

Who are Yah's Children? Part 1

This study is designed to deal with the questions related to the children of Yahawah. There are many different beliefs to how we all tie into this question. We will begin this lesson with the Israelites.

Questions to consider:

- **Is the Israelites the only children?**
- What is the difference between Jews and Israelites?
- Who are the Gentiles?
- How do Gentiles fit into being Yah's children?
- Are there any differences or privilege of being a Jew/Israelite over the rest of mankind?

We will walk thru each of these questions and provide answers to give a true understanding to the children of Yah.

Let's start with the father of the chosen people... The grandson of Abraham, Jacob, whose name was later changed to Israel. Israel had twelve sons:

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|-------------|--------------|
| 1. Ruben | 7. Gad |
| 2. Simeon | 8. Asher |
| 3. Levi | 9. Issachar |
| 4. Judah | 10. Zebulun |
| 5. Dan | 11. Joseph |
| 6. Naphtali | 12. Benjamin |

These are the twelve tribes of Israel. After some time, the tribes became divided and was separated into two kingdoms, the Northern and Southern Kingdoms.



Northern Kingdom

*Ruben, Simeon, Levi, Dan, Naphtali, Gad
Asher, Issachar, Zebulun & Joseph

Southern Kingdom

* Judah & Benjamin

Let's discuss the Northern Kingdom First:

The Northern Kingdom was called Israel and consisted of the 10 tribes and they were a very sinful nation and was conquered by the Assyrians around 732BC.

The bible gives a record of this in 2 King 17:1-8

1In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.

3Against him came up Shalmaneser king of Assyria; and Hoshea became his servant and gave him presents.

4And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore, the king of Assyria shut him up, and bound him in prison.

5Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

The northern nation of Israel from this point on was noted as a scattered flock and the Southern Kingdom of Judah only remained.

The Southern Kingdom of Judah & Benjamin

Sad to say... estimated about 145 years later the Southern Kingdom also became sinful falling away from Yah and was also attacked by the Babylonians around the year 587 BC.

The scriptures also give a record of this as well in 2 Kings 23rd & 24th chapters:

2 Kings 23: 36-37

36Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

2 Kings 24: 1 - 4

1In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2And the Lord sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spoke by his servants the prophets.

3Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

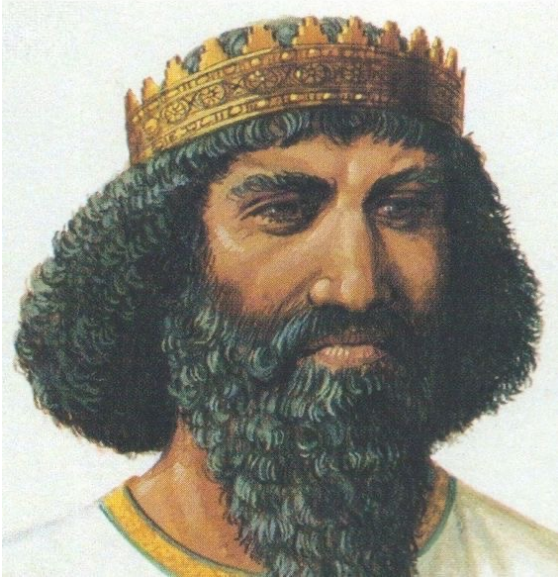
4And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.

Judah was held captive by the Babylonians and later by the Persians. The Babylonians fall to the Persian Empire was in 539 BC.

Judah was able to find reprieve from the Most High thru the Ruler of Persian 70 years after their captivity. King Cyrus of Persia was move by Yah to give a proclamation to allow Judah the return Jerusalem and rebuild the temple.

We can also find this history record in scripture. In the book of **Ezra 1st chapter** verse 1 thru 4.





It reads:

1Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

3Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.

4And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

5Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.

This was also prophesied by the prophet Jeremiah (Jeremiah 29th chapter verses 10 – 15):

10For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

12Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

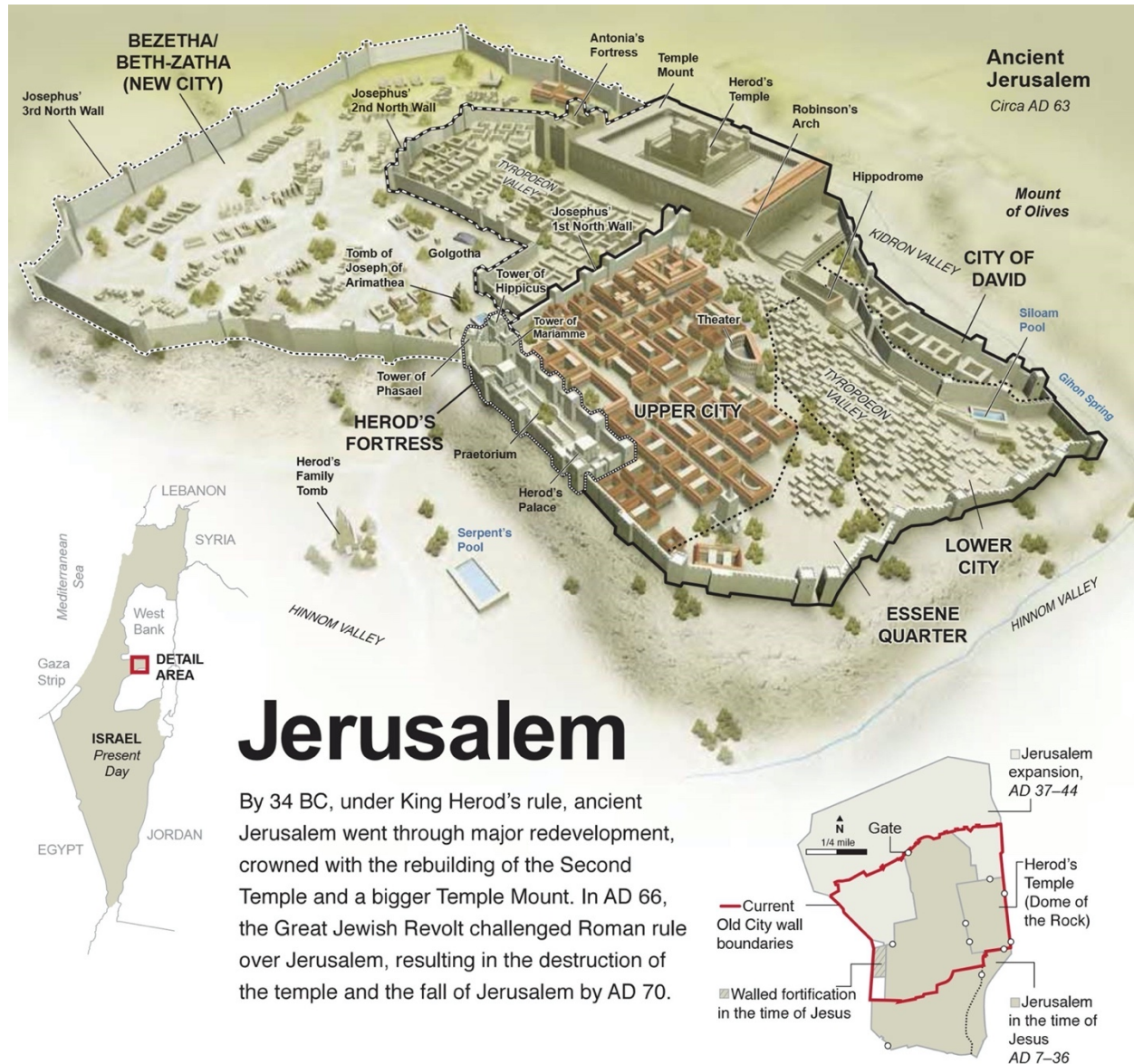
13And ye shall seek me, and find me, when ye shall search for me with all your heart.

14And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

15Because ye have said, The Lord hath raised us up prophets in Babylon;

Even though Persia had given Judah this freedom to rebuild the temple and access to their lands, they would still be in captivity as the Roman's would later invade Persia. These wars were also known as the **Roman–Iranian Wars**. Battles between the [Parthian Empire](#) and the [Roman Republic](#) began in 54 BC and existed up to the birth of Christ.

Under the rule of the Romans, we have all biblical accounts in scripture of Jerusalem being occupied by the Romans, where the tribes of Judah now resided. The time Roman ruled Jerusalem was around the year 34 BC.



As we know, at this point in history, Yahawashi was born and the new gospel had emerged and began to spread throughout the lands of the Roman Empire. The tribe of Judah began to resist the Roman rule around 66 AD, which eventually led to the destruction of Jerusalem in 70 AD.

This was also prophesied in the bible in Luke 21:1-5 Yahawshi speaks to Jerusalem's fate.

It reads:

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
29 And he spake to them a parable; Behold the fig tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
33 Heaven and earth shall pass away: but my words shall not pass away.
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

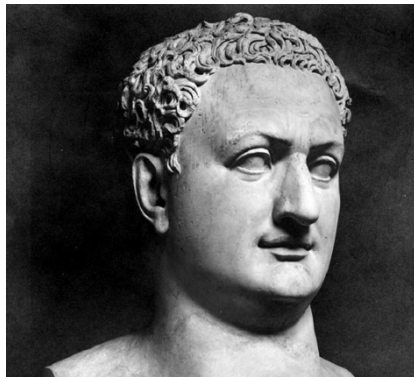
This was a terrible time for Yah's children, as Rome brought an end to everything that was considered Jewish. In history we see that Rome records as such:

The account of Josephus described Titus as moderate in his approach and after conferring with others, ordering that the 500-year-old Temple be spared. According to Josephus, it was the Jews who first used fire in the Northwest approach to the Temple to try and stop Roman advances. Only then did Roman soldiers set fire to an apartment adjacent to the Temple, starting a conflagration which the Jews subsequently made worse.^[20]

Josephus had acted as a mediator for the Romans and, when negotiations failed, witnessed the siege and aftermath.

He wrote:

Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other work to be done),



[Titus] Caesar gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing as they were of the greatest eminence; that is, Phasaelus, and Hippicus, and Mariamne; and so much of the wall enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison [in the Upper City], as were the towers [the three forts] also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall [surrounding Jerusalem], it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it

[Jerusalem] had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.^[21]

And truly, the very view itself was a melancholy thing; for those places which were adorned with trees and pleasant gardens, were now become desolate country every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. But though he [a foreigner] were at the city itself, yet would he have inquired for it.^[22]



Josephus claims that 1.1 million people were killed during the siege, of which a majority were Jewish. Josephus attributes this to the celebration of Passover which he uses as rationale for the vast number of people present among the death toll.^[23] Armed rebels, as well as the frail citizens, were put to death. All of Jerusalem's remaining citizens became Roman prisoners. After the Romans killed the armed and elder people, 97,000 were still enslaved, including [Simon bar Giora](#) and [John of Giscala](#).^[24] [Simon bar Giora](#) was executed, and [John of Giscala](#) was sentenced to life imprisonment. Of the 97,000, thousands were forced to become gladiators and eventually expired in the arena. Many others were forced to assist in the building of the Forum of Peace and the Colosseum. Those under 17 years of age were sold into servitude.^[25] Josephus' death toll assumptions were rejected as impossible by [Seth Schwartz](#) (1984), as according to his estimates at that time about a million people lived in Palestine, about half of whom were Jews, and sizable Jewish populations remained in the area after the war was over, even in the hard-hit region of Judea.^[26] Titus and his soldiers celebrated victory upon their return to Rome by parading the [Menorah](#) and [Table of the Bread of God's Presence](#) through the streets. Up until this parading, these items had only ever been seen by the high priest of the Temple. This event was memorialized in the [Arch of Titus](#).^{[25][23]}

Many fled to areas around the [Mediterranean](#). According to [Philostratus](#), writing in the early years of the 3rd century, Titus reportedly refused to accept a [wreath](#) of victory, saying that the victory did not come through his own efforts but that he had merely served as an instrument of divine wrath.^[27]



After the Fall of Jerusalem and the destruction of the city and its Temple, there were still a few Judean strongholds in which the rebels continued holding out, at [Herodium](#), [Machaerus](#), and [Masada](#).^[28] Both Herodium and Machaerus fell to the Roman army within the next two years, with Masada remaining as the final stronghold of the Judean rebels. In 73 CE, the Romans breached the walls of Masada and captured the fortress, with Josephus claiming that nearly all of the Jewish defenders had committed mass [suicide](#) prior to the entry of the Romans.^[29] With the fall of Masada, the First Jewish–Roman War came to an end.



In our next lesson we will discuss what happen to the Jewish refugees and where they fled.