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**C0944—November 18, 2009 – Hosea 6:11-17 – The Nation's
Failure To Learn Loyalty: Theft**

Hosea 4-10 is written in the rib format. The rib is the lawsuit taken up by God against His nation so the book deals with God's discipline within His own household under court proceedings. Chapter 4 is the general summary and you can see this from 4:1-2, "For the Lord has a case against the inhabitants of the land, Because there is no stability or loyal love Or Knowledge of God in the land. That's the general statement of theological evil. Verse 2 is the social evil that breaks out of the theological evil; swearing, deception, murder, stealing and adultery. That again is a general statement made at the introduction of the case and now we're in chapter 6-7 and we're looking at the details of the social sins that break out.

We've dealt considerably with the theological evil, their failure to know God in every detail of life, their failure to learn loyalty to him and now we're watching the fallout of that failure in the social sphere. Loyalty to God is the chief aim of sanctification and God trained that nation for 700 years to learn loyalty to Him and yet after it was all said and done there was no loyalty and therefore you begin to see the nation fall into pieces and all kinds of social chaos begin to take over society. The same principle works in all nations that go negative volition to God and they kick God to the curb. When a nation does that you can bet your last dollar the whole society is going to fall in pieces around you. It doesn't matter how great your economy is, it doesn't matter how strong your military is, it doesn't matter what your reputation is, once a nation abandons God, God abandons the nation. God says in effect, you don't want Me around, you don't want My restraining grace, fine, have at it and we'll see how much you like it and He just starts pulling back the grace and gradually we clobber ourselves.

Now the clobbering we saw last week at the end of chapter 6 was these pockets of professional criminals all over the northern kingdom. They were being hired to carry out vengeance killings; murder was rampant; that was the main fallout of their failure to learn loyalty last week. And we said you have two facets of murder, the actual overt murder of an individual, but also there's the underlying desire to murder, that's the sin of hatred. Everybody realizes this, nobody just picks up a knife one day and for no reason goes out and slits somebody's throat. Obviously the mental attitude sin of hatred was already there. So murder is far more than just the overt act of killing an innocent person, murder and the spirit of murder has all kinds of facets. For example, just plain neglect of taking care of an elderly person would be considered murder, just the fact you won't go over and put the feeding tube back in somebody's mouth is the spirit of murder. You don't want to do it because it gets in the way of your life, that's what you're really saying. So don't confine murder just to someone who uses a gun or a knife on someone, it goes far deeper than that. Now, this week we want to deal with another fallout of their failure to learn loyalty; the problem of fraud and deceit.

This passage sheds some light on the inner workings of the sin nature, the mental process that we go through that eventually work their way into overt social sin that is habitual. Habitual sins just takes a few times to start the habit and then they reinforce according to a cyclical pattern and each time we go through the sin cycle we find ourselves one rung lower on the ladder and it becomes easier and easier and easier to go through the cycle till we're all in a ball of wax and it reaps chaos in society.

The general principle starts in Hos 6:11. 6:11b actually goes with chapter 7 so the verse division is unfortunate but you can clearly see that the word starting "When..." connects with chapter 7 "When..." So the middle of verse 11 connects with chapter 7, **When I restore the fortunes of My people.**

¹When I would heal Israel, The iniquity of Ephraim is uncovered, And the evil deeds of Samaria, For they deal falsely; The thief enters in, Bandits raid outside, ²And they do not consider in their hearts That I remember all their wickedness. Now their deeds are all around them; They are before My face. ³With their wickedness they make the king glad, And the princes with their lies.

Now this is in the form of a principle; **When I restore the fortunes of My people.** ¹**When I would heal Israel,** we could translate as “whenever I go in to restore the fortunes of My people, whenever I go in to heal Israel.” And what this is saying is that God is making attempts to heal the nation. This is a period in Israel’s history when she’s wounded, she’s got a big open wound and God is trying to go in and heal the wound. So the way He does this is He sends His prophets. His prophets have the word of God and the word of God can heal these people and He’s saying through the prophets I can heal you if you will turn to Me. So He’s initiating with the nation - respond to Me, turn to Me and I will heal you. That’s the attempts to heal and restore.

But every time He goes in to heal them it says, **The iniquity of Ephraim is uncovered, And the evil deeds of Samaria.** Here’s the picture. I send My prophets in with the word to mend your wounds and as the word goes forth we find even more problems. This is like when a doctor goes in surgically to fix something and when he gets inside he discovers you’ve got more problems and that’s what’s going on here. God sends in the prophets to shine the light of the word on their problem so they can get it fixed and the light of the word reveals more sin, more evil. And so we have a bigger problem than we thought here.

For and the **For** introduces a three part indictment against the kingdom which introduces us to the 8th commandment. Remember the prophets bring indictment against the nation in terms of the Law of Mosaic. They broke the treaty, and they will bring indictment against the nation on the basis of the Ten Commandments, but they mean all the details of each commandment. The rest of the law after the Ten Commandments elaborates the specifics of the Ten Commandments. So there’s a three part indictment; the first is a general and then there are two subdivisions of this general accusation.

For they deal falsely, it should read “they practice fraud,” it’s the word for business practices that are fraudulent, “they practice fraud,” then to show how they practice fraud, or the means that are used, he divides it up into two secondary instruments. One, **The thief enters in** and two, **Bandits raid outside.** The obvious contrast in that verse is the individual thief on the inside of the house, burglary, and the group of **bandits** outside of the house, on the highway. So one is an individual thief, the other is a gang of thieves.

But there's something deeper than just the individual thief burglarizing a home, or the gang of thieves beating someone up for their property on the road. The gang of **bandits** would include any kind of corporation of men, it could be a crime syndicate, it could be a corporate business, and it could be religious business. All who then use their power to defraud people. So these two categories include the kid off the streets who breaks and enters, the individual thief, but it also includes the big corporations that defraud people as they allocate their power and use it to plunder. And in verse 3 he will add the government as the third entity that engages in fraud. So we will find three avenues of fraud; the individual stealing property, the corporation stealing property and the government stealing property. All three are means of breaking the 8th commandment, "You shall not steal."

Now we're going to go through some of the verses, back in the Law, that explain what it means, "You shall not steal." You think you know what it is until you start looking at these details and then you start realizing just how far this went and you learn that you didn't really understand "You shall not steal." I thought it just meant don't take someone's stuff. Oh no, not at all, "You shall not steal" goes way deeper than that, way farther than just you taking something. So we go back and look at some verses about stealing. And what we're doing is just amplifying what God meant by the 8th commandment, that's what these details of the Law did. This is how the Holy Spirit brings conviction. You can't be convicted by the Holy Spirit by generalities. The only way the Holy Spirit will ever bring conviction in your life is at specific points. Now that shouldn't strike us as unusual because if the Holy Spirit's objective in bringing conviction of sin is true, how could He reach His objective by just convicting you of generalities. If a woman comes in my office and says my husband is a jerk that doesn't tell me anything. You have to tell me what he's doing that makes him a jerk. If a man comes in my office and says my wife doesn't respect me that doesn't tell me anything. Tell me the specifics of how he doesn't respect you then I can have some material to work with.

So the Holy Spirit is showing Israel how they broke the commandment "You shall not steal." And since we're dealing with property and property rights then ultimately it gets traced back to Gen 1:26-28, the 1st divine institution. The first divine institution is responsible labor or dominion and God sets out in that institution to go forth and subdue and have dominion over the earth.

There is work and out of the work comes a product. Now to even get going there has to be such a thing as property that man is responsible for. If man had nothing to work with then he couldn't be held responsible for not doing anything. So God gave man the earth as his property to work and make productive, that's the whole purpose of the 1st divine institution. God has made man in His image to work the earth which is man's domain. And some commentators have gone as far as to say that the only thing that was actually in ship-shape condition was the Garden of Eden and if you went outside the boundaries of that garden it was just a barren wasteland and that Adam's job was to cultivate that garden with his wife and eventually spread that garden over the face of the whole earth. Now that labor is what will later be protected under the commandment "You shall not steal." So back in Genesis 1:26 we have the origin of the concept of private property, that's where it all began. Christianity... and don't ever compromise this point when you're in discussion. This is an axiom of the Christian faith. Said another way, we have just simply said that socialism is anti-Biblical and can in no way be reconciled to Scripture. The Christian socialist hasn't read the Bible very carefully because on page one the whole theory is destroyed. God hold's us responsible for the property we own, we can't be held responsible for it if it's not ours.

Now that's the basis of the commandment You shall not steal. How could someone steal something if there was no private property? So the commandment not to steal presupposes private property available to steal. Then we have the various means man has conjured up to steal: in verse 1 the individual and the corporation and in verse 3 the government. All three of these are means used to steal.

Contrast that, the agencies of theft, with some more truths of the Scripture as to property and stealing. There are three ways that the Bible speaks of as the proper way to acquire property. There are basically only these three ways; all other ways are illegitimate. The first way is to work for it, again 1st divine institution, work and earn money so you can purchase property. Second is to inherit it. In the nation Israel each family was given a plot of land and it would be passed down through family inheritance. They didn't have inheritance taxes. Inheritance taxes are a form of theft. You're taking away the hard earned goods of a family. Scripturally you have no right to do that. So we have working, inheriting and the third way is by gift, someone

can give you property. These are three godly ways of acquiring property. Theft is always the fourth way; theft wants to skirt around these three legitimate means of acquiring property.

So let's turn back to Exodus 22 and have a study of what is theft; examples of theft. This is what is meant by "You shall not steal." As we go through this passage I want you also to notice something; notice how theft is dealt with inside the nation Israel. There is a Biblical solution to the theft problem and it is not locking someone in jail for six months. They didn't do that because that doesn't solve the problem. Every time someone steals, there is destruction of wealth so what good does it do to confine a person. The wealth hasn't been restored. In fact it's been further destroyed because now we, the people, have to support Joe, the thief, with three hot meals a day, electricity, color TV, a library, a building, etc...so it's not solving the problem that we have wealth destroyed here. Restitution is the Biblical answer to theft; if someone comes and steals your car the answer in Scripture is not only does he buy you a car, he buys you four cars, four-fold restitution. No wonder today when a person gets caught and the court just lets them off why they do it again and again and again. They have no respect for labor and what labor can produce.

In the Mosaic Law if you steal you're not walking out free, there's restitution so watch for it. Exod 22:1, "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep." Several things to notice about verse 1. First they've gone onto somebody else's property, taken property away from them and sold it or killed it. In that case he must pay restitution four or five times what he stole. There are several reasons for this. One is because you have to replace the goods stolen, but the additional is that there were lost profits for the time the goods were gone. All the time it was gone the owner couldn't use it for whatever he used it for to generate profit. You also have the fact that just because your goods were stolen doesn't mean you can always get an equal replacement. If my car is stolen and my car was worth \$500 and all I got was \$500 I probably couldn't get an equal replacement for \$500. What about the inconvenience? You had to take a taxi, what about all that? So to cover all those things as well as the emotional turmoil of having to deal with the situation the Bible puts the mark at 400%-500% restitution. You see, this has a built-in wisdom to it. When you go through this I don't want you to say oh well, that's Exodus 22,

that's something about the law and that kind of stuff. Look at it for wisdom principles. There are certain reasons why the Law was designed this way, and if you think through a moment what do you suppose would be one of the beneficial results if the courts went over to a restitution concept? Number one, what would have to happen to the person who stole? He would have to work, and in the very process of working to pay off the goods that he stole, he would learn, hey, I'm missing this habit pattern in my life. So he's picking up a new behavior pattern. He's not sitting in jail with 30 other criminals picking up techniques to help him steal better next time so he doesn't get caught. So many of these punishments have wisdom built into them.

Exodus 22:4, another concept of theft, "If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double." So in this case restitution is only 200%. Why? Because he got the exact property back. So now all we're dealing with is restitution for the time the animal was out of the owner's possession, the emotional turmoil, etc...So the restitution isn't as steep. There's a wisdom to all of this.

Further, verses 5-6, now this gets into an area that you never think of when it comes to "You shall not steal," but this is part of that commandment so pay attention to it and see how far reaching these commandments were. There's a sensitivity about the Ten Commandments that we don't get by reading them fast. Now watch, ⁵"If a man lets a field or vineyard be grazed *bare* and lets his animal loose so that it grazes in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. ⁶"If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field *itself* is consumed, he who started the fire shall surely make restitution." This deals with what we'll call accidental liability. This would be considered in Scripture as part of "You shall not steal."

Now you see, we think when we understand the commandment all of a sudden the Bible goes way beyond just someone physically taking an item. The Bible says you steal when you don't care for another person's property. It's just the act of neglect for the other person's property that is stealing. You don't have to be guilty of physically removing an item; you can be guilty of stealing just by not taking care of someone else's property, being neglectful. That's basically the underlying concept of theft; you don't care about other people's stuff. We have a serious problem with this in our society. Kids could

care less about things and it's an outgrowth of how much we give these little critters. This is very applicable right now as we get close to Christmas. Just think how far America has gone in the materialism of this culture. We've got to give our kid all the greatest gadgets, all the latest toys and what does it produce in our children? The mentality that this stuff just keeps coming; I can rip and tear it apart and I'll just get more. A total lack of concern for the cost of the toy. So don't be surprised when children tear stuff to pieces. They're doing it because they have no respect for labor, no respect for property, no respect whatsoever, and its theft.

There are some more crimes which we'll look at: Exod 22:16, another particular area that you'd never dream would be counted as theft. "If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her *to be* his wife." Here virginity can be stolen. Who does it belong to? It belongs to her right husband. So the man who took it stole it from her future husband. It was hers to give to her husband. Now she doesn't have it to give. So the penalty is this man has to pay the dowry and take her as his wife. What's the wisdom in that? Well, here you have a girl who is damaged goods. She has no virginity to give her husband so the word of God says, if you're responsible enough to have sex outside of marriage you're responsible enough to deal with the consequences, she's yours. That's another form of theft embedded in here. Imagine how that might transform society.

Now, as we look at these try to catch the spirit of the text. There is a spirit or mental attitude that accompanies this whole thing and you want to kind of capture that as you look through these details. "You shall not steal" basically means to respect property, not just yours but other people's property.

Let's turn to Hosea 7, having seen some of what "You shall not steal" means, and there are many other variations but we don't have time to go through them all. But now when he says verse 1, **They deal falsely** or fraudulently, whether it's individually or corporately, what are we going to think of? Are we going to think of just breaking and entering, are we just to think of a burglar? No, we are to think much wider, it could simply be that neglect for our neighbor's property was the leading social sin of the northern kingdom. The "I don't care" attitude. So you see these commands are a lot more far reaching than just the narrow concept.

So when we read in Hos 7:2, **And they do not consider in their hearts That I remember all their wickedness. Now their deeds are all around them; They are before My face.** When he says that at the beginning **they do not consider in their hearts**, the heart in the OT is a very broad term that includes the mind, the conscience and other things. Here what he's saying: their conscience isn't pricked by all this theft. Their conscience is destroyed. How do you destroy the conscience? Well, God's word comes to you and your conscience says do the word and you say no and so that has a negative effect on your conscience, next week the word comes again and your conscience says you really should do the word and you say no again and you keep going through this cycle. Every time you go through the cycle and you violate the conscience you find yourself down one rung further on the ladder till you've violated and violated it to the point you've effectively shut it down and we call that the condition of deep, deep carnality or compound carnality.

Now their deeds are all around them he says. That's a picture in the Hebrew. The picture is this: these people have wrapped themselves up in a blanket so they don't think God can see them. They're all wrapped up and hidden from God and God says, you blanketheads, I'm right here, I'm staring you right in the face. I can see all the property theft of you people. That's the concept in verse 2. I'm right here but you've so destroyed your conscience by violating it and violating it and violating it repeatedly that now you think that because you're all wrapped up a blanket and you can't see Me and that I can't see you. I'm standing right in front of you.

Hos 7:3, extends into the area into government. With verse 3 together with verse 1 we now have the three agencies of theft; the individual, the corporation, and the government. **With their wickedness they make the king glad, And the princes with their lies.** So you have political expediency as the order of the day throughout the entire social order. The people that were supposed to be the examples of godliness to the entire society were the people committing the thievery en masse. It's all power lust, control lust and they can't control their sin natures any longer. The sin nature is running out of control at all levels of society.

Now we want to conclude tonight with verses 4-7, where we find a strange section dealing with a baker making bread in a hot oven. There are certain

procedures to bread baking in the ancient world and these procedures illustrate the same procedures we go through as we work our way into deep, deep carnality. So that's why this strange section is in there. Now that word in verse 1- fraud also has an element of deceit. Deceit if you think of it is always tied in with theft but here we shift over to a greater emphasis on the deceit and how that can work its way out in our sin nature. And this gets us into political intrigue, conspiracy and assassination in the high levels of governmental administration.

So before we get into the baker and the oven let's turn to Gen 4 to see the principle. It's easy to see in Genesis 4, then we'll come back to Hosea's oven and see what he's talking about and why it's talking about making bread in the hot oven. In Gen 4:7 we have a fundamental principle of the sin nature. This is God to Cain, "If you do well [Cain], will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it." Now what this is picturing where it says sin is crouching at the door is the picture of an animal ready to attack, he's all tense, every muscle is tense and ready to go.

Now why does God use this crouching and this attack concept for the sin nature? Because there's a warning in here to Cain about the path in life he's taking, it's also a warning to every believer. "If you do not well," that means if you make it a habit of defying the word of God and destroying your conscience by going negative to the word, negative to the word over and over and over then "sin is crouching at the door" and your sin nature lies there like an animal poised to attack, just to explode and destroy. And so all this negative volition gets locked up in the sin nature when we train it into negative volition to the word of God and eventually it gets beyond our control. There is a point at which we can control it but the more we go negative to the word the less control we have until the sin nature is let loose like a wild animal and we can't control it. And you've all seen this in society. There are certain people that say I don't have a problem with eating, I don't have a problem with drinking, I don't have a problem with lusting and it's these very people that have a problem with eating and drinking and lusting. It has reached a point where they have so trained their sin nature to respond to this stimulus that they can't stop it from responding to whatever the stimulus is and they're just in denial. And so every time the stimulus appears just like clock work the sin nature pounces on it and fulfills its desire. So let's look at

the illustration of the baker and his oven and then we're going to look at history for a moment to see what he's talking about.

Hosea 7:4, **They are all adulterers,**" there's your word for idolaters. They are all idolaters. The idolater is the nation that is not responding to their right God and therefore they created a negative vacuum in the soul of the nation and they began to suck into that vacuum the wrong gods and goddesses, idols, imaginations of their own heart. God says they're all idolaters.

Now he makes the analogy; the comparison is introduced by the word **like...like an oven**. Verse 5 is a parenthetical remark, so we'll skip over that when we get there on over to verse 6 and then we'll come back. So let's start the analogy in verse 4. **They are all adulterers, Like an oven heated by the baker Who ceases to stir up *the fire* From the kneading of the dough until it is leavened.** Skip 5, go to verse 6, **For their hearts are like an oven As they approach their plotting; Their anger smolders all night, In the morning it burns like a flaming fire. ⁷All of them are hot like an oven, And they consume their rulers; All their kings have fallen. None of them calls on Me.**

Let's look at this through the ancient bread-making procedures. **Like an oven heated by the baker.** Here's what they did: the baker would start his fire in the evening and he would get the fire all hot and then he would start to mix the dough together and he would just leave the fire. He lets it smolder all night long and he'd leave the dough till it was leavened. This all takes time, and then in the morning he would rise and go to the fire and stir it up; then the bread was leavened and the fire was hot. So his first procedure he would light the fire, second he would mix the dough, then it leavens all night, finally the fire was ready.

Now this is a picture that Hosea says... this is what we call wisdom teaching in the prophets, there's a parallel here that you have to pull out. All of this has analogies to our sin nature, so we have to outline the procedure. There are four steps. Let's see if we can find the four analogies. He lights the fire, he prepares the dough, the dough leavens, the fire gets hotter and hotter. Notice there's a lot of time between steps two and three. Steps one and two

occur in the evening, steps three and four occur in the morning, so all night long is between those steps.

Now the fire is still going, it's going the whole time and it's getting hotter and hotter and hotter. Also the dough is still leavening, all night long. Now in verse 6 we get the analogy on the sin nature side, **For their hearts are like an oven**, in other words the heart follows the same procedures, **For their hearts are like an oven**, meaning they have started to go negative volition to the word of God, the sin nature has gotten started on a habitual sin pattern and they keep committing the sin over and over and over and over and their sin nature is now stuck in a habitual sin pattern and that's like the baker getting the fire started. By morning the sin nature is totally trained and prepared to do its worst. They're locked in a negative pattern and the sin nature is just ready to pounce at the smallest stimulus. Now what about the dough, the dough is the sin pattern, whatever it is that they first committed they didn't handle it with 1 John 1:9 and by morning it's grown out of control, they've committed it over and over in their hearts, by morning its worked its way into their thought patterns continually and that's a combination for a deadly situation. So he describes it, **As they approach their plotting; Their anger smolders all night, in the morning it burns like a flame.** So that's the increase that occurs.

That was the warning of Genesis 4:7, if you continue to feed your sin nature there is going to come a time when you actually lose control over your own sin nature, it gets so bad. This is the mark of compound carnality. So the **morning**, at the end of verse 6, is when the bread is put in the oven, and this is when the finished product is made. And the point is that once the bread is baked, the dough is no longer pliable, it's a finished product. So what he's saying is that once the sin nature reaches this point you've done irreparable damage. This thing has been heating, the sin nature's been working away and you've slowly moved from that sin being a minor detail in life to it overwhelming your life.

Now Hos 7:5 is put in there as an example of how they encouraged the fire to get going in their sin nature. **On the day of our king**, and we don't know if that was his birthday or the anniversary of his coronation, but an official holiday of the king, **the princes became sick with the heat of wine**, that means they had a big party and they had too many bottles of wine, they got

sick, so they're having a big drunken party. **He stretched out his hand with scoffers**, these are people that are not pliable, they've hardened up like the bread after it's cooked, their sin natures are thoroughly entrenched and just waiting to pounce when the opportunity arises. Notice these scoffers are in the political administration, they are princes and hateful to the word of God, they're arrogant. And this is the kind of person that was in national leadership. So the king, the princes, all the leadership are in compound carnality and they're all working together, and boy, let me tell you, when this is the kind of administration you have on your hands you've got serious problems.

Hos 7:7 is the climax, **All of them are hot like an oven and they consume their rulers; All their kings have fallen. None of them calls on Me.** This is referring to a series of historical events in the political administration of the northern kingdom. Here's what happened. Look at the reigns of these men. The last king to rule any length of time was Jeroboam II. Jeroboam II was the king at the time of Jonah, Jonah prophesied great prosperity for the northern kingdom; at the end of his reign Hosea starts to minister. But apparently this chapter is written much closer to 721BC when the kingdom would fall. What had happened? Under Jeroboam the theft had been encouraged as a governmental policy: it may have been moving boundaries of people's property, it may have been negligence but all of that is simply theft. As time went on it got worse and worse and worse like the oven got hotter and hotter and hotter and they had less and less respect for private property. The government was seizing private property left and right.

This is the kind of thing that had worked its way into the national life of Israel and it began to work its way out into the upper levels of the political administration, everyone was trying to grab power and run the kingdom. Turn to 2 Kings 15:8 to see what happened as the fire got hotter and hotter and hotter. "In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam became king over Israel in Samaria *for* six months." Look at that, six months, we have political instability. What happened to him: verse 10, "Then Shallum the son of Jabesh conspired against him and struck him before the people and killed him, and reigned in his place." See the power struggle taking place? So Zechariah is murdered. Now we come to Shallum, verse 13, "Shallum son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah, and he reigned one month in Samaria." One month.

Why? What happened to him? Verse 14, “Then Menahem son of Gadi went up from Tirzah and came to Samaria, and struck Shallum son of Jabesh in Samaria, and killed him and became king in his place.” More political conspiracy, another assassination, they’re really cookin.’ This guy Menahem actually reigned 10 years because of some military maneuvers he carried out when he got into office. This scared everyone off and then when the Assyrian threat appeared he taxed all the rich people to pay off the king of Assyria. Sound familiar? Tax the rich - nothing new under the sun. So he did that, and he died a natural death. Then Pekahiah, his son, came to the throne. Look at him in verse 23, “In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem became king over Israel in Samaria, *and reigned* two years.” More instability. Look at verse 25: another assassination, and this one comes from within the political administration. We could go on but I think you get the picture of the social chaos that was breaking out. King after king was conspired against and assassinated. Of the 17 kings that ruled in the north over her 210 year history only eight died natural deaths. The other nine were dethroned and murdered by their successors.

Now come back to Hos 7, this is what Hosea is talking about in v 7, real history. He says I’ll show you a truth about your nation, you people, you have the Torah, God told you what you should be doing, you don’t do it; you don’t learn loyalty to Me. You’re not concerned with private property and you commit these atrocities over and over and over and if a nation does that every time it will come back to haunt you. The whole thing will go right down the drain and the political espionage, the conspiracy, the murder will be rampant. Why? The end of verse 7 is there to tell you why? **None of them calls on Me.** It’s just pathetic. In other words, even in the eleventh hour of the nation when everything was falling apart, one administration succeeding another administration which succeeded another administration, complete political chaos, in spite of all this you’d think somebody would say hey, don’t you think we might have a spiritual problem. No one. Not a single person goes to God to find out what is the trouble.

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