

Message Two

**The Restoration of Israel—  
Transformation in Life by God's Love**

Scripture Reading: Hosea 14:4-8; 11:1

**I. Hosea 14:4-8 portrays Israel in the restoration (Matt. 19:28), as revealed in Hosea 2:15-23; 3:5; 6:1-3; and 10:12:**

A. "I will be like the dew to Israel"—14:5a:

1. Dew signifies the fresh and refreshing grace of God, which comes to us through God's fresh compassions (Lam. 3:22-23; cf. Prov. 19:12); this grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us.
2. Dew signifies daily grace, the grace we receive each day; morning by morning the Lord's grace descends upon us as the fresh dew—Psa. 133:3.
3. Manna came with the dew—the morning dew, which is the foundation for the giving of the manna—Exo. 16:13-14; Num. 11:9:
  - a. If we would gather manna during our time with the Lord in the morning, we need to experience the freshness of dew, the freshness of God's grace—Lam. 3:22-23; 1 Cor. 15:10; 2 Cor. 12:9.
  - b. Whenever we have dew as we read the Word in the morning, the Word truly is food to us; our experience testifies that where the dew is, there manna is also—Exo. 16:13-14; Num. 11:9.
4. In the oneness of brothers dwelling together, the dew descends, and we enjoy the divine life—Psa. 133:3.

B. "He will bud like the lily"—Hosea 14:5b:

1. A lily signifies a life of faith in God, a pure life that trusts in God, and lilies signify those who live under the care of God—Matt. 6:28:
  - a. The lover of Christ realizes that she is but a small person, living a trusting life in the low place—S. S. 2:1.
  - b. Christ appreciates such a trusting one, who lives a pure and trusting life among the filthy and unbelieving people—v. 2.
2. A believer who is a pillar as a sign of God's building must bear the testimony of living by faith to bear responsibility and express the riches of life through the process of resurrection—1 Kings 7:15-22:
  - a. We need to realize that God is and we are not, that Christ is everything and we are nothing—Heb. 11:6; John 15:5; 21:3.
  - b. We need to experience the Christ who was judged by God and who became the supporting strength of God's dwelling place; if we experience Christ in this way, we will judge ourselves as those who are fallen, incapable, and unqualified and who are nothing—1 Kings 7:15-16; Rev. 1:15; 2 Cor. 12:11.
  - c. We must live by faith in God, not by what we are or by what we can do—Gal. 2:20; 2 Cor. 1:24; 5:7; 4:13:
    - (1) We must be a lily existing by what God is to us, not by what we are—Matt. 6:28, 30.

- (2) It is not I, but Christ who lives in me—this is the lily—Gal. 2:20.
- C. “He...will send forth his roots like the trees of Lebanon”—Hosea 14:5c:
1. To send forth roots like the trees of Lebanon signifies standing steadily in the resurrected, uplifted, and noble humanity—cf. S. S. 3:9; 5:15.
  2. In Hosea 14:5 the budding of the lily is coupled with the roots of the cedars of Lebanon:
    - a. The lily speaks of a simple, unsophisticated life, a frail life of faith and trust—S. S. 2:1-2.
    - b. The cedar has roots that are deep and hidden, typifying our need to have deep spiritual roots and to be deeply buried—Mark 4:6; Luke 8:13; Jer. 17:7-8; Rom. 6:4.
- D. “His shoots will go forth; / And his splendor will be like that of the olive tree, / And his fragrance, like that of the trees of Lebanon”—Hosea 14:6:
1. His shoots going forth signifies flourishing and spreading.
  2. His splendor being like that of the olive tree signifies glory in fruitfulness:
    - a. An olive tree does not have any splendor; the Bible reveals that splendor to God is not superficial splendor but genuine fruit—Judg. 9:9.
    - b. The olive tree bears oil-yielding fruit; its splendor is in its fruit; likewise, the splendor of the Christian life is in the bearing of the fruit of the Spirit—Gal. 5:22-23.
    - c. The oil of the olive tree was used to honor God and man, signifying that those who walk by the Spirit honor God and that those who minister the Spirit honor man—Judg. 9:9; Gal. 5:16, 25; 2 Cor. 3:6, 8.
  3. His fragrance being like that of the trees of Lebanon signifies the sweet odor of a life in the uplifted humanity—Hosea 14:6:
    - a. Fragrance is a smell, and smelling is the most delicate sense, which gives an impression without sign or touch.
    - b. Where there is fragrance, we do not need to say anything, for fragrance cannot be hidden—2 Kings 4:9; 2 Cor. 2:14-15.
    - c. The olive tree typifies Christ as the One who is full of the Holy Spirit and anointed with the Spirit; when we carry His splendor with us, others will smell the fragrance—Judg. 9:9; Heb. 1:9.
- E. “Those who sit under his shade will return; / They will revive like grain / And will bud like the vine; / His renown will be like the wine of Lebanon”—Hosea 14:7:
1. Sitting under his shade signifies being overshadowed by the sufficient grace enjoyed by us—S. S. 2:3b; Isa. 4:5-6; 2 Cor. 12:9.
  2. To revive like grain signifies being full of life for producing satisfying food.
  3. To bud like the vine signifies blossoming for producing cheering drink.
  4. His renown being like the wine of Lebanon signifies a good name spreading like tasteful wine.
- F. “I am like a green fir tree; / From Me your fruit is found”—Hosea 14:8b:
1. A green fir tree is a symbol of God, who is living, unchanging, ever new, and evergreen—Exo. 3:14; John 8:58; Rev. 1:8:
    - a. God is the eternal God, and His life is the eternal life; hence, He is unchanging, ever-existing, and ever new—Gen. 21:33; Rev. 21:5.

- b. Because God is ever-unfailing toward His people, we can surely trust in Him and receive our fruit from Him—Hosea 14:8b.
- 2. Ephraim's bearing fruit from Jehovah indicates Israel's oneness with Jehovah; this is more than an organic union—it is the oneness of two in one life, in one nature, and in one living—John 6:57b; Gal. 2:20.
- G. Hosea 14:4-8 is a picture of what we hope will be the situation with all the local churches in the Lord's recovery—Acts 2:46-47; 4:33; 11:23; 2 Cor. 8:1.

**II. Israel's transformation as described in Hosea 14:4-7 is based on the factor of love in life:**

- A. Love in life, like the love of a father toward a son, transforms people through the growth in life—11:1, footnote 1; Rom. 12:2; 2 Cor. 3:18; 2 Pet. 1:5-7.
- B. Our relationship with God is of the divine, eternal life—1 John 5:11:
  - 1. This life enlivens us, regenerates us, sanctifies us positionally and dispositionally, renews us, transforms us, conforms us, matures us, and glorifies us, making us the same as God in life, nature, appearance, and glory—John 3:5-6, 15; Eph. 5:26; Rom. 12:2; 8:29; Matt. 5:48; Rev. 21:10-11.
  - 2. At the beginning of the book of Hosea, Israel was a harlot, but at the end of Hosea, Israel has become a son; thus, the outcome of this book is transformation in life by God's love—11:1; cf. Rom. 8:28-29; Heb. 12:5-10.