



THE KINGDOM COMMONWEALTH OF YISRAEL
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Apostolic Doctrine

THE OUTCASTS OF YISRAEL

The Great Reformers in YAH

“The stone which the builders rejected has become the chief cornerstone. This was YAHUWAH’s doing; it is marvelous in our eyes.” – Psalms 188:22-23

Beloved family, as the children of Abba YAH, we have all come to cherish the scriptural accounts of the remarkable lives, circumstances and events of the ancient Hebrew Yisraelites. Throughout the generations, divine lessons in living have been learned through every story, every struggle, every victory, every defeat, every bondage and every deliverance. In illuminating the doctrine and instruction of the Torah, these examples shine as guiding lights, and serve as irreplaceable sources of inspiration for us all.

And in the judgment of this servant, among the many lessons to be drawn from these great accounts, the most overlooked and misunderstood by far are Abba YAH’s divine methods of deliverance and reform. That is to say, the strategies and techniques our Father utilizes to bring freedom and progressive change to the Kingdom. Brethren, to say our collective lack of knowledge in this area is critical would be an understatement.

The truth is, so many of our top officers know *who* to fight and *what* to fight with, but not *how* to successfully marshal the armies of Yisrael to victory through Ruakh Ha Qodesh-The Holy Spirit. When all is said and done, we as the armed forces of Yisrael must finally master not only the spiritual weaponry of YAH, but the strategies, tactics and logistics of spiritual warfare, under His principles of Kingdom governance. For as long as we attempt to fight the good fight of faith

apart from His Holy Commandments, both our zeal and our weaponry are utterly in vain! Hear, O Yisrael: The hour has fully come for the introduction of our end-time marching orders from the High Command of Yahushua Ha Mashiakh!

To begin with, the overall strategy of Abba YAH for spiritual reform is rooted in what we refer to as the principle of the outcast. This basic operational truth is present and in full effect with every season of deliverance and reform, throughout the sojourning of the children of Yisrael – from the call of Abram, to the preeminence of Yosef; to the Exodus under Moses, to the kingship of David; to the return from Babylon under Zerubbabel, to the very advent of Ha Mashiakh Himself. And even unto this final season of our four-hundred-year affliction in America.

From generation to generation, the true reformers of YAH who emerge at the hour of distress to deliver His people from sin and oppression are of necessity, and without exception, chosen from among the outcasts of Yisrael. Simply put, how can a man deliver a people from bondage unless he himself is free? Or how can a man serve as a reformer, while he himself has been shaped by the very system in need of reform? Sélah.

Even today, the true reformers of Yisrael are Abba YAH's chosen vessels who are trained and taught directly by 'I AM' in the wilderness – as it were, away from the camp of the Yisraelites.

ABRAHAM

In Genesis, it is written that the sojourning of our fathers began with Abram the Hebrew, who dwelt eastward of Eden, in the land of the Chaldeans. Abba YAH called Him out from his country and kindred to embark upon a great journey, which would eventually culminate with the final deliverance of his posterity, the end-time Hebrew Yisraelites in Christ, to possess the ancient Promised Land forevermore...

At the time of Abram's sojourn, Egypt was far and away the most advanced civilization in the world. And despite periodic descents into immorality, Egypt was from her very beginning, a very wise, YAH-seeking people (Acts 7:22). And unlike her contemporary, Babylon, she is destined for a place of glory and honor in the everlasting Kingdom (Is. 19:19-25). This greatly overlooked truth can be further demonstrated in many ways. For example, the nation of Egypt had no part in the prophet Daniel's interpretation of King Nebuchadnezzar's dream! The image the Babylonian king saw was interpreted by Dahniel as representing all the empires which, like King Sha'ul-Saul, would heed the spirit of Jezebel – until the everlasting Kingdom is established. According

to Dahniel's interpretation, history shows that the image represented Babylon, Medo-Persia, Greece and Rome. Again, notice that *Egypt is not included*. As a matter of truth, apart from the sons of Shem, the two major warring religious ideologies of the time were the Babylonian doctrine of the Cushites, the hometown idolatry from which YAHUWAH separated Abram, and the upright spiritual beliefs of the Egyptians. In fact, it was the Egyptians who rebuked Abram on a moral basis concerning his sister and wife, Sarai.

So we see that at the very outset of the sojourning of our ancient fathers, Abram himself was a religious outcast; being rejected by the predominant order of his day. And of course, he eventually became Abraham; the father not only of many nations – the Kingdom Commonwealth of Yisrael – but especially, of the coming outcasts of Yisrael.

JOSEPH

The next major milestone in the sojourning of Yisrael was the seventy descendants of Abraham who entered Egypt, and the emergence of Yosef-Joseph, the son of the birthright. As you know, Yosef's authority in ancient Egypt became second only to that of Pharaoh himself. And yet, we see in this YAH-inspired reformer's life the same pattern of rejection and isolation from his brethren witnessed in the life of Abraham. And in suffering rejection by his older brothers, Yosef closely typifies the ultimate outcast of Yisrael – Christ Himself.

Like Christ, Yosef was despised and rejected for being his father's favorite son. And like Christ, he was falsely accused, and found guilty by a corrupt justice system. And as an outcast living apart from his brethren and among the Egyptians, like Christ, Yosef actually became unrecognizable to the very men whose lives he would eventually save and transform.

It is also needful to point out that Yosef's rescuing of his brethren would not have been possible without *his connection to an insider* – his younger brother Benyamin, to whom he gave a double portion. But again, it is an outcast of Yisrael whom YAH ordained and sent to deliver His people.

MOSES

It is no accident that the next major reformer of YAH, the great Lawgiver, Mosheh-Moses, was adopted by Pharaoh's daughter and raised in Pharaoh's Palace. Mosheh was of necessity, shaped in a different environment than his enslaved kinsmen. He was raised without the stunted and dependent slave mentality of his countrymen. He was also instructed in all the wisdom of Egypt

– most of which was clearly the gift of YAHUWAH (1 Kings 4:30; Acts 7:22). Like the great prophets that went before him, Mosheh too, was rejected by his brothers, for murdering an Egyptian taskmaster in an impulsive attempt to fulfill his destiny. He was then prepared in the wilderness, away from the congregation of Yisrael, for forty years; being schooled at first by Yithro-Jethro, a priest from another branch of the family of Abraham. And of course, he was later instructed directly by ‘I AM.’

Abba YAH’s deliverance and reform through Mosheh was accomplished with the indispensable help of his elder brother Aharone-Aaron. Again, *with the help of an insider*. Aharone being raised among the enslaved Hebrews meant that he personally shared their experiences and perspectives. Therefore, he had a certain rapport and influence among the slaves, who left to their own devices, would no doubt have looked upon Mosheh with envy and suspicion.

To be sure, Aharone’s role was absolutely critical to our deliverance; as witnessed by the fact that he and his sons became the fathers of the Levitical order of Priesthood. Nevertheless, deliverance and reform of the children of Yisrael was led by Mosheh – a classic outcast of Yisrael. True to form, YAH’s liberation of the enslaved Yisraelite nation was guided by the principle of the outcast.

DAVĪD

Now the fact that King Davĭd was a man who endured the outright rejection and wrath of his brothers and his government before ascending to the throne of Yisrael is common knowledge. But what is not so common is a full understanding of why...

As you know, Davĭd was overlooked by his father, and despised by his brothers, because they were passed over in the search by Sh’muel-Samuel the prophet for YAH’s choice to serve as Yisrael’s King. And we do recognize that they also hated Davĭd for having the courage and faith to challenge the universally feared Philistine giant, Goliath. But of course, Davĭd’s later persecution was led by King Sha’ul-Saul, who also harbored the same demonically inspired envy and hatred for YAH’s chosen king, simply because Davĭd was hailed by the daughters of Yisrael more so than himself.

And along with his desire for *the validation of men* rather than the approval of YAH, this is why the vain and prideful Sha’ul was not YAH’s choice, but rather, the *people’s* choice. Indeed.

Now – notice that Sha’ul’s relentless persecution, including his thwarted attempts at murder, drove David away from his countrymen, and into enemy territory. And with good reason. David was Sha’ul’s son-in-law, and thus, an administrator of sorts in the King’s court. But the arrogant Sha’ul was so insecure and so corrupt, and his rule so oppressive, that its continuing influence would have crippled David’s ability to bring deliverance and reform.

And sure enough, the future king received divine comfort, strength and direction [and great testing] during the wilderness period of his life, which ultimately saw him through to total victory; not only over the King’s demonic wrath, but over every enemy of the Holy Nation, both within and ‘round about. Again, the divine principle of the outcast is in full effect; even as the Royal House, along with the Holy Nation herself, was established through an outcast of Yisrael, the great King David. Sélah.

YAHUSHUA HA MASHIAKH

We who are true disciples of Christ know full well, and deeply cherish the high-water mark of YAHUWAH’s deliverance and reform in every aspect. Without question, it is the life and ministry of Yahushua Ha Mashiakh, the eternal King and High Priest of our profession; and the Undisputed Champion of the Ages... Our ultimate reformer!

And the ultimate outcast of Yisrael.

From conception to resurrection, the life of Christ was ordered according to the principle of the outcast. To begin with, He was divinely incarnated. This means He lived His life under the heavy burden of being perceived as a bastard by much of His countrymen. And of course, the Torah places a stigma upon bastards – *legally branding them as outcasts* (Deut. 23:2)

King Yahushua was born in the land of Yahudah-Judea. And yet, He was only there for a brief season. He was raised not among the Judeans, but in Samaria – outside of the religious congregation, among the despised and rejected. And surely, He bore the outward indicators of being raised in Galilee – which being translated, means “heathen circle.”

It was said of Him, “Can any good thing come out of Nazareth?” And again, “You are a Samaritan, and have a devil.” Rahbi Yah’shua was despised and rejected for not hailing from the land of Yahudah, and was perceived as an outsider: Unfit, and unqualified to serve as King...

Again, the Master Himself, Yahushua Ha Mashiakh, is the ultimate outcast of Yisrael!

- Like Abraham, He left the house of His Father, sojourned in Egypt and Canaan, and was rejected on moral grounds.
- Like Yosef, He was despised and rejected; and eventually, He was unrecognizable to His brethren, while His abundant gifts from His Father revealed that He was the favored Son.
- Like Mosheh, He was adopted – and prepared for the ministry of deliverance and reform apart from His kinsmen.
- Like David, He was set to be executed by *the people's choice* for King (“We have no king but Caesar”), and was rejected by His brothers for His courage and faith.

As it is written, “*He is despised and rejected by men; a man of sorrows and acquainted with grief. And we hid as it were, our faces from Him. He was despised, and we esteemed Him not. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him smitten, stricken by YAH and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and YAHUWAH has laid upon Him the iniquity of us all*” (Is. 53: 3-6).

Blessed be the greatest Outcast of Yisrael of us all.

JAMES

In the first century, the churches of Christ, like their head, were birthed and ordered according to the principle of the outcast; with Yahushua's brother Ya'aqob-James appointed as their leader. But – Ya'aqob *did not believe* in His brother during His pre-Resurrection ministry, and was intentionally outside His inner circle of disciples (Jn. 7:1-5). And yet the Davidic Crown Prince was anointed by Ha Mashiakh during His forty-day post-Resurrection ministry (Acts 1:1-3) to preside over the mother Church at Jerusalem, rather than believers Kefa, Ya'aqob, and Yakhanan – Peter, James, and John (Acts 15:1-32).

Why? Beyond the fact that he was next in the line of succession to the throne of David, *Ya'aqob was untainted by the fleshly controversies that caused Yahushua's disciples to forsake Him in His hour of testing...* Once again, Abba YAH chose a man apart from the congregation, according to the principle of the outcast.

THE UNLEARNED

Finally, brethren, one of the miraculous signs that astounded both Jew and Greek, which gave the early church the traction to roll through the most horrendous period of persecution she would ever face, was simply this: Many of the Levitical Priests who were the preeminent religious order of the day – highly educated and politically powerful – came under the spiritual authority of common and “unlearned” men. Fisherman over Pharisees. Indeed. True to the ancient landmark our fathers have set, the ultimate season of deliverance and reform thus far was put forth and established by the first-century outcasts of Yisrael.

A HOLY DECREE

Hear, Beloved Nation, and hearken, you ends of the earth: Almighty YAHUWAH, in His Eternal Sovereignty, will yet choose the outcasts of Yisrael; the despised and ‘unlearned’ men among us, whom Yisraelites as a whole will not easily recognize. Men after a different order, both in speech and in doctrine. Men drawn out and shaped apart from the congregation; and thereby free of the errors and excesses that all generations, even of the faithful remnant, acquire over time. The mighty outcasts of Yisrael – divinely sent by Abba YAH, to deliver the Holy Nation from all her enemies ‘round about; that she may be fully prepared for the Coming of the King of Kings: The ultimate Outcast of Yisrael – our Blessed Redeemer, Yahushua Ha Mashiakh! Sélah.

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