

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
Volume 34, Number 1, March 2023

Hosea, A Minor Prophet with a Major Challenge

"I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God" (Hosea 2:23).

On a number of occasions the heavenly Father asked some faithful individuals to do things they could not understand at the time. Those who obeyed received a profound glimpse at the wisdom of God. One such individual was the prophet, Hosea.

The Old Testament book of Hosea shares the compelling story of a man willing to obey what he could not understand at the time. Why would God instruct him to do something that appeared to contradict the very Law he was commanded to obey?

"God said, 'Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking the LORD.' So he ... took Gomer the daughter of Diblaim ... she conceived and bore him a son.

"And the LORD said to him, 'Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel. On that day I will break the bow of Israel in the valley of Jezreel.'

"Then she conceived again and gave birth to a daughter. And the LORD said to him, 'Name her Lo-Ruhamah, for I will no longer have compassion on the house of Israel, that I would ever forgive them.'

"When she had weaned Lo-Ruhamah, she conceived and gave birth to a son. And the LORD said, 'Name him Lo-Ammi, for you are not my people and I am not your God'" (Hosea 1:2-6, 8-9).

Hosea had a choice. Would he follow God's instruction, or be paralyzed by the seeming contradiction? But the seeming conflict is missing. Hosea does not hesitate but simply obeys. His obedience likely created heartaches for him. But, in those heartaches he was to see that God's commands are always righteous and meant to bless.

When giving His initial instructions, the Lord revealed why He wanted this arrangement. He said, "for the land commits flagrant harlotry, forsaking the LORD." He was

indicating that the marriage of Hosea and Gomer was intended to picture the relationship between God and the Northern kingdom of Israel, where Hosea lived and served.

The difficulties of such a marriage depicted how Israel had betrayed her commitment to God. It is initially a sad story and Hosea could not have been pleased with a wife seeking other lovers. In human terms, God was saying that His heart too was pained by the idolatry and betrayal of Israel.

HEART LOYALTY

Heart loyalty cannot be forced. There must be commitment on both sides of a relationship for both parties to thrive and be blessed. Such unwavering commitment is one goal of God's plan, not only for Israel, but for humanity. Had our first parents been deeply committed to God, they would never have followed the course they did. But only experiencing the pain and heartaches of disloyalty, will most learn the peace and joy of faithful relationships.

In this allegory, Hosea represents God. The woman he married was named Gomer, meaning "Perfect." She represents the 10-tribe Kingdom which had become idolatrous, even sacrificing their children in the fires of Molech. She was the daughter of someone named Diblaim. The name is significant. It means "A dual cake of pressed figs." A fig tree is often used to represent the nation of

IN THIS ISSUE

<i>Hosea, Minor Prophet, Major Challenge</i> ..	1
<i>Financial Report</i>	3
<i>The Bloodshed of Jezreel</i>	4
<i>The Pentateuch and the Divine Plan</i>	5
<i>The Likeness of Moses and Paul</i>	7

BEAUTIES OF THE TRUTH is published as a service for brethren to stimulate their appreciation of the riches of God's Word. It is published free of charge. Subscriptions will be entered for all requestors. Address: Beauties of the Truth, 6748 Breckenridge, Lisle, IL 60532. Editorial Board: Brothers Richard Doctor (Managing Editor), Bill Dutka, Adam Kopczyk, James Parkinson, David Rice, and Tom Ruggirello. Online at www.BeautiesoftheTruth.org.

Israel (see Jeremiah 24:5-7). The dual cakes picture the twelve-tribe kingdom of Israel united under Solomon before it was divided between Judah under Rehoboam, and Israel under Jeroboam, the first king of the northern 10 tribes.

As Gomer was born of Diblaim, so the dual fig cake gave birth to the 10-tribe kingdom after the death of Solomon. Gomer then had three children. God instructed Hosea to name their first son “Jezreel.” The name means “God will sow or disseminate and scatter.”

This predicted that at some future time, the 10-tribe kingdom would be scattered to the wind. And so they were. They were taken captive to Assyria, and have been dispersed throughout the nations of the world.

To see where Hosea fits into the history of Israel, see the accompanying chart. He lived from Jeroboam II to the time Israel was taken captive to Assyria. Remarkably, every king that ruled this kingdom was evil. How could the people thrive under such poor leadership?

GOMER’S CHILDREN

Gomer then had two more children. These two children were likely not fathered by Hosea, but resulted from her adulterous behavior, as suggested by the following verses. “And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink” (Hosea 2:4, 5).

Rather than valuing heart loyalty, Gomer sought prosperity. A prophet of God could not provide everything she desired. Her daughter was named Lo-Ruhamah, meaning, “not having obtained mercy.” Her second son was named Lo-Ammi, “not my people.” These names were prophetic of God’s great displeasure with Israel. Their disloyalty was to bring a time of punishment. God’s mercy would be withheld and, for a time, they would not have the protection as God’s people.

GOD’S PROMISE OF RESTORATION

Thankfully, the story continues. After naming Gomer’s children God says, “Yet the number of the children of Israel

<i>Kings of the Northern Kingdom – Israel</i>				
	KING	LENGTH OF REIGN	CHAR-ACTER	REFERENCE
→	1 Jeroboam	22 years	Bad	1 Kings 13-14
	2 Nadab	2 years	Bad	1 Kings 15:25-32
	3 Baasha	24 years	Bad	1 Kings 15:33-16:7
	4 Elah	2 years	Bad	1 Kings 16:8-14
	5 Zimri	7 days	Bad	1 Kings 16:15-20
	6 Omri	12 years	Extra Bad	1 Kings 16:21-28
	7 Ahab	22 years	Worst of all	1 Kings 16:29-22:40
	8 Ahaziah	2 years	Bad	2 Kings 1
	9 Jehoram (Joram)	12 years	Mostly Bad	2 Kings 3-9
→	10 Jehu	28 years	Mostly Bad	2 Kings 9-10
	11 Jehoahaz	17 years	Bad	2 Kings 13:1-9
Hosea's Ministry {	12 Jehoash (Joash)	16 years	Bad	2 Kings 13:10-25
	13 Jeroboam II	41 years	Bad	2 Kings 14:23-29
	14 Zechariah	6 months	Bad	2 Kings 15:8-12
	15 Shallum	1 month	Bad	2 Kings 15:13-15
	16 Menahem	10 years	Bad	2 Kings 15:16-22
	17 Pekahiah	2 years	Bad	2 Kings 15:23-26
	18 Pekah	20 years	Bad	2 Kings 15:27-31
	19 Hoshea	9 years	Bad	2 Kings 15:30

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,’ there it shall be said unto them, ‘Ye are the sons of the living God.’ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel” (Hosea 1:10, 11).

This wonderful passage reflects the heart of God. Even when punishment is required, He gives hope. He takes great pleasure in blessing and making promises of good things to come. His words are a reiteration of the Abrahamic Promise. These comforting words assured Israel that God’s anger would not endure and that He keeps His promises.

For Israel, the divided kingdom will be reunited, and soon they will appoint Christ as their one head. Today, we are witnessing the work of regathering Israelites from all corners of the earth where they were dispersed.

God continues His promises to Israel in chapter two. “Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts” (Hosea 2:1, 2).

The names Ammi and Ruhamah look familiar. They are like the names of Gomer’s illegitimate children, but appear without the negative prefix, “Lo.” Rather than meaning

“I will **not** have mercy,” He promises to **have** mercy. Rather than proclaiming, “He is **not** their God,” “He will **be** their God.”

PLEAD WITH GOMER

These children were instructed to plead with their mother to return to her first husband. Antotypically, this suggests that believing Jews of the restored nation of Israel will work to convert their unfaithful ancestors, pictured in Gomer. In the kingdom environment, she will come to realize that true blessings come only from God.

“Behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal” (Hosea 2:5-8).

Gomer finally comes to a remarkable realization. Her lovers could not give her what she wanted, and life with a faithful husband was better than life with those who only took advantage of her. It is a lesson many ancient Israelites will come to learn.

THE PURCHASE OF GOMER

Although Gomer repented of her sins, there was still a problem. She had become the slave of her previous lover. Another possibility is that she had to be bought out of prostitution. But in either case, her freedom had to be purchased. Gomer’s search for other lovers describes Israel’s pursuit of worldly desires which were never attained. Her actions however, revealed her unfaithfulness to Jehovah, her true love. Following the directions of God, Hosea responded. “I bought her to me for fifteen pieces of silver, and a homer of barley, and a half-homer of barley; and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be any man’s wife; so will I also be toward thee” (Hosea 3:2, 3).

Fifteen pieces of silver was one half the regular price of a slave (see Exodus 21:32). Apparently, Gomer was not highly valued. After paying the price of her redemption, Hosea said she was to “abide with me many days.” This was a trial period to see if Gomer would continue in her repentance. If so, she would be fully restored as his wife.

This process of restoring Gomer suggests a sequence of events. The purchase of Israel occurred at the First Advent when God, through Jesus’ death, provided the ransom. This purchase would release Israel from Adamic condemnation, as well as from the curse of the Law. But, after the First Advent, Israel was desolate for “many days,” shown by Gomer spending time deprived of a relationship with Hosea. Those “many days” represent Israel’s 1845 years of disfavor. It was a time Israel did not receive God’s protection as her husband.



Hosea, assisting Gomer

After her period of isolation, Gomer was restored as Hosea’s wife. Although Israel’s relationship with God has not yet been fully restored, the process has begun. Her full restoration will occur when the Ancient Worthies return, and the New Covenant is inaugurated. But what a thrill to be witnessing the progression of bringing her back to God.

THE CHARACTER OF GOD REVEALED

This unusual story, created at God’s command, reveals the character of God. His longsuffering is manifested, not only in the restoration of Israel, but in mankind’s long history. “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it” (James 5:7). God wisely sees the benefits of adversity. He knows that the character fruitage it will produce will be strong, committed and faithful. It will be well worth the centuries of man’s isolation from God. But when Israel and humanity are restored to perfection, all will look back and see His marvelous work of educating the human heart.

“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (1 Corinthians 15:28).

God finally proclaimed His love for Israel. “I will heal their backsliding, I will love them freely; for mine anger is turned away from him” (Hosea 14:4 RVIC). The conclusion of the lesson reveals the loving and merciful heart of God, whose love is longsuffering and whose plan works for the blessing of His people.

— Tom Ruggirello

Financial Report

18,478.49	Balance January 1, 2022
10,330.00	Donations
-2,766.77	Expenses
<hr/>	
26,041.72	Balance January 1, 2023
600	Mail subscribers, Email subscribers 325

The Bloodshed of Jezreel

“Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel. On that day I will break the bow of Israel in the valley of Jezreel” (Hosea 1:4, 5).

When God instructed Hosea to name his son Jezreel, He also explained the reason, in the text above.

The events referred to as “the bloodshed of Jezreel” are in 2 Kings 9 and 10. Jehu was captain in the army of the northern 10-tribe kingdom. God instructed the Prophet Elisha to anoint him as the next king in place of Ahab. As he was being anointed, God ordered Jehu to destroy the house of Ahab, which he did by killing king Joram of Israel and his household. Jehu also kills Ahaziah king of Judah (2 Chronicles 22:2-12) and 42 of his brethren (2 Kings 10:11-17). Ahaziah was the nephew of Joram who had come to visit the king, wounded in a previous battle with an invading Syrian army (2 Kings 9:14).

When Jehu met Joram he explained why there could be no peace between them. “There is no peace as long as your mother Jezebel does many acts of prostitution and witchcraft. Joram turned the horses to run away. He said to Ahaziah, ‘It is a trick, Ahaziah!’ But Jehu grabbed his bow and shot Joram in the middle of his back, through the heart. Joram fell dead in his chariot” (2 Kings 9:22-24). Jehu then pursued King Azariah (of Judah) and also killed him.

Jehu then went to Jezreel to deal with Jezebel. After being pushed out the window by her eunuchs, Jezebel was trampled by horses and her body eaten by wild dogs.¹ Jehu went on to have all seventy sons of Ahab beheaded and his remaining family members killed. He next gathered the priests of Baal and its worshippers into the temple of Baal and had them slain with the sword.

JEHU'S INSINCERITY

“Thus Jehu wiped out Baal from Israel. But Jehu did not turn aside from the sins of Jeroboam the son of Nebat, which he made Israel to sin — that is, the golden calves that were in Bethel and in Dan. And the LORD said to Jehu, ‘Because you have done well in carrying out what is right in my eyes, and have done to the house of Ahab according to all that was in my heart, your sons of the fourth generation shall sit on the throne of Israel.’ But Jehu was not careful to walk in the law of the LORD, the God of Israel, with all his heart. He did not turn from the sins of Jeroboam, which he made Israel to sin” (2 Kings 10:28-31).

Despite obeying God's command, Jehu was condemned for the bloodshed of Jezreel. The purpose of God's command was to remove idolatry from Israel, not to clear one form of idolatry for another. The reason for God's displeasure also related to the motivation of Jehu. His

obedience was not from zeal for the Lord. Destroying the house of Ahab opened a door for his own ambition as he hungered for power. He now had divine authority to remove all opposition to his own throne. As he followed the letter of God's command, there was a sense of cruelty in his methods.

THE SINS OF JEROBOAM

The reason for God's condemnation of Jehu stated that he “did not turn aside from the sins of Jeroboam.”

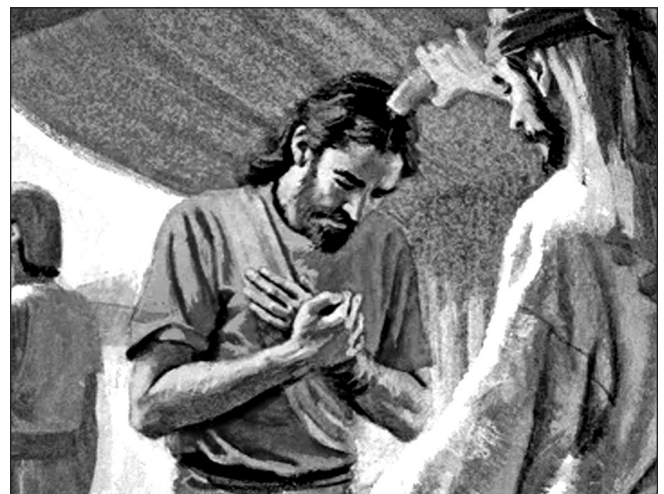
Jeroboam was the first king of the 10-tribe Northern kingdom. He lived 100 years before Jehu. Jeroboam had feared that Israelites traveling to worship in Jerusalem could potentially reunite the two kingdoms causing him to lose his throne. Consequently, he created an alternative place of worship and instituted sacrifices to two golden calves, one in Bethel, another in Dan (2 Kings 10:29). He then created new feasts that mimicked the feasts of Israel.

Jeroboam's sin was not only idolatry, but by instituting new feasts that occurred around the same time as those in Judah, he created a system of regular worship so the people would have no reason to worship in Jerusalem. He did this to maintain his own power. Selfish ambition took precedence over the worship of Israel's only true God.

Now, some 100 years later, Jehu was blinded by the same selfish ambition of his predecessor. He seemed indifferent to the fact that God hates idolatry. The misguided ambitions of both men caused Israel to sin against God. Laws forbidding idolatry were also for the good of the people. These two men reneged their higher duties. Their choices brought much pain and suffering to the ones they were responsible for leading.

PERSONAL LESSONS

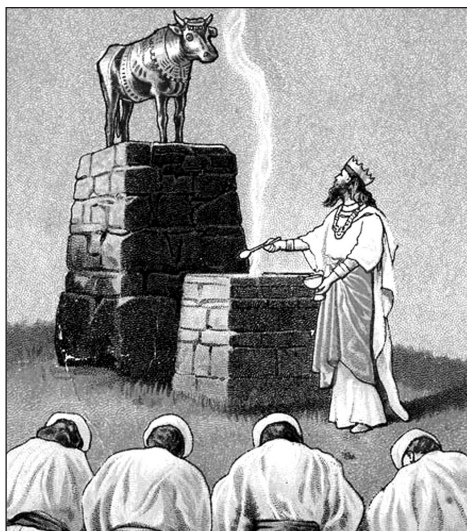
An important lesson from the foolish examples of these men reveals that individuals can have a profound influence on people. This is an important concept for the Lord's people. Our words and lifestyles can have an



Jehu, anointed, but not faithful

impact on others. It is significant that all the Kings of the 10-tribe kingdom had a negative effect on the people. (See accompanying chart) It is little wonder they followed the path set by their leaders. The Apostle Paul recognized this when he wrote to young Timothy. “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Timothy 4:12).

Another important lesson is even more personal. Obedience is the first step to pleasing God. But He is also interested in heart motives. The text says, “Jehu was not careful to walk



Jeroboam, who set up two images for worship.

in the Law of the Lord.” “It is evident his own religion was very superficial” (Joseph Benson). One’s commitment to God should never be superficial. Knowing that it is a great privilege and honor to serve God will find great acceptance with Him. This attitude always results in our own blessing. It makes service less burdensome and more joyful. “My son, give me your heart, and let your eyes observe my ways” (Proverbs 23:26).

(1) For further details see, “Jezebel’s Death,” *Beauties of the Truth*, May 2005. Also, “Elijah, Ahab, Jezebel Related Anti-Types,” *Beauties of the Truth*, November 2011.

The Pentateuch and the Divine Plan

The opening books of the Bible appear to parallel the various stages of the Divine Plan. This provides additional confirmation of the plan’s divine origin.

GENESIS

The word Genesis means, “the origin, or coming into being of something.” The book includes the events of Creation, the fall of man, the flood of Noah’s day, and the histories and generations of the earliest Patriarchs. It lays the foundation of God’s plan to bless all the families of the earth through the promise made to Abraham. This history covers mankind’s beginning until God’s dealing with Israel began. The Genesis account ends with the death of Joseph. His life was filled with personal sacrifice, service and the eventual blessing of both his family and the people of Egypt. The prophetic picture of God’s kingdom operating through Jesus is imbedded in the life of this great Patriarch. The events described in Genesis are portrayed on the Chart of the Ages during the **First Dispensation** and the **Patriarchal Age**.

EXODUS

The book of Exodus opens by listing the sons of Jacob and the people’s treatment under Pharaoh. Their taskmasters were oppressive and life became bitter. The decree to slay all newborn boys was cleverly ignored by the midwives. One of the boys was Moses, who God prepared to be Israel’s deliverer. His story is familiar and illustrates the development of God’s chosen servant. He was used to deliver his people through ten plagues. Following their

deliverance, the book records Israel’s acceptance of the Law Covenant. Details were given regarding specific materials for construction of the Tabernacle and the priestly garments. In the last chapter the Tabernacle itself is finally erected.

The book of Exodus represents the **first portion of the Jewish Age**, although its types and shadows may picture events of the Gospel and Messianic Ages.

LEVITICUS

In Leviticus detailed instructions were provided for the daily operation of the Tabernacle and the various sacrifices and offerings to be used. Every detail was to be followed exactly as given by God. Sin-offerings were especially important. Sacrifices for every form of sin are described in chapters 4 and 5. These ranged from sins committed by priests, the princes of Israel, even to unintentional sins of the people. The annual Day of Atonement was a central theme of the Tabernacle arrangement and expressed the value God placed on atonement. This antitypically focuses on the future work of our Lord as mankind’s Savior.

The book of Leviticus is situated in the center of the five books of Moses, suggesting that redemption is the central hub of God’s plan of salvation.

One of God’s promises to Israel is given near the end of the book. The simple principle conveyed is that obedience to God brings blessings (see Leviticus 26:3, 4).

Leviticus corresponds to the **second part of the Jewish Age**, although its Tabernacle shadows mostly depict the Gospel Age and sometimes beyond.

NUMBERS

The book of Numbers is so named because God commanded that the people of Israel be numbered according

to their families. The disorganized group that had left Egypt was being formed into a functioning nation. Males, 20 years and older, were then commissioned as warriors. The time setting was during Israel's 40-year wilderness journey. The sons of Levi replaced the firstborn males and received no inheritance in the land (see Numbers 3:13).

Bro. Russell explains the symbolism. "The Israelites were used of the Lord as a typical people, whose testings ... were made to picture ... the corresponding experiences of spiritual Israel. As the apostle points out, their rock and its water typified Christ and the water of life flowing from him. Their manna, our Lord indicated typified the Bread which came down from heaven, of which if a man eat he shall live forever. The fiery serpents which harassed them and guided the eyes of the suffering to the brazen serpent raised on a pole, symbolized sin and its injurious effects which caused the sin-bitten to look unto him who was made a curse for us in that he hanged upon a tree" (R4037).

The Gospel Age parallels continue throughout the book. For example:

- Chapter 6 separates those under the Nazarite Vow and pictures the consecrated lives of the saints. Then, God's blessing of Aaron and his sons expresses God's love for the antitypical priesthood. "The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace" (Numbers 6:24-26).
- Chapter 7 sees the Tabernacle put into operation after being anointed and sanctified. This corresponds to the sacrificial work of the Gospel Age.
- Chapter 8 is when the lampstand is first lit and the Levites are consecrated and cleansed. Being in the Holy, the lampstand describes the guiding light made available to the saints.
- Chapter 9 describes the first Passover observed after the Exodus. Paul makes the Gospel Age application saying, "Christ, our Passover is sacrificed" (1 Corinthians 5:7). The cloud and pillar of fire described here represents God's providential direction of the saints.
- Chapter 10 says that when it came time to move, silver trumpets gathered the people. These may represent various truths revealed during the age, providing a doctrinal basis for the saints (see 1 Corinthians 14:8, Revelation 9:14).
- Chapter 11 describes the people complaining and heavenly fire devouring them. Moses intervened and the fire stopped. Others then complained about the manna and Moses intervened again. The spiritual counterpart points to the role of Jesus as an Advocate for the Church.
- Chapter 12 sees Miriam and Aaron challenge that God spoke only through Moses. This may correspond to the Nominal Church assuming many of the titles belonging to

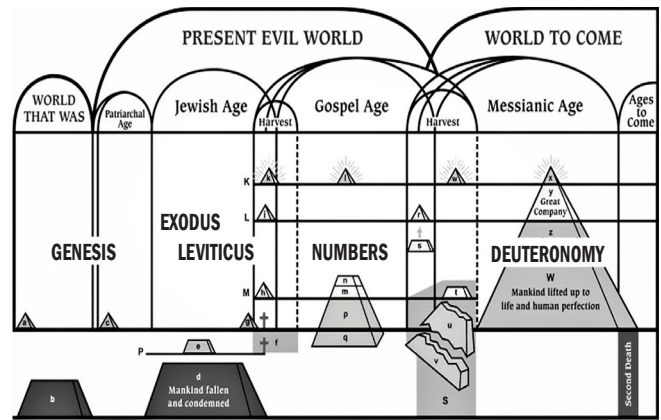


Chart of the Ages, with the five books of Moses

our Lord and inappropriately claiming to be God's earthly representative.

• Chapter 13 shares how spies were sent to Canaan. But, only Joshua and Caleb believed they could conquer the inhabitants. The other 10 feared and would not fight. This may depict the levels of faith during this age. Some fear to obey God and are paralyzed. Others, in faith, proceed to fight their spiritual battles. The unbelief of many provoked God, and Moses again intervened (Numbers 14:11-19). He requested a pardon for the sins of the people, once again depicting Jesus' role during this age.

These are but a few of the typical events in the Book of Numbers that parallel the **Gospel Age**. They are too numerous to list in this brief article.

DEUTERONOMY

The book of Deuteronomy was the final message of Moses, uttered a few days before his death (see R5334). In chapter 1, Joshua was appointed to lead Israel into the Promised Land. This transition of leadership conveys the new role of Christ. As his work in the Gospel Age closes, he begins the larger work of the Millennial Age. Deuteronomy means, "The Second Law," and illustrates the principles to be written in the hearts of people. Christ will then be the Mediator. Conquering the occupants of Canaan represents **mankind's work** of overcoming the effects of sin.

In chapter 5 Moses reiterates the Law to a new generation. He says, "teach them diligently unto thy children" (Deuteronomy 6:6). As new generations come back from the grave, they will be taught godly principles. He later states, "All the commandments ... shall ye observe to do, that ye may live" (Deuteronomy 8:1). God's plan will offer eternal life to those who obey and grow in the kingdom.

The correlation of the Pentateuch with the plan of God seems clear and points to a common author. The plan is soundly based on Biblical history, and its prophetic features are certain. We can trust in the promises of God and the hope He lays before us!

The Likeness of Moses and Paul

“God will raise up ... a Prophet from the midst of thee, of thy brethren, like unto me” (Deuteronomy 18:15).

Moses, as a type, points to Christ (Deuteronomy 18:15). As the messenger of God, Moses was used to convey the Law and be a mediator between God and the nation of Israel. Jesus likewise is designated as the “mediator of the new covenant” (Hebrews 9:15).

However, despite this direct connection between Moses and our Lord, there are striking similarities in the ministries of Moses and Paul. Note the following.

BOTH CHOSEN BY GOD FROM BIRTH

The baby Moses was providentially saved from death in the Nile River (Exodus 2:5, 6, 10). He was to be God’s instrument in delivering his people. • Paul was also chosen from the womb to reveal God’s Son as the way of salvation (Galatians 1:15,16).

BOTH HIGHLY EDUCATED

Moses was learned in the wisdom of Egypt (Acts 7:22). In the house of Pharaoh he learned leadership and gained organizational skills to be later used as the leader of natural Israel. • Paul learned the wisdom of Judaism. His pharisaical training in the Law prepared him to teach spiritual Israel (Acts 22:3, Galatians 1:14).

BOTH DELIVERED IN A WOVEN BASKET

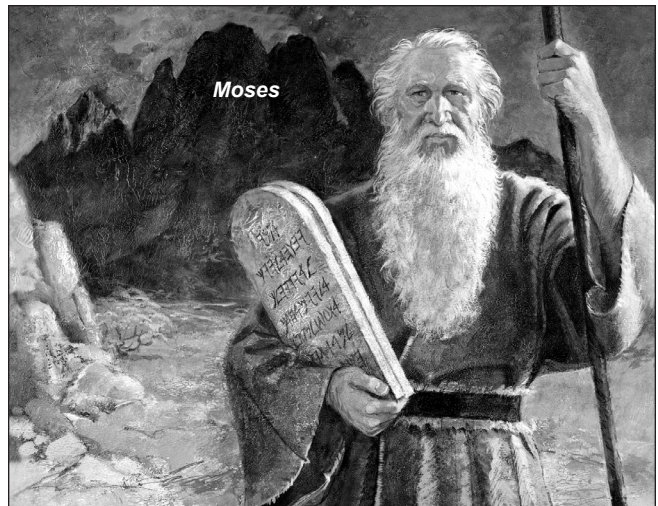
Pharaoh’s decree to slay every newborn Hebrew boy caused the mother of Moses to hide him for three months. When she could hide him no longer, she placed him in a papyrus basket and set it among the reeds by the bank of the Nile (Exodus 2:3). • Paul too was saved in a basket. In Damascus the Jews plotted to kill with him, his disciples took him by night and let him down through an opening in the wall, lowering him in a large basket (Acts 9: 23-25, 2 Corinthians 11:33).

BOTH WERE INVOLVED IN MURDER

Moses murdered an Egyptian taskmaster who was harming a Hebrew slave and hid the Egyptian in the sand (Exodus 2:12). • Before his conversion, Paul was a direct accomplice in the murder of Stephen (Acts 7:58, 59).

BOTH PROLIFIC CONTRIBUTORS TO THE BIBLE

Moses wrote the first five books of the Bible and was Israel’s sole written authority until the time of Samuel and David. He interpreted the Law and prepared Israel to enter the Promised Land. His writings later helped those Jews living at the First Advent to transfer into Christ with the prospect of entering the heavenly Canaan (See John



5:46, 47). • The Apostle Paul wrote 14 of the 27 New Testament books. From the pen of this great apostle, we understand the doctrines of the ransom, justification by faith, the resurrection, and the covenants. Paul was used to reveal the great mystery which is the Church as body members of Christ. He identified the sin offering revealed the Old Testament types related to the Passover and the Tabernacle. He expounded on importance of agape love.

Paul encouraged believers to enter into a covenant of sacrifice and become part of the spiritual seed of Abraham. (Romans 12:1, 2, Galatians 3:26-29)

BOTH FLED TO ARABIA

After killing the Egyptian, Moses fled from Pharaoh and settled in the land of Midian and became a shepherd (Exodus 2:15). • Paul too went to Arabia immediately after being converted (Galatians 1:16-17).

BOTH SPOKE TO SPIRIT BEINGS AND WERE INSTRUCTED

The angel of the Lord appeared to Moses in a flame of fire out of a bush. He was then tasked with delivering his people (Exodus 3). This extraordinary encounter set the course for the remainder of his life. • Saul saw a brilliant light emanating from the risen Jesus and spoke to him on the Road to Damascus (Acts 9:3-8). This likewise was to change the course of his life as a servant of God’s people.

BOTH PHYSICALLY AFFECTED FROM THEIR ENCOUNTER WITH GOD

Moses’ Face shone after receiving the Law and being in the presence of God (Exodus 34:29). • While traveling near Damascus, Paul was blinded by a light from heaven out of which the risen Lord spoke to him (Acts 9:3-6).

BOTH WERE NOT ELOQUENT SPEAKERS AND NEEDED ASSISTANCE

In appealing to God, Moses said, “I am not eloquent, neither heretofore, nor since thou hast spoken unto thy

servant: but I am slow of speech, and of a slow tongue” (Exodus 4:10). He was given his brother Aaron to help him speak (Exodus 4:10, 14-16). ● Paul is described in a similar way: “For they say, ‘His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible’” (2 Corinthians 10:10). “But even if I am unskilled in speech, yet I am not so in knowledge” (2 Corinthians 11:6).

Paul was first given Barnabas, who introduced him to brethren in Jerusalem (Acts 9:26, 27). He later received help from a variety of brethren, including Silas who accompanied him on two of Paul’s missionary journeys.

BOTH CHOSE FIDELITY TO GOD AND REJECTED EARTHLY PROSPERITY

Moses rejected his Egyptian lifestyle when he chose to defend a Hebrew slave. Moses was “considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward” (Hebrews 11:26 NASB). ● Paul likewise rejected the power and prestige of the Jewish elite in favor of becoming a servant to Christ (Philippians 3:5-8).

BOTH PERFORMED EXTRAORDINARY MIRACLES

“Moses led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years” (Acts 7:36). ● It says of Paul, “God was performing extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out” (Acts 19:11-12). Paul also healed a man who was lame from birth, and raised Eutychus from the dead (Acts 14:10, Acts 20:10).

The purpose of these miracles for both Moses and Paul was to demonstrate that their ministries were authorized by God.

BOTH SAW THEIR BRETHREN CHOOSE SLAVERY OVER FREEDOM

Just before crossing the Red Sea the Hebrews said to Moses, Did we not say, “Leave us alone that we may serve the Egyptians”? For it would have been better for us to serve the Egyptians than to die in the wilderness” (Exodus 14:12). ● Paul offered the Jews freedom from the curse of the Law, but most refused. He said, “Now this Hagar is Mount Sinai in Arabia (i.e. she represents the Law Covenant), and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, she (i.e. the Sarah feature of the Abrahamic Covenant) is our mother” (Galatians 4:25, 26).

Paul condemned Jewish Christians who returned to the slavery of Judaism. He said, “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you” (Galatians 5:1-4).



Paul, preaching

BOTH MADE A PERSONAL REQUEST TO GOD BUT WERE DENIED

Moses desired to enter the Promised Land but died in Moab (Deuteronomy 3:25, 26). ● Paul wanted his “thorn in the flesh,” i.e. his impaired vision, removed. God’s answer was simply, “My grace is sufficient for you, for power is perfected in weakness” (2 Corinthians 12:7-10).

BOTH LOVED THEIR BRETHREN AND OFFERED THEIR OWN LIVES

After making a golden calf, Moses said, “Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written” (Exodus 32:32). ● Paul expressed a similar sentiment. “I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh” (Romans 9:2, 3).

BOTH GIVEN A GLIMPSE OF THE PROMISED LAND

From the top of Pisgah’s Mountain God allowed Moses to see the land promised to Abraham, Isaac and Jacob (Deuteronomy 34:1, 4). ● Paul wrote that he was “caught up to the Third heavens,” into paradise, but was not allowed to share what he saw (2 Corinthians 12:1-4).

BOTH MEN REWARDED BY GOD

Moses, who lived during the Jewish Age, will receive a “better resurrection” on earth (Hebrews 11:35). He will be one of the “Princes in all the Earth” (Psalms 45:16). ● Paul described his reward: “There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Timothy 4:8).

Surely, Moses and Paul were examples of faithfulness. The similarities of their experiences are unmistakable, and their deep devotion is reflected in the lives of all who love the Father and His Son.

— *Br. Brad Sweeney*