we have pondered on this thing called the Malchut haYHWH (the Kingdom of YHWH). The more we researched the available literature and listened to the many theological views on the subject, the more shrouded the Kingdom became to us. We have come to appreciate why Yeshua likened the Kingdom of Elohim to a mystery! (Mattityahu (Matthew) 13:11).

The Kingdom of YHWH is without question the longest enduring mystery of the Scriptures. What is the mystery, however, is not the Kingdom of Heaven or the Millennial Kingdom of our Messiah Yeshua that is explained in Christian literature but the Kingdom of Elohim on Earth (interchangeably called the Kingdom of YHWH) of which was the primary focus of **Yeshua's discourses**. This is the Kingdom that has remained the longest enduring enigma of the Scriptures, which will be revealed in this Manifesto.

The message of the Kingdom of Elohim is like a thread that connects everything together in the TaNaK (the Hebrew Scriptures) and Brit Chadashah (the Renewed Covenant). Everything that Yeshua taught revolves around the Kingdom of YHWH. His sermons and His parables are about the Kingdom of YHWH. The Kingdom of Elohim is without question the most potent and powerful revelation of the Scripture.

A revelation Yeshua and all of the schlichim (apostles) were prepared to give their lives for and, in fact, died for. There is no more worthy cause in this life than the Kingdom of YHWH. Thus, we are commanded to seek the Kingdom of YHWH before all things.

"So you seek first the malchut (kingdom) of יהוה, and His tzedakah (righteousness); and all these things shall be added to you" Mattityahu (Matthew) 6:33.

Once you have discovered the Kingdom and you apply its timeless truths, it is certain to transform your life and everything it touches around you. Once you have tasted its power and exercised its authority, you too will take up its cause and propagate its message like the millions that had gone before us and gave their lives to possess it and to establish it on Earth.

The Kingdom of Elohim is the greatest gift YHWH has given His people. It is the narrow road that leads to the Millennial Kingdom of our Messiah Yeshua and our inheritance that YHWH promised the patriarch Avraham, Yitzchak, and Yaakov. A gift that, so few have discovered in human history because for most of Western civilization, it has been hidden from men because its time had not yet come.

The Kingdom Manifesto is composed of seven sections. Each section is there to explain an integral aspect of the Kingdom. It is written in the framework of **Yeshayahu's (Isaiah) admonition;**

"For precept must be laid upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little"
28:10.

The truths of this book are successive; the previous section is the foundation of the next section and so forth. If you bypass a section, you will not be able to apprehend the revelation of this book, and the Kingdom will remain a mystery to you even though you may have read parts of the book. We caution you to set aside the time you need to finish the book, however long it takes.

Join us now as we take this extraordinary journey into the Kingdom of YHWH.

A note of explanation on some important terms that will be used in this book:

In Hebrew, the Set-Apart name is composed of four letters יהוה pronounced as Yud י, Hei ה, Vav ו, Hei ה.

This is referred to as the **"Tetragram" or "Tetragrammaton," meaning roughly, "The Four Letters."**

How the Tetragram is pronounced, there is no consensus among scholars. Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this reason, the English version of the Tetragram **“YHWH” is employed throughout this presentation to allow the reader to follow his or her convictions on the pronunciation of the Sacred Name.**

The term LORD or Lord as it is used in English Bible translations is a substitute of the Tetragram YHWH.

Yeshua: this is the eternal name of the Son, whom in Christianity is called Jesus, written in Hebrew as **יהושע**.

Ruach haKodesh: this is the eternal name of the Set-Apart Spirit of the Father whom in Christianity is called the Holy Spirit.

Elohim: This is translated in English Bibles as God.

Eloah: The singular of Elohim.

Adonai: This is translated as Sovereign or Master.

Mashiach: Messiah

Kahal: the Hebrew name for congregation/assembly or what Christianity calls the Church.

Mitzrayim: The Hebrew name for Egypt or more correctly, an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.

Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.

Yisra'el: Israel. Not modern Israel but Torah Israel.

Torah: The first five books of the Old Covenant.

TaNak: This is a name used in Judaism for the canon of The Hebrew Bible or the Old Testament. It is an acronym meaning The Torah (“Teaching,” also known as the Five Books of Moses), Neviim (“Prophets”) and Ketuvim (“Writings”).

Brit Chadashah: This is the name of the New Testament literally the **New/Renewed Covenant**.

Malchut haYHWH: The Kingdom of YHWH.

Malchut haShamayim: The Kingdom of Heaven.

Malchut haElohim: The Kingdom of Elohim.

Am **ha'aretz**: The common folk and the poor of the land.

Kohen: Torah Priest.

Kohanim: Torah Priests.

Sophrim: Scribes.

Prushim: Pharisees.

Tzadukim: Sadducees.

Chukim: Statutes.

Mishpatim: Judgments.

Edot: Testimonies.

INTRODUCTION

YHWH and His Word is not a religion but a Kingdom. Religion has nothing to do with YHWH or Scripture. Religion is the supreme manifestation of evil on Earth. Religion has plundered, murdered, and destroyed more lives than any other power on planet Earth. Therefore, to call the Elohim of the Scripture or His Word, a religion, is to seriously misrepresent YHWH and His Word.

The Scripture does not represent YHWH to us in any other manner other than the format of the Kingdom. That is because YHWH is first and foremost a Melech (King). And He is not just any King; the Scripture calls Him the GREAT MELECH and addresses Him as the EVERLASTING MELECH. A term that the Scripture does not give to any other sovereign.

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

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

This truth is paramount in the teaching of Judaism. Every Jewish prayer book *Siddur* starts its prayers by addressing YHWH as King of the Universe;

"Baruch Atah YHWH Eloheinu Melech haOlam..."

"Blessed are You YHWH King of the Universe..."

A specific Jewish prayer called *Avinu Malkeinu* makes this uncompromising position in Jewish belief - YHWH is the only King of the Universe, **so it proclaims, "Our Father, our King, we have no King except Thee!"**

The Universe in the Jewish position encompasses both the visible and invisible worlds. This all-encompassing dominion is called the Everlasting Kingdom of YHWH, and it the supreme title of the Kingdom by which it is known throughout the Hebrew Scriptures (Tehillim (Psalm) 145:13, Daniyel (Daniel) 4:3, 7:27; Kepha Bet (2 Peter) 1:11).

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 tells us that it is the Sovereign of this Kingdom alone that appoints all 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.

It is this supreme Kingdom that has governance overall; that is the starting point from where we will begin our journey into the Kingdom of YHWH. It is this Kingdom that we need first to understand **before we can make sense of Yeshua's teachings** on the Kingdom of Elohim.

The everlasting Kingdom of YHWH

The Everlasting Kingdom of YHWH in the Scripture is interchangeably translated by many titles;

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 (2 Peter) 1: 11).

Malchut haMashiach - The Kingdom of Yeshua the Messiah (Timtheous bet (2 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
(Tehillim (Psalm) 45:6).

In Hebrew, **the word "Kingdom" is described by the word "malchut" and in the Greek by the word "basileia."** Both the Hebrew and Greek generally use the word in one of two ways: first as the authority to rule as a king and second the realm over which the reign is exercised.

As the Creator of this Universe YHWH is unquestionably sovereign over all, therefore, this of itself is an inadequate understanding of the Kingdom of YHWH because it limits the **Kingdom to the level of an "authority" or "dominion" which is but one dimension of YHWH's everlasting Kingdom.**

A more common usage of the word in Scripture is in **association with Yisra'el.** In the Jewish mindset, **Yisra'el is the everlasting Kingdom of YHWH.** It is this relationship that is the focus of Jewish literature on the Kingdom. It is the hope of every Jewish person that the everlasting Kingdom be established on Earth and for this to happen in the Jewish context, **two things are necessary; the restoration of Yisra'el and the coming of the Messiah who will restore their beloved Temple.** But this understanding again limits the Kingdom to its **"dominion" aspect.**

The mystery of the Kingdom is compounded by the fact that the Scriptures itself makes no attempt to define the Everlasting **Kingdom of YHWH.** Further still in **all of Yeshua's teachings on the Kingdom,** He spoke mainly about the nature of the Kingdom of YHWH, but He did not define the Everlasting Kingdom. This is not a coincidence or an oversight because where the Scripture is silent on a matter, there is a logical reason for its silence.

The explanation for this enigma is simple and profound; it is because we cannot and never can define its Originator, i.e., Creator, blessed be He forever and ever! Therefore **without transgressing this "sacred" boundary of which the Scripture has set,** we can make an attempt to explain its dimensions as it is evident in the record of creation itself and from the Scriptures.

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 dimension in the context of an address where it is located and an area it occupies in the Universe. For this reason, we can experience its reality and relate to its dominion.

The Kingdom of Heaven

The TaNaK (the Hebrew Scriptures) does not envisage the Kingdom of Heaven as specific to a place, however, from the letter of the sholiach **Sha'ul** (Paul the apostle) to Qorintyah (Corinthian), the Greek mentions three distinct heavens; the last of which is defined as the paradise where YHWH lives (Qorintyah Bet (2 Corinthians) 12:2-4). In Gilyahna (Revelations), **this paradise is defined as "a City" called "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, which is located at the Centre of the Universe. The Universe was created outwardly from this center in all directions. The area occupied by this City is defined in Gilyahna (Revelations) 21:16-17 and calculated to be 1,500 miles in every direction. This Kingdom is also known by the titles; **"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 (Revelations) 11:15).**

The Kingdom of Elohim

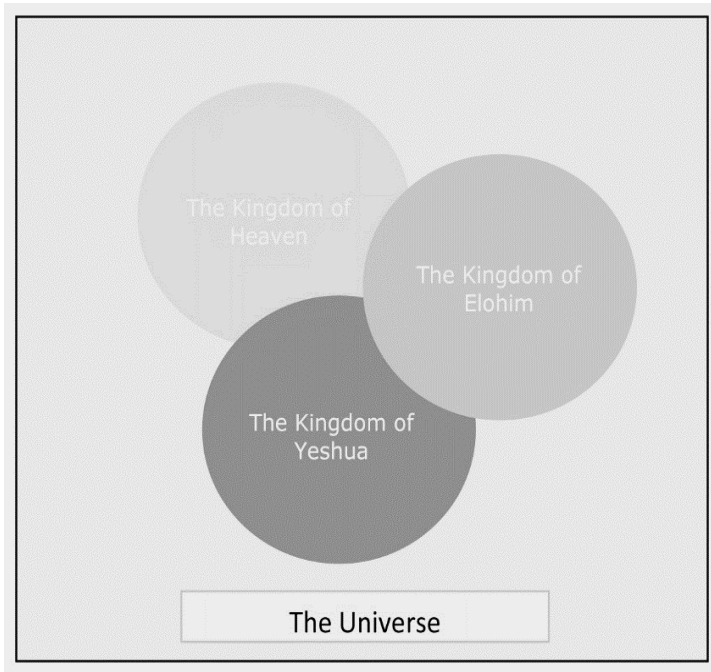
The Kingdom of Elohim is mentioned 70 times in 69 verses in the Brit Chadashah. It was Yochanan haMatbeel (John the Baptizer) who first started proclaiming the coming of this **Kingdom in Yisra'el (Mattityahu (Matthew) 3:2). This Kingdom Yeshua taught was in the process of being restored to Yisra'el**, of which He came to re-establish and motion to the four corners of the Earth. Yeshua taught in some parables about this Kingdom and called it metaphorically in other parts of his

discourses as the Kingdom of Heaven? For example, see (Mattityahu (Matthew) 3:2, 4:17, 10:7). The address of this Kingdom Yeshua taught is where it is proclaimed and established. This specific Kingdom will be the subject of the next section. Therefore, we will not spend time explaining it here.

The Millennial Kingdom of Yeshua

This Kingdom is yet to be established, and once it is set up, it will not come to an end, but it will experience a transformation at the end of its one-thousand-year reign. The **Prophet Daniyel (Daniel) pictured this Kingdom as a “stone”** that came out of heaven and destroyed all the last day kingdoms of this world represented by the ten toes in the statue of King Nebuchadnezzar (Daniyel (Daniel) 2:34-35). The area occupied by this Kingdom is defined in Yechezkel (Ezekiel) 40-48 of which encompasses all of the present-day Isra’el and most of the Middle East, an area of 2,500 square miles. This **Kingdom is known by the titles, “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); “The Kingdom of Yeshua the Messiah” (Timtheous bet (2 Timothy) 4:1); “The Kingdom of Yeshua” Gilyahna (Revelation) 1:9); “The Kingdom of our YHWH and His Yeshua” Gilyahna (Revelation) 11:15).**

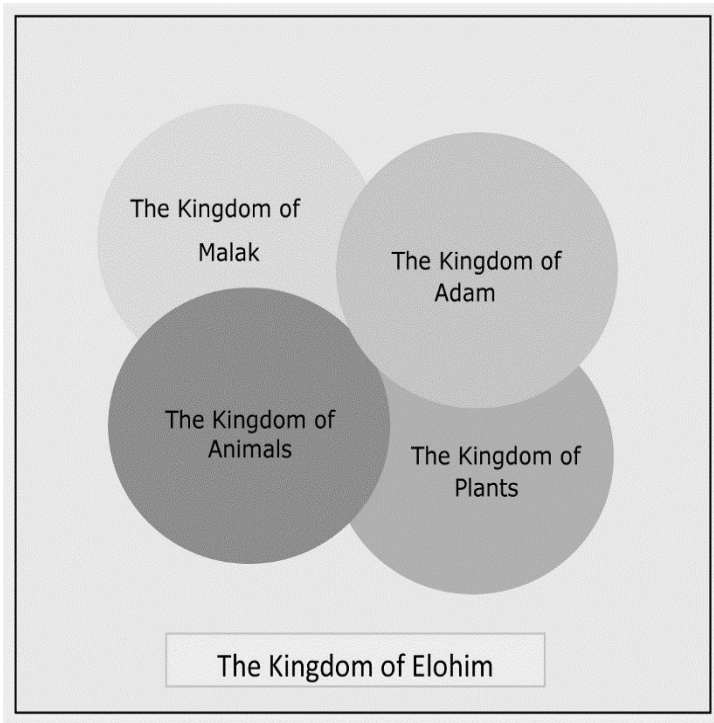
Each of these Kingdoms is contingent upon the existence of the other. The Kingdom of Elohim on Earth is an extension of the Kingdom of Heaven, and the millennial Kingdom of Yeshua to come is an extension of the Kingdom of Elohim on Earth. One part cannot exist or function without the other, but all exist in the one Universe. The existence of parallel dimensions within this arrangement is not important because they are only **sub-existences of YHWH’s everlasting Kingdom. Quantum string** theorist today suggests that physical space, in general, has 10 to 12 dimensions, four of which are measurable, length, breadth, height and time. Interestingly it was Rabbi Maimonides (1138-1204) who first postulated this idea of there being ten dimensions about one thousand years ago.



This correlates **to the kingdoms that are in the earth's realm**. There are four Kingdoms that co-exist on Earth.

- The Kingdom of Malak (Angels)
- The Kingdom of Ahdahm (Humans)
- The Kingdom of Animals (Mammals/birds/fishes)
- The Kingdom of Plants (Vegetation/fruits/herbs)

These overlapping kingdoms exist with the Everlasting Kingdom of YHWH, and they all operate under its governance. The kingdom of Angels rules over the kingdom of men on earth. The kingdom of men rules over the kingdom of Mammals, and the kingdom of Mammals dominate the Kingdom of Phylum. There is also an overlapping of Kingdom dimensions in the **earth's realm**, making them highly dependent upon each other and inseparable from each other.



However, irrespective of their different dimensions, there is ostensibly only ONE universal Kingdom of YHWH that is interchangeably called by these many titles. These titles are for the purpose of highlighting a specific aspect of the Kingdom, but it is not to teach or to imply that there are seven separate Kingdoms. The everlasting Kingdom of YHWH is an amalgam of seven kingdoms. The Scripture bear witnesses to this truth.

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

"You, You alone, are יהוה; 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 KINGDOM MANIFESTO

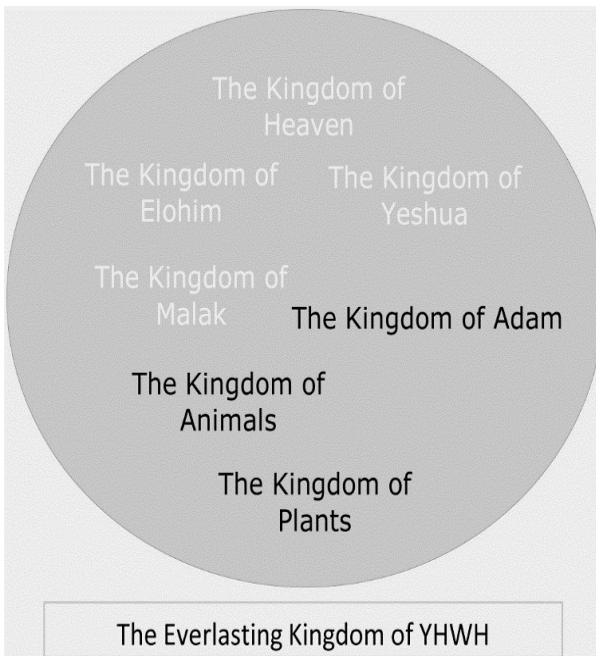
"The earth is יהוה's, and the fullness of it; the olam, and they that dwell in it" Tehillim (Psalm) 24: 1.

"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 יהוה tzevaoth" Chaggai (Haggai) 2: 8.

"יהוה 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.

In these passages, YHWH makes an all-inclusive or a non-exclusive claim to ALL of the Earth, and ALL of Heaven, logic compels us to conclude that this claim must, in fact, include all seven Kingdom dimensions and their associated domains.



Therefore, this one title called "the everlasting Kingdom of YHWH" describes every Kingdom in the Heavens and on Earth. When the Kingdom is understood in this light, we then have the correct foundation upon which we can build our understanding of the Kingdom of Elohim. King Dawid in his wisdom demonstrated this understanding when he said,

"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 was established and operates today. However, there is a "breach" in the Kingdom of YHWH of which needs to be explained, and this concern the kingdom of darkness.

Defining the Kingdom of darkness

The Kingdom of darkness does not co-exist beside YHWH's everlasting Kingdom on Earth, as some believe. It is a parasite that exists within the Kingdom of Ahdahm (Adam). A parasite is a living organism that lives off the life of another living thing, for instance, a flea on a cow. A parasite in this sense is the Kingdom of darkness because it lives and thrives off the Kingdom of men that is present on Earth. It is an invisible Kingdom located within the physical Kingdom of Ahdahm.

The Kingdom of darkness on Earth is an illegal entity (body), which was set up after the fall of man. Its authority to exist was created by the cessation (the overthrow) of Elohim's righteous government through Ahdahm (Adam) and Chavah (Eve).

Why it is illegal is because it breaches the law of separation that YHWH had set in the invisible and visible realm. This law demarcates the boundaries of heaven and earth of which the Malakim (Angels) once violated during the age of Noah, and Elohim was compelled to destroy the Earth (Beresheeth (Genesis) 6:2). Thus, haSatan illegally rules the affairs of men from this invisible Kingdom located within the kingdom of men.

Ha-Satan is not omnipresent; therefore, his kingdom has a throne on Earth (Gilyahna (Revelations) 2:13). Torah expositors place the location of haSatan's throne in ancient Babylon, which is modern day Iraq. From this throne, he rules the expanse of

his kingdom, which the sholiach (apostle) **Sha'ul** tells us is in the air or the second heaven immediately above us (Ephsiyah (Ephesians) 2:2).

The Headquarters of the everlasting Kingdom of YHWH

The throne of YHWH, on the other hand, is not located on Earth. Yeshayahu the prophet revealed this,

*"This says **יהוה**, The shamayim (Heavens) are My kesay (throne), and the earth is My footstool"* Yeshayahu (Isaiah) 66:1.

David also said,

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

These passages clearly reveal that the throne of the everlasting Kingdom of YHWH on Earth is located in Heaven. During the millennial reign of Yeshua, this throne will be brought to Earth, and it will be located in Yerushalem (Jerusalem) forever.

In the meantime, the official headquarters of the everlasting Kingdom of YHWH on Earth is still in heaven. That is why the Brit Chadashah (Renewed Covenant) calls us to address our prayers to Heaven. Yeshua said, when we pray, say, **"our Abba who is in the Shamayim (Heaven)."**

From Heaven, YHWH rules His Kingdom on earth through His Set-Apart Ruach (Spirit), who now abides on the Earth. The Ruach haKodesh does nothing in the Kingdom unless it is authorized from Heaven. The very same attitude that the Son had when He was on Earth.

The History of the everlasting Kingdom of YHWH

The government of the everlasting Kingdom of YHWH is not new to the Earth. It had existed on Earth before YHWH created Ahdahm (Adam). It was abruptly removed from the Earth, when Ahdahm lost his authority to rule to haSatan, authorizing **an illegal kingdom to rule in the stead of YHWH's legitimate Kingdom.**

It must be clarified here that the everlasting Kingdom of YHWH lost its dominion over the Kingdom of Ahdahm, but YHWH did not lose His dominion of the Earth because Ahdahm and Chavah (Eve) did not receive the title deed to the Earth. Therefore they could not lose what they did not possess. They merely lost their right to govern the Earth to an illegitimate government.

The everlasting Kingdom of YHWH is, in fact, the original model of government on planet Earth. Every righteous and legitimate form or rule of government that exists on Earth takes **its order and structure from YHWH's everlasting Kingdom**. It was YHWH who created the concept and principal of the Kingdom and not man. The everlasting Kingdom of YHWH is the source and model of all legitimate and righteous forms of government.

The supreme purpose of YHWH, since the inception of creation, is to set up His physical government on Earth. The primary agenda of Heaven has and always will be the establishment of the Kingdom of YHWH on Earth. YHWH, in fact, created Earth as the central place from which He would govern the Universe. Man was created and given the privilege under this government to manage the Earth, not as a despot king but as an administrator, a servant of YHWH. That is why man **was created in YHWH's likeness with the unique capacity** to order and manage creation. Also, man was created with the capacity to relate to YHWH, i.e., to report to Him the affairs of His Kingdom.

When Ahdahm lost man's right to administer YHWH's Kingdom on Earth to haSatan, YHWH initiated His Kingdom restoration program to restore His Kingdom rule on Earth, a plan He called *Yisra'el*. To accomplish this, He had to rescue Adams descendants because man did not intentionally lose YHWH's administration on Earth but was deceived by haSatan thus; He simultaneously initiated the Adamic salvation program, a plan He called *Yeshua* which means "YHWH saves."

This process of Kingdom restoration was initiated with the patriarch Avraham with a covenant but was later temporarily halted **when Yisra'el fell into adultery and served other mighty ones**. Yeshua came to resuscitate the kingdom process and complete the Adamic salvation program that had begun with the navi Moshe, and He called the Kingdom restoration and Adamic salvation plan the *Malchut Elohim* (the Kingdom of Elohim). To this end, He spent three and half years preaching **and teaching Yisra'el a gospel of which He called the *Besorah Malchut Elohim*** (the gospel of the Kingdom of Elohim).

It is no coincidence that Yeshua spent the majority of His time and lessons talking about the Kingdom of Elohim. It was the primary feature and subject of His discourses and the subject matter of the Apostles teachings. Even after Yeshua was resurrected from the dead, He focused His final teachings **on the Kingdom of Elohim; the Scripture records that, 'He spent 40 days teaching them things about the Kingdom of Elohim'** (Maaseh Shlichim (Acts) 1:3). All of the Scripture can, therefore, be seen from the perspective of YHWH restoring His Kingdom on the Earth by saving Adams descendants. In this first section, we will examine this program.

SECTION ONE

THE GOSPEL OF THE KINGDOM

Chapter One

The Kingdom of YHWH

The Kingdom of YHWH on Earth is not the Jewish nation or the Jewish people. The Kingdom of YHWH is a theocracy/monarchy – a system of government in which priests and a king rule in the name of YHWH. A king heads neither the state of Israel nor the Jewish people. The state of Israel is run by elected officials, and the Jewish people have not named an heir to the throne of Melech Dawid for over 2,500 years.

The Kingdom of YHWH on Earth is not the Church. The Kingdom of YHWH is a Kingdom of kings and priests. The Church is headed by men who are selected by a group of peers or elders who operate in a body corporate. The Church is not a theocracy. Therefore, they, too, do not qualify as the Kingdom of YHWH on Earth or for that matter any other faith.

The Kingdom of YHWH on Earth is not a theoretical idea or concept that a philosopher can define its precepts. Philosophy cannot define the Kingdom because it is beyond the confines of any human thought system. The Kingdom is the blueprint for all that exists on Earth. Everything on Earth will take its structure and form from the Kingdom.

The Kingdom of YHWH on Earth was not a mystery to the am **ha'aretz** (the common folk and the poor of the land) who heard Yeshua teach on the subject. He said to the masses that **congregated to hear Him, 'the knowledge of Kingdom was given to them and not the Pharisees and Scribes who hid it from them.'**

*"He answered and said to them, because it is given to you (the am **ha'aretz**) to know the mysteries of the malchut ha shamayim (the Kingdom of YHWH), but to them, **it is not given**"*
Mattityahu (Matthew) 13:11.

The Kingdom of YHWH primary focus has been the **ha'aretz**; to them, Yeshua revealed its secrets and its truths. What could **this be that was known to the am ha'aretz that Yeshua kept its**

secrets from the Pharisees and Scribes that has become a mystery to the Church and even to the Jew today?

The Kingdom of YHWH on Earth that Yeshua preached and taught is no other than *the written Torah* that was given to haNavi Moshe (the Prophet Moses), which He called the Kingdom of Elohim. We should not confuse this with the everlasting kingdom of YHWH that is the foundation of all kingdoms.

Every Kingdom has a master plan from which its builders build the kingdom. The Torah is the Master Plan of the Kingdom created by the Master Architect YHWH. According to Jewish tradition, the Torah not only existed before the Hebrews came to Mount Sinai; it preceded the creation of the Universe itself. It even preceded the existence of time, for the entire Universe was created by the Master Plan found in the Torah. A renowned Jewish book, *The Medrash* (Beraishis Rabba 1:2), says, "**He looked at the Torah and created the world.**"

The Torah contains all the details of how YHWH's Kingdom on Earth is to be built- who is to build it, where it is to be built and who is to administer it. Nothing was left to chance in its magnificent design and construction. The details are perfect and meticulously recorded for all to see and experience. Not one jot or tittle of the blueprint has changed since given to Moshe.

The history of Yisra'el, as recorded in the books of the Nevim (Prophets), **shows how Yisra'el had deviated from the Master Plan, and the Nevim were sent to correct its builders. The Elders of Yisra'el, at various stages of its construction, because they caused Yisra'el to error in the interpretation and the application of the Master Plan.**

Yeshua is the Master Builder, the One who is responsible for the implementation of the plan, and He has been active in the correcting the builders of the Kingdom since its inception and re-introduction. In the Master Plan of YHWH is the Kingdom restoration program and the Adamic salvation program.

Yeshua was born into Yisra'el at a time in its history when the Master Plan was hidden. The *Prushim* (Pharisees), *Tzadukim* (Sadducees), and *Shoptim* (Scribes) had hidden the Torah behind a wall of legislation so that no one could interpret it. The rabbis called it, "to make a fence around the Torah" because they believed that they needed to protect the Master Plan from the am ha'arets who could misinterpret it or worst still misapply it. In doing so, they provoked the Set-Apart One of Yisra'el to wrath.

The Brit Chadashah, more than any other writing demystified the Kingdom of Elohim on Earth. Yeshua openly

taught its principles and truths to the masses, not as one who taught in the manner and authority of the Rabbis but one who understood the intent or heart of the Master Plan. Those who heard Him perceived the difference, and they flocked to Him as one who brought them the truth.

Yeshua knew that everyone who heard Him understood what He meant by the Kingdom because it was common knowledge in His day, however, subsequent translators and interpreters of the Brit Chadashah who had little or no understanding of Hebrew idioms and expressions supposed it to be something other than the blessed Torah of YHWH. The Jews in their fear of the *goyim* (gentiles) desecrating the Torah hid the Kingdom in myriads of statutes and regulations in which they had enacted to protect the Torah – These statutes and regulations are embodied in the *Mishna* and *Gemara* which collectively is known as the *Talmud*. More on this in Section Six. Thus began the mystery of the Kingdom of YHWH for all of humanity.

However, the Scripture did not leave us without clues as to what the Kingdom was? Both the TaNaK (the Hebrew Scriptures) and the Brit Chadashah (the Renewed Covenant) speak considerably about its nature.

The Nature of the Kingdom

The Scripture, as we mentioned in our introduction, does not define the Kingdom of Elohim except to tell us what it can be compared to. In other words, its author believed that it was far more important for us to understand its characteristics than its definition. It is by these characteristics that we come to discover that the Kingdom of Elohim that Yeshua preached and taught is none other than the blessed Torah of Moshe. The Scripture identifies twelve characteristics that are specific to the Kingdom of YHWH on Earth, all of which are characteristics that pertain to the written Torah.

1. It is a Malchut of Tzedakah (Righteousness),
2. It is a Malchut of Shalom (Peace),
3. It is a Malchut of Simcha (Joy),
4. It is a Malchut of Ahava (Love),
5. It is a Malchut of Power,
6. It is an Invisible Malchut,
7. It is an Unshakable Malchut,
8. It is an Everlasting Malchut,
9. It is a Priceless Malchut,

10. It is an Invasive Malchut,
11. It is an Expansive Malchut,
12. It is a Malchut of Kohanim (Priests).

1. It is a Malchut of Tzedakah

Righteousness is the scepter of the Kingdom of YHWH.

"...the Scepter of Your malchut (Kingdom) is a Scepter of tzedakah (righteousness)" Tehillim (Psalm) 45:6.

The reign of Kingdom YHWH on Earth is characterized as a reign of righteousness. This righteousness is not the righteousness that is imputed to us by trust (faith), but it is the righteousness that comes by keeping the Torah. Yeshayahu (Isaiah) understood this requirement as a prerequisite to dwelling in the Kingdom. The works that are classified by Yeshayahu as unrighteous deeds in these passages are prohibited in the Torah, in other words, the Torah is a Kingdom of righteousness where only those who keep its righteous laws **are qualified to dwell in the presence of the "devouring fire."**

"The sinners in Tzion are afraid; trembling has seized the heathen. Who among us shall live with the devouring fire? Who among us shall live with everlasting burnings? He that has their walk righteously, and speaks uprightly; he that despises the gain of oppression, that holds back his hands from holding bribes, that stops his ears from hearing bloodshed, and shuts his eyes from seeing evil" Isaiah (Yeshayahu) 33:14-15.

2. It is Malchut of Shalom

Peace was not the objective of Yeshua when He re-established the Kingdom of Elohim on Earth, for **He said, 'that he did not come to bring shalom but a sword'** Mattityahu (Matthew) 10:34. We need to qualify what He said here because, in other places of the Scripture, **He promised Yisra'el peace.**

The peace that He did not come to bring Yisra'el in His first coming was a political and military peace, which Yisra'el was desperately seeking at the time. This was the type of peace in which the political and religious leaders of Yisra'el were looking for but is not the peace of which characterizes the Kingdom of

YHWH. In **Sha'ul** letter to the Romiyah (Romans), he mentions this peace of which characterizes the peace of the Kingdom.

"For the malchut of יהוה is not food and drink; but tzedakah (righteousness), and shalom, and simcha (joy) in the Ruach haKodesh" Romans (Romiyah) 14: 17.

This peace is defined by in Phylipsiyah (Philippians) as the **peace, "which surpasses all binah (understanding)"** (Verse 4: 7) because it comes through the Ruach haKodesh (The Set-Apart Spirit of YHWH). The unique characteristic of this peace is that it cannot be broken or overcome by circumstances because it is not from the world (Yochanan (John) 14:27). The world does not know this type of peace. The Scripture identifies the source of this peace as the Torah.

"Great shalom have those who love Your Torah: and nothing shall offend them" Tehillim (Psalm) 119: 165.

3. It is Malchut of Simcha

Joy is also mentioned by **Sha'ul** in the preceding Scripture as a characteristic of the Kingdom of YHWH. The joy of the Kingdom must be distinguished from the happiness that the world offers. Happiness is a condition of which is dependent upon happenings, but joy is not dependent upon circumstances. The joy of the Kingdom is an inner strength that comes from knowing YHWH.

"...for the simcha of יהוה is your strength" Nechemyah (Nehemiah) 8: 10.

Like peace, joy cannot be broken or overcome by circumstances. It is never-ending and a source of strength and endurance. The navi Yirmeyahu (Jeremiah) identified the source of this joy as the Torah.

"Your words were found (Torah), and I did eat them; and Your word was to me the simcha and gilah (rejoicing) of my lev (heart): for I am called by Your Name, O יהוה Elohim tzeva'oth (Elohim of Hosts)" Yirmeyahu (Jeremiah) 15: 16.

4. It is a Malchut of Ahava

Love that characterizes the love of the Kingdom of YHWH gives and takes not; it is a giving and sacrificial kind. **Sha'ul** provided us with an all-sufficient and all-inclusive description of this sacrificial love.

"Ahava suffers long, and is kind; ahava (love) envies not; ahava does not boast, is not puffed up, Does not behave itself indecently, seeks not its own, is not easily provoked, thinks no evil; Has no gilah in Torah-less-ness, but has simcha (joy) in the emet (truth); Bears all things, believes all things, has tikvah (hope) for all tov things, endures all things" Oorintyah Alef (1 Corinthian) 13:4-7.

Notice the nature of what love does; it gives and never returns evil for evil. This is the very nature of the Torah of which **Sha'ul** mentions in this passage, which Yaakov calls the Royal law being the Torah of YHWH.

"Owe no man anything, but to love one another: for he that loves another has fulfilled the Torah" Romiyah (Romans) 13:8.

"If you fulfill the royal Torah according to the Katuv (a Scripture), you shall love your neighbor as yourself; you will do **well"** Yaakov (James) 2: 8.

5. It is a Malchut of Power

Power is a characteristic of the Kingdom of YHWH that is inherent in the Torah. Through the words of the Torah, everything that exists in the Universe was created. The Torah is the matrix of life. The record of all created things is contained in the pages of the Torah, in its numeric system called the *Gematria*.

This encoded information is hidden beneath the letters of the Torah that only recently Hebrew Scholars have been able to read with some fluency because of computer modeling but was **known to the Sages of Yisra'el** and **Sha'ul**. That is why **Sha'ul** was able to say with certainty,

"For the malchut of יהוה is not in speech only, but in power"
Qorintyah Alef (1 Corinthians) 4:20.

This power of the Torah to know and reveal all things, which is in its wisdom, is what **Sha'ul** demonstrated to the goyim (gentiles) that he contrasts with the wisdom of this world, **which he calls "foolishness."**

*"And my speech and my proclaiming was not with enticing **words of man's chochmah** (wisdom), but in a demonstration of the Ruach and of **power**"* Qorintyah Alef (1 Corinthians) 2:4

Being a proficient scholar of the Torah, having been trained by the most learned of Rabbis during his time, he was able to show forth the hidden wisdom of the Torah (which he calls **"secret and hidden"** in verses 2:7) to the goyim.

The Kingdom of Elohim on Earth is sustained and maintained by the power of YHWH that is in His Torah; this is also brought out in this passage in Ivrim (Hebrews).

*"Who being the brightness of His tifereth (high esteem), and the express image of His Person, and upholding all things by the word of His power (the Torah), when He had by Himself purged our sins, sat down on the Right Hand of the Majesty on **high**"* Ivrim (Hebrews) 1:3.

6. It is an Invisible Malchut

Invisible is a characteristic of the Kingdom of YHWH that speaks about the unseen work of the Torah. Yeshua likened this work to the wind;

"יהושע" (Yeshua) answered, Amein, amein, I say to you, except a man is born of mayim (water) and of the Ruach, he cannot enter into the malchut of יהוה... The wind blows where it desires, and you hear the sound of it, but cannot tell where it comes from, and where it goes: so is every one that is born of the Ruach..." Yochanan (John) 3:5-8.

The teachings of Torah are what create the wind, which is a metaphor for the Spirit of the Torah that motions the work of the Kingdom. It begins its work as an incorruptible seed that is sown in the soil of the heart.

"Having been born again, not of corruptible zera but incorruptible, through the word of אמת (Torah) which lives and abides le-olam-va-ed (forever)" Kepha Alef (1 Peter) 1: 23.

In the parable of the sower in Mattityahu (Matthew) 13 Yeshua showed how this seed of the Torah once firmly planted in the heart is invisible to the sower, but its presence soon becomes manifest to all when it sprouts from the ground and produces a bountiful harvest of good works.

7. It is an Unshakable Malchut

Unshakable is a characteristic of the Kingdom of YHWH that speaks about a solid foundation. Yeshua likened the hearer and doer of the words that He taught as one who builds his life on an unshakable foundation.

*"Whoever comes to Me, and hears My sayings, and does them, I will show you to whom he is like: He is like a man who built a bayit (house), and dug deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that bayit, and could not shake it: for it was founded upon a rock. But he that hears, and does not what I say, is like a man that built a bayit upon the earth without a foundation; against which the stream did beat vehemently, and immediately it fell; and the ruin of that bayit **was great**"* Luka (Luke) 6: 47-48.

That solid foundation is the teachings of the Torah, of which Yeshua taught to be the truth. In the book of Tehillim, the psalmist identifies the Torah as the Truth (Tehillim (Psalm) 119:142). It is this truth that is unshakable hence why **Sha'ul** equates the Kingdom to that one thing that has proven itself immovable – the Torah.

*"Therefore receiving a malchut that cannot be moved, let us have favor, by which we may serve אמת acceptably with **reverence and fear**"* Ivrim (Hebrew) 12: 28.

8. It is an Everlasting Malchut

Everlasting is a characteristic of the everlasting Kingdom of YHWH that speaks about the eternal nature of the Torah.

"Forever, O יהיה, Your word is settled in the shamayim (heaven)" Tehillim (Psalm) 119:89.

"But the word of יהיה endures le-olam-va-ed (forever)" Kepha Alef (1 Peter) 1:25.

The Torah, as mentioned earlier, preceded the creation of time itself and the Universe; it is, therefore, everlasting. Many kingdoms and rulers have come and gone, **but YHWH's Word** – His Torah abides forever. Dawid said of it righteous judgments that they would endure forever;

"Your words (Torah) are true from Beresheeth (the beginning): and every one of Your tzadik mishpatim (righteous judgments) endures le-olam-va-ed (forever)" Tehillim (Psalm) 119:160.

9. It is a Priceless Malchut

Priceless is a characteristic of the Kingdom of YHWH that speaks of the immeasurable value of the Torah. The melech Dawid said,

"The Torah of Your mouth is better to me than thousands of gold and silver pieces" Tehillim (Psalm) 119:72.

"Therefore I love Your mitzvoth (commandments) above gold; yes, above fine gold" Tehillim (Psalm) 119:127.

The Torah in the eyes of Melech Dawid, is priceless, of more value than all the gold and silver in the world. Yeshua applied this analogy to the Kingdom and likened it to a priceless treasure hidden in the field that a man found and sold everything to buy that field so that He could obtain that priceless treasure.

"Again, the malchut ha shamayim (kingdom of heaven) is like a treasure hidden in a field: which when a man has found, he hides, and because of simcha (rejoicing) goes and sells all that he has, and buys that single field. Again, the malchut ha shamayim is like a merchant, seeking precious pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it" Mattityahu (Matthew) 13:44-46.

10. It is an Invasive Malchut

Invasive is a characteristic of the Kingdom of YHWH that speaks about the permeating nature of the Torah. The Torah is like a sword it pierces into the depths of the heart.

*"For the word of **יהוה** is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing between the being and the ruach, and between the joints and marrow and bone, and is a discerner of the thoughts and intents of the **lev (heart)**"* Ivrim (Hebrews) 4: 12.

That is why Yeshua likened the Kingdom to leaven (chamesh) because leaven is an invasive substance by nature. When it is mixed into the meal, it permeates everything, much like the teachings of the Torah, which affect our whole being.

*"The Kingdom of heaven is like leaven, which a woman took and hid in three **measures of meal till it was all leavened**"* Mattityahu (Matthew) 13: 32.

11. It is an Expansive Malchut

Expansive is a characteristic of the Kingdom of YHWH that speaks about the blessedness of observing the Torah. **YHWH commanded Yisra'el,**

*"**If you** diligently obey the voice of YHWH your Elohim, to observe carefully all His commandments which I command you today, that the YHWH your Elohim will set you high above all nations of the earth. And all these blessings shall come upon you and overtake you, because you obey the voice of YHWH **your Elohim**"* Devarim (Deuteronomy) 28: 1-2.

In other words, everything they do will become blessed, in the sense of it growing and expanding; this is the nature of the Kingdom, as explained by Yeshua in the parable of the mustard seed and the dragnet.

*"The Kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its **branches**"* Mattityahu (Matthew) 13: 31-32.

"Again, the Kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away" Mattityahu (Matthew) 13:47-48.

12. It is a Malchut of Priests

Priests are an integral construction of the Kingdom of YHWH, and the priesthood speaks about the Tabernacle and Temple in the Torah. It was YHWH who ordained the service of **priests in the Torah and not man. He called Yisra'el a kingdom of Priests.**

"And you shall be to Me a malchut of Kohanim, (kingdom of Priests) and a kadosh (set-apart) nation..." Shemoth (Exodus) 19:6.

After the destruction of the Temple, YHWH changed the nature and the role of the Priesthood. Under the renewed Covenant, **Yeshua has become Yisra'el's High Priest** under the order of Melech-Tzadik. Under this priesthood, all of the tribes **of Yisra'el are qualified to serve YHWH as priests.**

"You also, as lively stones, are built up as a spiritual bayit, a kadosh priesthood, to offer up spiritual sacrifices, acceptable to יהוה by יהושע ha Moshiach" Kepha Alef (First Peter) 2:5.

"And have made us melechim and Kohanim to our אלהים (Elohim): and we shall reign in the olam" Gilyahna (Revelation) 5:10.

These twelve characteristics of the Kingdom clearly show that Yeshua was teaching people the Torah of Moshe. It was because of the *Prushim* (Pharisees), *Tzadukim* (Sadducees), and *Shoptim* (Scribes) that He veiled His teachings of the Torah in parables and mystic sayings because of their unrepented hearts. This was revealed to the prophet Yeshayahu four hundred years before Yeshua, which is why He quotes this passage to them, showing them it was fulfilled.

"For יהוה has poured out upon you the ruach of deep sleep, and has closed your eyes: the neviim (prophets) and your rulers,

*the seers also has He blinded. And the vision of all has become to you as the words of a scroll that is sealed, which men deliver to one that is learned, saying, Read this, please: and he says, I cannot; for it is sealed: And the scroll is delivered to him that is not learned, saying, Read this, please: and he says, I am not learned. Therefore **ויקרא** says, Because this people draw near to Me with their mouths, and with their lips they do honor Me, but have removed their levim far from Me, and their fear of Me is taught by the commands of men” Yeshayahu (Isaiah) 29:10-13.*

However, in the next few verses 18-19, the prophet also **revealed that the am ha'aretz, which he refers to as the deaf, the blind and the meek shall learn Torah and rejoice.**

“And in that day shall the deaf hear the words of the scroll (Torah), and the eyes of the blind shall see out of gloom, and out of darkness. The meek also shall increase their simcha (joy) in **ויקרא**; and the poor among men shall simcha in the Kadosh-One of Yisrael (the Set-Apart One).”

A pinnacle sign that Yeshua later tells the disciples of Yochanan (John) that would authenticate Who He was; As the Messiah, He would preach and teach the Torah of Moshe to the poor, which is in direct fulfillment of the above passage. See Mattityahu (Matthew) 11:4-5.

Having established that the blessed Torah of Moshe is indeed the Kingdom of YHWH on earth, we will turn to the **Covenant by which YHWH gave Yisra'el “the exclusive right” to build this Kingdom on Earth through the Master Plan of the Torah.** A right that has never been revoked since it was granted because the gifts and callings of YHWH are irrevocable since they are based on irrevocable covenants (Romiyah (Romans) 11:29).

The Covenants

Man’s right to administer the Earth was established through a series of seven Covenants that was inaugurated with Ahdahm (Adam). **All of YHWH’s covenants are EVERLASTING.**

What is to follow is a brief synopsis of YHWH’s covenants with Ahdahm and his descendants. It is essential we understand covenant because the Kingdom of YHWH was established on

Earth through a covenant and maintained on Earth by a covenant.

In fact, every basis upon which YHWH has interacted with man since Gan Ayden (the Garden of Eden) has been on the basis of a covenant in which He established. Without covenant, YHWH does nothing with man, and that condition has never changed with the passage of time.

Covenant is essential to man that without it, we do not have a legal right and moral basis to inhabit this planet we call home; our very presence here on Earth is because of a covenant!

Without this means of a covenant, man is essentially an alien on planet Earth. Angels and demons interestingly have no covenant basis to be here; therefore, they are illegal aliens on Earth. Their presence here on earth is necessitated by our inability to keep Torah and our transgression of Torah.

Covenant is also indispensable to Heaven's governance of Earth because it completely determines how YHWH deals with man and interacts with man. So what is a covenant?

Covenant defined

The word for covenant in Hebrew is *brit*. **It means "cutting"** in the sense of forming a bond. The word occurs some 284 times in the TaNaK and 37 times in the Brit Chadashah, a total of 321 times in the Scriptures; And rightly so because it is a significant kingdom term.

The simplest way to **understand a covenant from YHWH's** perspective is to think of it as a wedding invitation and marriage contract in one. It is YHWH inviting man to participate in His purposes by becoming His partner upon His terms. Man never initiates a covenant with YHWH, but it is YHWH Who initiates the relationship and the terms upon which that relationship is based.

There are two types of covenants: a blood covenant and a vow covenant. A blood covenant is validated through blood (a sacrifice), but a vow covenant is validated through an affirmation (a divine sign). It is important we know the difference.

The Scriptures reveal historically seven covenants that Elohim has made with man. Three of these are blood covenants; three are Vow covenants, and one is uniquely both.

THE KINGDOM MANIFESTO

The three blood covenants Elohim has made with man are:

- The Avrahamic covenant Beresheeth (Genesis) 12, 15.
- The Mosaic covenant Shemoth (Exodus) 34.
- The New Covenant Luka (Luke) 22; Qorintyah Alef (First Corinthians) 11: 25.

The three vow covenants Elohim has made with man are:

- The Adamic covenant Beresheeth (Genesis) 2:16-17.
- The Noahic covenant Beresheeth (Genesis) 7-9.
- The Davidic covenant Schmu'el Bet (Second Samuel) 7: 16; Tehillim (Psalm) 89:26-29, 33-35.

The one that is both a blood and vow covenant:

The Kingdom Covenant; Mattityahu (Matthew) 26: 29.

The differences between the two types of covenants are:

- Under a blood covenant, man does not give his life.
- Under a blood covenant, YHWH provides the sacrifice.
- Under a blood covenant, YHWH commits Himself unconditionally.
- Under a vow covenant, man gives his life to Elohim.
- Under a vow covenant, **man's provides the sacrifice.**
- Under a vow covenant, man commits himself unconditionally.

The essential difference between the two lies in the obligations that YHWH commits Himself to and the obligations that man commits himself to. These obligations are solemn (forever binding) and irrevocable (incapable of being rescinded). It is important to recognize that one form is not greater or inferior to the other, but their differences lie in the purpose that Elohim wants to accomplish.

A covenant, in essence, **is YHWH's divine and heart response to man's needs. YHWH does not need** a covenant to do what He deems fit for the Earth because He owns everything (He is sovereign), **but He gives covenant to establish man's** right and use of what belongs to Him. Covenant is essentially a license (i.e., permissions) for man to do the will of Elohim. Otherwise, there is no legal or moral basis for man to be here on Earth and for man **to use the earth's resources.**

The Word of YHWH is a record of His covenants. That is why the fathers of the Christian faith thought it necessary to divide the Word into two testaments – the Old Testament and the New Testament. This, however, was the incorrect thing to do.

A note of explanation: The use of the word testament is unscriptural term because it does not have an equal meaning with the word covenant. The word testament is a legal term **meaning 'A written document providing for the disposition of a person's property after death; a will.'** The Keetvay haKodesh (the Set-Apart Scriptures) is not a will of someone who has died. It is a living book.

ONE Word

YHWH's word is *echad* a Hebrew term meaning a composite ONE. The Scripture is not divided along sectional lines or historical lines as it appears so that we say that this part is the old and that part is the new. The Word of YAH has been and always will be ONE revelation, ONE theme, and ONE message, demarcated by seven distinct covenants, where each covenant offers unique promises and benefits for all believers who chose to obey the Torah of Moshe.

The apostle **Sha'ul** said there is, "*One Master אלהים* , *one emunah (faith)*, *one mikvah (baptism)*, *One אלהים (Elohim)* and *Abba (Father) of us all, who is above us all, and through us all, and in you all*" Ephsiyah (Ephesians) 4:5.

There is no distinction between the Jew and Greek or between New and Old in the Kingdom of YHWH. There is only ONE faith and ONE body in the plan of YHWH, which includes both Jew and Gentile; this is the mystery of ages, which **Sha'ul called 'the one renewed man in Yeshua.'** It is Yeshua who brings both parties to conciliation under the Torah of YHWH (Ephsiyah (Ephesians) 2:15).

These divisions that were made between the Old and the New in the Word of YHWH were not put there by the Ruach of Elohim but were designed by haSatan as a mechanism to create, justify and perpetuate replacement and dispensational theology in the Christian Church. The fruit of which is a history of 1,500 years of intense anti-Semitism, which has seen the destruction and the murder of millions of innocent Jews and Gentiles.

However, the root of these divisions did not begin in Christianity but before the time of Yeshua from sects that had developed within **the leadership of Yisra'el** before the time of the 2nd Temple. The most prominent of these sects was the division of the *Prushim* (Pharisees), *Tzadukim* (Sadducees) and *Shoptim* (Scribes); that according to Yeshua had created burdens of traditions and customs that was making the word of YHWH of no effect and shutting people out of the Kingdom of Elohim (Mattityahu (Matthew) 7: 7-13).

These traditions and customs were codified as the "Talmud" in the 2nd and 5th Century CE and were the seed, which created the poles in the Word of Elohim (more on the Talmud in Section Six). The Church fathers merely adopted and adapted the practice of Judaism into the Church by creating their version of the Talmud. The form of which of were various creeds, liturgy, and doctrines of which crystallized into a religion of multiple factions, a replica of what the Pharisees, Sadducees, and Scribes had **created in Yisra'el** - A religion of man by man for man.

It is these practices that are in Christianity and Judaism today that are nullifying the power of the written Scriptures and shutting people out of the Malchut of YHWH. It is no surprise, which, when believers who have not been exposed to a system of religion, are more apt with the things of Elohim and the Kingdom than those who were raised in organized religion because religion produces mindsets and patterns that immediately choke the Word of Elohim.

That is why Yeshua said, 'the tax collectors and prostitutes will get into the Kingdom of Elohim before you do because they receive My words readily and gladly.' **The soil of their hearts** is undisturbed and unpolluted with legalism, idolatry, covetousness, licentiousness, and debauchery - the common baggage of a religious person, hence, the written Torah takes root quickly and firmly bearing good fruit for the Kingdom of YHWH.

This brings us now to the instrument by which YHWH, in the past, has used to judge men who break His Everlasting Covenants.

Divine Edicts

Since the creation of the visible world, YHWH has set into **the natural certain "eternal edicts,"** which govern the reality we live in. To violate these eternal edicts is to cause chaos in the visible realm. That is what happened in Beresheeth (Genesis):

the Earth was without form and void (*tohu/bohu*). Elohim had to recreate the surface of the Earth because a previous population on Earth had violated His eternal edicts.

Eternal edicts are what distinguishes and maintain the invisible from the visible. It is what separates darkness from light, evil from good, order from chaos. They can be likened to divine judgments (*misphatim* in Hebrew) set by YHWH, which cannot be reversed even by YHWH Himself because it would amount to a contradiction of His perfect character. It is what creates order and stability in the Universe. Without which everything will collapse into an endless black hole and dissipate into infinity.

Eternal edicts create natural and supernatural laws; once created, these laws cannot be stopped or reversed because they are based on *misphatim* (judgments), but they can be halted or altered momentarily. For example, YHWH allowed Yehoshua (Joshua) to alter time by causing the sun to go backward. But time itself could not be stopped or reversed permanently because its motion is sustained by an eternal edict.

Through an eternal edict, Elohim increased the year from 360 days to 365; similarly, another eternal edict reduced the age of man from 1,000 years to 100 years. An eternal edict is also hastening the movement of time as we approach the close of this epoch. Eternal edicts have a physical counterpart. That counterpart is a covenant. Covenants maintain eternal edicts.

Once a covenant is broken, eternal edicts come into place. Natural and supernatural laws then work out the consequences of their violation. Man has no further redress even in the highest court of the Universe – the throne room of Elohim. It was a covenant that once saved man from total annihilation when he had violated an eternal edict. Through the righteousness of Noach (Noah), Elohim initiated a covenant to preserve the posterity of man otherwise, man would have been **a fleeting moment in Earth's history.**

Elohim promised in that covenant never again to destroy the Earth with water. Later He warned us through the prophet Yeshayahu (Isaiah) that there will again come a time when man will once again be subject to his evil inclination causing Him to issue an eternal edict to destroy the surface of the Earth, as He has done before (Yeshayahu (Isaiah) 24:5-6). The book of Gilyahna (revelation) infers that fire (perhaps nuclear), radiation, or meteorites as that medium of this judgment, but He has promised to preserve the righteous during this time.

Covenantal provisions and blessings are always made void by the lesser party, failing to keep the terms of the covenant. In every situation where covenant has been violated, it has been man who has broken covenant. YHWH has never failed to keep a covenant or has ever repealed or rescinded a covenant, **despite man's history of continued unfaithfulness in the form of idolatry and witchcraft, his cruel treatment of animals and his destructive workings of the environment.**

The Scripture tells us in Devarim (Deuteronomy) 7:9 that **one of YHWH's unfailing characteristics is that He is a "faithful covenant-keeping Elohim."** *"Know that יהוה your Elohim, He is Elohim, the faithful El, who keeps His brit (covenant) and rachamim (mercy) with them that love Him and shomer (hear and obey) His mitzvoth (commandments) to a thousand generations."*

Of the seven covenants that YHWH made with man, two specifically deal with and include, the *Goyim* (the Gentiles) - the Renewed Covenant and the Kingdom Covenant. Yeshua was the proprietor and intermediate of these covenants; for that reason, **they are referred to in this book as "Yeshua's covenants."** These were the two covenants that Yeshua specifically made to engraft the goyim into Yisra'el. **The remaining four covenants represent YHWH's dealings with mankind in general and with the establishment of Yisra'el as His chosen and set-apart people.**

The Kingdom Covenant

There are many books and materials that teach and explain the Renewed Covenant from the standpoint of Messiah Yeshua, but there are few that explain the Kingdom Covenant. As a matter of fact, most Christians and even Jews do not even know of the existence of this covenant and where to find it in the Scripture. Henceforth this work will specifically concentrate on this unique and special covenant.

Before doing so, it is vital to point out that without the establishment of the Renewed Covenant, the Kingdom Covenant could not be re-established on Earth. The Renewed Covenant was a prerequisite to the Kingdom Covenant because Ahdahm (Adam) and Chavah (Eve) broke an eternal edict necessitating a sacrifice to cover their transgression. As a result

of **Ahdahm's** violation, he ceded his right to rule the Earth to an alien government.

The Kingdom Covenant is **not a "New Testament" advent.** The Kingdom covenant was initiated in Beresheeth (Genesis) before **Chavah's creation. Jewish Midrash teaches that the** female aspects of Ahdahm were not yet separated from his being until Chavah was created; man was originally an androgynous being (a hermaphrodite meaning having both sexes).

This implies that Ahdahm was made complete to procreate and was equipped with the knowledge to manage the Kingdom from the point of his creation. The directive in Beresheeth 1: 28, which we shall read shortly, was given to Ahdahm before Chavah was created. Chavah was not created until Beresheeth (Genesis) 2, **which means that the "them" referred to in the** passage below is a reference to the androgynous being of Ahdahm.

An interesting alternative belief is that Ahdahm had another wife before Chavah was created who mated with the serpent and was ousted out of the Garden with her offspring. The second chapter of Beresheeth describes the creation of Chavah from Ahdahm's **rib**, the first chapter indicates that a woman has already been made, her name being Lilith: *"So the Word of Elohim created man in His own image, in the image of Elohim He created him; male and female He created them."*

Lilith is first mentioned in the Babylonian Talmud, who is related to a class of female demons in Mesopotamian texts. The 9th century Alphabet of Ben Sira **says that Lilith was Ahdahm's** first wife, who was created at the same time as Ahdahm, and from the same earth. This contrasts with Chavah, who was **created later from one of Ahdahm's ribs. Lilith is also mentioned** in the Zohar. According to Kabbalistic mysticism, Lilith was not created by Elohim, but arose out of one of the ten attributes (sefirot) of Elohim that at its lowest manifestation has an affinity with the realm of evil. In Luciferianism, Lilith is the consort of Lucifer, and when they mate, they form an androgynous being - demons. Lilith is said to be the actual mother of Cain, as opposed to Chavah.

So what exactly is the Kingdom covenant? To understand this, **we need to review the record of Ahdahm's situation before** Chavah.

"And Elohim said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all

the earth, and over every creeping thing that creeps upon the earth. So the Word of Elohim created man in His own image, in the image of Elohim He created him; male and female He created them. (28) And Elohim blessed them, and Elohim said to them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth” Beresheeth (Genesis) 1:26-28.

These passages show that Ahdahm was given a “dominion” before Chavah was separated from his being. We do not know exactly how long Ahdahm ruled as a hermaphrodite, but what we do know is that he received the Kingdom Covenant before Chavah was created. It is in verse 28 that the Kingdom Covenant is inaugurated; in that verse, the eternal edict is **issued for Ahdahm to rule over YHWH’s creation and that dominion is clearly defined as over the air, land, and sea.**

Note: that the Kingdom Covenant was given to Ahdahm alone, signifying that it was Ahdahm alone who was given the position of Ruler. Man and not woman is ordained by Elohim to rule. If a woman rules, it is an exception to the rule rather than the norm. Elohim has allowed women in the Scripture to rule because man forfeited their place through sin and wickedness.

The word dominion means “rulership or authority.” A good Bible concordance will verify this fact. Ahdahm, by implication **in the use of the word “dominion,” was declared by Elohim to be “ruler” through this covenant but not in perpetuity.** Ahdahm was given custodian of the Kingdom of Elohim as a prima-facie ruler (in the face of) until YHWH Himself would come bodily on Earth to rule. Further, Ahdahm was not appointed as a king as we understand earthly Kingdoms to be but a servant ruler. This type of rulership is explained in Section Two.

This is the Kingdom Covenant of which Yeshua came to re-establish on the Earth of which He subsequently named His movement – The Malchut haElohim. A covenant that would determine and shape the destiny of man for prosperity and good forever had man obeyed YHWH in the beginning. Unfortunately, many have mistaken this covenant to be the Adamic Covenant, which we shall distinguish now before continuing.

The Kingdom Covenant to rule was yet supported by another covenant, the Adamic Covenant, except for this time Chavah had appeared on the scene. Under this covenant, both

Ahdahm and Chavah were issued an eternal edict not to eat of the fruit from the forbidden tree (Beresheeth (Genesis) 2:16-17), the only provision of that covenant.

The Adamic Covenant was made with Ahdahm after Chavah was created because they both became subject to its penalty after the fall of mankind. It appears in Beresheeth (Genesis) 2:16-17.

"And וַיִּצְוֶה אֱלֹהִים אֶת הָאָדָם לֵאמֹר מִכָּל עֵץ הַגַּן יִשְׁתֶּה אֲנִי וְעֵץ הַיָּדָע טוֹב וְרָע לֹא תֵאָכֵל מִיּוֹם הַיּוֹם הַהוּא תָמוּת׃"

In this covenant, Ahdahm and Chavah and their descendants were to be a herbivore, consuming only fruits, vegetables, herbs, and nuts. Man was not to eat flesh and blood because man was also made of the same substance as the animals and fishes. To consume these living things meant physical death, which knowledge came with the forbidden fruit of which was known to haSatan.

It was not the fruit itself that brought about the fall of man **but the "privileged knowledge" that** was released with the act that brought about his demise. The events of Gan Ayden before the fall require deductive reasoning to arrive at this truth because of the cryptic symbols of this story. In fact, in Jewish Kabbalah, the entire story of Gan Ayden is considered esoteric. HaSatan had killed an animal, prepared it, and offered its flesh to Chavah and Chavah, in turn, gave it to Ahdahm, and he ate of it. It was this action that caused the fall of man.

This is why the flesh can never be redeemed because Ahdahm and Chavah sowed corruption into it by eating that of which YHWH had forbidden. A careful consideration of the passages in the Scriptures relating to the flesh (*goof* in Hebrew) clearly shows that the Word says absolutely nothing good about the flesh. See these samples; Romiyah (Romans) 6:8, 7:5, 7:18, 8:18; Galutiyah (Galatians) 5:18, 5:19-21. Hence why the schlichim **Sha'ul** said in Romiyah (Romans) 7:24.

"O wretched man that I am! Who shall deliver me from the body (goof) of this death?"

Sha'ul then goes on to tell us that one day soon 'this corruption (body) will put on the incorruptible, and this mortality will put on immortality.'

"In a moment, in the twinkling of an eye, at the last shofar: for the shofar shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" Qorintyah Alef (First Corinthians) 15:52-54.

Unbeknown to Christianity and Judaism, this covenant has never been revoked or changed to allow man to consume animals and fishes. It is through the deliberate and malicious alteration of the Torah and Brit Chadashah that this position appears to have been revoked from certain instances in the Scriptures.

We see this first in the sacrifice of Hevel (Abel) and Qayin (Cain). The sacrifice of Hevel in the Authorized Version was an animal and was accepted while the sacrifice of Qayin was rejected because it was fruits and grains (a bloodless sacrifice - an oblation).

In an ancient manuscript entitled Adam and Eve, which was translated by Dr. S.C. Malan, Vicar of Broadwindsor and Dr. E. Trump - Professor at the University of Munich from Ethiopic and Arabic originals and published in a book called The Lost Books of the Bible and the Forgotten Books of Eden, the role of Hevel and Qayin are conspicuously reversed. In the seventy-seven chapters, we find a true record of Qayin's and Hevel's offerings. In it, Ahdahm instructed both of his sons to take something "of their sowing" and to offer it to Elohim. Hevel obeyed his father's instruction, but Qayin offered a lamb in contravention. It is stated that YHWH accepted the offering of Hevel but rejected the offering of Qayin and condemned his "murderous thoughts." It is also revealed that Hevel was merely following the custom of his father - implying that Ahdahm himself was always presenting a pure oblation and not a bloody sacrifice. The Book of Jubilees written in Hebrew which was discovered among the Dead Sea Scrolls and which was held in great esteem at the Essene community at Qumran corroborates the fact that Ahdahm offered a bloodless sacrifice (oblation):

" And on that day when Adam went out from the Garden of Eden, he offered a sweet-smelling sacrifice - frankincense,

galbanum, stacte, and spices - in the morning with the rising of the sun” Jubilees 3: 27.

Similarity YHWH was made to sanction the consumption of animals following the deluge when He commanded Noah to eat animals. The argument is that YHWH allowed Noah to take upon the ark seven clean animals of their kind, which we are made to believe kept Noah and his family alive during and after the flood for almost two years while they waited for their crops to be harvested. Rather common sense informs us that it was their abundant supply of grain that fed them for years as it was in the time of Yoseph.

It is obvious that the sacrifice of an animal was not what YHWH required because elsewhere in the TaNaK, the Nevim show that YHWH clearly abhors animal sacrifices and libations (wine offerings) (Yirmeyahu (Jeremiah) 7:21-23; Yeshayahu (Isaiah) 43:22-24).

The prophet Yirmeyahu (Jeremiah) recognized what had happened and revealed the source of the deception.

“How do you say, We are wise, and the Torah of יהיה” is with us? See, certainly the lying pen of the scribes has made it falsehood” Yirmeyahu (Jeremiah) 8:8.

After the death of Moshe, the Scribes altered the Word of YHWH in many places. How much of the present-day Scriptures is has been falsified is a subject of continuous research as more ancient parchments and scrolls are found and translated. We **recommend our book “the Flaws of NKJV” for further reading in this area.**

Interestingly in an unauthorized version of the gospel the *Essene Humane Gospel*, these words are ascribed to the lips of Yeshua concerning Qayin’s and Hevel’s offerings:

“But ye believe that Moses commanded such creatures to be slain and offered as a sacrifice unto God and eaten. Ye believe wrongly; ye do not know of temple oblations; for at no time did the True God delight in or demand flesh and blood offerings, but only the pure oblation the unbloody sacrifice...For Abel offered up the grains and the fruits of the earth...But I tell ye: Satan, the evil one, maketh the truth a lie, and giveth to the sons of man, flesh, and blood, the burnt offering, the unholy law of evil doers, things that my Holy Father hateth and abhorreth. Know ye not, before ye standeth one greater than

*even Moses! Yea, even the holy one, who Moses spake of is here and restoreth the truth of the law, that all may for a certainty know that God is true and every man whosoever keepeth not the Holy Law is a liar. For I tell ye, the Holy Law of Moses and Adam are one; even as my Prophets spake unto Israel, I speak. The Holy Law changeth not, but evil men speak according to their desires of the flesh and lust after things unlawful. For of that, which ye offer unto God in purity, ye may eat of freely, for it is lawful, but of that kind which ye offer not in purity, shall ye not eat. The hour cometh when all sacrifices and blood feasts shall cease, and ye shall again worship God according to holy law and a **pure oblation.**"*

Here it is shown that Abel offered a pure oblation and in fact, the bloodless sacrifice - fruits and grains. A complete reversal of their roles as related to the Authorized Version. In another passage of the same gospel, Yeshua said:

"And did not Abel know the pure oblation and was put to death on account - for Satan entered into Cain and bloodshed was manifested in the earth, and man and beast crieth unto God and God heareth their cries. 'But I did not recognize Cain's blood offering' nor did God the evil of Satan but grieved over the evil of mankind that spread over the land even as waters cover the sea basin. For truly, I say to you, for this end have I come into the world that I may put away all blood offering and eating of flesh."

The Human Sciences are also contributing in their way of substantiating the position that we are not permitted to eat animals and fishes. Medical research is showing that eating animals and fish is the direct cause of many of the diseases that now plague mankind, which is classified in the medical journals as **"non-communal diseases."**

If Science is proving the obvious, then the Adamic Covenant still holds mankind to observe this prohibition cautiously, and to go against it is certain death. The Adamic Covenant was given to provide man eternal life, but the Kingdom Covenant was **given to determine man's right to rule YHWH's kingdom on Earth.** We shall return to the Kingdom Covenant.

The Kingdom Covenant gave Ahdahm the right to manage the Earth and use its resources, **but through Ahdahm's disobedience, the Kingdom Covenant was lost to haSatan, but YHWH's everlasting Kingdom was never lost from the Earth.**

This is an important point to distinguish because, in the Scriptures, we are repeatedly told that the Kingdom of YHWH is an **"everlasting Kingdom."** It has no beginning and no end on Earth.

"Your malchut is an everlasting malchut, and Your rule endures throughout all generations. יהוה is faithful in His words, and kadosh (set-apart) in all His works" Tehillim (Psalm) 145:13.

The purpose then of YHWH's Kingdom Covenant has always been the administration of Ahdahm. Human history has been meticulously prepared and organized to re-establish the dominion of Ahdahm on Earth. The whole of human history can be viewed **from the perspective of YHWH restoring Ahdahm's** administration.

When we see history from this perspective, we come to understand the sovereignty and providence of YHWH are beyond description. We also appreciate why He chose the Semitic race to work out His divine plan. They have been given an extra responsibility and not an extra blessing!

The prophets of old foresaw the physical re-establishment of the Kingdom of Elohim on Earth hundreds of years before Yeshua was born. The prophet Yeshayahu and the prophet Daniyel were given a special insight into this plan.

"For to us a Child is born, to us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, The Mighty-El, The Everlasting Abba, The Sar Shalom (Prince of Peace) Of the increase of His government and shalom there shall be no end, upon kesay Dawid (crown of David), and upon his malchut, to order it, and to establish it with mishpat (justice) and with tzedakah (righteousness) from now on even le-olam-va-ed (forever). The zeal of יהוה tzevaoth (hosts) will perform this" Yeshayahu (Isaiah) 9:6-7.

The prophet Daniyel prophesied the coming of the Kingdom in the type of a rock that came out of Heaven and smashed the feet of clay of the statue of King Nebuchadnezzar, representing the then and coming Kingdoms of the Earth as depicted on the cover of this book.

"And in the days of these melechim shall the מלכות of the shamayim set up a malchut, which shall never be destroyed:

and the malchut shall not be left to other people, but it shall break in pieces and consume all these malchutim (kingdoms), and it shall stand le-olam-va-ed (forever)" Daniyel (Daniel) 2: 44.

Historians concur that there have been six world empires since the time of Yeshua. Egypt to 1491 BCE, Assyria 1491-606 BCE, Babylon 606-538 BCE, Medo-Persia 538-333 BCE, Greece 333-44 BCE, and Rome 44 BC-476 CE. According to Scripture, one final world empires remains; the millennial empire of Melech Yeshua, which will rule on Earth forever.

However, there is a misunderstanding among believers as to **YHWH's end-time program** for establishing this final world empire. The millennial empire of Yeshua is the physical counterpart of the spiritual Kingdom of Elohim, which Yeshua **first came to establish on Earth. Many in Yisra'el were expecting** Yeshua to establish this physical empire as proof of His claims, hence why they asked Him to show them this physical Kingdom as can be seen in this passage.

"And the Prushim demanded to know, when the malchut of מלכות should come, He answered them and said, The malchut of מלכות is not coming with observation: Neither shall they say, See here! Or, See there! For, see, the malchut of מלכות is within you" Luka (Luke) 17: 20-21.

They had misunderstood what the neviim (prophets) had said about the final kingdom. They did not understand that the Messiah was destined to die first because, without the Renewed Covenant, the Kingdom could not be re-established on Earth. There was a violation of the first covenant that only the blood of the Mashiach (Messiah) could rectify. It was necessary that there be two separate advents coming of the Mashiach.

The Kingdom restoration program required two advents of the one Messiah; the prophet Yeshayahu (Isaiah) revealed this **program to Yisra'el some 750 years before the fact.** Mashiach ben Yoseph (Messiah the son of Joseph) would come first at the beginning of the program, and Mashiach ben Dawid (Messiah the son of David) would come at the end of the program. The program was over a period of 2000 years and would begin with the first advent in the year 3-4 BCE when Yeshua was born.

Messiah, the son of Joseph, is the suffering servant of Yeshayahu 53, and Messiah, the son of David, is the Everlasting Father of Yeshayahu 54 (see also 9:6). The remaining chapters

of Isaiah describe the ensuing Kingdom of YHWH on Earth and its administration. Once the transgression of Ahdahm and Chavah was atoned for, the Kingdom Covenant could be re-established on Earth with the descendants of Ahdahm and Chavah.

However, the Kingdom, in its first introduction and priority, **had to be a "spiritual kingdom" because three things remained** to be settled before the Kingdom could be physically and entirely established on Earth.

- First, the heirs of the Kingdom needed to prove themselves worthy of the Kingdom to come. They would be tested to see if they would be faithful and humble.
- Second, the heirs of the Kingdom needed to be instructed and trained in righteousness in preparation for their tasks and responsibilities in the coming Kingdom. They needed to learn how to rule and behave like rulers.
- Third, the archenemy of the Kingdom haSatan is still free to roam the planet. There would be spiritual battles to fight, although the war had been won. Spiritual dominion would come at a price.

Therefore, until the subjects of the Kingdom are ready, then the physical Kingdom of Elohim could be re-established on Earth. Hence the need for this time frame of 2,000 years. During this time frame, Elohim would prepare the heirs of the Malchut, which He would take from the four corners of the Earth.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the malchut of מלכות" Luka (Luke) 13:29.

To close this chapter, Ahdahm and **Chavah's** decision to eat that which YHWH forbade resulted in haSatan being made the ruler of the Earth by the divine edict that Elohim had established in Gan Ayden for man to rule the Earth in His place. That is why when haSatan confronted Yeshua in the desert, he offered Yeshua, **'all the Kingdoms of the World'** (Mattityahu (Matthew) 4:8-10) because through the Kingdom Covenant the dominion was given.

It is important we see that Ahdahm lost the rulership of the Earth to haSatan, but He did not lose the Kingdom of Elohim to haSatan. **Ahdahm's violation of the covenant** canceled

Ahdahm's and his descendant's authority to rule on Earth, but it did not destroy the Kingdom of Elohim because it is an indestructible Kingdom.

To re-establish the YHWH's perfect will on Earth, the dominion had to be removed from haSatan. Thus the necessity to atone the transgression of man became the primary pursuit of Heaven, man having failed the first plan. Yeshua had to die to offer His blood as atonement for the sin of the human race because YHWH had eternally decreed that 'the being that sins must die' (Yechezkel (Ezekiel) 18:4). Once the sin factor was taken care of, the Covenant of the Kingdom could be re-established with man through YHWH's chosen vessel Yisra'el.

To reiterate the requirement of YHWH Son to offer His life as a sacrifice did not at any point in Yisra'el's history require the mass slaughtering of animals; as mentioned, animal sacrifices were introduced into the Scriptures by the lying pen of the Scribes. The only requirement was the Passover lamb and **Atonement lamb which were representations of the "ultimate"** lamb that would atone for the lawless deeds of the sons of the Ahdahm.

Not surprisingly, we find in the writings of the early Church fathers that Yaakov haTzadik (the Just) the brother of Yeshua and Kepha were vegetarians because their Master was a devoted vegetarian. Indeed we find in the oldest known complete copy of the Gospels is called *the Evangelion Da - Mepharresh*, and in it, we find Yeshua saying at Luke 21:34: "See that you do not make your minds heavy, to do this, never eat meat or drink wine." It is beyond the scope of this book to investigate this truth further, except to point the reader to *The Essene Gospel of Peace* and *The Essene Humane Gospel*, which shows that Yeshua was a devoted vegetarian.

What Ahdahm had lost through his disobedience, Yeshua, the last Ahdahm re-established for us. As far as the court of Heaven is now concerned, man is now the legal ruler of this Earth and the legal heir to the Kingdom. The ultimate fulfillment of the Kingdom Covenant will occur when the Kingdom of YHWH is re-established on Earth as it was in days of Melech Dawid in Yerushalem.

However, for now, the kingdom is essentially a spiritual entity, making it necessary for its workers to know and understand its message that Yeshua taught if they are to be part of its propagation and restoration. Yeshua called the message of the Kingdom of Elohim, "the good news" or "gospel."

Chapter Two

A gospel

Every movement, whether it be religious, political, or social, has a message; that message is its gospel. The word gospel is a word adopted from the Greek word "evangelion," which means a good message or good news of a military victory. It was adopted in the English to signify the Mashiach victory over the forces of **haSatan's** kingdom. It's Hebrew counterpart is the word *besorah*.

Generally speaking, any message that fulfills the criterion of a victory can be called a besorah. However, what we need to distinguish above all in a gospel is whether it is man-made or divine.

The fact is all religions claim a "divine" origin of their message, and all attribute their claims to a founder of whom they claim was "God" sent and "God" inspired. The founder is considered by their followers to be a prophet or a messenger of "God."

Therefore, we must move beyond this commonality and examine the message itself to establish its origin. Thus, the real test of the authenticity of any gospel has to be its content! Indeed the Torah established this test in Devarim (Deuteronomy) 13:1-3.

"If there arises among you a navi, or a dreamer of dreams, and gives you an ot (sign), or a wonder, And the ot, or the wonders come to pass, of which he spoke to you, saying, Let us go after other elohim, which you have not known, and let us serve them; You shall not listen to the words of that navi, or that dreamer of dreams:"

The Torah places the onus upon the believer to enquire diligently of the nature of the message, even if the message is confirmed with signs and wonders. The test being, does it speak against the Torah? If we apply this test to a gospel, does that gospel cause us to reject the instructions of YHWH?

When we examine the besorah that Yeshua preached, we find that His message was, in fact, about Torah as we have already established. Yeshua did not teach anything against the Law of YHWH or teach anything different from what the prophets had taught.

We find today that most of the gospels espoused by Christianity today teach against the Torah of Moshe and contradict the Neviim (the Prophets). Ironically if you asked a Christian what gospel Yeshua preached, most Christians would offer contradictory and confusing explanations because there are multiple gospels in the Christian faith, all of which is not the gospel but hybrids and perversions of the true gospel.

Most ministers preach a gospel of **"types," and they all fall** into one of these categories:

- A gospel of salvation or atonement,
- A gospel of healing or deliverance,
- A gospel of the anointing or miracles,
- A gospel of principal (love or joy or peace etc.),
- A gospel of "Jesus" or "the Holy Spirit,"**
- A gospel of prosperity or positive thinking,
- A gospel of grace or works.

Note: these are all false or illegitimate gospels by the fact that Yeshua had already defined and established the gospel.

What "brand" of the gospel a minister teaches can be attributed to where that minister has been educated, the denomination or Church he or she works with and what he or she personally believe "God" called them to preach, of which defines the type; most consist of a mixture of the above.

Yeshua did not teach any of the above gospels or even a mixture of the above. All four Gospels tell us exactly what besorah He preached and taught the people. He was very precise in this matter, and He made no apologies or compromised about this gospel. He called the besorah He **preached "a sword," that would divide His hearers into two camps** (Mattityahu (Matthew) 10:34): Those that would believe and follow His message and those that would reject Him and His message.

This ONE gospel was the common thread that connected everything that Yeshua taught. He spoke about it in the Temple, in the synagogues where He taught. He taught it as He walked along the highways and byways and in the cities and

towns He went. He proclaimed it in the countryside and from hilltops to seashores.

Everywhere He went, the message was the same, and it never changed in the three and half year course of His ministry. It was His one resolve, and it would eventually lead Him to His death.

His message had become so ingrained in the people, that the Jewish authorities would later accuse Him, that He was setting **up a Kingdom to counter Rome's authority and was declaring Himself king** which was a perversion of His message and coming. The Kingdom He first proclaimed was essentially a spiritual Kingdom.

There is no evidence anywhere in the Brit Chadashah that Yeshua preached a variety of gospels or even changed His gospel to suit individuals or communities He came into contact with, despite the many perilous situations He faced because of its proclamation.

Why then are their multiple gospels in the Church, if there is only one true and original gospel?

Multiple Gospel

It is the same reason why Christianity has thousands of different denominations and millions of independent churches. Multiple denominations require tailor-made gospels to justify their existence. The Church is well aware of the fact that there is absolutely no Scriptural foundation allowing for the establishment of multiple denominations in the body of Yeshua!

Every denomination must create a gospel to justify their unscriptural existence. Otherwise, they will have to change the Scriptures or, worse still, deny Yeshua to allow their interpretation. Sadly there are many denominations that have done these very abominations.

Consequently, Church history has been one great experiment in fabricating gospels after gospels, and there is no sign of this changing or slowing down. The scriptural reference that is used as a preamble by the clergy to establish new **denominations is Yeshua's statement to Kepha (Peter) in Mattityahu (Matthew) 16:18,**

"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."

Notice that Yeshua said that He would build His congregation **and not the man Kepha. The word "church" we are led to believe by some Church scholars is a new entity that Yeshua came to create to "Christianize" the masses of humanity.**

This word "church" seminaries teach is derived from the Greek word "ecclesia," which means an assembly that is called out by a legitimate authority. Under this definition, a church can be a denomination or a hierarchy or even a structure as long as they follow Christ and give their tithes.

Hebrew scholars differ and show that there is no connection at all between Yeshua and the Church, citing that the word "church" itself is of pagan origin. The word Church is derived from the ancient Celtic word *kirke*, which was the name of a Celtic goddess!

The word ecclesia is the Hebrew equivalent of *kahal* or *kehilah*, which means a congregation or assembly of Yisra'el. It never means a Church! It is always used in association with Yisra'el, and it is a continuation of the same congregation that was established by Moshe in the wilderness.

The fact is there is no evidence in the Scripture identifying the congregation of Yeshua as a denomination or a hierarchy or a structure and, for that matter, a clergy or leadership. YHWH alone is the head of His assembly and will remain so for all time.

It is true that in the general sense, a kahal can be a group of individuals who have loosely come together to pray or study the Scriptures, or it could be a family who has informally come together to worship Elohim, but the qualifying factor remains. To qualify as a kahal, they must consider themselves part of Yisra'el, or they are not a kahal. There are no exceptions!

Also, it must be said the need for a structure or leadership of sorts to qualify the gathering as an assembly is another fabrication of the Church. In fact, Yeshua gave the only qualification that is ever required. He said, "*For where two, or three will assemble together in My Name, there am I in the midst of them*" Mattityahu (Matthew) 18:20. Nothing more can be added to this requirement.

The kahal in the Renewed Covenant context is always used to refer to any group of believers who regularly assemble **to worship the Elohim of Yisra'el and who consider themselves Yisra'el, regardless of their locality.** The Messiah did not come to establish a new religion or even a

religion, yet this is precisely what Christianity and its offspring and other adherents have done.

Many sincere Christians who support Yisra'el are not aware of the fact that YHWH, through the navi Moshe, **forbade Yisra'el** in totality from ever forming a new religion. In fact, Judaism forbids in its teachings to establish a new religion.

We see this clearly in Moshe's instructions to Yisra'el in Devarim (Deuteronomy) 12:29-30.

*"When **כִּדְרֵי** your Elohim shall cut off the nations from before you, that you are going to possess, and you dispossess them, and dwell in their land; Guard yourself that you are not ensnared by following them, after they are destroyed from before you; and that you inquire not after their elohim, saying, How did these nations serve their elohim? Even so, will I do too."*

Yisra'el was forbidden by YHWH to mimic in any way, shape, or form the religions about them and even to create a hybrid of their own; therefore, they were not to ask how these religions served their mighty ones, but they were to exclusively follow YHWH's commands and instructions alone.

"Whatever I am commanding you, shomer (hear and obey) to do it: you shall not add to it, nor take away from it" verses 32.

It is well-known and a fact that Christianity is an amalgam of Judaism, Druidism, and Mithraism – the latter two being the religion of the Celts and Rome. Many of the practices in the Christian faith like Easter, Christmas, Lent, Advent, Saints days, etc. are from these religions. We recommend highly the book by Alexander Hishop *The two Babylon* for any serious seeker of the truth.

Today the word Church does not mean kahal as the Emissaries of Yeshua understood it to be. It refers instead to believers who are estranged **from their roots Yisra'el and who** adhere to hybrid gospels. To justify the ever-growing schisms in the Church, the Church must continue to promote its multiples gospels and form new denominations.

The last major faction in the Church that spurned another major denomination was among the conservatives who did not want to see the ordination of homosexual or women clergy and the liberals who wanted to legitimize both; this resulted in a

division within mainstream denominations which saw hundreds of breakaway churches who have formed new denominations.

The latest schism in the Church has moved beyond a denominational divide but into forming a totally new religion; the Ecumenical movement is merging Islam with Christianity to form a new religion called **"Chrislam,"** and it already has some popular church spokesmen and established churches.

Sadly there will be no abetting of the situation. The growth of denominations will continue in force. According to the online Wikipedia Encyclopedia, there are now 38,000 registered denominations, six thousand more than they had five years ago.

The Scriptures forecast that evil will abound in the last days and that the wicked will grow increasingly wicked. On the other hand, the Scriptures also tell us that there will be many who will oppose their abominations and return to their parent **Yisra'el.**

Least we think that this is some new trend that began with the advent of Christianity, we will be deceived; the truth is the fabrication of new gospels began from the days of the *gadol schlichim* (the great apostles). **Sha'ul** warned the kahal in Galutyah (the congregation of Galatia) of wolves that would come in after his departure that would pervert the gospel he had taught them and introduce hybrid gospels Galutyah (Galatians) 1:7;

"Which is not another; but there are some that trouble you, and do pervert the Besorah of Moshiach. But though we, or a malach (angel) from the shamayim (heaven), proclaim any other Besorah to you than that which we have proclaimed to you, let him be accursed."

See also Maaseh Shlichim (Acts) 20:29-30.

What is then is the root of these multiple gospels? It is with certainty the failure of believers in Messiah Yeshua to preach and teach the besorah of the Malchut of Elohim. As Edmond Burke remarked, "All that is necessary for the triumph of evil is **for good men to do nothing.**"

It is interesting that as long as Yisra'el obeyed the Torah, which is the Kingdom of YHWH, sin could not take hold of the camp because they were essentially unified in principle, doctrine, and precept. Once a faction emerged in the camp which threatened to adulterate the Torah or split the camp,

YHWH acted swiftly and wiped out the individuals or family concerned.

Yeshua was no stranger to His Father's sternness; He was there when it happened. He knew the consequences of multiple gospels that it would only create a divided assembly and **destroy YHWH's congregation. Thus, He warned His disciples of** wolves who would come among them and introduce perverted gospels to factionalize and destroy His movement (Mattityahu (Matthew) 7:15).

Just before the conclusion of His ministry Yeshua prayed for the unity of His disciples and all that would come to follow Him,

"...may (they) be echad (one), as we are Echad" Yochanan (John) 17:11, 20-22.

The question we never seem to ask is what was that single factor that unified Yeshua with His Father and would serve to unify all of His followers in His time and for all time. An honest **examination of Yeshua's teachings shows that it** was the single message (besorah) that He proclaimed and taught that brought about their unity and would maintain that unity.

Today there is much dialogue in the Church about coming together and removing the barriers and walls. The fact of the matter is unless there is a willingness to repent and forsake the very source of the problem, nothing at all will change.

The first step is for every sincere follower of Yeshua is return to base one and ask the most basic of all questions; **what is Yeshua's gospel?**

Chapter Three

Yeshua's Gospel

Yeshua preached and taught the gospel of the Kingdom of YHWH. There is no shroud of uncertainty anywhere in Brit Chadashah (Renewed Covenant) as to what Besorah (Gospel) He preached and taught. All four evangels are in total and in complete agreement. The record speaks for itself. Note: Scripture quotes are taken from the Restoration Scriptures.

*"And **יְהוֹשֻׁעַ** (Yeshua) went about all Galil, teaching in their synagogues, and proclaiming the Besorah of the malchut (the Gospel of the Kingdom), and healing all manner of sickness and all manner of disease among the people of Yisrael" Mattityahu (Matthew) 4: 23.*

*"And **יְהוֹשֻׁעַ** went about all the cities and villages, teaching in their synagogues, and proclaiming the Besorah of the malchut, and healing every sickness and every disease among the people" Mattityahu (Matthew) 9: 35.*

"And this Besorah of the malchut shall be proclaimed in all the olam hazeh (the world) for a witness to all nations; and then shall the end come" Mattityahu (Matthew) 24: 14.

*"Now after Yochanan (John) was put in prison, **יְהוֹשֻׁעַ** came into Galil, proclaiming the Besorah of the malchut of **יְהוָה**, And saying, The time is fulfilled, and the malchut of **יְהוָה** is at hand: make teshuvah (repentance), and believe the Besorah" Marqus (Mark) 1: 14-15.*

*"And He said to them, I must proclaim the malchut of **יְהוָה** (YHWH) to other cities also: for that reason I am sent" Luka (Luke) 4: 43.*

*"And it came to pass afterward, that He went throughout every city and village, proclaiming and showing the Besorah of the malchut of **יהוה** : and the twelve were with Him" Luka (Luke) 8:1.*

*"And the people, when they knew it, followed Him: and He received them, and spoke to them of the malchut of **יהוה**, and **healed them that had need of healing**" Luka (Luke) 9:11.*

*"**יהושע**" answered and said to him, *Amein, amein, I say to you, except a man be born again-brit halev (circumcision of the heart), he cannot see the malchut of **יהוה** "* Yochanan (John) 3:3.*

*"**יהושע**" answered, *Amein, amein, I say to you, except a man is born of mayim (water) and of the Ruach (Spirit), he cannot enter into the malchut of **יהוה** "* Yochanan (John) 3:5.*

All of the above references SPECIFICALLY IDENTIFY the gospel that Yeshua preached and taught as "the Besorah of the Malchut of יהוה " or "the Gospel of the Kingdom of YHWH." More universally, it is called in most English Bibles as the "Kingdom of God." It is must be noted that the word "God" is a misnomer. It is not the name of the Creator.

There is no instance in the Brit Chadashah of Yeshua calling salvation, healing, deliverance, prosperity, or any other activity He performed, etc. as the gospel He preached and taught. He always called the gospel He proclaimed the Besorah of the Malchut of יהוה.

As the gospel of the Kingdom was faithfully proclaimed, people were set free, saved, healed, delivered, and miracles abounded. All of which are the fruits of this one gospel, He proclaimed. Everywhere this gospel was proclaimed, the result was the same, except in His hometown because they did not believe the good news of the Kingdom.

Further support of this fact is demonstrated in that later, Yeshua went on to instruct His disciples to preach the Kingdom of YHWH throughout Galilee and Samaria.

*"And He sent them to proclaim the malchut of **יהוה**, and to heal the sick" Luka (Luke) 9:2.*

When the time came for the good news to be proclaimed to the goyim (the gentiles), YHWH raised a man from the house of Benjamin, **Sha'ul** (Paul), to proclaim the Kingdom to the gentiles. In Maaseh Shlichim (Acts) 20:25, **Sha'ul** tells us exactly what gospel he taught throughout his journeys.

*"And now, see, I know that you all, among whom I have gone proclaiming the malchut of **יהוה**, (the kingdom of YHWH) shall see my face no more."*

Many preachers today would have us believe that the gospel Yeshua proclaimed was the gospel of salvation. Everywhere in Christendom catechisms teach as part of its primary education that the gospel that the Messiah proclaimed was salvation from sin or eternal death. Inherent in this gospel they teach is forgiveness, love, and peace if we receive "Jesus" as our "Lord" and "Savior." Ironically history records that Jews, Nasserite believers, and gentiles were compelled at the point of death, tortured, and threatened with national expulsion in the countries in which they lived if they did not convert to Catholicism.

Interestingly there is never a thrust anywhere in Yeshua's ministry or even the disciples to convert people. This modern-day thrust to get people "saved" or "born again" or even healed and delivered were never part of Yeshua's ministry. Nisim (miracles) were the natural outflows of His ministry but never the thrust. His pattern was simple and effective. First He preached teshuvah (repentance), then He declared the besorah of the Kingdom of Elohim, and then He demonstrated the power of the Kingdom by ministering healing and deliverance. These passages of Scripture affirm this pattern.

*"From that time **יהושע** began to proclaim, and to say, Teshuvah (repent): for the malchut ha shamayim (the Kingdom of heaven) is offered" Mattityahu (Matthew) 4:17.*

*"And **יהושע** went about all Galil, teaching in their synagogues, and proclaiming the Besorah of the malchut, and healing all manner of sickness and all manner of disease among the people of Yisrael" Mattityahu (Matthew) 4:23.*

"And saying, The time is fulfilled, and the malchut of מלכות is at hand: make teshuvah, and believe the Besorah" Marqus (Mark) 1:15.

It is the same pattern. His disciples followed when they, too, were sent forth to preach the Kingdom of YHWH. The preaching of repentance always preceded the proclamation of the gospel of the Kingdom of YHWH, and it was always concluded with the ministry **to the needs of the am ha'aretz (the poor of the land)**.

However, what is not explained by Christianity is that repentance and ministry to the poor have always been part of the message of the prophets. The book of Yonah (Jonah), which Jews traditional read on the day of Yom Kippur (the Day of Atonement), is a prime example of teshuvah, although the message of teshuvah is not exclusive to the Minor Prophets.

We know Yirmeyahu (Jeremiah) spent a good part of his forty-year ministry **proclaiming repentance to Yisra'el, so much** so that Jewish writings sometimes refer to him as the weeping prophet. He is attributed to authoring the book of Lamentations (Echah), which is a prayer of Yirmeyahu for his people to repent.

Another major prophet that proclaimed the message of repentance is Yeshayahu (Isaiah). He foresaw the diaspora of **Yisra'el and proclaimed repentance among the Southern Kingdom of Yahudah (Judah)**. He predicted the Babylonian captivity. Both Yirmeyahu and Yeshayahu ministered to the poor of the land.

As can be seen, both the major and minor proclaimed a message of repentance, but none proclaimed the gospel of the Kingdom, although they taught facets of the message of the Kingdom. Their ministries primarily were to do with preparing **Yisra'el for the age of the Messiah**.

According to the Talmud (a central text of Rabbinic Judaism), there would be three epochs of two thousand year periods;

- The age of Tohu (Chaos).
- The age of the Torah.
- And the age of Mashiach (Messiah).

The ministry of the neviim would span the age of Torah and the Messiah. Yeshua arrived at the end of the age of the Torah. In the year 2000 (the 23rd of Tevet, 5760), we entered into the age of the Mashiach. The seventh thousand years is called the *Shabbat gadol* (the great Sabbath). We are now in the

millennial age of the Messiah, the beginning of the metaphorical third day of Gilyahna (Revelations) 14:15-19. We are approaching the dark phase of this period. For more insights on YHWH's plan for humanity, download a copy of the YHWH Takinit from NOMANZONE.

In YHWH's Masterplan, repentance would be preached to Yisra'el in all three epochs, and the TaNaK confirms that this has always been the situation from the days of Noach to the Sages. What is misunderstood is that forgiveness of sins has always been an integral part of that ministry. We have wrongly believed and quite frankly been misled that forgiveness of sins has only been available to us through the sacrifice of the Messiah.

Teshuvah is a pinnacle and fundamental principle of the TaNaK (the Hebrew Scriptures) because it is the only pathway appointed by YHWH to obtain His forgiveness and entry into His Kingdom. Forgiveness of sin has always been available without exception to the sincere sinner that fulfills its requirements. In the last section of the Manifesto, the process of teshuvah is explained as it is taught in the Scriptures.

When Melech Dawid sinned against YHWH and performed teshuvah, YHWH forgave him of his sin. Otherwise, Dawid would have been stoned to death and eternally damned because he had committed an offense of which was punishable by death, according to the Torah. We see Dawid acknowledging that YHWH had forgiven His sin.

"I acknowledged my sin to You, and my iniquity I did not hide. I said, I will confess my transgressions to יי"י"; and You forgave the iniquity of my sin. Selah" Tehillim (Psalms) 32:5.

See also the story of King Achav (Ahab) and Navoth (Naboth) and How YHWH also forgave him for murdering Naboth (Melechim Aleph (First Kings) 21). The fact of the matter is if YHWH did not forgive sin and waited until Yeshua came for sin to be forgiven, the human race would have ceased to exist long ago, and all of humanity before the execution stake (cross) of Yeshua would be in *Gei-Hinnom* (Hades). Instead, the Scriptures tell us that YHWH does not mark iniquities but offers forgiveness willing to all;

"If You, Yah, should mark iniquities, O יהוה, who shall stand? But there is forgiveness with You, that You may be feared"
Tehillim (Psalms) 32:5.

The reason why so many believers have been oblivious of this fact is because of a perverted understanding of repentance. Repentance, as it is dispensed in the Church, is a "quick fix" to sin, cheap grace so to speak where the unmerited favor of YHWH has been made into a license to sin, again and again, not knowing that the unmerited favor of Elohim leads one to terminate sin. This now brings me to the pinnacle point of this teaching.

Yeshua did not die on the execution stake to forgive our sins; He was executed because of a law in the Torah that forbids a divorced woman from marrying her former husband. Yes, it is true!

"When a man has taken a wife, and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a Get, and put it in her hand, and send her out of his bayit. And when she is departed out of his bayit, she may go and be another man's wife. And if the latter husband hates her, and writes her a Get (a divorce certificate), and puts it in her hand, and sends her out of his bayit; or if the latter husband dies, who took her to be his wife; Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that is abomination before יהוה: and you shall not cause the land to sin, which יהוה your Elohim gives you for an inheritance" Devarim (Deuteronomy) 24:1-4.

To understand the profound implications of this passage, it is necessary to review the history of Yisra'el as it is told in the TaNaK (the Hebrew Scriptures) but before we embark on this journey allow me to establish a fundamental aspect of YHWH's relationship with Yisra'el that has not changed and cannot be changed despite the erroneous claims of replacement theology. The following verses show that YHWH considers Yisra'el to be HIS ONLY WIFE AND HIM HER ONLY HUSBAND.

"Plead with your mother, plead: for she is not My wife, neither am I her Husband: let her therefore put away her whoring out

of her sight, and her adulteries from between her breasts”
Hoshea (Hosea) 2:2.

“Sing, O barren, you that did not bear; break forth into singing, and cry aloud, you that did not travail with child: for more are the children of the desolate (the House of Yisra’el) than the children of the married wife (the house of Yahudah), says יהוה” Yeshayahu (Isaiah) 54:1.

“See, the days are coming, says יהוה, that I will make a Brit Chadasha-Renewed Brit with Beit Yisrael, and with Beit Yahudah: Not according to the brit that I made with their ahvot (fathers) in the day that I took them by the hand to bring them out of the land of Mitzrayim; which brit (covenant) they broke, although I was a husband to them, says יהוה” Yirmeyahu (Jeremiah) 31:31-32.

In a number of passages in Shir Hashirim (Song of Songs) 4:8-9, 11-12, 5:1, YHWH calls Yisra’el metaphorically His beloved wife of whom He has an unfathomable love and desire to live with forever, therefore, as you read through this summary of Yisra’el’s history bear this fact mind because this relationship universally determines the events of Yisra’el’s history and that of the nation’s even to this day.

The history of Yisra’el began when;

- YHWH approached a man called Avram, an Armenia from Chaldees and betrothed him and promised him that He would bless him exceedingly, make him into a great nation, make his name great and bless all the nations of the Earth through him. At this stage, Avram is not married to YHWH, but He has betrothed Avram. As part of His pledge (His bridal gift) to Avram, YHWH promises him a bountiful land that would encompass a large portion of the Middle East and that he would be fruitful and father a people from his wife Sarai who would become a *melo goyim* (a multitude of nations) - His children. They would be blessed above all the peoples of the Earth. Avram believed YHWH, and it was counted to him as righteousness (Beresheeth (Genesis) 12:1-6, 22:16-18, 12:7, 13:14-17, 15:6).

- YHWH makes a covenant with Avram and reveals to him the future of his people. He promises that He would deliver his people after 400 years of being estranged in a foreign land, and He would take them out and lead them to the Promised Land. YHWH changed his name from Avram to Avraham, which means father of many nations and changes the name of Sarai to Sarah, which means princess. Later YHWH makes good on His promise to give Avraham and Sarah a son whom they call Yitzchak (Isaac) which means laughter. YHWH reconfirms His promise with Yitzchak. Yitzchak marries Rivkah (Rebekah), and they beget Yaakov (Jacob) who in turn, marries Leah and Rachel who beget the twelve sons, who become the twelve **tribes of Yisra'el (the children of the promise)**. YHWH reconfirms His blessing with Yaakov and changes his name **to Yisra'el (Israel) which means; I have struggled with YHWH and overcome** (Beresheeth (Genesis) 15:7-21, 17:1-16, 21:1-8, 26:2-6; 28:13-15, 29:30, 32:24-29, 35:10-12).
- **YHWH chooses one of Yisra'el sons Yoseph (Joseph) the eldest son of Rachel, to be deliverer. Yisra'el favors him above his brothers by giving him a coat of many colors, which is symbolic of favor and authority, which causes them to sell him as a slave into Mitzrayim (Egypt). Through Yoseph's gift of interpreting dreams and knowledge, he becomes the Viceroy of Mitzrayim and Yisra'el, and his children are commanded by YHWH to migrate to Egypt because of the great famine. Before Yisra'el dies, he bestows upon Yoseph and his first and second born sons (Manasseh and Efrayim), the firstborn blessing (the bacor) – the double portion. After Yoseph's death, a new Pharaoh who does not know Yoseph enslaved the sons of Yisra'el in fulfillment of the prophecy that YHWH had spoken to Avraham His friend (Beresheeth (Genesis) 37:3-4, 39:40-47, 48:8-22).**
- YHWH remembers His promise, and He raises up a man called Moshe from the tribe of Levi and sets him apart as Kohen (Priest) and Navi (Prophet). He commissions him to deliver the twelve sons **of Yisra'el who had become a nation in Mitzrayim and are now collectively known by the name of their father, Yisra'el. Moshe and his brother Aaron through the power of YHWH, defeat Pharaoh and his great army, and they lead the people to Har Senai (Mount Sinai),**

where YHWH arranges to consummate the betrothal He had made with Avraham. In other words, YHWH plans to marry **Yisra'el** at Har Senai and raises up Moshe to be His priest. After all, you cannot get married without a Priest! (Shemoth (Exodus) 2-5, 7-15).

- YHWH re-affirms with Moshe the promise He made to the patriarchs. At Har Senai, Moshe meets YHWH and gives Moshe, the Torah, a form of a ketubah (a bridal contract). When Moshe is delayed from returning from the mountain, the people rebel against YHWH, and they cause Aaron to fashion an idol that they declare as their god or mighty one. YHWH chastises His people, and 3,000 souls perish during the feast of Shavuot (Pentecost). A feast in which the House of Yahudah (Jews) today celebrate as their marriage to YHWH where they were given His laws. Moshe re-consecrates the people and re-writes the Torah, which He reads **before Yisra'el** (Shemoth (Exodus) 6: 1-8; 32-33).
- YHWH ratifies the covenant with blood and reveals Himself in the body to the elders of **Yisra'el**, and they pledge **Yisra'el and all their unborn generations to keep YHWH's laws forever** with the words "*All that אלהים has said will we do, and be obedient.*" In other words, they said, "**I do.**" YHWH receives His Bride **Yisra'el as His wife in the presence of Moshe**, and He declares the Sun and Moon to be His witnesses for all eternity. From then on, YHWH calls **Yisra'el His wife and set-apart people**. Moreover, YHWH initiates the construction of the *Aron Ha-eh-dut* (the Ark of the Testimony) and the *Mishkan* (Tabernacle), where He places His Name that He may abide among His people forever. He ordains the tribe of Levi to serve Him as kohanim (priests), and He gives them the Priesthood and Temple laws (Shemoth (Exodus) 24, 25-34; Wayiqra (Leviticus) 1-27; Bamidbar (Numbers) 1-36; Devarim (Deuteronomy) 4: 26, 30: 19).
- YHWH ordains Yehoshua (Joshua) as the successor to Moshe, and through Joshua, He plans to fulfill His promise to Avraham, His friend that He would give him a land of **bounty (his bridal gift)**. **Yisra'el enters into the Promised Land**, but Yehoshua dies before this promise is fulfilled. The land is apportioned according to the tribes of **Yisra'el**, but not all the tribes receive their total inheritance.

Yehoshua does not name a successor, and the leadership of **Yisra'el falls into the hands of the Judges who do not** complete the assignment. They fail to drive out the inhabitants of the land, but they make treaties with them against what Moshe and Yehoshua had commanded them. **Yisra'el enters into a period of testing where they** are defeated by their enemies (Yehoshua (Joshua) 1-24, Shophtim (Judges) 1-2).

- YHWH sends the Malak (Angel) YHWH to remind the people of the consequences of not obeying the Torah because a new generation had arisen that do not know YHWH and have not seen the nisim (miracles) He had done. They rebel against YHWH and serve other gods (husbands) that their fathers had not known. In other words, they metaphorically become a prostitute, hence the many **references in Hosea to Yisra'el being a harlot. Yisra'el is** defeated by their enemies, and when they do teshuvah, YHWH raises up a generation of deliverers that save them from their enemies and certain extinction among who are: Othni-El, Ehud, Devorah, Barak, Gidyon, Avimelech, Tola, Yair, Yiftach, Ivzan, Elon, Avdon, and Shimshon. Some of the tribes fight each other, which sow a seed of discord **among Yisra'el and the tribes become fractured** (Shophtim (Judges) 3-21).
- YHWH raises up the navi Schmu'el (Samuel) as judge over **Yisra'el and destroys the house of Eli, the High Priest**, because he fails to chastise his children (Hofni and Pinchus). The *Aron Ha-eh-dut* is captured by the Plishtim (Philistines) who return it for fear of their lives, and YHWH sets up El-Azar as keeper of the Ark. YHWH rejects **Schmu'el's** two sons, Yoel and Aviyah: as judge and priests because his sons walked not in halakha (way) of YHWH but perverted the misphatim (the judgments). YHWH raises up a new family of Priests – the Zadok line from the house of Phineas, the son of Eleazar. The tribes ask Schmu'el for a king to rule over them which grieves Schmu'el and YHWH tells Schmu'el to anoint **Sha'ul** king from the tribe of **Benyamin, who partially reunites the tribes of Yisra'el. Sha'ul disobeys YHWH's command and follows after the** dictates of his own heart, but YHWH raises up a man after His own heart, a humble Shepard boy from the house of Yahudah as His appointed sovereign (Schmu'el Alef (First Samuel) 1-15).

- YHWH sends the navi Schmu'el to the house of Yishai and **anoints Dawid king over Yisra'el**. YHWH **rejects the House of Sha'ul**, and he and his son Yonathan (Jonathan) are killed in a battle against the Plishtim, but the war rages for many years between the house of Dawid and the house of **Sha'ul** until Dawid emerges as triumphant ruler over all **Yisra'el**. Dawid is declared Melech (King) over kol **Yisra'el** (all of **Yisra'el**) and for the first time, reunites and unifies **the ten tribes of Yisra'el**. **King Dawid restores the service of the tabernacle of YHWH**, and he conquers all the enemies of **Yisra'el but does not acquire all the land YHWH had allocated for Yisra'el**. **In response to Dawid's desire to build YHWH a Temple**, YHWH makes a covenant with Melech Dawid and tells him that He will build him an everlasting house and promises that an heir shall come from his line that shall establish the Kingdom and rule mankind for all time (the messianic promise). Moreover, Dawid prepares **all that is needed to build YHWH's House** (Schmu'el Alef (First Samuel) 16-31; Schmu'el Bet (Second Samuel) 1-3, 3: 1, 4-5, 5: 1-5, 7: 1-17, 17-24).
- YHWH promises Dawid that His son Shlomo (Solomon) shall build His House and shall rule his kingdom. Dawid, against his better judgment, commits adultery with Bat-Sheva (Bathsheba), the wife of Uriah and murders him. In response, YHWH sends the navi Natan (Nathan) who tells Dawid that the sword shall not depart from his household, meaning death and strife but his life shall be spared. YHWH moves Avshalom (Absalom) the son of Dawid to lead a rebellion against his father after he murders his brother Amnon who had forced his sister Tamar. The tribes of **Yisra'el begin to fight the tribe of Yahudah**, and after Avshalom is killed, the kingdom suffers irreparable damage and is only temporarily reunited after Dawid halts the spread of rebellion in the tribes. Later another of Dawid sons Adoniyah (Adonijah) declares himself melech of **Yisra'el**, but Dawid sends the prophet Natan to anoint Shlomo, king. After Melech Dawid dies, Schlomo his son is made melech over kol **Yisra'el**, and he sets out to establish his rule by killing Adoniyah and he expels Aviathar (Abiathar) from being Kohen to YHWH in fulfillment of **YHWH's word concerning the house of Eli** (Schmu'el Bet (Second Samuel) 12: 1-15; Melechim Aleph (First Kings) 1-3).

- YHWH raises up Melech Shlomo and expands the influence of his kingdom to cover, Mitzrayim, Europe, Africa, and the Americas. This is the first-ever global empire united under **the banner of Yisra'el. It is the first time Yisraelite progeny** expands to the four corners of the Earth in part fulfillment of **YHWH's promise to Avraham (the blessing of multiplicity)**, but even Shlomo fails to take all the allotted land. **YHWH is pleased by Shlomo's request for chochmah** (wisdom) and binah (understanding), and he makes him exceedingly wise and gives him an understanding heart so that no king has ever been like Shlomo. Moreover, YHWH gives his kingdom peace and prosperity, and Shlomo builds YHWH a Temple like none ever. Shlomo also builds a magnificent palace and throne, which became the envy of all earthly kings and queens. YHWH affirmed with Shlomo the covenant that He had made with his father Dawid and warned him that He would divide the tribes if He breaks the Covenant. Shlomo errs in his judgment because of his lust for many foreign wives, who lead him to build **houses of worship to other gods Yisra'el had dispossessed** and destroyed, invoking the wrath of YHWH (Melechim Aleph (First Kings) 4-22).
- YHWH in mercy allows Shlomo to reign until his death, but not after He tells him that his kingdom will be divided, and only one tribe will remain with his heir. Shlomo names Rechavam (Rehoboam) his son as successor and anoints him king but YHWH raises up Yahravam (Jeroboam) from the house of Ephraim as ruler over ten tribes. YHWH sends the navi Achiyah the Shilonite with a word to Yahravam that He shall tear away ten tribes and put it under his leadership and promises him that he would build him a **house should he faithfully obey YHWH's Torah. Rechavam against the counsel of the elders of Yisra'el seeks to** enslave the ten tribes whereupon they deflect and join Yahravam in fulfillment of the word of YHWH. Whenceforth the kingdom is permanently divided into two houses or two kingdoms (Melechim Aleph (First Kings) 11:10-13, 29-43).
- **YHWH divides Yisra'el into two kingdoms with Yahudah in** the South with Yerushalem as its center of worship and **Yisra'el in the North with Samaria as its** center of worship. Yahravam, to stop his people from going to Yahrushalayim

to worship sets up a temple and installs two golden calves as their Elohim. Also, he makes the **am ha'aretz** his kohen who was not from the sons of Lewi and ordained new feast days. In response, YHWH sends the navi Achiyah with a message that his kingdom shall be dispersed and his house brought to an end. In no uncertain terms, YHWH threatens **Yisra'el that He will divorce her if they continue to break His Covenant**; instead, they continue in their rebellion. In response, YHWH sends the navi Hoshea and informs **Yisra'el that they are no longer His wife**; in other words, He issues the Northern Kingdom the house of Ephraim, the ten tribes a divorce decree (a *get* in Hebrew) and subsequently they are all sent into exile. This series of events is finally fulfilled in 721 BCE when King Tilgat Pilsger 111 exiles **Yisra'el to Assyria and then** to lands beyond the Euphrates, where they were eventually driven to the four corners of the Earth into the nations of the Olam (World) as Moshe had prophesied. YHWH now only has half His bride! (Devarim (Deuteronomy) 4:26, 28:64; Melechim Aleph (First Kings) 14-22; Yirmeyahu (Jeremiah) 3:8; Yeshayahu (Isaiah) 50:1-2; Hoshea (Hosea) 1:7; Ivrim (Hebrews) 6:13-14).

- YHWH, for the sake of the promise He made to Melech Dawid and Shlomo, spares the Southern kingdom and does not divorce them, although they too were no less a harlot. Rechavam to stop his people from crossing over to Yahravam rebels against YHWH and creates places of idol worship for Yahudah but YHWH in His mercy does not issue Yahudah with a divorce decree (a *get*) but instead warns them that if they persist with their sinful behavior, He will also exile them. In 586 BCE, the Babylonians destroyed Yahrushalayim, burned Shlomo Temple, and took the majority of Yahudah to Babylon, where they were made to serve their captors. The navi Daniyel (Daniel) had prophesied that the captivity would last for 70 years, then the promised Messiah would appear.
- No later than 50 years YHWH raises Medo-Persia to defeat Babylon, and many of the captives from the house of Yahudah were allowed to return to Yahrushalayim, starting in 536 BCE. At around 3 CE Messiah ben Yosef (son of Joseph) is born, and in 27 CE, He begins His ministry in **Yisra'el which lasts for three and half years** and ends with His execution on the day of the Passover in 30 CE. In the

70 CE, the Roman army under the command of Emperor Titus, with Tiberius Julius Alexander as his second-in-command, destroys the Beit haMikdash (the second Temple) and Yahrushalayim (Jerusalem) is leveled to ground. Yahudah, Benyamin and part of Levi is dispersed among the provinces of the Roman Empire (Melechim Aleph (First Kings) 11:13, 14-22, 25:9-12; Hoshea (Hosea) 1:7; The Besorah of Matthew (Mattityahu); Mark (Marqus); Luke (Luka); John (Yochanan).

That is the illustrious history of Yisra'el in a most condensed version; we resume the story from where the ten tribes are now dispersed in 721 BCE. In summary, YHWH in perfect agreement with the Torah, and the Neviim sent away the northern Ten Tribes with a valid divorce certificate (a get) as outlined in Devarim (Deuteronomy) 24:3 which was served upon the House of Yisra'el by the prophet Hoshea.

"Plead with your mother, plead: for she is not My wife, neither am I her Husband: let her, therefore, put away her whoring out of her sight, and her adulteries from between her breasts"
Hoshea (Hosea) 2:2.

This meant **that Yisra'el was no longer considered a wife; she** had no husband, and her children were fatherless. They were now alienated from the promises and the land, and worst still, they had come under the curse of the adulterous women. However, the Southern Kingdom of Yahudah did not have this relationship with YHWH; they remained married to YHWH as a wife but no less a cursed harlot! This brought about a serious conflict in the Torah, which was beyond any human solution.

How could the eternal promises made to the Patriarchs Avraham, Yitzchak and Yaakov (Beresheeth (Genesis) 12:1-3, 17:1-8, 22:15-18, 26:3-5, 24, 28:13-15) **and to Kol Yisra'el (the whole Nation of Yisra'el) through the Navi Moshe that all twelve tribes would be called by His Name, would be restored and planted in the Promised Land (Devarim (Deuteronomy) 1:10-11, 6, 27:1-3) be fulfilled as an irrevocable divine oath if half of the set-apart wife had been given a divorce decree (a get) and had been thrown out of the Promised Land?**

(At this point we need to inject here and inform you if you have not picked this up already that there are no promises in the TaNaK concerning the Church, the promises and blessings of YHWH center **on and around His beloved wife Yisra'el as**

Sha'ul realized; "Who are Yisraelites; to whom pertains the adoption, and the tifereth (esteem), and the covenants, and the giving of the Torah, and the worship, and the promises" Romiyah (Romans) 9:4. Therefore, if we are to inherit the blessings and promises, Paul goes on to teach that we must be **engrafted into Yisra'el, the message of Romans 11. Not the modern state of Israel but into Torah Yisra'el.**)

Let us now continue from where we left off.

At this point, the divine promises to Avraham, Yitzchak, and **Yisra'el and to kol Yisra'el**, which YHWH had sworn by His great Name (Hebrews 6:13-14) cannot be fulfilled. Therefore, the Scripture was in danger of being eternally broken.

There was only one solution, but it had a tremendous price. The solution was for YHWH to remarry the bride He had divorced and cast away, which now brings us back to where we began in Devarim (Deuteronomy) 24:1-4.

According to this instruction of the Torah, a divorced woman is barred from remarrying her former husband, and to make **things more difficult Yisra'el had already married** a number of different husbands and had divorced them? Remember after **Yisra'el had been sent away**, she worshiped many *be'alim* (other mighty ones - gods) who had become husbands to her. This truth is beautifully represented in the story of the harlot women in Yochanan (John) 4:13-18 who had many husbands and had come to see Yeshua for a solution to her problem.

If YHWH were to compromise His perfect Law and remarry **Yisra'el**, this would be tantamount to bringing an abomination into the land as Devarim (Deuteronomy) 24:4 shows,

"Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that is abomination before יהוה: and you shall not cause the land to sin, which יהוה your Elohim gives you for an inheritance."

Was the Creator of the Universe now in a bind because of His own law? The answer is an empathic No; a way needed to be made where there was no way, and only YHWH can perform the impossible. He tells us through the navi Yeshayahu that He will do this impossible thing,

"See, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a derech (a way) in the wilderness, and rivers in the desert" Yeshayahu (Isaiah) 43:19.

What is this "new thing" that is metaphorically wrapped in the veneer of Hebrew poetry that only YHWH could do which would not demand a breach of the Torah and, at the same time, cause Him to fulfill the promises He had made as well as **release Yisra'el from its punishment? This "new thing" is for YHWH Himself to die for Yisra'el**, not as a substitute, i.e., as the third person of triune God (the error of the Trinity) but as YHWH Himself. (See our book *The Case for Echad- the Trinity or One*). According to the matrimonial law of **Yisra'el**, a marriage bond is automatically dissolved through the death of one partner. Only then can a man or woman be freed from her marital bond without civil, moral, and divine retribution.

Yisra'el's harlotry deemed it necessary for YHWH Himself to appear in the flesh and die for His bride Yisra'el. A staggering thought beyond comprehension and still is, but there was no other way. Remember it was YHWH Who married Yisra'el and only He could release her from the life-threatening judgment she had brought upon herself. Sha'ul being an astute teacher of the Torah, realized what had happened and so he responded in Romiyah (Romans) 7.

"Know you not, Yisraelite brothers, for I speak to them that know the Torah, how that the Torah has dominion over a man as long as he lives? For the woman who has a husband is bound by the Torah to her husband so long as he lives; but if the husband is dead, she is loosed from the torah of her husband. So then if, while her husband lives, she is married to another man, she shall be called an adulteress: but if her husband is dead, she is free from the torah of her husband; so that she is not an adulteress, though she gets married to another man"
Romiyah (Romans) 7: 1-3.

Through the death of Messiah Yeshua Who is YHWH in the flesh, **Yisra'el was released from the law which held her** bondage; she could now freely choose to remarry her former husband or attach herself to another god; this is the heart of the Gospel that **Sha'ul** taught which Yeshua metaphorically called the Malchut haShamayim; the restoration of Malchut of YHWH on Earth being the very goal of this gospel.

We can now appreciate why the masses of believers are conspicuously referred to as *the bride of YHWH* in the Brit

Chadashah (Yochanan (John) 3:29; Gilyahna (Revelations) 21:9). **The truth being YHWH will remarry Yisra'el at Har Senai**, and the invitations have been issued. Halleluiah! Indeed this understanding of our status as the ex-wife (the house) that was divorced and is now is being invited to remarry our former husband free of condemnation, along with all those who have chosen to Keep His Torah (the *ger* or the stranger). This invitation should be treated most reverently and cautiously because the alternative was for YHWH to obliterate the house of Yisra'el. Remember, YHWH had contemplated doing this in the **days of Moshe when Yisra'el broke His covenant at Senai** (Shemoth (Exodus) 32:10).

Finally, we can qualify the statement that we had made earlier that Messiah ben Yosef (Yeshua) did not die to forgive our sins but to **restore His beloved bride Yisra'el**, which meant that YHWH could begin the restoration program of the Kingdom in the Olam. This would **become the focus of Yeshua's** commission. The Kingdom, however, could not be re-established until the Renewed Covenant was ratified as promised through the prophet Yirmeyahu (Jeremiah). We will explain this shortly.

Yeshua's Commission

It is a common belief among believers that Yeshua's commission was to die for the salvation of mankind hence; that this is the reason why He came. The commission is not at all about the death of Yeshua, but it is about His mission. What we have confused with the commission is the ratification of the covenant. These are two distinct and separate acts involving different tasks. Ratification is defined as making something valid by formally ratifying or confirming it. A commission on the hand is to do with the purpose of a mission.

The death of Yeshua on the execution stake of Calvary (cross) was the ratification of the Renewed Covenant with Yisra'el and Yahudah that was promised through the prophet Yirmeyahu,

"See, the days are coming, says יהוה, that I will make a Brit Chadasha-Renewed Brit (Covenant) with Beit Yisrael, and with Beit Yahudah" Yirmeyahu (Jeremiah) 31:31.

This was the renewing of the Covenant that YHWH had made **with Yisra'el at Sinai. Thus, why** it is not a New Covenant since it is the old being renewed, and the parties are the same. A covenant of which would be extended to masses of humanity through the commission of Yeshua.

This covenant was necessary to exonerate man from the judgment of YHWH brought about by the sin of Ahdahm (Adam) and Chavah (Eve). His death settled once and for all time the eternal destiny of the human race, which would be accomplished **through the restoration of kol Yisra'el (the whole house of Israel)**. A fundamental principle here is that YHWH does nothing with man without a brit (a covenant) and that **Yisra'el is YHWH's chosen vessel to accomplish His Kingdom plan on Earth.**

The prophet Yeshayahu pictured the Messiah as a suffering servant whose work would establish the covenant. The terminology of Yeshayahu 53 is the language of covenant. But His mission was not His agonizing death on the execution stake (cross). His death was to ratify the Renewed Covenant because, without the shedding of sinless blood (which is represented in **the annual sacrifice of the Passover lamb**), **the record of man's violation of YHWH's covenant cannot** be expunged from the record of Heaven Ivrim (Hebrews) 9:22. His death was the perfect sacrifice that would pay for the penalty of Ahdahm and **Chavah's** transgression, which caused sin and judgment to enter into the human race.

Interestingly the trial of Yeshua was figuratively an inspection of the lamb according to Shemoth (Exodus) 12. This was done on the 10th of Aviv, the day before the Passover, where Yeshua was declared righteous under Jewish law. We know that the Sanhedrin had accused Him of blaspheming the Sacred Name and violating the Sabbath and speaking against the Temple. Under the Torah, Yeshua was not convicted, under Jewish state law which king Herod administered, He was not convicted. Finally, under Roman law (international law), He was fully acquitted. By all counts of all laws, except the Talmud (the oral law which had no power to execute Him), He was pronounced and declared innocent but instead, He was executed.

The book of Ivrim (Hebrews) teaches that YHWH keeps a **record of sin in Heaven and that it was necessary for Yeshua's** blood to be sprinkled in Heaven to cleanse the record of our sin that began from **Ahdahm's transgression,**

"For the Moshiach is not entered into the Kadosh-Place made with hands, which is an image of the true one; but לְיוֹם for us: For He does not need to offer Himself often, as the Kohen HaGadol (the High Priest) who enters into the Kadosh HaKedoshim (the most Set-Apart place) every year with dahm (blood) that is not His own; For then He would have to suffer often from the foundation of the olam (World): but now once at the end of the olam hazeh (end of the age), He has appeared to abolish sin by the sacrifice of Himself" Ivrim (Hebrews) 9:24-26.

See also Yeshayahu (Isaiah) 65:6 and 7; Tehillim (Psalm) 56:8; Nechemyah (Nehemiah) 13:14; Daniyel (Daniel) 12:1; Malaki (Malachi) 3:16; Mattityahu (Matthew) 12:36 and 37; Phylpseyah (Philippians) 4:3, and Gilyahna (Revelation) 21:7.

The atonement was a requirement to complete the process of teshuvah that every soul must undertake to reconcile with YHWH. The sacrificial system which was based on oblations (grain and fruit offerings), was for unintentional sin, but not so **when there is a willful violation of YHWH's Torah**; this requires *kapparah* (atonement). Hence the need for the Pesach (Passover) and Yom Kippur sacrifice in the Beit HaMikdash (Temple) which pointed to this one and final sacrifice. Without *kapparah*, the record of our transgression remains lodged in the archives of Heaven. The atonement was the single event that could break the power of iniquity that held us captive when we break the perfect law of YHWH. The law of sowing and reaping requires that propitiation for sin is made on our behalf and the Scripture is in agreement (Wayiqra (Leviticus) 17:11; Ivrim (Hebrews) 9:22).

The book of Hebrews also goes on to tell us that death is a universal appointment for the whole human race. *"And as it is appointed to men once to die, but after this the mishpat (judgment)"* Ivrim (Hebrews) 9:27. Once YHWH had clothed Himself in human flesh, He was subjected to the same universal appointment that every descendant of Ahdahm must face; ALL die in Ahdahm (Qorintyah Alef (First Corinthians) 15:22). Therefore, His death was ordained by the Father to ratify the renewed Covenant, which would also, in turn, **release Yisra'el** from her marital bond and end the yearly Pesach and Yom Kippur sacrifices. If it had not been necessary for Yeshua to die on the execution stake, the will of the Sanhedrin nor the might of the Roman Empire could not have driven Him to the execution stake.

Yeshua of His own will voluntarily laid down His life to confirm the renewed Covenant in His blood. In His words,

"... I lay down My Chaim (life), that I may take it again" Yochanan (John) 10:17. Further, He said, "For this is My dahm (blood) of the Brit Chadasha (Renewed Covenant) that is shed for many for the remission of sins" Mattityahu (Matthew) 26:28.

On the eve of His death, He called the hour of His execution as His moment of "exaltation."

"But דָּוִד answered them, saying, "The hour has come, that the Ben Ahdahm should be esteemed" Yochanan (John) 12:23.

There is no biblical reference that Yeshua called His death or execution as His commission rather He called His suffering a "mikvah" (baptism) that He had undertaken (Luka (Luke) 12:50), and He called His death "a cup" in which He had to drink (Mattityahu (Matthew) 26:39). Only the Renewed Covenant with the former covenant maker could repair the damage of the previous covenant. Now through the sacrifice of Yeshua, the record of Ahdahm's sin and that of his descendants can be removed from the archives of Heaven. However, it is conditional upon the transgressor performing teshuvah (repentance).

What then was His specific commission? There is no ambiguity in the Scriptures concerning the commission of Yeshua. He plainly stated in several passages of Scripture. In the gospel of Luka (Luke), He said,

"...I must proclaim the malchut of דָּוִד to other cities also: for that reason I am sent" Luka (Luke) 4:43.

Notice the word "reason" and "sent," which is used here, their Greek counterparts being *eis* and *apostello*. The word "sent" refers to the authority under which He came, and the word "reason" refers to the purpose of His mission. A Commission can, therefore, be defined as being authorized for a specific purpose. The authorized purpose of Yeshua was to proclaim the gospel of the Kingdom of Elohim. That was His sole and primary commission!

The Gospel of Mark also affirms this fact, although Mark does not specify what gospel He preached; in other related

passages, he does (See Marqus (Mark) 1:14-15) as well the context affirms that He only preached one gospel.

"And He said to them, Let us go into the next towns that I may proclaim there also: for therefore came I forth" Marqus (Mark) 1:38.

Further confirmation of this commission is found in the dissipation of the commission. When Yeshua later commissioned His own disciples, He instructed them and sent them forth to preach the very same gospel, which He had proclaimed.

*"And He sent them to proclaim the malchut of **יהוה**, and to heal the sick"* Luka (Luke) 9:2.

Sha'ul himself, as we saw earlier also identified himself with this same commission.

*"And Shaul dwelt two full years in his own rented bayit (house) at his own expense, and received all that came into him, Proclaiming the malchut of **יהוה**, and teaching those things about **יהושע** ha Moshiach: with all confidence, no man forbidding him"* Maaseh Shlichim (Acts) 28:30-31.

As a matter of fact, the commission to preach the Kingdom of Elohim did not change for 200 years after Yeshua, until the third century when part of the Kahal who were predominately goyim merged with Rome and divorced herself from any involvement with the house of Yahudah (the Jews). Up to that point in time, the early believers who were not Christians in identification worshiped in the same Synagogues with the Jews.

These believers faithfully preached the message of the Kingdom of YHWH until they were either killed or forced to assimilate into Christianity. This period of Church history was unknown until the discovery of the Dead Sea Scrolls and the Essene movement.

In this commission was the mandate to heal the sick, free the oppressed, raise the dead and perform nisim (miracles), etc. The performance of these tasks did not constitute a separate commission but are the mandates of the Kingdom. The mandates are listed in chapter 61 of Yeshayahu (Isaiah).

There was only one commission, and that commission was to proclaim the besorah of the malchut of יהוה.

The performance of healings and miracles were also signs that confirmed that the Kingdom of Elohim had emerged among men. When the Prushim (Pharisees) accused Yeshua of using the power of Baal-Zevuv (Beelzebub), the ruler of the demons to cast out demons, He said,

"But if I cast out shadim (demons) by the Ruach of יהוה, then the malchut of יהוה has come to" Mattityahu (Matthew) 12:28.

Here Yeshua calls the manifestation of the power of YHWH **as a sign that the Kingdom of Elohim was now in Yisra'el. He** never referred to these signs as His commission. The signs, however, followed Him wherever He proclaimed the gospel of the Kingdom.

The boundaries of His commission was also very clear to Yeshua. We see this beautifully illustrated in His encounter with the woman of Kanaan (Canaan) in Mattityahu 15. When this woman came to seek help from Him for her demon-possessed son, He answered and said, *"They did not send Me but to the lost sheep of Beit Yisrael (the house of Israel) who went astray"* Mattityahu (Matthew) 15:24. Notice the word again **"send"** and the word **"but,"** demarcating a clear and concise boundary that was understood by Yeshua. The Canaanites were outside the covenant of Moses, therefore, outside the scope of His commission but not the Renewed Covenant itself.

This situation was by no means a unique occurrence; in many situations, Yeshua would have undoubtedly ministered healing and or deliverance to those outside of the Covenant of Moshe, but in those specific occasions, they were acts of mercy rather than part of the commission. The TaNaK does show that YHWH is an Elohim of mercy. (Tehillim (Psalms) 51:1, 96:19, 119:56). Interestingly the Canaanite woman herself was well aware of this boundary, for she said to Yeshua. *"But He answered and said, It is not right to take the children's lechem (bread), and to cast it to dogs. And she said, Emet (true), sir: yet the dogs eat of the crumbs that fall from their masters' shulchan (table)"* Mattityahu (Matthew) 15:27.

She had pressed into the provisions of the Kingdom of YHWH and was rewarded because of her emunah (trust). It was not because Yeshua did not want to give it to her but because she was asking outside of the appointed time and scope of the commission. The goyim (the gentiles) among which was the

lost tribes of Yisra'el were next on Elohim's commission, once the Renewed Covenant was ratified.

The divine order that the Father had set for the commission of the gospel of the Kingdom is the Yahudi (Jew) first, then the Goyim – the Greek and Aramean representing the entire gentile world where the lost ten tribes had become assimilated. **Sha'ul** revealed this order in the book of Romiyah (Romans).

"For I am not ashamed of the Besorah of Moshiach (the Gospel of the Messiah): for it is the power of יְיָ for salvation to everyone that believes; to the Yahudi (Jew) first, and also to the Greek and Aramean" Romiyah (Romans) 1:16.

Within the Commission are also spheres of callings. When the besorah was initially proclaimed to the goyim, there was a dispersion of the schlichim (disciples) to different parts of Asia. Church traditions suggest that Apostle Thomas went to India, Luke went to Asia Minor, and **Sha'ul** was sent bound to Rome.

The Church later adopted this understanding of the commission and spread its various denominations to the new Worlds under this model. That is why Latin America is today dominated by the Catholic Church and Africa by the Anglican Church.

A note of explanation: A clear distinction must be made with the early *Kahal* (literally the called-out assembly of **Yisra'el**) that existed in the first and second Century and what we call the Catholic Church and Rabbinical Judaism. The **Kahal of Yeshua's day and that of the sholiachim** (apostles) kept the Sabbath day as their day of worship; they read and prayed the Scriptures in Hebrew; they kept the Hebrew Feasts, and they called Yeshua by His exalted Name YHWH. Essentially they kept the Torah and studied the Nevim (the Prophets) and the Ketuvim (the Writings), and they believed and proclaimed the gospel of the Kingdom that Yeshua and the apostles taught. They distinguished their belief from Rabbinic Judaism and that of the Catholic Church by calling themselves the Way (haDerech) or the Nazarenes (Notsrim) or the Ebonites. Scholars have noted that the early believers did not call themselves Christian. In a scholarly work comprising of over 480 Church Scholars, it was shown **that due to the "pagan origin" of the term Christian writers avoided the term for centuries; "...owing to the pagan origin, the word (Christian) was long avoided by Christian writers."** *The Oxford Dictionary of*

the Christian Church, Oxford University Press, Third Edition, 1997 p. 333.

Today many evangelists operate in particular spheres and see their ministry called to certain parts of the World or certain people groups. **Sha'ul** said that commission spheres are appointed by Elohim. *"But we will not boast of things outside our limits, but according to the limits of the authority that יהוה has distributed to us, the limit needed to reach out even to you"* Qorintyah Bet (Second Corinthians) 10: 13.

We believe the failure of the Church to heed the instructions of the commission to preach the gospel of the Kingdom of Elohim has a direct correlation to what is happening today with millions of their so-called proselytes or new converts in Christianity.

Mass evangelism campaigns today record millions of converts, but it is reported that less than 5 percent remain **active "churchgoers."** This is the fruit of an unlawful gospel that is being masked as the great commission. It does not bring conversion or show lasting fruit because it is unauthorized.

Compare this, **however, to the early Kahal (Yisra'el)** converts. There is not one mention of a fall away in the Brit Chadashah, but it is rather revealing that the apostle **Sha'ul said that in our days "the last days" there will be a falling away** (Tesloniqyah Bet (Second Thessalonians) 2:3). Could this be the sign and fruits of our disobedience to proclaim the besorah of the Malchut of YHWH?

It is no surprise that it took the sholiachim (disciples) of Yeshua no more than one hundred years to reach their known world with the one besorah, but Christianity has not done it in 1,700 years with their multiple gospels and the advanced technology.

Yeshua Himself, in three and a half years of ministry, completed the proclamation of the gospel of the Kingdom of YHWH to all of **Yisra'el**. It is estimated that there were at least 5 million Yisraelite in the vicinity of Judea and Samaria during the time of Yeshua.

And the most astonishing thing about it all; is that He did it using the most primitive of methods. Yeshua spoke from hilltops, inside boats along the seashore and in synagogues and along the highways and byways all without the aid of technology and marketing. Also, there was never a suggestion that Yeshua was after any crowds or that He wanted anything from them. He preached where He was welcomed.

Interestingly there was never a discipleship program to follow up known converts. But it is remarkable that the

Scripture declares that YHWH added the numbers to the Congregation, as His disciples were faithful to proclaim the gospel of the Kingdom (Maaseh Shlichim (Acts) 2:41).

Personalities, rulers, kings, and religious leaders could not entice Him nor derail Him from His mission to preach and teach the gospel of the Kingdom of YHWH. It is said that King Herod eagerly sort to have an audience with Him but was never granted the privilege until He was ready to see him in His final hour.

Politics and economic factors and social issues did not divert Him either. He was firm on His commission to preach and teach the gospel of the Kingdom of Elohim. He had a resolve, a specific commission, and He would not rest until it was completed. May He grant us the strength and the courage to proclaim the Malchut haShamayim!

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The Kingdom Manifesto Sha'ar haMalchut

The Most Powerful Revelation of the Scripture

The Kingdom of Elohim today remains one of the greatest mysteries of the Hebrew Scripture because the Church for the last 1600 years has preached a gospel that neither Yeshua (Jesus) nor the disciples taught. HaSatan also knows that as long as the Kingdom of Elohim remains a mystery, the King of kings cannot return to Yerushalem to set up the Everlasting Kingdom.

It is not an accident that you are reading this manifesto because YHWH wants you to know and understand the Kingdom of Elohim. The Kingdom Elohim has no earthly equal or earthly superior! What has been entrusted to us has such far-reaching capabilities and possibilities than we really realize. This book will reveal and unlock those capabilities and possibilities.

"Then He said to them, Therefore every Sopher who is instructed about the malchut ha shamayim is like an abba of children, who brings forth out of his treasure things new and old" Mattityahu (Matthew) 13:52.

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