

Hosea 1:6-11

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.””

3819 [e]	8034 [e]	7121 [e]		559 [e]	1323 [e]	3205 [e]	5750 [e]	2029 [e]	
ru·ḥā·māh;	lō	še·māh	qe·rā	lōw,	way·yō·mer	bat,	wat·tê·led	'ō·wḏ	wat·ta·har
רוּחָמָה	לֹא	שֵׁמָהּ	קָרָא	לוֹ	וַיֹּאמֶר	בַּת	וַתֵּלֶד	עוֹד	וַתַּהַר 6
Lo-ruhamah	to	her name	Call	to him	And [God] said	a daughter	and bore	again	And she conceived
N-proper-fs	Prep	N-msc 3fs	V-Qal-Inf-ms	Prep 3ms	Conj-w V-Qal-ConsecImperf-3ms	N-fs	Conj-w V-Qal-ConsecImperf-3fs	Adv	Conj-w V-Qal-ConsecImperf-3fs

	5375 [e]	5375 [e]	3588 [e]	3478 [e]	853 [e]	7355 [e]	5750 [e]	3254 [e]	3808 [e]	3588 [e]	
lā·hem.	'eš·šā	nā·šō	kī-	yiś·rā·'ēl,	bêt	'et-	'ā·ra·hēm	'ō·wḏ,	'ō·w·sîp	lō	kī
לָהֶם:	אֲשָׁא	נָשָׂא	כִּי -	יִשְׂרָאֵל	בַּיִת	אֶת-	אָרַחֵם	עוֹד	אוֹסִיף	לֹא	כִּי
them	I will take away	utterly	but	of Israel	on the house	-	I will have mercy	longer	more	no	for
Prep 3mp	V-Qal-Imperf-1cs	V-Qal-InfAbs	Conj	N-proper-ms	N-msc	DirObjM	V-Piel-Imperf-1cs	Adv	V-Hifil-Imperf-1cs	Adv-NegPrt	Conj

1. The birth of this second child, a girl, named No Mercy would have been around 757-756 BC
2. Lo-ruhamah means “no mercy” or “Not Pitied”. Some translate as “not loved”
3. The name of the girl when used would cause people to ask, “Why would someone name their little girl this?” The questioning of the name would open the conversation up for an explanation of the prophecy behind the name which was, “The Lord no longer loves Israel and he will no longer show Israel mercy.”
 - a. The people would have known of Gomer’s unfaithfulness and they may have then said, “Hosea knows this is not his child and because of this he gave he this dreadful name.” But, Hosea could reply, “This has nothing to do with the little girl and everything to do with you people of Israel. The little girl is fine. But, the people of Israel will be shown “No Mercy” because they are “Not Loved” by the Lord.
4. This name was a sign to the people Israel given to Hosea by the Lord. It was not Hosea actual attitude toward his little girl.
5. The lack of Hosea being directly credited as being the father is not a clear indication he was not the father. It is probably to be assumed this was Hosea’s daughter since it does not directly state this information as being different than Hosea being the father of the first child Jezreel. Because of Gomer’s sexual unfaithfulness it is possible that “No Mercy” or “Not Loved” had a different father than Jezreel had, but the text does not say this was the case.
6. The phrase at the end of 1:6, “to forgive them at all” is debated:
 - a. Commentators say it is this translation is:
 - i. “Questionable”
 - ii. “Impossible translation of the Hebrew”
 - b. The best translation may be: “But I will certainly forgive them.”
 - c. Some translations try to weave the two thoughts together like this: “I will no longer show Israel love by forgiving them.”
 - i. Garrett: “We should not follow the NIV rendition here.
 - d. Some translators make the negative “I will no longer” apply to everything as seen below, but the grammar only allows the no longer to apply to one phrase:
 - i. I will no longer show love to the house of Israel
 - ii. I will no longer forgive Israel

iii. I will no longer show love to the house of Judah

iv. I will not save them.

e. Some say this refers to Israel being taken away as in deported by the Assyrians. Thus, I will no longer show love toward the nation of Israel, but will instead violently carry her away in judgment.”

f. One of the best explanation is a double negative meaning “no mercy” and “no forgiveness”

g. Another explanation is to translate it just as it is: “I will completely forgive them.” (The infinitive absolute construction makes the act of forgiving the topic and means entirely removed sin.)

h. The last word is *nasa* meaning “to lift up” or “to bear”. Often used to mean “forgive”

7. Throughout the book Hosea presents two realities:

a. Israel will be destroyed

b. Israel will be delivered

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	קָרָא		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	

		1961 [e]		3808 [e]	595 [e]	5971 [e]	3808 [e]
s	lā·kem.	'eh·yeh	lō-	wə·'ā·nō·kî	'am·mî,	lō	
ס	לָכֶם:	אֶהְיֶה	לֹא-	וְאֲנִי	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	

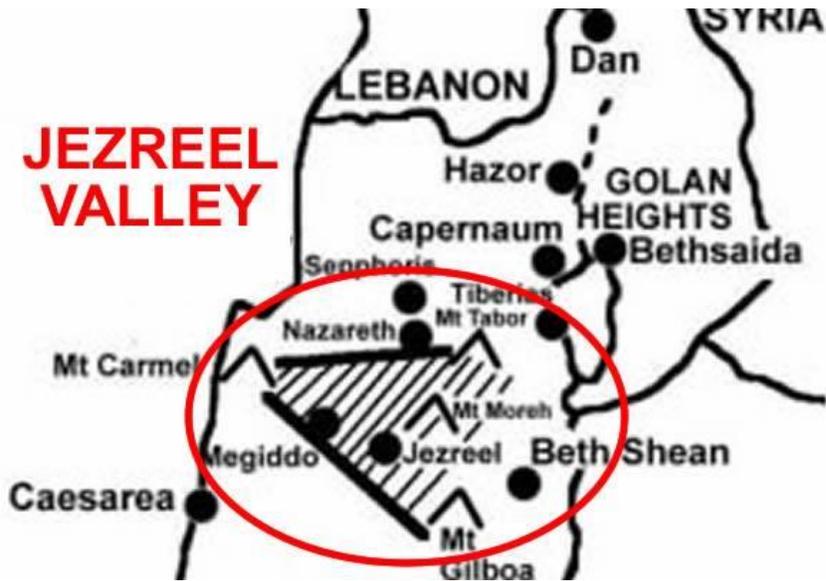
1. This is the reversal of the Mosaic Covenant as in Exodus 6:7 – “I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians,” and 19:4-6 and other places
2. “Not my people” is similar to a divorce 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”

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.”**” ”

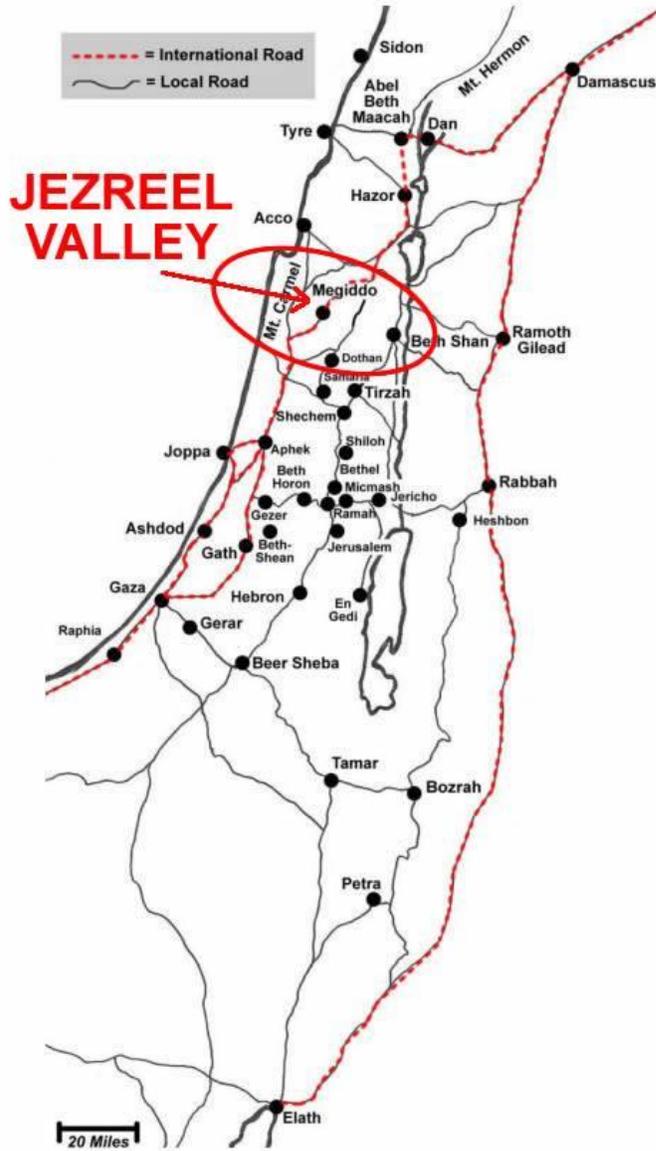
1:11 – “**And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.**” ”

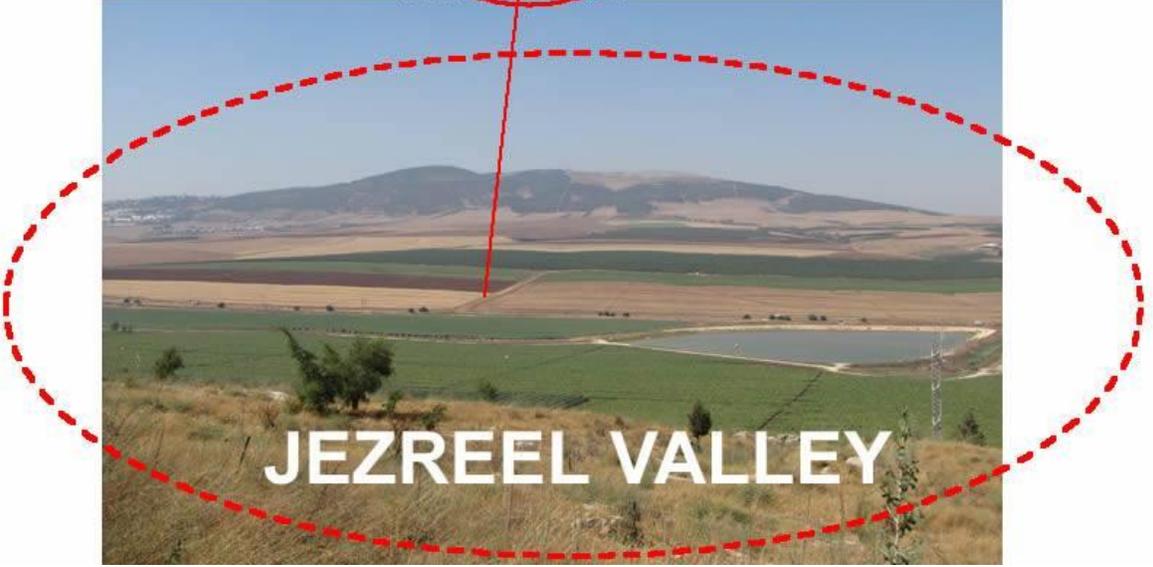
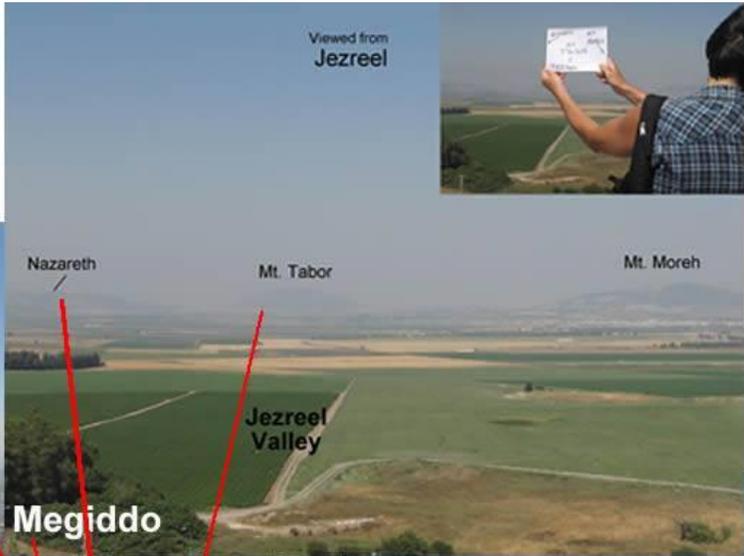
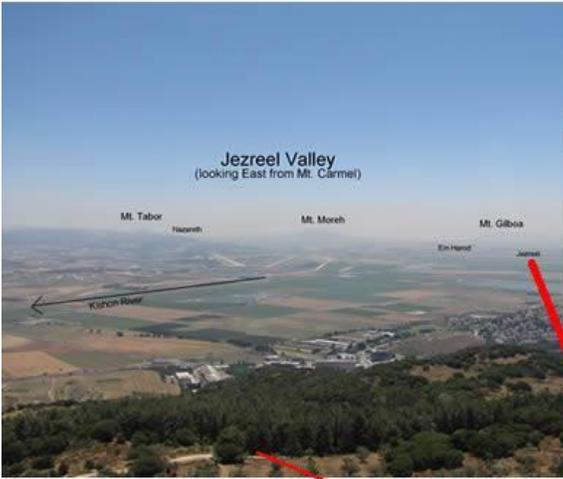
1. “Go up from the land” does not refer to any land (Egypt, Assyria, Babylon, the nations) specifically, but it could also refer to resurrection out of the “land” or “the earth” for eternal life as in Daniel 12:2 and Isaiah 26:19.
2. The “day of Jezreel” is the announcement of the reversal of the name of the first child

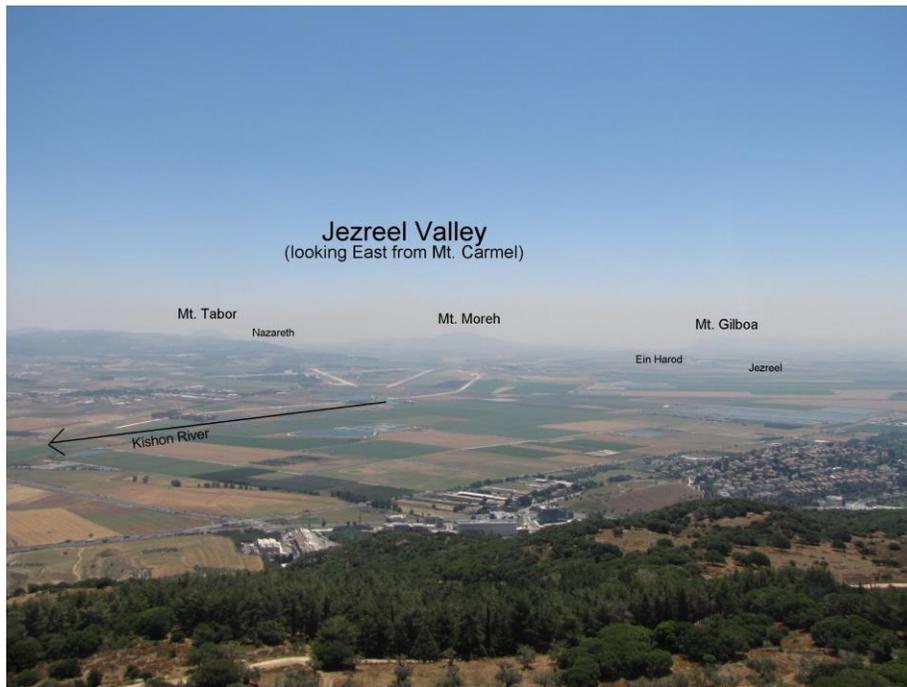




Local Roads and International Trade Routes







Thirty-five Battles in the Jezreel Valley

(The following chart is taken from Eric H. Cline's book
"The Battles of Armageddon" page 3, University of Michigan 2002)

DATE	OPPONENTS	LOCATION
2350 BC	Pepi I v. rebels at "Gazelle's Head"	Jezreel Valley
1479 BC	Thutmose III v. Canaanites	Megiddo
1430 BC	Amenhotep II v. settlements in valley	Jezreel Valley
1360-1350	Biridiya v. Labayu	Megiddo
1125 BC	Deborah and Barak v. Sisera	Taanach/Mt Tabor
1090 BC	Gideon v. Midianites/Amalekites	Hill of Moreh/Endor
1016 BC	Saul and Jonathan v. Philistines	Mount Gilboa
925 BC	Shoshenq I (Shishak) v. Megiddo	Megiddo
841 BC	Jehu v. Joram and Ahaziah	Jezreel
609 BC	Necho II v. Josiah	Megiddo
218 BC	Antiochus III v. Ptolemy IV	Mount Tabor
55 BC	Gabinus v. Alexander	Mount Tabor
67 AD	Vespasian v. Jewish Rebels	Mount Tabor
940 AD	Ikhshidids v. Abbasids (no victor)	Lejjun
946	Ikhshidids v. Hamdanids	Lejjun/Aksal
975	Byzantines v. Fatimids	Mount Tabor
1113	Maudud v. Crusaders	Mount Tabor
1182	Saladin v. Daburiyans	Daburiya
1182	Saladin v. Crusaders	Forbelet
1183	Saladin v. Crusaders (no victor)	'Ayn Jalut
1187	Saladin v. Crusaders	Mount Tabor, etc.
1217	Crusaders v. Muslims	Mount Tabor
1247	Ayyubids v. Crusaders	Mount Tabor
1260	Mamlukes v. Mongols	'Ayn Jalut
1263	Mamlukes v. Hospitallers	Mount Tabor
1264	Hospitallers/Templars v. Mamlukes	Lejjun
1735	Zahir al-'Umar v. Nablus-Saqr alliance	Al-Rawdah
1771-1773	Zahir al-'Umar v. Lejjun	Lejjun
1799	Napoleon v. Ottomans	Mount Tabor
1918	Allenby v. Ottomans	Megiddo
1948	Israelis v. Arabs	Mishmar Haemek
1948	Israelis v. Arabs	Zarin, Megiddo, Lejjun
1967	Israelis v. Arabs	Ramat David Airfield
1973	Israelis v. Syrians	Ramat David Airfield
????	God v. Evil	Armageddon

