

Hosea 1:6

Authorized King James Version (KJV)

And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

Analysis

The second symbolic name: 'And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.' Lo-ruhamah means 'not pitied' or 'no mercy' (לֹא רַחֲמָהּ, lo-ruhamah). The Hebrew ruhamah comes from racham (compassion, womb-love), God's tender maternal compassion. Its negation signals withdrawn mercy—devastating for a covenant people dependent on God's hesed (steadfast love). Yet this isn't final: Hosea 2:23 promises 'I will have mercy upon her that had not obtained mercy,' applied by Paul to Gentile inclusion (Romans 9:25, 1 Peter 2:10). God's mercy withdrawn temporarily for judgment precedes mercy extended eternally through Christ. The cross reveals both: God's wrath satisfied and mercy poured out infinitely.

Historical Context

The name prophesied Assyria's merciless treatment of Israel: mass deportation, cultural assimilation, and kingdom's end (722 BC). Ancient Near Eastern warfare was brutal; Assyrian annals boast of atrocities. That God would 'no more have mercy' meant He would not intervene to prevent these historical consequences of covenant rebellion. Yet mercy's withdrawal wasn't absolute or permanent: a remnant survived, and Hosea's larger message promises restoration. The phrase

'but I will utterly take them away' literally reads 'I will surely remove them' (ki naso essa lahem), fulfilled in exile. This demonstrates that divine warnings are not idle threats but certain outcomes if repentance doesn't occur.

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How should I respond when God's mercy seems withdrawn and I experience consequences of sin rather than immediate deliverance?
2. What does God's promise to show mercy to 'her who had not obtained mercy' teach about the gospel's offer to those who deserve judgment?

Interlinear Text

וַתֵּהָר	עוֹד	וַתֵּלֶד	בֵּת	וַיֹּאמֶר	לֹא
And she conceived again	H5750	and bare	a daughter	And God said	H0
H2029		H3205	H1323	H559	
קָרָא	שְׁמָהּ	לֹא	לְרֹחַמָּהּ	כִּי	לֹא
unto him Call	her name	H3808	Loruhamah	H3588	H3808
H7121	H8034		H3819		
אֲשֶׁר	אֶבְרָחָם	אֶת	בֵּית	יִשְׂרָאֵל	כִּי
H5750	have mercy	H853	upon the house	of Israel	H3588
	H7355		H1004	H3478	
אֲשֶׁר	לָהֶם:				
but I will utterly	H0				
H5375					

Additional Cross-References

Hosea 2:23 (Grace): And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Hosea 2:4 (Grace): And I will not have mercy upon her children; for they be the children of whoredoms.

2 Kings 17:6 (References Israel): In 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.

1 Peter 2:10 (Grace): Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.