

*"The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jothan, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel."*

Note that Israel and Judah are two separate nations with two separate capitals. Note also the contrast in the prophecies concerning Israel and Judah. With the very opposite pronounced upon them in prophecy, how can they be the same in subsequent history? They have an opposite course and an opposite destiny.

In verse 6 of this first chapter, God speaks concerning Israel, *"I will no more have mercy upon the house of Israel; but I will utterly take them away."* This is very definite and clear. Ten-tribed Israel was utterly and completely taken into the Assyrian captivity.

Concerning Judah, verse 7 reads, *"But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."*

Hosea foretold that which actually took place. Earlier in this Bible study we read from *II Kings* 17 and 18. Chapters 17, 18 and 19 of *II Kings* tell how the Assyrians came, first taking ten-tribed Israel

into the Assyrian captivity, and then four or five years later taking all of the fenced cities of Judah. The Assyrians came once again and tried to take Jerusalem (the balance of Judah) into captivity.

Hezekiah was king at this time, and we read in *II Kings* 19 that when King Hezekiah received a letter of ultimatum from the Assyrian king, he turned to God in prayer. His prayer as recorded in *II Kings* 19:15-19 is beautiful, a tremendous inspiration to anyone who is in a position where he must and should trust God.

Verse 19 reads, *"... O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only."*

God answered Hezekiah's prayer and sent the prophet Isaiah to the king with this message (verse 32): *"Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it."* In other words, God promised to defend Jerusalem. How did He do this?

Verse 35 states, *"And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred four-score and five thou-*

*sand . . ."* and the army of the Assyrians departed and went back to their own city and region. We also read that the Assyrian king's own sons slew him as he worshipped.

Recall Hosea prophesied that God would deliver Judah from the Assyrian, not by the use of *"bow, nor by sword, nor by battle, by horses nor by horsemen."* The Almighty sent forth one angel and slew 185,000 Assyrians. And Judah remained in Palestine for 100 years after Israel was taken into the Assyrian captivity, as we have pointed out earlier.

Verses 10 and 11 of *Hosea* 1 speak volumes. These two verses alone should satisfy any thinking, open-minded person that the Jewish people of today cannot possibly be the Israel people. The fact is, they are not even Judah.

Verse 10 reads, *"Yet the number of the children of Israel shall be as the sand of the sea (in other words, the Israel people were to be a great multitude of people, which the Jewish people have never been and are not today), which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."*

The Jewish people have never been called *"not God's people,"* but ten-tribed Israel have — the Anglo-Saxon people have been called Gentiles. This is very plain and uncomplicated when one reads with an open mind and lets the Word speak for itself. In the first place, Israel was to be a great multitude of people (which the Jewish people have never been); and next, these ten-tribed Israel people were to lose their identity and would not be called God's people. And here is the third identification mark: the Israel people were to be called the sons of the living God. They were to become the nations of Christendom.

Hosea did not say they would all individually be born-again believers, but that they would be spoken of as the sons of God or the nations of Christendom.

And now verse 11: *"Then (this is a word indicating time — at the time ten-tribed Israel was a great multitude, at the time they were not known as the Israel people and at the time they were called the nations of Christendom) shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."*

Who represents Judah today is a