



THE KINGDOM COMMONWEALTH OF YISRAEL
VICTORVILLE, CALIFORNIA

Yashah Ben Yah'shua
Servant & Royal Emissary
The House of Dawid

Apostolic Doctrine

THE OUTCASTS OF YISRAEL

“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. Beyond the doctrine and instruction of the Torah, these examples shine as guiding lights and serve as irreplaceable sources of inspiration for us all.

In my judgment, of the many lessons to be drawn from these accounts, by far the most overlooked and misunderstood of all are YAHUWAH’s methods of deliverance and reform. That is to say, the divine strategies and techniques He utilizes to bring freedom and progressive change to the Commonwealth. Brethren, to say our collective lack of knowledge in this area is critical would be a vast understatement. The truth is, most of us know who to fight, and what to fight with, but not how to successfully marshal the armies of Yisrael to victory.

When all is said and done, we as the faithful remnant of must finally master not only the spiritual weaponry of YAHUWAH, but the strategies, tactics, and logistics of spiritual warfare under the principles of Kingdom governance. For as long as we continue to fight the good fight apart from Abba YAH’s divine strategies, our zeal and our weaponry are in vain.

Hear O Yisrael: the hour has come for the introduction of our marching orders from the High Command of Ha Mashiach!

Now the overall strategy of YAHUWAH for spiritual reform is based upon what we refer to as ‘the principle of the outcast.’ This basic 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 Abraham, to Yosef, to the Exodus, to the kingship of Dawid, to the return from Babylon under Zerubbabel, to the very advent of Ha Mashiach. And even unto this final season of our affliction.

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 else can a man deliver a people from bondage unless he himself is free? Or how can a man serve as a true reformer while he himself has been shaped by the very system in need of reform? The historic reformers of are of necessity, always chosen vessels trained and taught by Elohim in the wilderness; or as it were, away from the camp of the Yisraelites. SÉLAH.

ABRAHAM

In the book of Genesis, it is written that the sojourning of our fathers began with Abraham the Hebrew, who dwelt eastward in the land of the Chaldeans. Almighty YAH called Him out from his country and kindred to embark upon a great journey, that would eventually culminate with the deliverance of the Yisraelites in Ha Mashiach to permanently possess the Promised Land.

Now at the time of Abram’s sojourn, Egypt was far and away the most advanced civilization in the world. And despite periodic descents into heresy, Egypt was from her very beginning a YAH-seeking ‘monotheistic’ people. (Acts 7:22). And unlike her contemporary, Babylon, she is destined for a role of glory and honor in the everlasting Kingdom. (Is. 19:19-25). This greatly overlooked truth can be further demonstrated in many, 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 Isabel-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 Abraham, and the monotheistic doctrine of the Egyptians. After all, it was the monotheistic Egyptians who rejected Abraham on a pseudo-moral basis concerning his sister and wife, Sarai.

So, we see that at the very outset in the sojourning of our ancient fathers, Abram himself was an outcast – one rejected by the pre-eminent religious order of his day. And of course, he eventually became Abraham; the father not only of many nations (the Commonwealth of Yisrael in Ha Mashiach), but especially, of the coming outcasts of Yisrael. SÉLAH.

YOSEF

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 we all know, Yosef's authority in 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 – Ha Mashiach Himself. Like Yah'shua, Yosef was despised and rejected for being his father's favorite son. And as an outcast living apart from his brethren and among the Egyptians, he actually became unrecognizable to the very men whose lives he would eventually save and transform.

Again, it is an outcast of Yisrael whom YAHUWAH ordains to deliver and reform. (It is also needful to point out that Yosef delivering his brethren from starvation would not have been possible without his connection to an "insider" – his younger brother Benyamin, to whom he gave a double portion.)

MOSHEH

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," much of which was clearly the gift of YAHUWAH (1 Kings 4:30; Acts 7:22). Like the great

prophets that went before him, Moses 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 Yisraelites meant that he personally shared their experiences and perspectives. He therefore had a certain rapport and influence among the slaves who, left to their own devices, would understandably look upon Mosheh with envy and suspicion. Furthermore, Aharone was known to be from the favored tribe of Levi, and no doubt had a reputation as an excellent speaker. To be sure, Aharone's role was absolutely critical to our deliverance.

This truth is witnessed by the fact that he and his sons became the fathers of the Levitical order of the 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 Hebrew Yisraelite nation was guided by the principle of the outcast.

DAWĪD

The fact that King Dawĭd-David 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. What is not so common however, is a full innerstanding of why.

To begin with, Dawĭd was despised by his brothers because they were passed over in the search by Sh'muel-Samuel the prophet, for YAHUWAH's choice of the King. And as we all know, they also hated him for having the courage and faith as their youngest brother, to challenge the universally feared Philistine giant, Goliath.

And of course, David's later persecution was led by King Sha'ul-Saul, who harbored a demonically inspired envy and hatred for YAH's chosen king. David was hailed by the daughters of Yisrael more so than King Saul and was YAH's choice rather than merely the people's choice. Sha'ul's relentless persecution, including his thwarted attempts at murder, literally drove David

into the wilderness; away from his oppressed countrymen. 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 and vain Sha'ul was so corrupt and his rule so oppressive that its continuing influence would have crippled Dawid's ability to bring deliverance and reform. And sure enough, he found comfort, strength, and direction during the wilderness period of his life, which ultimately saw him through to total victory; not only over King Sha'ul's wrath, but over the many foreign enemies of Yisrael!

Again, the principle of the outcast is seen in full effect, even as the Royal House, along with the Holy Nation itself, was established through an outcast of Yisrael – the great King Dawid.

YAHUSHUA THE MESSIAH

We who are true disciples of Ha Mashiach know full well and deeply cherish the 'high-water mark' of YAH's deliverance and reform in every aspect. Without question, it is the life and ministry of Yahushua Ben YAHUWAH Ha Mashiach; The eternal King and High Priest of our profession, and the Undisputed Champion of the Ages... The ultimate deliverer and reformer. And the ultimate outcast of Yisrael.

From conception to crucifixion, the life of the Messiah was ordered according to the principle of the outcast. To begin with, He was divinely incarnated. This means He lived His whole life under the burden of being perceived as a bastard by much of His countrymen. And of course, the Torah places a stigma upon bastards, relegating them to outcast status among the Yisraelites. (Deut. 23:2). SÉLAH.

He was born in the land of Yahudah-Judea, and yet was only there for a very brief season. He was raised not among the 'Jews,' but in Samaria – outside the congregation; among the religiously despised and rejected. Surely Yah'shua 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." The truth is, Yahushua was despised and rejected for not hailing from the land of Yahudah, and was thus widely perceived as unfamiliar, unfit, and unqualified to be King.

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

- Like Abraham, He left the house of His Father, sojourned in Egypt and Canaan, and was rejected on pseudo-moral grounds.
- Like Yosef, He was despised and rejected, and eventually, He was unrecognizable by His brethren; with His abundant gifts from His Father revealing that He was the favored Son.
- Like Mosheh, He was adopted, raised, and prepared for the ministry of deliverance and reform apart from His brethren.
- Like Dawid, 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.

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. Even so, Amen.

YA'AQOB

In the first century, the 'Church' of Ha Mashiach, like her head, was birthed and ordered according to the principle of the outcast; with Yah'shua's brother Ya'aqob-James appointed as her leader. The Apostle-Prince Ya'aqob did not believe in His brother during His pre-Resurrection ministry, and was obviously outside His inner circle of disciples (Jn. 7:1-5). And yet he was chosen by Ha Mashiach during His forty-day post-Resurrection ministry (Acts 1:1-3) to preside over the mother Church at Yerushalayim, 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, he was untainted by the fleshly controversies that caused Yah'shua'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. SÉLAH.

THE OUTCASTS

Finally, my brethren, one of the miraculous signs that astounded both ‘Jew’ and ‘Greek,’ and 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 Chief 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. And true to the ancient landmark set by our fathers, the ultimate season of deliverance and reform thus far was put forth and established by the very outcasts of Yisrael.

Hear O 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 rejected 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 gross error and excess that all generations, even of the faithful remnant, acquire over time...

The 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 Mashiach! Even so, Amen.

IT’S KINGDOM TIME.

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