

A Prophet Like Moses; the Hours of Prayer (Acts 3:1-26)

Expository Lessons from the Book of Acts

I. Review from Prior Lessons

- a. Holy Spirit came down on the apostles in Jerusalem on the day of Pentecost, 50 days after the Passover (the time when Jesus was crucified).
- b. The Spirit being poured out is accompanied by miraculous signs (sound of a mighty wind, tongues of fire, speaking in other tongues).
- c. Peter preaches that Jesus is the Christ, raised from the dead.
 - i. Proof of the resurrection: eyewitness accounts and fulfillment of several prophecies.
 - ii. Jesus has ascended to heaven and is now seated on the throne of David, at the right hand of God.
- d. The people are “cut to the heart” by what Peter preached, and ask Peter and the apostles, “What shall we do?” (**Acts 2:37**)
 - i. Peter replies: “Repent and be baptized for the remission of sins, and you will receive the gift of the Holy Spirit.” (**Acts 2:38**)
 - ii. Three thousand accept the message and are baptized that day. This marks the beginning of the church.
 - iii. The people have everything in common at this time, and the apostles are performing “signs and wonders” among them.
 - iv. It says in **Acts 2:42** that the church is marked by devotion to:
 1. The apostles’ doctrine (teaching),
 2. The fellowship,
 3. The breaking of bread, and
 4. Prayers.
 - a. I first learned **Acts 2:42** years ago, when everyone in the church I was in used the NIV, so I memorized this passage and recalled it based on that version. There it says, “They devoted themselves to... and *prayer*” (singular).

- b. However, someone pointed out to me that this is actually plural: “*prayers*”. See the NKJV translation here, for example. It is, literally, “the prayers”, as one can see from the ESV and some of the more literal translations.
 - i. “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and *the prayers*.” (Acts 2:42, ESV)
- e. The next chapter we are opening up today, **Acts chapter 3**, many consider to be somewhat of a ‘sleeper’ chapter in the book of **Acts**. While many Christians focus a great deal on what happens in **Acts 2**, they tend to breeze through **Acts 3**.
 - i. However, I believe we will find that there are some very important things in this chapter, which are often overlooked!

II. Lame Man Healed in the Temple Area, at “*the Hour of Prayer*”

- a. Read **Acts 3:1-10**.
 - i. **Storyline:**
 1. Peter and John go to the temple at “the ninth hour, *the hour of prayer*”.
 - a. The way of telling time here is more characteristic of the Jewish convention, rather than the Roman one (which we are more accustomed to).
 - b. Since the day started at sunrise (about 6 am), this would correspond to approximately 3 pm.
 2. A crippled man asks for alms at the ‘Beautiful Gate’ of the temple.
 3. Peter says he does not have any silver or gold, but proceeds to heal the man. Peter grabs the man by the hand and commands him to rise up and walk.
 4. The man leaps, walks, praises God. The people in the temple area notice all this and are amazed at this miraculous healing.
 - b. The “hour of prayer”?
 - i. **Questions:**

1. Does this expression, referring to an “hour of prayer”, refer to a *Christian* custom or to a *Jewish* custom? What do you think?
2. Are there any specific ‘hours of prayer’ for Christians?
3. Which religious groups do you tend to think of regarding having specific times or hours of prayer?
 - a. I tend to think of Muslims (praying at 5 specific times per day, facing Mecca).
 - b. Many conservative Jews practice praying three times/day, which I believe may correspond to the old times of old temple sacrifice (morning, afternoon and sundown).
 - c. Some Christians in older churches such as Roman Catholic, Eastern Orthodox or Anglican, Coptic and Oriental churches, especially those in religious orders, observe specific times of prayer throughout the day.
 - i. Church bells historically were used to call people to the times of prayer.
- ii. References to there being *different times of prayer* in the Old Testament:
 1. Read **Daniel 6:7-11**.
 - a. Daniel’s custom was to pray *three times each day*.
 - b. He would pray with his window open, facing Jerusalem.
 - i. The practice of Jews praying facing toward Jerusalem, and specifically toward the temple, was referred to by Solomon in **1 Kings 8** and **2 Chronicles 6**. Many Jews continue to do that today.
 2. Read **Psalms 119:164** (designated **Psalms 118:64** in the LXX).
 - a. “*Seven times a day* I praise You, because of Your righteous judgments.” (**Psalms 119:164**, NKJV)
 - b. Some Christian religious groups have expanded the traditional practice (of praying three times daily) to pray up to seven (or more) times per day, perhaps based on this Scripture.

- iii. From the *Didache* (c. 80-90 AD), likely the oldest Christian writing we have outside of the New Testament:
 1. “Of Fast-Days and Prayer
 2. “Do not keep the same fast-days as the hypocrites. Mondays and Thursdays are their days for fasting, so yours should be Wednesdays and Fridays.
 3. “Your prayers, too, should be different from theirs. Pray as the Lord enjoined in His Gospel, thus: Our Father, who is in heaven, Hallowed be Your Name, Your kingdom come, Your will be done, As in heaven, so on earth; Give us this day our daily bread, And forgive us our debt as we forgive our debtors, And lead us not into temptation, But deliver us from the Evil One, For Yours is the power and the glory for ever and ever.
 4. “Say this prayer three times every day.”
 - a. (Source: *Didache*, chapter 8)
- iv. In bringing up this topic, I am reminded of something that I heard David Bercot say many years ago. He said that pretty much all the beliefs and practices of the early church have been maintained by some group today, somewhere. (However, there was no single group he was aware of today that followed all the beliefs and practices of the early church.)
 1. **Consider:** Perhaps we can learn a few things from some of the ‘older’ churches regarding the practice of prayer?
 - a. It seems to me that where they are doing something that is good and consistent with the Scriptures, we can learn from them, as well.
- v. Jesus said we need to be prepared at all times. He challenged us to “watch and pray”.
 1. Read **Mark 13:26-37**.
 - a. “What I say to you, *I say to all: Watch!*”
 - b. Some of the things Jesus said apply only to the people He was addressing: the apostles. However, other things are addressed to all of us, as well. In this case, Jesus makes it abundantly clear that his challenge to “watch and pray” *applies to all of His followers*.

- vi. Early Christian custom was to pray (at least) three times a day: at the third, sixth and ninth hours (9 am, noon and 3 pm).
1. **Question:** Why *three* times? Why at *those particular* times?
 2. Three times per day follows Daniel's example.
 3. The 'three' also points to the Father, the Son and the Holy Spirit, as all three are called upon in our baptism (**Matthew 28:18-20**).
 4. Those hours mark the crucifixion of Jesus (and point to things we can be meditating on at those times).
 - a. Read **Mark 15:25-37**.
 - b. His crucifixion began *at the third hour* (9 am).
 - c. Light changed to darkness *at the sixth hour* (noon).
 - d. Jesus expired *at the ninth hour* (3 pm).
 5. These special times also are noted in the book of **Acts**, often associated with prayer.
 - a. At Pentecost, the Holy Spirit came down upon the apostles at 9 am.
 - i. "For these are not drunk, as you suppose, since it is only the third hour of the day [= 9 am]." (**Acts 2:15**, NKJV)
 - ii. Peter and John are going up to the temple "at the hour of prayer, *the ninth hour* [= 3 pm]" (**Acts 3:1**)
 - iii. Read **Acts 10:1-9**.
 1. Cornelius' prayers are heard "*at the ninth hour*" [= 3 pm].
 2. Peter was praying on the housetop "about *the sixth hour*" [= noon].
- vii. Early Christian writers commented on the customary hours of prayer.
1. From Clement of Alexandria, writing c. 195 AD:
 - a. "Now, if some assign definite hours for prayer—as, for example, the third, and sixth, and ninth—yet the one

who knows God prays throughout his whole life, endeavoring by prayer to have fellowship with God. And, briefly, having reached to this, he leaves behind him all that is of no service, as having now received the perfection of the man that acts by love. But the distribution of the hours into a threefold division, honored with as many prayers, those are acquainted with, who know the blessed triad of the holy abodes.”

- i. (Source: Clement of Alexandria, *The Stromata, or Miscellanies*, book 7, chapter 7; found in Ante-Nicene Fathers vol. 2, p. 534)
- b. “And since the dawn is an image of the day of birth, and from that point the light which has shone forth at first from the darkness increases, there has also dawned on those involved in darkness a day of the knowledge of truth. In correspondence with the manner of the sun’s rising, *prayers are made looking towards the sunrise in the east.*”
 - i. (Source: Clement of Alexandria, *The Stromata, or Miscellanies*, book 7, chapter 7; found in Ante-Nicene Fathers vol. 2, p. 535)
 - ii. Note that while the Jews would pray facing Jerusalem, and Muslims pray facing Mecca, the Christians would tend to pray *facing east* regardless of where they were.
 - iii. I assume that this ancient Christian practice was in some way related to what Jesus had said regarding how He would return.
 1. “For as the lightning *comes from the east* and flashes to the west, *so also will the coming of the Son of Man be.*” (**Matthew 24:27**, NKJV)
 2. We are watching and praying, always awaiting the return of Jesus.

2. From Tertulian, writing c. 198 AD in *On Prayer*:

- a. “Touching the *time*, however, the extrinsic observance of certain hours will not be unprofitable—those common hours, I mean, which mark the intervals of the day—the third, the sixth, the ninth—which we

may find in the Scriptures to have been more solemn than the rest.

- b. “The first infusion of the Holy Spirit into the congregated disciples took place at ‘the third hour.’ Peter, on the day on which he experienced the vision of Universal Community, (exhibited) in that small vessel, had ascended into the more lofty parts *of the house*, for prayer’s sake ‘at the sixth hour.’
 - c. “The same (apostle) was going into the temple, with John, ‘at the ninth hour,’ when he restored the paralytic to his health.
 - d. “Albeit these *practices* stand simply without any *precept* for their observance, still it may be granted a good thing to establish some definite presumption, which may both add stringency to the admonition to pray, and may, as it were by a law, tear us out from our businesses unto such a duty; so that—what we read to have been observed by Daniel also, in accordance (of course) with Israel’s discipline—we pray at least not less than three times in the day, debtors as we are to Three—Father, Son, and Holy Spirit: of course, in addition to our regular prayers which are due, without any admonition, on the entrance of light and of night.”
 - i. (Source: Tertullian, *On Prayer*, chapter 25; found in Ante-Nicene Fathers vol. 5, p. 689-690)
3. For more on early Christian observances of special hours of prayer, see:
- a. Tertullian in ANF 4.108-109
 - b. Cyprian in ANF 5.456-457
 - c. *Dictionary of Early Christian Beliefs*, ed. David Bercot, article on ‘Prayer: Prayer Postures and Customs’.
4. Regarding ideas for practical application of Christian hours of prayer, see:
- a. *A Serious Call to a Devout and Holy Life*, by William Law.

- viii. **Challenge:** Don't just treat this as a history lesson, like going through a museum. Consider what you need to do in your own life!
 1. Consider the admonition of Jesus to all – to watch and pray!
 2. Consider the example of the early church being devoted to “the prayers”.
 3. Consider heroes of faith like Daniel, who prayed multiple times each day, under penalty of death!
- c. Peter says, “silver or gold I do not have...”.
 - i. There is a legendary, oft-repeated story attributed to Domenic de Guzman, Spanish Roman Catholic and founder of the Order of Preachers, the Dominicans (better known to many as ‘St. Domenic’).
 - ii. The story involves Domenic and Pope Innocent III, in early 1200’s.
 1. Domenic was visiting the pope in Rome, at the Vatican. The pope, who considered himself to be the successor of Peter (in his role as bishop of Rome) showed Domenic some of the incredible wealth he had access to. The pope then remarked: “Well, ‘Peter’ can no longer say, ‘Silver and gold I have none.’” To which Domenic responded with the perfect one-line reply: ‘Yes, but you can no longer say *‘rise and walk’*, either!”
 2. I have no idea whether this story is true. It is a popular story, but I have not been able to verify it from primary sources. However, I did not want to pass up the opportunity to share that (legend or story) with others, while we are in **Acts 3!**

III. Peter Preaches Jesus, at the Temple

- a. As we read the speech that Peter gives to the crowd in the temple area here in **Acts 3**, let us consider what it reveals about the character of Peter at this point in his life.
 - i. Many (especially those from Protestant backgrounds) tend to have an elevated view of Paul relative to Peter.
 - ii. Many have a low view of Peter based on mistakes he made earlier in his life, as recorded in the gospels. For example:
 1. When Peter three times denied knowing Jesus, as recorded in all four gospels (**Matthew 26:69-75, Mark 14:66-72, Luke 22:54-62 and John 18:15-27**).

2. When Peter started to doubt Jesus and began to sink after first walking on water, on the Sea of Galilee (**Matthew 14:28-31**).
 - iii. The account of Peter preaching in the temple area, in **Acts 3**, will reveal other things about the character of Peter, after the resurrection of Jesus.
- b. Read **Acts 3:11-26**.
- i. Things we can notice about Peter, based on his message:
 1. Peter is humble.
 - a. He takes no credit for the miraculous healing. He gives all of the credit to God and to the power of the name of Jesus.
 2. Peter makes the most of the opportunity, to preach the gospel of Jesus Christ to them.
 3. Peter is bold.
 - a. He tells them that Pilate had wanted to let Him go.
 - b. However, Peter reminds the Jews he was addressing that they had denied the Holy and Just one and asked that a murderer be released, instead.
 - c. Peter proclaims Jesus as “the Prince of Life”.
 4. He preaches Jesus resurrected from the dead
 - a. Seen by eyewitnesses.
 - b. Fulfilling the prophecies.
 - i. However, Peter quotes and references different prophecies than he did in **Acts 2** at the time of Pentecost.
 - c. Jesus is now in heaven, but will return again at “the restoration of all things”.
 5. Peter calls the people to repentance.
 - a. “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord...”. (**Acts 3:19**, NKJV)

- b. “To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.” (**Acts 3:26**, NKJV)
- c. In this example, I see some great lessons for *our own* evangelism, including:
 - i. Make the most of every opportunity.
 - ii. Be humble. Don’t point to ourselves or our group.
 - iii. This is not the prosperity gospel. He preached the resurrection of Jesus.
 - 1. Seen by eyewitnesses.
 - 2. In fulfillment of prophecies
 - iv. He spoke positively, offered hope, yet also called people to *REPENT*.
 - 1. This is not prosperity gospel.
 - 2. This is not ‘believe and receive’.

IV. Peter Introduces More Prophecies Here

- a. **Question:** What prophecies does Peter preach or refer to here?
 - i. **Deuteronomy 18:15-19.**
 - ii. **Genesis 22** (and elsewhere): the promise to Abraham “in your seed all the families of the earth will be blessed....” See also:
 - 1. **Genesis 12:1-3,**
 - 2. **Genesis 22:15-19,** and
 - 3. **Genesis 28:14.**
 - 4. Also, consider what Paul wrote in **Galatians 3:5-9** and **3:16.**
 - a. In quoting and explaining this prophecy, Paul notes that the word employed is ‘*seed*’ (singular), not ‘*seeds*’ (plural).
 - iii. Peter says that all the prophets, from Samuel and those who follow, had foretold these things regarding Jesus.
 - 1. Some people believe that the only way you know something is a “real prophecy” is if it is quoted directly in the New Testament.

- a. What does Peter think about this?
- b. Remember, Peter was in the room when Jesus “opened their understanding, that they might comprehend the Scriptures” and all that was written in the Law of Moses, the Prophets and the Psalms concerning Him. (**Luke 24:44-45**)
- c. In the first three chapters of **Acts**, thus far we have seen at least *ten different Old Testament prophecies* about the betrayal, death and resurrection of Jesus either quoted or alluded to, including:
 - i. **Psalm 68/69, Psalm 108/109,**
 - ii. **Psalm 15/16,**
 - iii. **2 Samuel 7, 1 Chronicles 17, Psalm 88/89, Psalm 131/132,**
 - iv. **Psalm 109/110,**
 - v. **Deuteronomy 18** and
 - vi. **Genesis 22.**

2. Other Questions:

- a. Why does Peter say “from *Samuel* on...”? (**Acts 3:24**)
 - i. Note that the prophet Samuel is born and dies all within the book of **1 Samuel**.
 - ii. (We will come back to this question later.)
- b. Is there one or more prophecies about Jesus somewhere in the book of **1 Samuel**?
- c. Are there prophecies about Jesus in *all the other prophets*, too?
 - i. “But those things which God foretold by the mouth of *all His prophets*, that the Christ would suffer, He has thus fulfilled.” (**Acts 3:18**, NKJV)
 - ii. “Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.” (**Acts 3:24**, NKJV)

3. Early Christian writers understood that the Old Testament was full of prophecies about Jesus. The Scriptures contained many more prophecies beyond those quoted or alluded to by Jesus and the apostles (found in the New Testament).
 - a. For more on this subject (how the early Christians saw more prophecies about Jesus than simply what is mentioned in the New Testament), see:
 - i. Justin Martyr's *Dialogue with Trypho* (found in Ante-Nicene Fathers vol. 1) is a good example.
 - ii. *Shadows of Christ in the Old Testament*, audio lesson by David Bercot, available from Scroll Publishing.
 - b. The **Deuteronomy 18:15-19** prophecy of Moses is quoted here by Peter.
 - i. This prophecy also is quoted by Stephen in **Acts 7**.
 - ii. I believe this prophecy is also referenced in **John**.
 1. "Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.'" (**John 1:44-45**, NKJV)
 - a. **Question:** Where did Moses write about Jesus in the Law (the first five books of the Bible)?
 - b. **Answer:** According to Peter and Stephen, Moses wrote about Jesus in **Deuteronomy 18:15-19**. Jesus is "the prophet like Moses", the one that Moses wrote about.
 2. Also, consider what Jesus Himself said: "For if you believed Moses, you would believe Me; for *he wrote about Me*. But if you do not believe his writings, how will you believe My words?" (**John 5:46-47**, NKJV)
 - iii. Read **Deuteronomy 18:15-19**.
 1. This is one of the most amazing prophecies in all of Scripture. As we will see in this lesson, it foretells so much about Jesus!
 2. It says that the Lord would "*raise up*" a prophet like Moses.
 - a. Therefore, this prophecy points to the resurrection of Jesus.

- b. This is similar to the promise made to David that the Lord would “raise up” one of his descendants to sit on the throne of the eternal kingdom, as we discussed in a prior lesson in this series (on **Acts 2:30-32**, where Peter was alluding to **2 Samuel 7**).
 - c. In **Acts 3:22** and **3:26**, Peter uses the same Greek word “raise up” (anistemi / ἀνίστημι).
 - i. “For Moses truly said to the fathers, ‘The LORD your God will *raise up* for you a Prophet like me...” (**Acts 3:22**, NKJV, where Peter is quoting **Deuteronomy 18:15-19** from the LXX)
 - ii. “To you first, God, having *raised up* His Servant Jesus...” (**Acts 3:26**, NKJV)
3. In **Deuteronomy 18**, near the end of his life, Moses is pointing back to an event that happened about 40 years earlier, soon after the Jews entered the Wilderness. The “day of the assembly” refers to **Exodus 19-20**, when the Jews were assembled at Mount Sinai (also called Horeb), and the Lord spoke the 10 Commandments in their hearing.
- a. This “day of the assembly” is similarly referred to in **Deuteronomy 9:10**.
4. Speaking to the Jews at Mt. Sinai, it says that this future prophet would be:
- a. Raised up
 - b. “From among *your brothers*...”
 - i. Moses was speaking to Jews at Mt. Sinai. Therefore, this prophet to come would have to be *a Jew*.
 - ii. Despite the claims of Muslims, this could not possibly be referring to Mohammad.
 - 1. First of all, Mohammad was not a Jew!
 - 2. Mohammad is thereby disqualified from further consideration regarding being a candidate for “the prophet” foretold by Moses.
 - c. “Like Moses”

- i. What does this mean, that the prophet would be “*like* Moses”?
 - ii. This could not have applied to Joshua son of Nun, the immediate successor of Moses in leading the nation of Israel. Consider what it says at the end of **Deuteronomy** right after Moses died, at a time when Joshua was still living.
 1. “Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the LORD had commanded Moses. *But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face,*” (**Deuteronomy 34:9–10**, NKJV)
5. The best exposition of the **Deuteronomy 18** prophecy I have found is in Eusebius’ *Proof of the Gospel*, books 1 & 3 (written c. 320 AD).
- a. Eusebius begins by explaining that for this future prophet to be “like Moses”, he would have to be one who brought in new laws. The unique attribute of Moses, distinguishing him from every other prophet who followed, was that *he was the only one who brought laws*. From Eusebius:
 - i. “Was then any of the prophets after Moses, Isaiah, say, or Jeremiah, or Ezekiel, or Daniel, or any of the twelve, like *Moses in being a lawgiver*? Not one. Did any of them behave like Moses? One cannot affirm it. For each of them from the first to the last referred their hearers to Moses, and based their rebukes of the people on their breaches of the Mosaic law, and did nothing but exhort them to hold fast to the Mosaic enactments.
 - ii. “You could not say that any of them was like him: and yet Moses speaks definitely of one who should be. Whom then does the oracle prophesy will be a prophet like unto Moses, but our Lord and Savior Jesus Christ, and none other?”

1. (Source: Eusebius, *Proof of the Gospel*, book 3, chapter 2)
 2. Note that *Jesus changed the laws handed down from Moses*. For example:
 - a. He canceled the dietary laws.
 - b. He expanded the commands to love one's neighbor to encompass even one's enemies,
 - c. He canceled the laws permitting "eye for an eye" retaliation.
 - d. He added further restrictions to Moses' laws regarding divorce and remarriage.
- iii. Eusebius also pointed out several other unusual ways in which Jesus was "like Moses". (See the appendix at the end of these notes). Some examples:
1. For both, when they were infants, a wicked king tried to kill them. In both cases, the king issued an edict to kill innocent baby boys; however, they were able to escape that fate. (**Exodus 1-2 / Matthew 2**)
 2. Both led their people out of slavery and to freedom. (**Exodus 3-14 / John 8, Romans 6**)
 3. Both met with God on a mountain. (**Exodus 19 & 24 / Matthew 17**)
 4. Both had radiant faces after their encounter with God. (**Exodus 34 / Matthew 17**)
 5. Their first public miracle involved changing water into something else. (Moses changed water to blood in **Exodus 7** / Jesus changed water to wine in **John 2**.)

- a. Even the stone containers in which the water was changed are mentioned. (**Exodus 7:19 / John 2:6**)
 6. Both were able to miraculously cross the sea and bring someone else with them. (**Exodus 14 / Matthew 14**)
 7. Both were able to cure leprosy. (**Exodus 4, Numbers 12 / Luke 17**)
 8. Both fed thousands with bread from heaven. (**Exodus 16 / Matthew 14-15, John 6**)
 9. They each sent out 12 men on a mission to a largely hostile land, and each of the twelve is identified by name. (**Numbers 13 / Matthew 10, Mark 3**)
 10. They also both had seventy men set apart for a special assignment. (**Exodus 24, Numbers 11 / Luke 10**)
 11. Each of them changed the name of their most prominent disciple. (Moses gave Hoshea son of Nun the name Joshua in **Numbers 13:16** / Jesus gave Simon son of Jonah the name *Peter* in **John 1:42**.)
 12. Both spent 40 days fasting. (**Exodus 34, Deuteronomy 9 / Matthew 4**)
 13. Both offered unusual water from God for the people to drink. (**Exodus 17 / John 4 & 7:38**)
 14. Both brought in the Passover sacrifice. (**Exodus 12 / 1 Corinthians 5:7**)
 15. In both cases, after their burial, their followers were unable to find their dead bodies. (**Deuteronomy 34:5-6 / Luke 24:1-12**)
- iv. After explaining several aspects of the **Deuteronomy 18:15-19** prophecy and other,

related prophecies, Eusebius encourages his readers to explore the subject further on their own, “at our leisure”.

1. “But why need I seek further for proof that Moses and Jesus our Lord and Savior acted in closely similar ways, since *it is possible for any one who likes to gather instances at his leisure?*”
2. (Source: Eusebius, Proof of the Gospel, book 3, chapter 2)

- c. In his message, Peter also refers to “all the prophets, *from Samuel...*” (**Acts 3:24**)
 - i. Since the prophet Samuel is born and dies within the book of **1 Samuel**, Peter’s statement here implies that there must be a prophecy about Jesus somewhere within that book.
 1. **Question:** Are you aware of any prophecies in **1 Samuel** about the Christ, who would come in the future?
 2. **Approach to Answering:** A reasonable first step would be to look in **1 Samuel** (especially in the LXX) for any references to the *χριστός* / *christos* (= *the anointed one*).
 - a. I discovered two such references in that book.
 - ii. In **1 Samuel 2:10** (designated **1 Kingdoms 2:10** in the LXX) it says, “the Lord... will exalt the horn of *His anointed* (= *his Christ*)”.
 - iii. A more interesting reference to ‘*the anointed one / the Christ*’ is found in **1 Samuel 2:34-35** (designated **1 Kingdoms 2:34-35** in the LXX).
 1. Background (**1 Samuel 2:12-36**): Eli the priest is old and has two evil sons, Hophni and Phinehas. A prophet of God comes to Eli to announce that due to the wickedness of his sons, the priesthood will be taken away from his household. As a sign, both of his sons will die in one day.
 2. The prophet announces that after that, the Lord says, “I will *raise up* for myself a faithful priest, who will do all that is in My heart and soul...”. Then the passage also speaks of “*My Christ*”. (**1 Samuel 2:35**)
 - a. Where our English translations say “raised up”, the Greek word in most LXX texts is *anistemi* / *ἀνίστημι*.

As discussed previously, this is the *same word* we have seen used in the following contexts:

- i. In multiple places in the New Testament, including in **Acts 2** and **Acts 3**, regarding the physical *resurrection of Jesus from the dead*.
 - ii. In **2 Samuel 7:12** and **1 Chronicles 17:11**, where David was told that the Lord would “*raise up*” one of his descendants to sit on the eternal throne.
 - iii. In **Deuteronomy 18:15**, where it says that in the future, the Lord would “*raise up*” a prophet like Moses.
- b. Jesus is this promised faithful Priest who would come, as prophesied in **1 Samuel 2!**
3. This prophecy from **1 Samuel 2:34-35** is the anchor for one of the main themes of the New Testament letter to the **Hebrews**. While the passage from **1 Samuel 2** is not directly quoted, it is paraphrased in **Hebrews 2-3**, and then alluded to throughout the rest of that book. The points developed in **Hebrews**, based on this prophecy, are:
- a. Jesus is the *faithful priest*.
 - i. “Therefore, in all things He had to be made like His brethren, that He might be a merciful and *faithful High Priest* in things pertaining to God, to make propitiation for the sins of the people.” (**Hebrews 2:17**, NKJV)
 - b. Now, *we* must be the *faithful house*.
 - i. “And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.” (Hebrews 3:5-6, NKJV)
4. God promised that He would “*raise up*”:
- a. A *king* descended from David, to reign over the eternal kingdom;

- b. A prophet like Moses; and
- c. A faithful priest over the faithful house of God.

V. Appendix – Excerpt from Eusebius' Proof of Gospel book 3, chapter 2

That the Hebrew Prophets prophesied of Christ.

Moses was the first of the prophets to tell the good news that another prophet like unto himself would arise. For since his legislation was only applicable to the Jewish race, and only to that part of it resident in the land of Judaea or its neighbourhood, and not to those living far away abroad (as has been seen in my previous book); and as it was surely necessary that He Who was not only the God of the Jews, but also of the Gentiles, should provide helpful means for all the Gentiles to know Him and to become holy in their lives, He makes known by the oracle accordingly that another prophet will arise from the Jewish race, no whit inferior to His own dispensation. And God Himself names him in this manner:

"A prophet will I raise up to them from their brethren like unto thee, and I will put my word in his mouth, and he shall speak to them according to what I command him. And whatsoever man shall not hear that prophet[s words], whatsoever he shall speak in my name, I will take vengeance on him." (**Deuteronomy 18:18-19**)

And Moses speaks similar words when interpreting the oracle of God to the people:

"A prophet shall the Lord thy God raise up of your brethren like unto me. Him shall ye hear according to all things that ye asked of the Lord God in Horeb in the day of the assembly." (**Deuteronomy 18:15**)

Was then any of the prophets after Moses, Isaiah, say, or Jeremiah, or Ezekiel, or Daniel, or any of the twelve, like Moses in being a lawgiver? Not one. Did any of them behave like Moses? One cannot affirm it. For each of them from the first to the last referred their hearers to Moses, and based their rebukes of the people on their breaches of the Mosaic law, and did nothing but exhort them to hold fast to the Mosaic enactments. You could not say that any of them was like him: and yet Moses speaks definitely of one who should be. Whom then does the oracle prophesy will be a prophet like unto Moses, but our Lord and Savior Jesus Christ, and none other?

We must consider thoroughly why this was said. Moses was the first leader of the Jewish race. He found them attached to the deceitful polytheism of Egypt, and was the first to turn them from it, by enacting the severest punishment for idolatry. He was the first also to publish the theology of the one God, bidding them worship only the Creator and Maker of all things. He was the first to draw up for the same hearers a scheme of religious life, and is acknowledged to have been the first and only lawgiver of their religious polity. But Jesus Christ too, like Moses, only on a grander stage, was the first to originate the teaching according to holiness for the other nations, and first accomplished the rout of the idolatry that embraced the whole world. He was the first to introduce to all men the knowledge and religion of the one Almighty God. And He is proved to be the first Author and Lawgiver of a new life and of a system adapted to the holy.

And with regard to the other teaching on the genesis of the world, and the immortality of the soul, and other doctrines of philosophy which Moses was the first to teach the Jewish race, Jesus Christ has been the first to publish them to the other nations by His disciples in a far diviner form. So that Moses may properly be called the first and only lawgiver of religion to the Jews, and Jesus Christ the same to all nations, according to the prophecy which says of Him:

"Set, O Lord, a lawgiver over them: that the Gentiles may know themselves to be but men."
(**Psalm 9:20**)

Moses again by wonderful works and miracles authenticated the religion that he proclaimed: Christ likewise, using His recorded miracles to inspire faith in those who saw them, established the new discipline of the Gospel teaching. Moses again transferred the Jewish race from the bitterness of Egyptian slavery to freedom: while Jesus Christ summoned the whole human race to freedom from their impious Egyptian idolatry under evil daemons. Moses, too, promised a holy land and a holy life therein under a blessing to those who kept his laws: while Jesus Christ says likewise: "Blessed are the meek, for they shall inherit the earth," promising a far better land in truth, and a holy and godly, not the land of Judaea, which in no way excels the rest (of the earth), but the heavenly country which suits souls that love God, to those who follow out the life proclaimed by Him. And that He might make it plainer still, He proclaimed the kingdom of heaven to those blessed by Him. And you will find other works done by our Savior with greater power than those of Moses, and yet resembling the works which Moses did. As, for example, Moses fasted forty days continuously, as Scripture witnesses, saying: "And (Moses) was there with the Lord forty days and forty nights; (**Exodus 34:28**) he did neither eat bread nor drink water." And Christ likewise: For it is written: "And he was led by the Spirit into the wilderness, being forty days tempted of the devil; and in those days he did eat nothing." (**Luke 4:1**)

Moses again fed the people in the wilderness: for Scripture says: Behold, I give you bread from heaven." (**Exodus 16:4**) And after a little:

"It came to pass as the dew ceased round about the camp, and behold on the face of the wilderness a small thing, like white coriander seed, as frost upon the ground." (**Exodus 16:14**)

And our Lord and Savior likewise says to His disciples:

"O you of little faith, why do you reason among yourselves, because you have brought no bread? Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up? Neither the seven loaves of the four thousand, and how many baskets you took up?" (**Matthew 16:8**)

Moses again went through the midst of the sea, and led the people; for Scripture says:

"And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and the water was divided. And the children of Israel passed through the midst of the sea on the dry land, and the water was a wall to them on the right and a wall on the left." (**Exodus 14:21-22**)

In the same way, only more divinely, Jesus the Christ of God walked on the sea, and caused Peter to walk on it. For it is written:

"And in the fourth watch of the night he *went* unto them, walking on the sea. And when they saw him walking on the sea, they were troubled." (**Matthew 14:25**)

And shortly after:

"And Peter answered him and said, Lord, if it be you, bid me come unto you on the water. And he said, 'Come'. And when Peter came down out of the ship, he walked on the water." (**Matthew 14:29**)

Moses again made the sea dry with a strong south wind. For Scripture says: "Moses stretched forth his hand over the sea, and the Lord drove back the sea with a strong south wind," (**Exodus 14:21**, LXX) and he adds: "The waves were congealed in the midst of the sea." In like manner, only much more grandly, our Savior "rebuked the winds and the sea, and there was a great calm." (**Matthew 8:26**)

Again when Moses descended from the Mount, his face was seen full of glory: for it is written:

"And Moses descending from the Mount did not know that the appearance of the skin of his face was glorified while He spoke to him. And Aaron and all the elders [of the children] of Israel saw Moses, and the appearance of the skin of his face was glorified." (**Exodus 34:29**)

In the same way only more grandly our Savior led His disciples "to a very high mountain, and he was transfigured before them, and his face did shone as the sun, and his garments were white like the light." (**Matthew 17:2**)

Again Moses cleansed a leper: for it is written: "And behold Miriam (was) leprous (as white) as snow." (**Numbers 12:10**) And a little further on: "And Moses cried to the Lord: O God, I pray thee to heal her."

And in the same way, but with more superb power, the Christ of God, when a leper came to him, saying: "If you will, you can make me clean; answered: I will; be clean. And his leprosy was cleansed." (**Matthew 8:2**)

Moses, again, said that the law was written with the finger of God: for it is written:

"And he gave to Moses, when he ceased speaking to him in Mount Sinai, the two tables of witness, stone tables written with the finger of God." (**Exodus 31:18**)

And in Exodus: "The magicians therefore said to Pharaoh, 'It is the finger of God.'" (**Exodus 8:19**)

In like manner Jesus, the Christ of God, said to the Pharisees: "If I by the finger of God cast out devils." (**Matthew 12:27**) Moreover, Moses changed the name of [*Hoshea, the son of*] Nave to Jesus, and likewise the Savior changed that of Simon to Peter. And Moses set up seventy men as leaders to the people. For Scripture says:

"Bring together to me seventy men of the elders of Israel, and I will take of the spirit that is upon you, and I will put it upon them. ... And he brought together seventy men." (**Numbers 11:16**)

Likewise our Savior "chose out His seventy disciples, and sent them two and two before his face." (**Luke 10:1**) Moses again sent out twelve men to spy out the land, and likewise, only with far higher aims, our Savior sent out twelve Apostles to visit all the Gentiles.

Moses again legislates saying:

"You shall not kill, you shalt not commit adultery, you shalt not steal, you shalt not forswear thyself." (**Deuteronomy 5:17**)

But our Savior, extending the law, not only forbids to kill, but also to be angry: instead of "You shalt not commit adultery," He forbids to look on a woman with unbridled lust. Instead of "You shalt not steal," He enjoins that we should give what is our own to the needy. And transcending the law against false swearing, He lays down the rule of not swearing at all.

But why need I seek further for proof that Moses and Jesus our Lord and Savior acted in closely similar ways, since it is possible for any one who likes to gather instances at his leisure? Even when they say that no man knew the death of Moses, or his sepulchre, so (none saw) our Savior's change after His Resurrection into the divine. If then no one but our Savior can be shewn to have resembled Moses in so many ways, surely it only remains for us to apply to Him, and to none other, the prophecy of Moses, in which he foretold that God would raise up one like unto himself, saying:

"I will raise a prophet to them of their brethren like you; and I will put my words in his mouth, and he shall speak to them, as I shall bid him. And whatever man will not hear whatsoever words that prophet saith, I will take vengeance on him." (**Deutronomy 18:18-19**)

And Moses himself, interpreting the words to the people, said:

"A prophet shall the Lord thy God raise up to you from among your brethren, like me; him you shall hear; according to all things which you desired of the Lord your God in Horeb in the day of the assembly." (**Deuteronomy 18:15**)

But the Old Testament clearly teaches that, of the prophets after Moses, no one before our Savior was raised up like Moses, when it says:

"And there has not arisen yet a prophet like Moses whom the Lord knew face to face in all his signs and wonders." (**Deuteronomy 34:10**)

I have then proved that the Divine Spirit prophesied through Moses of our Savior, if He alone and none other has been shewn to fulfil the requirements of Moses' words.