THE KINGDOM COMMONWEALTH OF YISRAEL
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Apostolic Doctrine

OUTCASTS OF YISRAEL

The Great Reformers of YAH

"The stone which the builders rejected has become the chief cornerstone. This was YAHUWAH's doing; it is marvelous in our eyes." – Psalms 118:22-23

Beloved family, as children of Almighty YAH, we have all come to cherish the scriptural accounts of the remarkable lives, circumstances and events of the ancient Yisraelites.

Throughout the generations, divine lessons of life have been learned through every story, every struggle, every victory, every defeat, every bondage and every deliverance. By illustrating the Holy Doctrine and Instruction of the Torah, these examples shine as guiding lights, and serve as irreplaceable sources of inspiration for us all…

In the judgment of this servant, among the many lessons to be drawn from these great Biblical narratives, the most overlooked and misunderstood by far are Abba YAH's methods of deliverance and reform. That is to say, the strategies and techniques our Father utilizes to bring freedom and progressive change to His people.

Brethren, to say our lack of knowledge in this area is critical would be an understatement. The real 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 weaponry of YAH, but also His strategies, tactics and logistics, according to His principles of spiritual warfare. For as long as we attempt to fight the good fight of faith apart from His Holy Commands, both our zeal and our weaponry are utterly in vain…

Hear, O Yisrael: The hour has come for the introduction of our end-time Kingdom marching orders; Divinely delegated by the Supreme Commander of the Ages, Yahushua Ben YAHUWAH Ha Melekh-Kohane!

To begin with, the overall strategy of Abba YAH for spiritual deliverance and 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, throughout the sojourning of the children of Yisrael: From the call of Abram, to the preeminence of Joseph; to the Exodus under Moses, to the kingship of Davïd, to the return from Babylon under Zerubbabel, to the very advent of Ha Mashiach 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?

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 ancient 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 renewed 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 Eternal Kingdom (Is. 19:19-25). This critically overlooked truth is confirmed by the prophet Dahniel's interpretation of King Nebuchadnezzar's dream – *which did not include Egypt.*

[The great image the Babylonian king saw included the empires that would further afflict the children of Yisrael, until the coming of the everlasting Kingdom. According to Dahniel's interpretation, history reveals 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 outcasted 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.

YOSÉF

The next major milestone in the sojourning of Yisrael was the seventy descendants of Abraham who entered Egypt; and the emergence of Yoséf-Joseph, the son of the birthright.

As you know, Yoséf'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, Yoséf closely typifies the ultimate outcast of Yisrael – Christ Himself.

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

It is also needful to point out that Yoséf's rescuing of his brethren would not have been

possible without his connection to an 'insider' – his younger brother, Benyamïn, to whom he gave a double portion. But again, it is an outcast of Yisrael whom YAH ordained and sent to deliver His people!

MOSHÉH

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, Mosheh too, was rejected by his peers, 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 Aharóne-Aaron. Again, with the help of an insider. Aharóne 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, Aharóne'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 Moses – a classic outcast of Yisrael. True to form, YAHUWAH's liberation of the enslaved Yisraelite nation was ordered through the divine principle of the outcast.

DAVÏD

Now the fact that King Davïd was a man who endured the 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…

Now as you know, Davïd 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 young Davïd for having the courage and faith to confront the widely feared Philistine giant, Goliath.

And of course, Davïd's later persecution was led by King Sha'ul-Saul, who harbored the same demonically inspired envy and hatred for YAH's chosen king; typically, because *Davïd 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. Sélah.

Now – notice that Sha'ul's relentless persecution, including his thwarted attempts at murder, drove Davïd away from his countrymen, and into enemy territory. And with good reason. Davïd 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 his continuing demonic influence would have crippled Davïd's ability to bring deliverance and reform.

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 Abba YAH's chosen people, both within and 'round about. Again, the principle of the outcast is in full effect; with the Royal House, along with the Holy Nation herself, being established through yet another outcast of Yisrael – the great King Davïd.

YAHUSHUA HA MASHIACH

Surely, 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 Mashiach, 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 our Redeemer Himself was ordered according to the principle of the outcast. And to begin with, He was Divinely incarnated. This means He lived life under the burden of being perceived as a bastard by much of His kinsmen. And of course, the Torah places a stigma on bastards – *legally branding them as outcasts* (Deut. 23:2).

As prophesied, King Yahushua was born in Bethlehem of Judea, on this wise: *"But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me, the One to be Ruler in Yisrael**, whose goings forth are from of old, from everlasting"*** (Mic. 5:2).

And yet, He was only there for a brief moment in time...

Yahushua was not raised among the Judeans, but in the north – 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 district." Sélah.

In fact, the neighboring Samaritans were a community of conquered northern Yisraelites who were mixed with imported Assyrian Eurasians, whom the elite Judeans considered to be illegitimate "half-breeds."

Being a northerner, it was said of Yahushua, "You are a Samaritan, and have a devil." And again, "Can any good thing come out of Nazareth?" Clearly, He was deeply despised among the ruling class in Yahudah; being widely seen as unfit, and unqualified to serve as king…

Again, the Master Himself, 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 religious grounds.
- Like Yoséf, He was despised and excluded; and eventually became unrecognizable to His brethren, while His abundant gifts from His Father revealed that He was the favored Son.
- Like Moshéh, He was adopted; and prepared for the ministry of deliverance and reform apart from His kinsmen.
- Like Davïd, He was set to be executed by the people's choice for King ("We have no king but Caesar"), and was envied by His family 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 us all… Even so, Ahmen.

YA'AQOB

Finally, brethren, the first-century churches of Christ, like their Head, were established and ordered according to the principle of the outcast as well; with Yahushua's brother, Ya'aqob-James, duly appointed as their Chief Prince. But – Ya'aqob did not believe in His brother during His pre-Resurrection ministry, and was intentionally outside of His inner circle of disciples (Jn. 7:1-5).

But – Ya'aqob did not believe in His brother during His Pre-Resurrection ministry; and was intentionally outside of His inner circle of disciples (Jn. 7:1-5). And yet, he was anointed by Ha Mashiach, *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 Yokhanan (Peter, James [the brother of John] and John) (Acts 15:1-32). Why?

Under the newly restored Tabernacle of Davïd, Yahushua's legal father Yoséf's eldest natural son was next in the line of succession to the earthly throne, upon the King's ascension! But beyond that – as an outsider, the crown prince was untainted by the fleshly controversies that caused Yahushua's disciples to forsake Him in His hour of sorrow...

Here again, Abba YAH chose a lowly man, set apart from the congregation, according to the principle of the outcast.

THE UNLEARNED

Now Behold, Saints: One of the great miraculous signs in the early church, that astounded both Jew and Greek alike, was this: Many great sages among the Levitical Priesthood – 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 once again; and true to the landmark our fathers did set: The greatest season of deliverance in history was put forth and established by the mighty first-century outcasts of Yisrael!

And indeed, the divine principle of the outcast must now become our new standard for the Kingdom – in discerning authentic power and authority in Christ. Sélah.

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 uncompromised among us – those whom the sellout gatekeepers of religion, politics and "entertainment" have slandered, plundered and discarded: set-apart men, after a different Priestly 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…

Prepare, Beloved Souls, For 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 Revelation of the King of Kings: The Ultimate Outcast of Yisrael – our Blessed Redeemer, Yahushua Ha Mashiach. Sélah.

IT'S KINGDOM TIME.

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