

I Will Raise Up a Prophet Like Moses
Deuteronomy 18 (Part 2 of 2)
Expository Lessons from the Book of Deuteronomy

I. Recap from Prior Lesson

- a. This is the second part of a two-part teaching on **Deuteronomy 18**.
- b. In the prior message, we studied the overall chapter and introduced the famous prophecy of **Deuteronomy 18:15-19**. In this second part, we plan to go into more detail on that prophecy, specifically on the statement that this promised prophet to come would be “like Moses”.
- c. Why should this matter to us?
 - i. For those thinking “the Old Testament is fine, but I really want to hear about Jesus”, you will indeed hear a great deal about Him in this message!
 - ii. This passage is a famous prophecy about Jesus, written 1400 years before the birth of Jesus.
 1. It is quoted twice in the New Testament and alluded to in the gospels.
 2. It can strengthen our own faith and help us to strengthen others who may be struggling with their faith.
 3. In the beginning of the church, the gospel was spread to unbelievers by using the evidence of fulfilled prophecies. We can see many examples of this in the book of **Acts** and in the early Christian writings.
 - a. This approach was used effectively to convince both Jews and Gentiles. See **1 Corinthians 15:1-4**.
 - b. I have personally seen how effective this approach can be in evangelism today, especially when reaching out to atheists and agnostics who have no faith in Jesus.
 4. In my opinion, of all the many prophecies about Jesus, this is the one that provides the most specific detail. Even though it is generally not well known among Christians today.
 5. What we will cover today may be the *greatest single reason* I wanted to teach this expository series on the book of **Deuteronomy**.

- iii. If Jesus is the promised Prophet to come, we had better listen to and do what He says!
- d. Read **Deuteronomy 18:15-19**.
- e. Things we discussed in the prior lesson regarding this passage include the following.
 - i. While there would be many prophets that would come after Moses, here the Lord spoke about one specific prophet who would come. The Lord was emphatic that everyone must heed whatever that prophet said, or they would be called to account!
 - ii. That prophet would be “from among their brothers”. In context here, and in light of a similar statement in the prior chapter about future rulers, that restriction meant this prophet would not be a foreigner. He would be a Jew.
 - 1. This is important to realize in light of Muslim claims that this prophecy referred to Mohammad *who, of course, was not a Jew!*
 - iii. **Question:** Who did this prophecy refer to?
 - 1. It could not have been Joshua (who immediately succeeded Moses). After Moses died and Joshua took over leadership of the people, **Deuteronomy 34:9-10** says, “Now *there has not arisen a prophet like Moses*, whom the Lord knew face to face...”
 - 2. In the first seven chapters of **John**, over 1,000 years after this prophecy was given through Moses, the Jews were still waiting for the promised prophet. They wondered if it might be referring to John the Baptist or to Jesus.
 - a. One particular miracle of Jesus, feeding thousands of people miraculously with bread (calling to mind how Moses fed thousands with the manna), led many to wonder if Jesus might possibly be this prophet who would be “like Moses” (**John 6:1-14**).
 - 3. Peter quotes this prophecy to the Jews in Jerusalem, in **Acts 3:20-23**, and explains that it applies to Jesus.
 - a. Stephen also quotes this prophecy and applies it to Jesus in **Acts 7:37**.
 - b. Peter also makes the point in his explanation of the prophecy: in **Acts 3:22**, when the Lord told Moses He would “raise up” a prophet, He fulfilled it *literally*. Jesus

fulfilled this prophecy by being literally “raised up” from the dead! (Compare **Acts 3:22** with **Acts 3:26**.)

- i. Therefore, this is (among other things) a prophecy about the *resurrection of Jesus from the dead*.
- iv. Consider the significance of when and how this prophecy was given to Moses initially.
 1. Read **Deuteronomy 18:15-18**.
 2. This promise was given to Moses about 40 years earlier, when the Jews were at Mount Sinai. (**Exodus 19-20, Deuteronomy 4-5**)
 - a. The Lord descended on the mountain, with fire, smoke, the loud sound of a trumpet, and the mountain shaking.
 - b. This encounter was referred to as “the day of assembly”.
 - i. This phrase from **Deuteronomy 4:10** is repeated in **Deuteronomy 18:16**.
 - c. The Lord had spoken the Ten Commandments in the hearing of all the people.
 - d. After hearing the Ten Commandments proclaimed by the voice of the Lord, the people promised to listen to Moses and, in fear, begged to hear no more from the Lord. The Lord appreciated their response and agreed to their request.
 - e. On that same day, the Lord gave Moses this special prophecy. Since this was announced to Moses immediately after the Ten Commandments were first given, I consider this directive (to obey the future prophet to come) as ‘the Eleventh Commandment’.
 - i. This implied that the Ten Commandments were *not* the final and complete instructions.
 - ii. There would be more to follow, brought by another prophet “like Moses”, whom God would “raise up”.
- v. In his *Proof of the Gospel*, books 1 and 3, Eusebius (writing c. 330 AD) explained the significance of the statement that this would be a prophet who would be “like Moses”.

1. The most distinctive feature of Moses, separating him from every other prophet who followed, was that Moses alone brought the Law.
2. No other prophet (after Moses) brought new laws. Their message was always simply “repent, and follow the Laws *that Moses handed down*”.
3. Therefore, Eusebius reasoned, to be a prophet “like Moses” meant that this would be a prophet *who would bring in new laws*!
 - a. Consider the structure of **Matthew 5:17-48** in the Sermon on the Mount. Jesus repeatedly said, “You have heard it was written...”, and He quotes from the Law of Moses. Then Jesus proceeds to say, “But I tell you...”, and He presents *His own new teachings*, which go beyond what Moses had delivered.
 - i. Jesus does this to introduce the new laws of His kingdom related to: unrighteous anger, reconciliation with a brother, lust, divorce and remarriage, swearing oaths, retaliation, and loving one’s enemies.
 - b. The *only one authorized* to add new laws to what Moses had delivered would, of course, *be the prophet foretold by Moses*, who would be “like Moses” in bringing new laws.
 - i. Recall that Jesus had said He did not come to abolish the Law of Moses, *but to fulfill it*.
 - ii. While many may struggle with the idea of Jesus having “laws” we are called to follow, consider what He said in His conclusion to the Sermon on the Mount:
 1. “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but *he who does the will of My Father in heaven*. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, *you who*

practice lawlessness!” (Matthew 7:21-23, NKJV)

II. Unusual Similarities Between Moses and Jesus

- a. In addition to bringing in a new set of spiritual laws for God’s people, there are *many other ways* in which Jesus was “*like Moses*”, as prophesied in **Deuteronomy 18:15-19**.
 - i. For this next segment, I am indebted to Eusebius’ explanation in *Proof of the Gospel*, book 3. In my opinion, that is one of the greatest apologetic works of all time. I encourage all to read this short classic for themselves. It can be found online at:
 1. https://www.tertullian.org/fathers/eusebius_de_05_book3.htm
 - ii. As Eusebius explained:
 1. “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.*”
 2. (Source: Eusebius, *Proof of the Gospel*, book 3, chapter 2)
 - iii. After making his statement about Jesus and Moses bringing in new laws, Eusebius runs through a list of at least a dozen more unusual similarities between the two, which we will touch on shortly.
 1. After providing many examples of ways in which Jesus was like Moses, Eusebius concluded:
 - a. “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 anyone who likes to gather instances at his leisure?*”
 - i. (Eusebius, *Proof of the Gospel*, book 3, chapter 2)
 - b. Eusebius’ attitude was that He *didn’t have time* to list all the similarities between Moses and Jesus.
 - i. He therefore encouraged his readers to dig those things out on their own, *in their spare time!*
 - b. “At my leisure” over the years, I have done what Eusebius recommended. In the process, I have uncovered many *unusual similarities*, just as Eusebius had said.

- c. We can consider the life of Moses as comprising three periods, each one of about 40 years in length (from his birth in Egypt until his death at Mount Nebo at the age of 120), as Stephen explained in **Acts 7:20-36**. We will see remarkable parallels with the life of Jesus in all three parts of Moses' life. The three parts of Moses' life can be broken out roughly as follows.
 - i. **Moses, age 0-40:** Born and raised as a prince in Egypt, until being forced to flee Egypt.
 - ii. **Moses, age 40-80:** Tending the sheep of his father-in-law until commissioned by God at the burning bush, followed by leading the Israelites out of Egypt.
 - iii. **Moses, age 80-120:** Leading Israel in the Wilderness, from the Red Sea crossing to death at Mount Nebo.
- d. Let us consider some of the *unusual parallels* between Moses and Jesus. While Eusebius mentioned several of these, I have also added others that I have stumbled upon, in some cases with the help of insights from friends or students. This is not an exhaustive list. I highly encourage you to read **Exodus, Numbers, Deuteronomy** and the **four gospels**, to find *even more similarities, on your own!*
 - i. For both Moses and Jesus, the Scriptural account of their life begins with *the story of their conception and birth*. The story then proceeds to describe events when they were infants. (Consider: How many others are there in the Bible whose birth and infancy are discussed?)
 - 1. Conception, birth and infancy of Moses in **Exodus 2**.
 - 2. Conception, birth and infancy of Jesus are found in **Matthew 1-2** and **Luke 1-2**.
 - ii. Both spent part of their *childhood in Egypt*.
 - 1. Moses in **Exodus 2**.
 - 2. In the account of Jesus' childhood, in **Matthew**:
 - a. "Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, 'Arise, take the young Child and His mother, *flee to Egypt*, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.' When he arose, he took the young Child and His mother by night and *departed for Egypt, and was there until the death of Herod*, that it might be fulfilled which was spoken by the Lord

through the prophet, saying, '*Out of Egypt I called My Son.*'" (**Matthew 2:13-15**, NKJV)

- iii. Both, as infants, were placed in rather *unusual cradles*.
 - 1. Moses' mother places her infant son in an *ark of bulrushes daubed with tar*, and then placed it in the water. (**Exodus 2:3-4**)
 - 2. Jesus' mother places her infant son in a *manger*, a feed trough for cattle. (**Luke 2:12-16**)
- iv. In both cases, *an evil king* gave an order for the *infant Jewish boys in the area to be put to death*. However, in both cases, they (Moses and Jesus) manage to escape that fate.
 - 1. Pharaoh ordered that all baby Hebrew boys be killed. However, Moses' parents hide him, and he lives. (**Exodus 1:15-2:10**)
 - 2. Herod had all infant boys under the age of two in the vicinity of Bethlehem put to death. However, Jesus' parents are warned, and they flee at night with the child. (**Matthew 2:13-18**)
- v. Both were *initially rejected by their own people, the Jews*, who complained that they did not want this person to become *ruler and judge over them*.
 - 1. Moses' leadership was initially rejected by the Jews with the words, "*Who made you ruler and judge over us?*" (**Exodus 2:14**)
 - 2. Jesus also was rejected by the Jews of His day for the same reason.
 - a. "But his citizens hated him, and sent a delegation after him, saying, '*We will not have this man to reign over us.*'" Later in the same parable, Jesus concludes with the instructions: "... bring here those enemies of mine, *who did not want me to reign over them*, and slay them before me." (**Luke 19:14** and **19:27**, NKJV; from Jesus' Parable of the Minas)
 - 3. In his speech to the Sanhedrin before he was stoned to death, in **Acts 7**, Stephen said their forefathers had rejected Joseph and Moses, just as they had recently rejected and killed Jesus, for similar reasons.
 - a. Their forefathers had rejected Joseph, out of envy (**Acts 7:9**). Recall that his brothers resented that he was the

favorite son of their father. They were offended by the prophetic *dream that they would bow down to him*.
(**Genesis 37:3-20**)

- b. Their forefathers had *rejected Moses* with the words, “*Who made you ruler and judge over us?*” (**Acts 7:27**)
 - c. Stephen then concluded that they were *just like their fathers*, having just *rejected and killed the promised Messiah, the Christ*. (**Acts 7:51-53**)
 - vi. Both end up being alone in a foreign land, where they have a *significant encounter with a woman at a well*.
 - 1. Moses *sits down by a well in Midian, alone*. Then he helps women by providing water for them and their flocks. When their father (Jethro) hears about this encounter, Moses is invited to eat with the foreigners. He ends up marrying Zipporah, one of the seven daughters. (**Exodus 2:15-22**)
 - 2. Jesus’ famous encounter with the woman at the well begins with him *alone, sitting down by a well in Samaria*. He meets a Samaritan woman and He *offers to provide her* (spiritual) water. When her people find out about the encounter, they persuade Jesus to stay with them for two days; many believe in Him. (**John 4:1-43**)
 - a. Also consider that this discussion the Jewish prophet has with the woman starts with *water* but then turns to the subject of *marriage*.
 - b. Seven besides the prophet are in some way involved in that discussion.
 - i. In the case of Jesus, the seven are the Samaritan woman, her five prior husbands, and the man she currently has (who Jesus says is not her husband).
 - ii. In the case of Moses, his interaction was with seven daughters at the well. He ended up marrying one of them.
 - vii. Both Moses and Jesus were *good shepherds*.
 - 1. Moses, after fleeing Egypt, steps in to help the seven shepherdess daughters of Reuel, who are being harassed by other (*bad*) shepherds when they try to water their sheep.

Then Moses waters the sheep himself, in **Exodus 2**. Also, later, Moses is watching the sheep of his father-in-law at Horeb (Mount Sinai) when the angel of the Lord appears to him in the burning bush, in **Exodus 3**.

2. Jesus refers to Himself as “the good shepherd”, who would “lay down (His) life for the sheep”, in **John 10:1-16**.
 - c. This also fulfills the great prophecy of **Ezekiel 34:23-24** that God would ultimately *raise up* one *good shepherd*, who would rule over all of God’s people.
 3. I realize that there were *other* notable good shepherds in the Old Testament (such as Jacob, Joseph and David). I believe that they also, in different ways, foreshadowed Jesus.
- viii. Both were chosen by God to *lead people out of slavery*.
1. At the burning bush on Horeb (Mount Sinai), God told Moses that he was chosen to deliver the Israelites from their affliction and bondage, out of Egypt. (**Exodus 3:1-10**)
 2. Consider what Jesus said regarding spiritual slavery:
 - a. “Then Jesus said to those Jews who believed Him, ‘If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall *make you free*.’ They answered Him, ‘We are Abraham’s descendants, and have *never been in bondage* to anyone. How can You say, “You will be made free?”’ Jesus answered them, ‘Most assuredly, I say to you, whoever commits sin is a *slave of sin*.’” (**John 8:31-34**, NKJV)
 - b. Eusebius noted: “Moses... transferred the Jewish race *from the bitterness of Egyptian slavery to freedom*; while Jesus Christ summoned *the whole human race to freedom*...”. (Eusebius, *Proof of the Gospel*, book 3, chapter 2)
- ix. Both Moses and Jesus expressed reluctance to go on the difficult mission that God called them to undertake. In fact, both tried *three times* to get out of it. However, in the end, both submitted to God’s will.
1. Neither Jesus nor Moses responded like Isaiah, who said, “Here am I, *send me!*” (**Isaiah 6:8**)

2. Moses tried *three times* to get out of the mission God had given to him, in **Exodus 3-4**.
 - a. Moses' first objection: He doesn't know the Lord's name. He claims that when he tells people that the God of their fathers sent him, they will respond, "Oh, really? Then tell us His name!" (**Exodus 3:13**)
 - ii. The Lord responds by saying He is "the One Who Is" or, perhaps more literally translated, from the LXX, "the One (Who is) *Being*" (**Exodus 3:14**)
 - b. Moses' second objection: "My people will not believe me; they will say I am just making up this story". (**Exodus 4:1**)
 - i. The Lord responds by providing three miraculous signs.
 - c. Moses' third objection: "I am really not a good speaker". Then Moses begs God to please just send someone else. (**Exodus 4:10-13**)
3. Jesus, in the Garden of Gethsemane, *prayed three times* to His Father that if possible, He might avoid the mission of suffering and dying on the cross. (**Matthew 26:36-46, Mark 14:32-42**)
- x. Both were told to return to their native land, after the king who wanted to kill them is dead.
 1. "Now the LORD said to Moses in Midian, 'Go, return to Egypt; *for all the men who sought your life are dead.*'" (**Exodus 4:19**, NKJV)
 2. Similarly, Joseph was told in a dream, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead." (**Matthew 2:20**, NKJV)
- xi. For both, their first public miraculous sign involved *changing water (to something red)*.
 1. Moses' first public miracle *changes water into blood*. (**Exodus 7:14-25**)
 - d. The account states that not only the water in the river, but also the water *in the stone water containers* was changed. (**Exodus 7:19**).

- e. This changing of water to blood was the first of the Ten Plagues brought by God through Moses.
- 2. Jesus' first public miracle was *changing the water to wine* at the wedding in Cana, in **John 2:1-11**.
 - f. The water that was changed was *in stone water jars* that were normally used for ceremonial washing. (**John 2:6**)
- xii. Both demonstrated *power over the serpent* by the transforming wood.
 - 1. Moses' staff turned into a serpent, and when God told him to grab it by the tail, it turned back into his staff. (**Exodus 4:3-4**)
 - 2. Jesus demonstrated power over the great serpent, Satan, by the wood of the cross.
- xiii. Both demonstrated the ability to *heal leprosy*.
 - 1. One of the three miraculous signs initially given to Moses was the ability to heal leprosy (**Exodus 4:6-7**). Later, Moses healed his sister Miriam's leprosy. (**Numbers 12:1-15**)
 - 2. Jesus also healed leprosy. (**Matthew 8:1-4**)
- xiv. For both, their last miraculous sign *before* the Passover Lamb was slain, was bringing *darkness over all the land*.
 - 1. Moses brought darkness over all the land for *three days* in the 9th Plague (**Exodus 10:21-22**).
 - 2. Darkness came over the land for *three hours* before Jesus died on the cross (**Matthew 27:45, Mark 15:33, Luke 23:44**).
- xv. Both Moses and Jesus instituted the sacrifice of the *Passover Lamb* (**1 Corinthians 5:7-8**).
 - 1. Specific requirements of the Passover Lamb instituted by Moses included:
 - a. It must be an unblemished male lamb
 - b. People would be saved from death by the blood of that lamb
 - c. None of the bones could be broken
 - d. It must be slain at twilight

- e. All in the community must get rid of all yeast for the seven days immediately after the lamb is slain.
 - f. All in the community must observe a memorial meal commemorating the event of the Passover Lamb being slain to deliver God's people. This meal was to take place regularly afterward; intended only for those who were part of the community.
2. Jesus instituted the ultimate Passover sacrifice by becoming our Passover Lamb.
- a. This was pointed out by the apostles Peter and Paul.
 - i. "...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of *a lamb without blemish and without spot.*" (**1 Peter 1:18-19**, NKJV)
 - ii. "Therefore, purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed *Christ, our Passover, was sacrificed for us.*" (**1 Corinthians 5:7**, NKJV)
 - b. Jesus became the Passover Lamb that was just like the one Moses instituted
 - i. He was the sinless Lamb, *without blemish or defect.* (**1 Peter 1:18-19, Hebrews 4:15**)
 - ii. He was *slain at twilight.* (**Matthew 27:45-50**)
 - iii. *None of his bones were broken.* (**John 19:31-36**)
 - iv. We are *saved by the blood* of this Lamb. (**1 Peter 1:18-19, Romans 5:9, Ephesians 1:7, Hebrews 9:12-14, 1 John 1:7**, etc.)
 - v. We must *get rid of the sin* (likened to yeast) and repent, after this Lamb has been slain. (**1 Corinthians 5:7-8**)
 - vi. Christians have observed the Lord's Supper regularly, each Sunday ever since that time, to commemorate Jesus' sacrifice. Jesus told them to

“Do this in remembrance of me.” (**Luke 22:19, 1 Corinthians 11:23-26**)

- xvi. Both led the people *to the water* and *introduced a “baptism”* that brought God’s people out of slavery. (**John 3:3-5, 1 Corinthians 10:1-5, 1 Peter 3:19-21**)
 - 1. This journey through the water also brought about death to the forces of an evil kingdom.
 - a. “Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection....” (**Romans 6:4-5, NKJV**)
- xvii. Both had the ability to *miraculously traverse water* (the sea) and to take others with them.
 - 1. The Lord used Moses to drive back the Red Sea with a strong wind, part the sea, and bring others with him across the sea, safely (**Exodus 14**).
 - 2. Jesus demonstrated power over the wind and waves (**Matthew 8:26-27**) and walked upon the sea along with Peter (**Matthew 14:22-33**).
- xviii. Both *fed thousands miraculously, with bread* from God.
 - 1. Moses fed the people with manna, the bread from heaven (**Exodus 16**).
 - 2. Jesus fed thousands in **John 6**. Immediately afterward, it says:
 - a. “Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. Then those men, when they had seen the sign that Jesus did, said, ‘This is truly the Prophet who is to come into the world.’” (**John 6:13-14, NKJV**)
 - 3. “Therefore they said to Him, ‘What sign will You perform then, that we may see it and believe You? What work will You do? Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, ‘Most assuredly, I say to you, Moses did not give you the bread

from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world.' Then they said to Him, 'Lord, give us this bread always.' And Jesus said to them, 'I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.'" (**John 6:30-35**, NKJV)

xix. Both were able to *provide water miraculously*, to those who thirsted.

1. Moses did so by casting wood into the bitter lake to make the water drinkable, and by striking the rock (**Exodus 15 and 17**).
2. Consider the following encounters Jesus had, as recorded in the gospel of **John**.

a. With the Samaritan woman at the well in **John 4**:

- i. "Jesus answered and said to her, 'If you knew the gift of God, and who it is who says to you, "Give Me a drink," you would have asked Him, and He would have given you living water.' The woman said to Him, 'Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?' Jesus answered and said to her, 'Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.'" (**John 4:10-14**, NKJV)

b. At the Feast of Tabernacles, in **John 7**:

- i. "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, *let him come to Me and drink*. He who believes in Me, as the Scripture has said, out of his heart will flow *rivers of living water*.'" (**John 7:37-38**, NKJV)

xx. Moses brought about a great victory in battle by holding up his arms, with the wood staff, all day long, with two men at his side (foreshadowing the crucifixion of Jesus).

1. From Justin Martyr: "When the people...waged war with Amalek, and the son of Nave (Nun) by name Jesus (Joshua), led the fight, Moses himself prayed to God, stretching out both hands, and Hur with Aaron supported them during the whole day, so that they might not hang down when he got wearied. For if he gave up any part of this sign, which was an imitation of the cross, the people were beaten, as is recorded in the writings of Moses; but if he remained in this form, Amalek was proportionally defeated; and he who prevailed, prevailed by the cross.
2. "For it was not because Moses so prayed that the people were stronger, but because, while one who bore the name of Jesus (Joshua) was in the forefront of the battle, he himself made the sign of the cross. For who of you knows not that the prayer of one who accompanies it with lamentation and tears, with the body prostrate, or with bended knees, propitiates God most of all? But in such a manner neither he nor any other one, while sitting on a stone, prayed. Nor even the stone symbolized Christ, as I have shown." (alluding to the account in **Exodus 17**)
 - a. (Source: Justin Martyr, *Dialogue of Justin with Trypho, a Jew*; in Ante-Nicene Fathers vol. 1, p. 244)



xxi. Both Moses and Jesus *met with God on the mountain*.

1. Moses ascended Mount Sinai to meet with God (**Exodus 19, 24**, etc.).
2. Jesus met with God the Father on the Mount of Transfiguration (**Matthew 17:1-9**).

xxii. Both served as the *one mediator* between God and the people.

1. Moses served as the mediator between God and the people. Moses said that when the Ten Commandments were given at Mount Sinai:
 - a. *"I stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain. He said:"* (**Deuteronomy 5:5**, NKJV)
2. Regarding Jesus, Paul wrote:
 - a. *"For there is one God and one Mediator between God and men, the Man Christ Jesus,"* (**1 Timothy 2:5**, NKJV)

xxiii. Both served as *leaders of the assembly* (same Greek word as 'church').

1. The assembly or congregation at Mount Sinai is referred to as the "ekklesia" in the Greek of the LXX, in **Deuteronomy 4:10** and elsewhere.
2. Stephen uses the same term "ekklesia" in **Acts 7:38** in retelling the story of Moses. There, Stephen follows the LXX regarding the "congregation/ ekklesia in the Wilderness").
3. This is the same Greek word we see in the New Testament, generally translated as "church", for example:
 - b. Jesus said, "And I also say to you that you are Peter, and on this rock I will build *My church*, and the gates of Hades shall not prevail against it." (**Matthew 16:18**, NKJV)
 - c. Paul wrote, regarding Jesus, "And He is the head of the body, *the church*...." (from **Colossians 1:18**, NKJV)

- xxiv. Both *brought in a new covenant*, including new standards regarding adultery, honoring one's parents, oaths, divorce, dietary restrictions and where to worship the Lord.
- xxv. Both were noteworthy for their *zeal and righteous anger* in the face of false worship of God.
 - 1. Moses demonstrated this in his response to the golden calf incident (**Exodus 33-34**).
 - 2. Similarly, Jesus demonstrated great zeal for the Lord when He cast out sheep and oxen, and overturned tables in the temple area, combating corruption in the worship of God (**John 2:13-17**).
- xxvi. Both Moses and Jesus had *radiant faces* after an encounter with God (the Father).
 - 1. Moses' face radiated light in **Exodus 34:29-35**.
 - 2. Jesus' face was similarly transfigured and shone like the sun at the Mount of Transfiguration (**Matthew 17:2**).
- xxvii. Both *fasted for 40 days*.
 - 1. Moses fasted for 40 days when he was on Mount Sinai with the Lord (**Exodus 34:28**).
 - 2. Jesus fasted for 40 days after he was baptized (**Matthew 4:2**).
- xxviii. Both *sent out 12 men*, with all of them identified by name, to "spy out the land" and come back with a report. Those sent out by them returned with a report of great fruit.
 - 1. Moses sent out the 12 spies to explore Canaan (**Numbers 13**).
 - 2. Jesus sent out the twelve apostles on a preaching expedition throughout Israel (**Matthew 10**).
- xxix. Both also had a *group of seventy* that they relied on.
 - 1. Moses appointed seventy elders (**Numbers 11:16**).
 - 2. Jesus sent out the seventy men (**Luke 10:1**).
- xxx. Provided *the sign* by which those *bitten by the serpent would be saved*.
 - 1. Moses had to lift up the bronze serpent on a pole for the people to be saved from the bite of the serpent (**Numbers 21:6-9**).

2. Jesus provided the only cure for death from sin: He must be *lifted up* (on the cross), and all must *look to Him* to be saved.
 - a. “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.” **(John 3:14–15, NKJV)**
- xxxi. Expressed concern that God’s people should not be left “like sheep having no shepherd”.
 1. “Then Moses spoke to the Lord, saying, ‘Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who will go in and out before their face, and lead them out and bring them in; then the congregation of the Lord will not be *like sheep without a shepherd*.’” **(Numbers 27:15–17, LXX, OSB)**
 2. Regarding Jesus: “But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, *like sheep having no shepherd*.” **(Matthew 9:36, NKJV)**
- xxxii. Both men held out the hope of attaining the Promised Land to those who remained faithful to their instruction.
 1. From Eusebius, *Proof of the Gospel*, book 3, chapter 2:
 - a. “Moses, too, promised a holy land and a holy life therein under a blessing to those who kept his laws **(Deuteronomy 4-7)**; while Jesus Christ says likewise, ‘Blessed are the meek, for they shall inherit the earth,’ **(Matthew 5:5)** promising a far better land in truth, and a holy and godly, not the land of Judea, 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.
- xxxiii. After the death of both men, the Jews were *unable to locate the body*.
 1. The Jews were unable to find the body of Moses.
 - a. “So Moses the servant of the Lord died there in the land of Moab by the word of the Lord. Then He buried him in a valley in the land of Moab, opposite Beth Peor; but *no one knows his grave to this day*.” **(Deuteronomy 34:5–6, LXX, OSB)**

2. In several places in the gospels, it says that Jews struggled with being unable to find the body of Jesus. (**Matthew 28:1-8**, **Matthew 28:11-15**; **Luke 24:1-3** and **Luke 24:12**)

III. Significance for Us Today

- a. Moses was about 1,400 years before Christ. The LXX, from which Peter quotes in **Acts 3** (likewise Stephen in **Acts 7**), was translated by Jewish scholars more than 200 years before Jesus was born in Bethlehem.
- b. This prophecy provides powerful, detailed testimony, preparing the way for Jesus.
 - i. Jesus was right, Moses *did write about Him*, in the amazing prophecy of **Deuteronomy 18:15-19**.
 1. Jesus said: "For if you believed Moses, you would believe Me; for *he wrote about Me*." (**John 5:46**, NKJV)
 - ii. This prophecy, if properly understood, includes the infancy, miracles, rejection by his own people, crucifixion and resurrection from the dead of Jesus...practically all aspects of the gospel accounts of His life and ministry!
- c. Some skeptics have asked, "*Couldn't Christians have fabricated the story of Jesus to match details of Moses' life?*" My response:
 - i. The details of Jesus' life and ministry (which find parallels in Moses) are *scattered throughout the four different gospels*.
 - ii. Both Peter and Stephen applied this prophecy to Jesus. However, with the exception of Eusebius, who wrote in the early 300s, I am not aware of any other early Christian writers who explained in such detail how this prophecy was fulfilled.
 - iii. We even see the crucifixion portrayed here, which was done in plain view for all to see (believing Jews, antagonistic Jews and Roman authorities).
- d. **For Reaching Jews with the Gospel.** Peter warns the Jews, based on what Moses had said, that anyone who ignores this future prophet will be rejected.
 - i. To my Jewish friends: Don't listen to me. As Jesus said, you need to listen to Moses! Study his life and what he said, and then read the gospel accounts and the **Book of Acts**.
 - ii. Moses said another prophet like him would come, and warned the Jews that they must follow what that future prophet told them.

1. If he was going to be *like Moses*, that means he had to bring *new laws*.
- iii. We see in Moses the entire life of Jesus 1400 years before: his infancy, miracles, mission, crucifixion details and even his being raised up by God (from the dead) are revealed far in advance.
- iv. From the words of Jesus: Listen to Moses!
 1. “Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. For *if you believed Moses, you would believe Me; for he wrote about Me.*” (**John 5:45–46**, NKJV)
- e. **For Reaching Muslims with the Gospel.** Now it’s time to reconsider **John 1:19-24**, where John the Baptist is asked, “Are you the Christ? Are you Elijah? Are you the Prophet?”.
 - i. *Who* is the man who best meets the standard of **Deuteronomy 18:15-19**, the prophet who was the *most like* Moses?
 - ii. Was it *Mohammad* or was it *Jesus*?
 1. Which one was from among their brothers (therefore a Jew)?
 2. Which one’s life most closely matches that of Moses?
 3. And finally, which one was (literally) *raised up* by God?
 - iii. However, Jesus was *NOT ONLY* the great prophet promised by Moses, the one who would be “like Moses” as revealed in **Deuteronomy 18**. He was *ALSO*:
 1. The *Christ, the Messiah* as foretold by David and Daniel;
 2. The faithful High Priest foretold in the time of Samuel;
 3. The *King over the eternal kingdom* promised to David;
 4. The *one Good Shepherd* who would be over all God’s flock, as foretold by **Ezekiel**; *AND*...
 5. The *Son of God*, as foretold to David through the prophet Nathan.
- f. **For Reaching Unbelievers (Atheists and Agnostics).**
 - i. The Christian faith is based on *solid evidence*: prophecies written hundreds of years before the birth of Jesus that have been fulfilled.

- ii. Even hardened atheists and agnostics who are truth-seekers with an open mind can be *convinced by the overwhelming evidence*.
 - 1. I have seen this approach (using the evidence of fulfilled prophecies like this one) be very effective in leading others to the faith!

g. The Benefit of This Prophecy to Those Who Are Already Christians.

- i. Jesus did not come to destroy the Law of Moses, but to fulfill it.
 - 1. Jesus provided the missing piece, the capstone of the commandments given to Moses as recorded in the Law. He was the fulfillment of the 'Eleventh Commandment' given to Moses at Mt. Sinai: the prophet who would be like Moses (bringing in a new law). This new covenant with new laws to come was also prophesied in **Jeremiah 31** (in **Jeremiah 38** in the LXX).
 - a. In the conclusion of the Sermon on the Mount, Jesus warns that He will say to *many* who believed in Him (even performing miracles in His name):
 - i. "I never knew you; depart from Me, you who practice lawlessness!" (**Matthew 7:23**, NKJV)
 - b. The kingdom of God, like all kingdoms, has laws. The promised prophet to come (Jesus) brought new laws, just as Jeremiah said would happen.
- ii. We, also, must do everything he tells us!
- iii. Have a faith that cannot be shaken, built on the evidence of fulfilled prophecies. This prophecy can help brothers or sisters who are struggling in their faith, including those who grew up in the church but are now having doubts about whether the faith is true.

h. Concluding Challenge

- i. Let us use this prophecy to strengthen our faith and evangelize the world. Study to know the prophecies and use them to persuade unbelievers using the same evidence Paul spoke of, in **1 Corinthians 15:1-4**:
 - 1. Jesus died, was buried and rose from the *dead in fulfillment of the Scriptures* (referring to the Old Testament prophecies).
 - 2. This was also confirmed by the testimony of many eyewitnesses.

- ii. The trusted, old spiritual weapons may still be *the most powerful and effective!*