Lo-Ammi

1. **The Prophecies**
   1. **Principal Text** - Hos.1 “**Hosea 1:1-11**  The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. 2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the Land hath committed great whoredom, *departing* from the LORD. 3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. 4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel (hapax). 5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. 6 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. 7 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. 8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son. 9 Then said *God*, Call his name Lo-ammi: for ye *are* not my people (lo ammi), and I will not be your *God*. 10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people (lo ammi), *there* it shall be said unto them, *Ye are* the sons of the living God (hapax). 11 Then shall the children of Judah and the children of Israel be gathered together (hapax), and appoint themselves one head, and they shall come up out of the Land: for great *shall be* the day of Jezreel (hapax).”
   2. **Who is addressed by Hosea?**
      1. Israel (44)/Ephraim (37) – i.e. Northern Kingdom: 81 occs.
      2. Judah – Southern Kingdom: 15 occs.
      3. Samaria – capital of No. Kingdom: 6 occs.
      4. Jerusalem – capital of So. Kingdom: 0 occs.
   3. **Immediate Context** – Hos.2:1-4, 18-23 “**Hosea 2:1-4**  Say ye to your brethren Ammi; and to your sisters, Ruhamah. 2 Plead with your mother, plead: for she *is* not my wife (lo ishthiy), andI *am* not her husband (lo iyshah): let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; 3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. 4 And I will not have mercy upon her children; for they *be* the children of whoredoms. **Hosea 2:18-23** And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the Land, and will make them to lie down safely. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. 21 And it shall come to pass in that day, I will answer, saith the LORD, I will answer the heavens, and they shall answer the earth;  22And the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel. 23 And I will sow her unto me in *the* Land; and I will have mercy upon Lo-Ruhamah; and I will say to Lo-ammi, ‘Thou *art* Ammi’, and they shall say, *‘* my God.’ ”

**Summary so far:**

1. **Hosea** (salvation) married **Gomer**, a wife of fornications (*gâmar* - complete, end, cease – Psa.7:9)
2. **Jezreel** (scattered, or sown of God):
   1. house of Jehu and Northern kingdom will be cut off in valley of Jezreel (“in yet a little *while*”) – Jehu had cut off Ahab in Jezreel (2 Ki.10:11)
   2. in “day of Jezreel” Israel and Judah shall appoint one head
   3. the earth will answer the products of sowing (corn, etc.) – and they will answer Jezreel (“sown of God”)
   4. Yahweh will sow Israel again in the Land
3. **Lo-ruhamah** (not have mercy; not pitied)
   1. no mercy on the house of Israel
   2. mercy on the house of Judah – saved without human effort (probably the salvation that Hezekiah prayed for)
   3. no mercy on the children of whoredoms – definitely the house of Israel, potentially also the house of Judah (but cp.11:12)
4. **Lo-ammi** (not my people)
   1. “sons of Israel” will become Lo-ammi
   2. but afterward will become “sons of the living God”
   3. then the “sons of Israel” and “sons of Judah” will become united
   4. NB: Hoshea (same Heb. spelling as Hosea) was last king of Israel
   5. **Auxiliary Context** Hos.3:1-5 “**Hosea 3:1-5**  Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the sons of Israel, who look to other gods, and love flagons of wine. 2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley: 3 And I said unto her, Thou shalt dwell for Me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee. 4 For the sons of Israel shall dwell many days without a king, and without a captain, and without a sacrifice, and without a pillar, and without an ephod and teraphim: 5 Afterward shall the sons of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days. ”

**High points:**

1. Northern kingdom will dwell “many days” without their nationhood or religion
2. if the analogy of the redeemed harlot can be extended, then Israel will be somehow both redeemed and dwell “many days” under Yahweh’s protection – yet without king, army, false religion or divination (*teraphim* idol) – see contrast of 8:4. **NOT Lo-Ammi!!!**
3. “in the after-end of the days” (associated elsewhere with the day of the Lord and the Millennial restoration) the sons of Israel will return and seek “**David their king**” (parallels Jer.30:7-9 – only two occs.) – the one head again, North and South united!
4. Differences from the Jezreel – Lo-Ruhamah – Lo-Ammi prophecies of chs.1-2. A symbolic slave-redemption, but no symbolic names (in fact no names at all!), and no children.
   1. **Still Farther Context** Hos.5:13-6:3 “**Hosea 5:13 – 5:13**  13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. 14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*. 15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. KJV **Hosea 6:1** Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth. ”

**High points:**

1. Northern kingdom sought a “healing” in vain from Assyria
2. instead Yahweh will wound both houses as a lion wounds
3. Yahweh will return to His “standing-place” (possible allusion to departure of Shekinah) until their repentance
4. When they seek early for Yahweh to heal, He will revive “after two days, in the third day” – C.B. explains all this comes AFTER their repentance (my emphasis) – possible shadow in Exo.19:10-16 when Israel were sanctified and waited 2 days, and in the 3rd day Yahweh showed His presence on Mt. Sinai. There is an even stronger affinity with 2 Ki.20:1-8, when Hezekiah’s prayer for healing was answered, then on the 3rd day he would be recovered to go into the house of Yahweh, Who would also deliver his nation from Assyria. And there is a definite Messianic overtone, because 1 Co.15:4 says “He has been raised the day the third according to the Writings”, and Hos.6:2 would seem to be the Writing concerning “the day the third (LXX)”. If “with His stripes we are healed” (Isa.53:5), then the third day was also for the healing of Israel. There is no need for a mystical interpretation here – it was literally fulfilled by Jesus.

**Really Main Point:** The whole drift of Hos.6:2 appears to be Messianic as to the first *parousia* of Christ. There is no reference here to Lo-Ammi, or any indication that a “day” should be interpreted as a millennium. To create a Lo-Ammi Age from these “two days” is akin to the Ages created by the imagination of man out of the seven assemblies (synagogues) of Revelation.

1. **Similar Texts**
   1. Deu.32:21 “They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation. ” Quoted in Rom.10:19 (almost verbatim) concerning Gentile believers.
   2. Isa.27:11 “In the withering of its branch it is broken off, Women are coming in setting it on fire, For it *is* not a people of understanding, Therefore pity it not (*lo-yerahamennuw* – sim. to *lo-ruhamah*, except in person & suffix) doth its Maker, and its Former doth not favour it. (YLT) ” Spoken of Israel; in effect another Lo-Ruhamah statement.
2. **NT Citations** –
   1. Rom.9:25 paraphrases Hos.2:23 “**Romans 9:25**  As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. ” This use of Hosea and the following use of Isaiah 10:22 are examples of the sovereignty of God in showing mercy. If God had such sovereignty over His covenant People to either show or withhold mercy, then He was certainty free to show mercy to a Gentile graft during Acts.
   2. 1 Pet.2:9-10 also paraphrases Hos.2:23 “**1 Peter 2:9-10**  But ye *are* a chosen generation, a royal priesthood, an holy nation, a people for a possession; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past *were* not a people, but *are* now a people of God: which had not obtained mercy, but now have obtained mercy.” Here the blessing aspect of Hosea is applied to “sojourners of the dispersion of Pontus, Galatia, Kappadokia, Asia and Bithynia.” (1 Pet.1:1)
3. **Conclusion.**

If the dispensation of the Mystery falls in Israel’s Lo-Ammi “many days” period, then the Lo-Ammi principle is part of the Mystery.

Then Paul should not have written Eph.3:2-6 the way he did.

Or else we are interpreting him incorrectly. Rom.16:25-26 would still be in effect – the same Mystery as Ephesians.

Who are God’s people (Ammi) today? – Ti.2:14