

**The Death of Moses**  
**Deuteronomy 33:12-34:12**  
Expository Lessons from the Book of Deuteronomy

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**I. Introduction and Background**

- a. The **Book of Deuteronomy** consists of three speeches that Moses gave to the Israelites near the end of their 40 years of wandering in the Wilderness. We are now into Moses' final speech in Deuteronomy.
  - i. **Speech No. 3: Deuteronomy 27-34** (the last eight chapters of the book) includes:
    1. Final instructions pertaining to the Law, including blessings and curses that would come, depending on whether the people obeyed or disobeyed what Moses had delivered to them.
    2. A final charge to Joshua, to be "valiant and strong" in the battles ahead.
    3. The "Song of Moses," which would be passed down to future generations to sing, to convict them when they abandoned the Lord.
    4. Final blessings that Moses gives to the tribes of Israel before He dies.
      - a. The blessings to the tribes of Reuben, Judah and Levi were covered in the prior message in this series.
      - b. We will discuss the remaining tribal blessings that are covered in the current lesson.
        - i. Here we will focus on the blessings to the descendants of Joseph and Dan, which early Christian writers found to be especially relevant.
    5. The death of Moses and the handoff of leadership to Joshua.
      - a. This also is addressed in the current lesson, and is the conclusion of the **Book of Deuteronomy**.
  - b. We have seen prophecies and foreshadowings of Jesus throughout the Old Testament. In this lesson, the final one from our expository teaching through the **Five Books of Moses**, we will encounter a few more!

## II. Blessings to Benjamin and Joseph (Forefather of the Tribes of Ephraim and Manasseh)

### a. Read **Deuteronomy 33:12**

- i. This is a hopeful blessing given to the tribe of Benjamin.

### b. Read **Deuteronomy 33:13-17**.

- i. This is *the most detailed* of all the blessings given by Moses, in this chapter, to the various tribes.
  1. **Question:** Why is there so much here regarding the tribe of Joseph (more than any of the other tribes)?
    - a. Note that there is more detail in the blessing given to Joseph here than even in the blessings given to Judah (from whom David, the line of kings, and the Christ will come) or to Levi (from whom all the priests descend).
  - ii. The phrase “The One in the Bush” is a reference to the Lord who appeared to Moses in the burning bush on Mount Sinai, in **Exodus 3**.
  - iii. The statement about “the crown of one glorified among his brothers” makes me think of Joseph’s dream in **Genesis 37**, where his brothers are all bowing down to him. He ended up as ruler second over all of Egypt, and his brothers did indeed bow down to him later in **Genesis 50:18**.
  - iv. The statements about his beauty, like that of the firstborn of a bull, having a crown, being glorified, and horns of a unicorn, strike me as *potentially referring to Christ*.
    1. Think of the words of Balaam’s oracles in **Numbers 23-24**, which are clearly pointing to Christ. Balaam was a true prophet who prophesied about Christ. However, Balaam was corrupted by greed. In **2 Peter 2:15**, it says that he “loved the wages of unrighteousness.”
      - a. Consider **Numbers 24:8** in the LXX: “God led Him out of Egypt...He has the glorious appearance of a *unicorn*.”
        - i. This is a prophecy about Jesus, Who was “led out of Egypt” (**Matthew 2:15**), and was glorious.
      - b. Many of us think of a *unicorn* as being a mythical creature, like the abominable snowman or the Loch Ness monster. However, in Scripture it actually refers to a *real animal*.

- i. The term '*unicorn*' refers to any animal that has just *a single horn*.
    1. This is similar to how we understand the word '*unicycle*' as referring to a real vehicle that has only *one wheel*.
  - ii. Therefore, a rhinoceros, a real animal that has only one horn, is indeed a *unicorn*.
- v. Two early Christian writers saw these statements about Joseph as pointing to the Christ. While Jesus was physically descended from Judah, they saw the life of Joseph as foreshadowing the life of Christ.
1. From Justin Martyr, writing c. 160 AD, in *Dialogue with Trypho, a Jew*:
    - a. "And God by Moses shows in another way the force of the mystery of the cross, when He said in the blessing wherewith Joseph was blessed, 'From the blessing of the Lord is his land; for the seasons of heaven, and for the dews, and for the deep springs from beneath, and for the seasonable fruits of the sun, and for the coming together of the months, and for the heights of the everlasting mountains, and for the heights of the hills, and for the ever-flowing rivers, and for the fruits of the fatness of the earth; and let the things accepted by Him who appeared in the bush come on the head and crown of Joseph. Let him be glorified among his brethren; his beauty is [like] the firstling of a bullock; his horns the horns of a unicorn: with these shall he push the nations from one end of the earth to another.' (**Deuteronomy 33:13-17**)
    - b. "Now, no one could say or prove that the horns of a unicorn represent any other fact or figure than the type which portrays the cross. For the one beam is placed upright, from which the highest extremity is raised up into a horn, when the other beam is fitted on to it, and the ends appear on both sides as horns joined on to the one horn. And the part which is fixed in the center, on which are suspended those who are crucified, also stands out like a horn; and it also looks like a horn conjoined and fixed with the other horns.
    - c. "And the expression, 'With these shall he push as with horns the nations from one end of the earth to another,'

**(Deuteronomy 33:17)** is indicative of what is now the fact among all the nations. For some out of all the nations, through the power of this mystery, having been so pushed, that is, pricked in their hearts, have turned from vain idols and demons to serve God.”

- i. (Source: Justin Martyr, Dialogue with Trypho, a Jew, chapter 91; found in Ante-Nicene Fathers vol. 1, pp. 244-245)

2. From Tertullian, writing c. 197 AD:

- a. “Joseph, again, himself was made a figure of Christ in this point alone (to name no more, not to delay my own course), that he suffered persecution at the hands of his brethren, and was sold into Egypt, on account of the favor of God; just as Christ was sold by Israel—(and therefore,) ‘according to the flesh,’ by His ‘brethren’—when He is betrayed by Judas.
- b. For Joseph is withal blest by his father after this form: ‘His glory (is that) of a bull; his horns, the horns of a unicorn; on them shall he toss nations alike unto the very extremity of the earth.’ **(Deuteronomy 33:17)** [*Tertullian apparently confusing this quote from Moses with the blessing that Jacob gave to Joseph in Genesis 49 – CP*]
- c. “Of course no one-horned rhinoceros was there pointed to, nor any two-horned minotaur. But Christ was therein signified: ‘bull,’ by reason of each of His two characters,—to some fierce, as Judge; to others gentle, as Saviour; whose ‘horns’ were to be the extremities of the *cross*. For even in a ship’s yard—which is part of a *cross*—this is the name by which the extremities are called; while the central pole of the mast is a ‘unicorn.’ By this power, in fact, of the cross, and in this manner horned, He does now, on the one hand, ‘toss’ universal nations through *faith*, wafting them away from earth to heaven; and will one day, on the other, ‘toss’ them through *judgment*, casting them down from heaven to earth.”
  - i. (Source: Tertullian, An Answer to the Jews, chapter 10; found in Ante-Nicene Fathers vol. 3, p. 165)

3. From Tertullian again, writing c. 207 AD:
  - a. “*Joseph likewise was a type of Christ*, not indeed on this ground (that I may not delay my course), that he suffered persecution for the cause of God from his brethren, as Christ did from His brethren after the flesh, the Jews; but when he is blessed by his father in these words: ‘His glory is that of a bullock; his horns are the horns of a unicorn; with them shall he push the nations to the very ends of the earth,’ (**Deuteronomy 33:17**)
  - b. “—he was not, of course, designated as a mere unicorn with its one horn, or a minotaur with two; but Christ was indicated in him—a bullock in respect of both His characteristics: to some as severe as a Judge, to others gentle as a Saviour, whose horns were the extremities of His cross. For of the antenna, which is a part of a cross, the ends are called *horns*; while the midway stake of the whole frame is the *unicorn*. By this virtue, then, of His cross, and in this manner ‘horned,’ He is both now pushing all nations through faith, bearing them away from earth to heaven; and will then push them through judgment, casting them down from heaven to earth.”
    - i. (Source: Tertullian, *Against Marcion*, book 3, chapter 18; found in Ante-Nicene Fathers vol. 3, p. 336)
4. Tertullian said, in the quote immediately above, that *Joseph was a type of Christ* (proving a prophetic pattern of the one to come).
  - a. We have seen how other characters in the Old Testament served as ‘types’ of Christ, including:
    - i. Melchizedek (**Genesis 14, Hebrews 5-7**)
    - ii. Moses (**Deuteronomy 18:15-19, Acts 3:22-23**)
    - iii. Jonah (**Jonah 1-2, Matthew 12:39-41**)
    - iv. The High Priests serving in the tabernacle (**Hebrews 9-10**)
    - v. The Passover Lamb (**Exodus 12, 1 Corinthians 5:7**)



- a. He preaches to those in the prison (the butler and baker), revealing their fates: one to be raised up, the other to be executed.
  - b. Think of what Peter said about Jesus after he died, in **1 Peter 3:19-20**, that He “preached to spirits in prison”.
    - i. For years, while teaching the Old Testament, I wondered why there is so much detail about the life of Joseph in the book of **Genesis**.
    - ii. In rereading the story of Joseph, while reading of his time in prison (in **Genesis 40**), I was reminded of what Peter had said about Jesus “preaching to the spirits in prison (a literary device to describe His time in Hades between the time of His death and resurrection).
    - iii. That connection helped me to see the story of Joseph in a different light, foreshadowing in detail so many extraordinary parallels between him and Jesus!
7. Joseph was brought out of the prison, transformed in appearance, and made ruler who was second in charge over the entire kingdom.
  8. He is put in charge of the granary. In a time of famine, all nations must come to him for bread, or else they will perish.
    - a. They must give up everything they have to survive and be taken care of, and to receive the “bread of life.”
  9. Afterward, he appears to all ten of his eleven brothers, and then finally to the 11<sup>th</sup> one.
  10. At the end, Joseph is not bitter, but rather is willing to forgive his wicked brothers who had sinned against him.
- vii. NOTE: For a more detailed explanation of ways in which the life of Joseph foreshadowed that of Jesus, please see either:
1. Expository teaching series on **Genesis**, audio and notes posted on this teaching site for the lesson ‘*Joseph – From Prisoner to Ruler in Egypt (Genesis 40-45)*,’ November 12, 2017.
  2. Lesson on The Historic Faith website on ‘Seeing Christ in Joseph,’ in the *Shadows of Christ* series.

### III. Blessings to the Tribe of Dan

- a. Read **Deuteronomy 33:22**.
- b. The reference to a “lion’s cub” may lead many of us to think of Christ, based on the famous blessing that Jacob gave to Judah in **Genesis 49:8-12**, a detailed prophecy about Christ.
  - i. **Question:** In the Bible, is the figure of a lion *always* referring to something positive (like Christ)?
  - ii. **Answer:** No, not always!
    1. The “lion of the tribe of Judah” (**Revelation 5:5**) refers to *Christ*. However...
    2. *Satan also* is described as being like a lion!
      - a. “Be sober, be vigilant; because your adversary the devil walks about *like a roaring lion*, seeking whom he may devour.” (**1 Peter 5:8**, NKJV)
- c. Regarding the tribe of Dan, recall that in **Genesis 49:16-19**, Dan is referred to as *a snake that bites the horse’s heels*. That sounds more like Satan, to me.
- d. Early Christians like Hippolytus saw this disturbing statement as referring to *the Antichrist*.
  - i. The ‘Antichrist,’ a term meaning something like “instead-of Christ” or “counterfeit Christ,” is someone who will appear at the end, before the Second Coming of Jesus.
  - ii. For more on how the early Christians understood this, see David Bercot, *Dictionary of Early Christian Beliefs*, entry on ‘Antichrist.’
  - iii. See also references by Hippolytus in *Ante-Nicene Fathers*, vol. 5, pp. 207 and 246.

### IV. General Blessing to All of Israel

- a. Read **Deuteronomy 33:26-29**.
- b. What a wonderful promise to all of Israel. It includes:
  - i. They will cast out their enemies.
  - ii. They shall dwell in the land, alone.
  - iii. The Lord Himself will defend them.

- c. **Questions:** Do these promises still apply to the modern nation of Israel, the physical descendants of Abraham? Also, are these promises conditional (dependent on Israel obeying the Lord), or are they unconditional (God will fulfill them regardless of what they do or don't do)?
- i. **Answer to the Second Question** (whether this is a conditional or unconditional promise): Moses repeatedly told the people, throughout **Deuteronomy**, that they would be blessed IF they obeyed and remained faithful to the Lord, but they would be cursed if they abandoned the Lord.
1. **Deuteronomy 27:26:** “Cursed is every man who does not abide in all the word of this law, to do them.’ Then all the people shall say, ‘Amen’.”
  2. **Deuteronomy 28:1 and 28:15:** They will be blessed *IF they obey*, but cursed if they do not.
  3. **Deuteronomy 30:15-18:** Moses says they have free choice: life or death, good or evil. If they choose evil, they will be destroyed.
  4. **Deuteronomy 18:15-19:** Moses says in the future, the Lord will “raise up” a prophet like him, whom the people must listen to. We know from **Acts 3** and **Acts 7** that this prophecy was fulfilled by Jesus. Moses said that anyone who did not heed that prophet would be called to account. In **Acts 3**, Peter referred to that statement and said:
    - a. “For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that *every soul who will not hear that Prophet shall be utterly destroyed from among the people.*” (**Acts 3:22-23**, NKJV)
- ii. **Answer to the First Question** (whether the promises to Israel of blessings, territory and victories over their enemies still apply to the physical descendants of Abraham):
1. Modern ‘Christian Dispensationalists’ teach that all the Old Testament promises made to Israel (the physical descendants of Abraham) will be fulfilled to those people (the physical descendants of Abraham, specifically the modern nation-state of Israel).

- a. Modern 'Christian Dispensationalism,' popular in the so-called 'Bible belt' of the U.S., is a relatively modern innovation (only about 200 years old).
- b. This goes back to the teaching of John Nelson Darby, in the UK, in the 1830s.
- c. From there, Christian Dispensationalism spread to the U.S., especially in the south, due in part to the influence of C.I. Scofield (Scofield Reference Bible), Dwight L. Moody (Moody Bible Institute), and Dallas Theological Seminary.
  - i. More recent popular Dispensationalist writers and preachers include Hal Lindsey, John MacArthur, Chuck Swindoll, Tim LaHaye, David Jeremiah and John Hagee.
- d. One of the basic tenets of Christian Dispensationalists is that all the promises made to Israel, the physical descendants of Abraham, will be fulfilled to that group (rather than being superseded and fulfilled by the church, which was the historic Christian understanding).
  - i. This, in turn, led to support for 'Christian Nationalism/Zionism,' which is one of the pillars of support for the current war with Iran (which the U.S. is fighting primarily on behalf of Israel).
  - ii. Some of these Christian Dispensationalists have been advocating for the U.S. to go to war against Iran, to fight for Israel, to help them gain the promises (land borders in **Genesis 15**, etc.) contained in the Law of Moses. And to usher in the Last Times and Second Coming of Christ.
    1. Foolish, gullible Christians in the US are now some of the most vocal advocates for war and bloodshed, risking World War 3!
- e. Christian Dispensationalists / Zionists insist that they are taking all the Scriptures literally (insisting that all promises made to physical Israel then will be fulfilled to the modern State of Israel today).

- i. **Question:** Are these people, who push for wars on behalf of Israel, serious about taking everything in the Bible literally?
  1. For example, what about what Jesus said in the Sermon on the Mount (**Matthew 5-7**) regarding loving our enemies, nonresistance, and “turning the other cheek”?
  2. Christ was called the “Prince of Peace.” He and the apostles taught that His followers must not wage wars the way the world does. (**Isaiah 9:5-6, Matthew 5:38-48, Romans 12:14-21, Ephesians 6:10-12, 1 Peter 2:21-25**)
2. It is a horrible blight on the Christian faith today that so many prominent ‘Christian’ preachers and teachers in the U. S. are warmongers who are calling for bombing, death, and destruction on nations such as Iran that oppose the modern State of Israel (which was created by secular Jews in 1948).
  - a. In my opinion, the worst aspect of this is that we have churches (Zionist evangelical churches, influenced by Dispensationalist theology) getting entangled with the government.
  - b. While we can expect the government to get involved in wars, the Christians should never have anything to do with that (let alone be among the most rabid of the warmongers)!
  - c. This confluence of Christianity with politics is corrupting the church from what it was intended to be. Similar to how the co-mingling of church and state during the time of Constantine ended up corrupting the church in the mid-300s.
  - d. The Christians need to get back to being what the church was intended to be.
  - e. I believe God will hold the church leaders responsible who are allowing this to happen today!
3. Jesus and the apostles explained how we should view Israel, the physical descendants of Abraham.

a. Read **Matthew 21:33-45**.

- i. The landowner is God, the Father.
- ii. The servants He sent were the prophets.
- iii. The son, who is killed, is Jesus.
- iv. The vineyard is the kingdom of God (which originally was the Jewish nation). The vinedressers, or tenants, are the Jews.
- v. “Therefore I say to you, the *kingdom of God will be taken from you* and given to a nation bearing the fruits of it.” (**Matthew 21:43**, NKJV)
  1. Jesus explains that the kingdom of God, which the Jews had originally, would be TAKEN FROM THEM and given to another nation (= the church), which would bear its fruit.
- vi. Irenaeus, writing c. 180 AD, quoted this parable and then explained how it revealed the fate of the Jewish nation.
  1. “...But last of all He sent to those unbelievers His own Son, our Lord Jesus Christ, whom the wicked husbandmen cast out of the vineyard when they had slain Him. Wherefore the Lord God did even give it up (no longer hedged around, but thrown open throughout all the world) to other husbandmen, who render the fruits in their seasons,—the beautiful elect tower being also raised everywhere. For the illustrious Church is [now] everywhere, and everywhere is the winepress dug: because those who do receive the Spirit are everywhere.
  2. “For inasmuch as the former have rejected the Son of God, and cast Him out of the vineyard when they slew Him, *God has justly rejected them*, and given to the Gentiles outside the vineyard the fruits of its cultivation. This is in accordance with what Jeremiah says, “The LORD has

rejected and cast off the nation which does these things; for the children of Judah have done evil in my sight, says the LORD.' (**Jeremiah 7:29-30**)”

- a. (Source: Irenaeus, *Against Heresies*, book 4, chapter 36; found in Ante-Nicene Fathers vol. 1, p. 515)
- b. Paul explains the same principle in several places in his writings. One of the first challenges facing the church that Paul had to address was that Christians must not turn back to Judaism. The Jews who did not believe in Jesus would be rejected by the Lord.
  - i. In **Romans 11**, Paul describes the situation of the Jews as being like branches of a cultivated olive tree, which were broken off due to unbelief. The Gentiles who believed were grafted into the tree, in their place. The “true Israel” is now the church.
    1. *If the Jews repent and follow Jesus, they can be grafted in again. However, until that happens, they will remain cut off and rejected by the Lord.*
  - ii. In **Galatians 3**, Paul explains that the promised blessing to the “seed” of Abraham applies to those who follow Christ, because Jesus was the “seed” referred to.
    1. “Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.” So then those who are of faith are blessed with believing Abraham.” (**Galatians 3:7-9**, NKJV)
    2. “Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to

your Seed," who is Christ." (**Galatians 3:16**, NKJV)

- iii. In **Galatians 4:21-31**, Paul uses an analogy of Abraham's two sons. The first one, the son of the flesh (whose mother was Hagar), was cast out in favor of the second one, Isaac, the son of the promise.
  - 1. The son of Hagar (the son of bondage) corresponds to the earthly Jerusalem. This refers to the Jews, who remain in bondage to the Law.
  - 2. The son of the free woman corresponds to "the Jerusalem above," which is free, and the mother of us all (= the church).
- iii. **Bottom Line:** The dispensationalist warmongers are wrong. God is not calling us to military 'crusades' today, to support the modern state of Israel. The nation of Israel, those who rejected Jesus, have been rejected by the Lord on many accounts, based on:
  - 1. The conditions set by Moses in **Deuteronomy**;
  - 2. The teaching of Jesus; and
  - 3. The explanation given by Paul.
    - a. The promises made to Abraham, to Israel, are fulfilled in the kingdom of God, now the church, those who believe and follow the teachings of Jesus.

## V. The Death of Moses

- a. Read **Deuteronomy 34:1-12**.
- b. In **Deuteronomy 3:21-28**, Moses recounted how he had pleaded with the Lord to be allowed to enter Canaan with the people, to complete the journey he had begun.
  - i. The Lord shut him down at that time, saying, "Enough! Speak to me no more of this matter." (**Deuteronomy 3:26**)
- c. Moses ascends Mount Nebo, sees the land from a distance, and dies there at the age of 120.
  - i. Recall that in **Acts 7**, Stephen described the life of Moses as consisting of three 40-year periods.

1. First 40 years: as a prince in Egypt.
  2. Second 40 years: after fleeing Egypt, in the Wilderness tending the sheep of his father-in-law, Jethro.
  3. Final 40 years: leading the Israelites out of Egypt and through the Wilderness, almost all the way to the Promised Land.
- ii. No one ever found Moses' body or the site of his grave. The Lord buried him.
  - iii. The people mourned Moses' death for 30 days.
- d. Joshua, son of Nun, takes over leadership of Israel from that point.
- i. Recall that Joshua was originally known as "Hoshea, son of Nun." His name was changed to Joshua (in the Greek of the LXX, "Jesus"), in **Numbers 13:16**.
  - ii. That was the exact same name given to the son of Mary, the Christ, in the New Testament.
  - iii. The significance: God was revealing the name of the One destined to complete the mission begun by Moses!
    1. From Justin Martyr, writing c. 160 AD:
      - a. "... [*Why was the name of*] (H)oshea the son of Nave (Nun), which his father gave him, was changed to Jesus (Joshua)? But since not only was his name altered, but he was also appointed successor to Moses, being the only one of his contemporaries who came out from Egypt, he led the surviving people into the Holy Land; and as he, not Moses, led the people into the Holy Land, and as he distributed it by lot to those who entered along with him, so also Jesus the Christ will turn again the dispersion of the people, and will distribute the good land to each one, though not in the same manner.
      - b. "For the former gave them a temporary inheritance, seeing he was neither Christ who is God, nor the Son of God; but the latter, after the holy resurrection, shall give us the eternal possession."
        - i. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 113; found in Ante-Nicene Fathers vol. 1, p. 255)

2. From Clement of Alexandria, writing c. 195 AD:
  - a. “Presently, therefore, Moses prophetically, giving place to the perfect Instructor the Word, *predicts both the name and the office* of Instructor, and committing to the people the commands of obedience, sets before them the Instructor. ‘A prophet,’ says he, ‘like Me shall God raise up to you of your brethren,’ (**Deuteronomy 18:15**) pointing out Jesus the Son of God, by an allusion to Jesus the son of Nun; for *the name of Jesus predicted in the law was a shadow of Christ.*”
    - i. (Source: Clement of Alexandria, *The Instructor*, book 1, chapter 7; found in Ante-Nicene Fathers vol. 2, p. 224)
  - e. The book of **Deuteronomy** closes with a statement that calls to mind the promise given earlier, in **Deuteronomy 18:15-19**.
    - i. “Now there has not arisen in Israel *a prophet like Moses*, whom the Lord knew face to face.” (**Deuteronomy 34:10**)
    - ii. The prophecy given in **Deuteronomy 18:15-19** was that in the future, sometime after Moses, the Lord would raise up a prophet “*like Moses*”.
      1. Therefore, based on the statement in Deuteronomy 34:10 (that a prophet “like Moses” had not yet arisen in Israel), since Joshua was alive at that time, *he could not be the one* intended to fulfill the **Deuteronomy 18:15-19** prophecy.
    - iii. The end of Moses’ life, as the beginning, points to one final way in which the promised Prophet yet to come would be “like Moses.” Let us review some of the many ways in which details from the life of Moses are eerily similar to the life of Jesus Christ:
      1. In the case of both Moses and Jesus, at their birth, an evil king issued an edict to kill all the Jewish infants in the vicinity. However, both Moses and Jesus were able to escape that fate.
      2. Both initially were rejected by their brothers, the other Jews, who did not want either Moses or Jesus to judge or rule over them.
      3. Both had the ability to perform miraculous signs and wonders.

- a. For both, their first public miracle was transforming water into something else (into blood in the case of Moses, or wine by Jesus).
4. Both brought in the Passover Lamb sacrifice (in Jesus' case, He Himself became that sacrifice).
5. Both liberated God's people from slavery (physical slavery in the case of Moses, and spiritual slavery in the case of Jesus).
6. Both brought victory to God's people over their enemy through the sign of the cross. In Moses' case, he won victory over the Amalekites by taking the form of the crucifixion in **Exodus 17:8-15**; also in the bronze serpent in **Numbers 21:4-9**, which Jesus in **John 3:14-15** connects to His own crucifixion.
7. Both had the ability to cross the sea, miraculously. (Moses did so by dividing the Red Sea and walking *through* it; Jesus by walking *on top of* the Sea of Galilee.
8. In both cases, after their death, the Jews were unable to find the body (consider the empty tomb of Jesus and the stories made up by the guards after His resurrection, in **Matthew 28**).
- iv. In view of the entirety of the life of Moses, from his infancy through his death and burial, indeed, *no prophet like Moses has arisen...* until the coming of Jesus.