

Hosea 1:7-11

1:6 – “She conceived again and bore a daughter. And the Lord said to him, “Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all.””

1:7 – ““But I will have mercy on the house of Judah, and I will save them by the Lord their God. I will not save them by bow or by sword or by war or by horses or by horsemen.” ”

1. Hosea suddenly mentions Judah
2. This also is conflicting:
 - a. “I will save them” – meaning I the Lord will save them myself
 - b. “I will not save them” – meaning I the Lord will not save them by using human means such as bow, sword, war or cavalry.
3. This is likely a reference to the defeat of Sennecherib’s army by the angel of the Lord in 701 BC.
4. This could be a reference to the events in Isaiah 7:1-9 when Tiglath-pileser III destroyed Damascus and took away Israelite territory, but Judah’s king Ahaz paid tribute and survived.

1:8 – “When she had weaned No Mercy, she conceived and bore a son.”

1. The birth of this third child, another boy, named Not My People would have been around 755-754 BC.
2. Jeroboam II died in 753 and his son Zechariah was assassinated six months later in 752 ending the dynasty of Jehu. The prophecies attached to the children named by Hosea are fulfilled, yet there is a greater fulfillment of this prophecy developing in the current events of the nation of Israel. Thirty years later in 722 the whole nation will face Assyria to:
 - a. Fall by the sword
 - b. Receive no mercy
 - c. And, no longer be the people of the Lord
3. Lo-ammi means Not My People”

1:9 – “And the Lord said, “Call his name Not My People, for you are not my people, and I am not your God.” ”

859 [e]	3588 [e]	3818 [e]		8034 [e]	7121 [e]	559 [e]
'at·tem	kî	'am·mî;	lō	šə·mōw	qə·rā	way·yō·mer
אָתֶם	כִּי	עַמִּי	לֹא	שְׁמוֹ	קְרָא	וַיֹּאמֶר 9
not	you [are]	for	Lo-ammi	his name	Call	And [God] said
Adv-NegPrt	Pro-2mp	Conj	N-proper-ms	N-msc 3ms	V-Qal-Imp-ms	Conj-w V-Qal-ConsecImperf-3ms

s	lā·kem.	1961 [e]	3808 [e]	595 [e]	5971 [e]	3808 [e]
ס	לָכֶם:	'eh·yeh	lō-	wə·'ā·nō·kî	'am·mî,	lō
-	לְכֶם:	אֲהִיָּהּ	לֹא-	וְאֲנִכִּי	עַמִּי	לֹא
	to	your [God]	will be	and not	and I	My people
	Punc	Prep 2mp	V-Qal-Imperf-1cs	Adv-NegPrt	Conj-w Pro-1cs	N-msc 1cs

1. This is the reversal of the Mosaic Covenant as in Exodus 6:7 – “I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians,” and 19:4-6 and other places
 - a. Leviticus 26:12 – “I will walk among you and be your God, and you will be my people.”
 - b. Jeremiah 24:7 – “I will give them a heart to know me, that I am the Lord. They will be my people, and I will be their God, for they will return to me with all their heart.”
 - c. Jeremiah 31:33 – “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.”
2. “Not my people” is similar to a divorce formula at this time
3. The Hebrew lo-ehyeh means “Not I am” and is a clear cancelation of the Lord’s covenant name.
4. The wordplays and name reversals:
 - a. Jezreel means “God sows” but also refers to military defeat in the same valley
 - b. Lo-ruhamah means “No Mercy”
 - c. Lo-ammi means “Not my people”
 - i. 1:9 - Two name meanings within Lo-Ammi - Lo-ammi and Lo-ehyeh both cancel a previous relationship:
 1. Lo-ammi (Not my people) – Exodus 19:5-6 – If you will keep my covenant , then you will be my special possession...kingdom of priests...holy nation”
 2. Lo-ehyeh (Not your God or “Not I AM”) – Exodus 3:14 - God had promised Moses at the burning bush to be I Am to be with them and hear their cries for help.
 - a. “ehyeh” and YHWH are related names of Israel’s God in Exodus 3:12-15 and Hosea 1:9
 - b. “I am who I am” is “ehyeh aser ehyeh” and then YHWH (the tetragrammaton for Yahweh becomes the subject of the same verb in Exodus 3:12.
 - c. See NIV and footnotes b and c below:

See NIV and footnotes:

Exodus 3:12-15 New International Version (NIV)

¹² And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you^[a] will worship God on this mountain.”

¹³ Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?”

¹⁴ God said to Moses, “I am who I am.^[b] This is what you are to say to the Israelites: ‘I am has sent me to you.’”

¹⁵ God also said to Moses, “Say to the Israelites, ‘The Lord,^[c] the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’

“This is my name forever,
 the name you shall call me
 from generation to generation.

Footnotes:

- a. [Exodus 3:12](#) The Hebrew is plural.
- b. [Exodus 3:14](#) Or *I will be what I will be*

c. [Exodus 3:15](#) The Hebrew for *Lord* sounds like and may be related to the Hebrew for *I am* in verse 14.

5. Hosea is the first book of the 12 prophets in the OT and it begins by declaring it is over for Israel. The last book of the 12 at the close of the OT promises that Elijah will come to restore the hearts of the fathers to their children and the hearts of the children to their fathers in Malachi 4:6.

1:10 – “**Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children of the living God.”**” ” ”

1. “Sand of the sea” means immeasurable and is similar to the promise to Abraham (Gn. 22:17) and Jacob (Gen 32:12). (Sand maybe referring to the Gentile people if the stars refer to Israel.)
2. 1 Peter 2:10 – “Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.”
3. Romans 9:25 – “As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’”

1:11 – “**And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.**” ”

1. Noticed a regathering (not necessarily a restored nation) of Judah and Israel
2. They shall have one “head” or “ or leader”, but it does not refer to a national leader by using the word for king.
3. “Go up from the land” does not refer to any land (Egypt, Assyria, Babylon, the nations) specifically.
 - a. It actually says “go up from” to land in an agricultural sense as in “growing up” or “increasing”
 - b. It does not say (and, would not make sense) “depart” from the land or physically leave a geographical area. Something different is being said here.
 - c. It could also refer to resurrection out of the “land” or “the earth” for eternal life as in Daniel 12:2 and Isaiah 26:19.
4. The “day of Jezreel” is the announcement of the reversal of the name of the first child.
 - a. Jezreel actually means “God sows”
 - b. This is the Day of the Lord planting and harvesting in his land.
5. This verse can be understood as saying: “Israel shall come up flourishing from the land, for great will be the day of God’s sowing.”