

Hosea Continued...

“It’s All About Love”



Introduction

“Melting”. That is the word I would like to use to describe the effect the scriptures in the book of Hosea are having on my heart. I feel my heart melting in the warmth of God’s love. I am experiencing a season of new openness and fresh sensitivity to Jesus. I believe the Word of God that emanates from the heart of God is meant to reach us all the way to our hearts. I pray that as you continue in our study of Hosea the Spirit and Life behind these scriptures reaches your heart also.

In this article we are going to look at three verses in Hosea: chapter two, verses 2, 4 and 5. Within the scope of these three verses we will notice the emphasis of the Word of God in revealing the heart of our Lord. May the Holy Spirit guide us as we search these verses.

Hosea Chapter Two Verse Two

2:2a “Divinely plead with your mother, contend for she is not my wife and I am not her husband”.

For Hosea to “divinely plead” means that he is pleading and speaking “from the bowels of Jesus Christ” (*Phil.1:8*). One must have a divine encounter with the heart of Jesus in order to speak such. A true “knowing” of Him precipitates speaking about Him. We must, like John the Beloved, so press ourselves in the bosom of Christ that we hear His divine pleadings and longings towards His bride. We must bear “the burden of the word of the Lord’s heart” and not just the information. Hosea was immersed into a relationship in His personal life so that His words and pleadings could emanate from a place deeper than ministry need and spiritual information.

2:2b “contend for she is not my wife and I am not her husband”.

The contention involved in these divine pleadings is that Israel is not functioning as God’s wife and is not allowing God to be her Husband. “Contend” can be a word used in struggle, debate, and fierce conflict of opinion. The use of this word shows us that Israel does not truly comprehend the nature of her offence. She does not see that, to God, the real issue is based on their union and relationship. To her, it may be simply an issue of how to survive or deal with tough times, etc. In her mind the worst part of her offence may simply be the sin-issue rather than God’s broken heart. God is calling upon Hosea to cry out to Israel and contend with them until they begin to hear what the real issues are to God.

2:2c “Let her therefore put her harlotries out of her sight”...

In these deep pleadings from our Divine Groom, we find a “therefore” referring to what God’s people are seeing when it says, “out of her sight”. They have not been seeing HIM. They were embracing others with their eyes. Jesus said that the light of the body is the eye, and what our eyes are set upon fills us (Mat. 6:22). She (*God’s people are here being referred to as His wife*) does not see Him who is behind the veil. She does not see her “altar Husband” the Lamb. She is not a living creature full of eyes that see the Lamb (Ez. 1, Rev. 5).

2:2d “... and her adulteries from between her breasts”

In her heart she is cherishing another. The Shulamite held her beloved all night long “between her breasts” like a bundle of myrrh (Song of Songs 1:13). This one has given her heart to foreigners. HE (her true Husband) has not reached her heart yet. He is not her meditation. He is not what moves her (her motivation).

These are things of relationship that the word of God is referring to in regards to Israel’s condition. The contention is not so much about the sins of harlotry, but the LOVE of another involved in that state... where her heart is.

2:4 “And I will not have mercy upon her children for they be the children of whoredoms”.

Once again, we can perceive that this verse comes from a place of broken union and not just broken commandment.

“I” (*her true Husband*) will not have mercy (*Lorubamah means “no mercy/no pity”*) on the fruit conceived from other lovers.

In response to this scripture some might say, “God will not have mercy on my flesh”, but that is not the specific angle these verses are taking. The real issue is not just my flesh, but: my other lovers, conceptions and fruit. Just calling the problem “my flesh” is a shallow view of the real issue. That view is confined to a sin mentality. Whereas the second view comprehends God’s lack of mercy from the viewpoint of a Husband who is betrayed and opens us to the deeper issues of God’s heart involved in these verses.

The rejection of the fruit is really the rejection of the entire relationship that brought the fruit forth. Fruit is the product of a union that conceived and formed unto the point of outward manifestation.

The entire scope of this end result of fruit involves:

- Her entering into union with another
- Her conceiving through union of another mind, way, spirit, nature...
- Her manifesting that which is not HIM in her daily walk (another spirit, another way that is not life out from death, another gospel).

Paul felt these very things in regards to the Church at Corinth, as found in II Cor. 11:2-4: *“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted”*.

In II Cor. 11:4 we hear Paul using the phrase, “if ye RECEIVE another spirit”. This verse hearkens to our next verse: ***Hosea 2:5a “For their mother hath played the harlot: she that CONCEIVED of them hath done shamefully...”***. These scriptures define activities such as “receiving and conceiving” occurring between the Lord’s espoused and other lovers. The intimacy involved in such choices and actions would be deeply hurtful to the betrayed.

In Hosea 2:5b we hear the passion in which she does these things: ***“I will go after my lovers”***. How easy it is for some to consider that God is so “holy and far removed” from us that these things don’t affect Him. But in these verses we find the Word of God giving place to these specific aspects. May we consider the heart of Jesus in this manner. May the Holy Spirit open our hearts in new ways to Jesus so that we may truly know what moves and affects the heart of our Beloved.