

## A PROPHET LIKE MOSES

### Deuteronomy 18:15-19

*The LORD your God will raise up to you a prophet from the midst of you, of your brothers, like me; to him you shall listen; 16 according to all that you desired of the LORD your God in Horev in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I not die. 17 The LORD said to me, They have well said that which they have spoken. 18 I will raise them up a prophet from among their brothers, like you; and I will put my words in his mouth, and he shall speak to them all that I shall command him. 19 It shall happen, that whoever will not listen to my words which he shall speak in my name, I will require it of him. (HNV)*

Deuteronomy 18:18 contains a promise given by God to Moses. God promises Moses that He will raise up a prophet LIKE YOU. *Why does God specify a prophet like Moses? What was different about Moses compared with other men called by God to be prophets?*

The unique status of Moses among the other prophets is explained in Numbers 12:5-8:

*The LORD came down in a pillar of cloud, and stood at the door of the Tent, and called Aharon and Miryam; and they both came forth. 6 He said, Hear now my words: if there be a prophet among you, I the LORD will make myself known to him in a vision, I will speak with him in a dream. 7 My servant Moshe is not so; he is faithful in all my house: 8 with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the LORD shall he see: why then were you not afraid to speak against my servant, against Moshe?*

In the context of this passage, Aaron and Miriam are railing against their brother Moses because they do not approve of the woman he has married. God Himself intervenes on Moses' behalf, declaring Moses' UNIQUE standing before Him.

Even with great men, prophets like Elijah and Isaiah, God did not reveal Himself directly but used dreams, visions, and other methods. Moses is the only man who received direct revelation from God. It is on this basis that Judaism developed its **three-tier view** of Scriptural inspiration.

Judaism teaches that all of Scripture is inspired by God, but that there are three levels of inspiration:

- 1) The *Torah* (Law) is said to be of the greatest authority, as it is the very words of God dictated directly to a human scribe.
- 2) The *Neviim* (Prophets) are of lesser authority, being God's messages spoken through the mouths of men.
- 3) The *Kethuvim* (Writings) are considered to be of the least authority, as they are reckoned to be the words of men whose thinking was guided by God.

Judaism holds a very high view of the Law and the Prophets, but does not have a very high view of inspiration for the Writings. This is why in Acts 28:23, when *Rav Shaul* debated the Jewish leaders in Rome, he rested his case for the Messiahship of Yeshua *exclusively on the Law and the Prophets.*

Yeshua used all three sections of the OT because, as far as He and the apostles were concerned, all of the Hebrew Scriptures were of equal validity.

Deuteronomy 18:15-19 is the fifth messianic prophecy recorded in the Torah. In Genesis 3:15, we are first told that Messiah is to come from humanity. In Genesis 22:18, we discover that this Seed of the Woman is limited to being a descendant of Abraham; Messiah is to be a Jew.

In Genesis 49:10, the prophecy narrows again and we see that *the Seed of the Woman and the Seed of Abraham is now limited to being of the specific Tribe of Judah, and that Messiah will be a king*. Because of this, Jewish history demands that Messiah had to have appeared on earth prior to 70 A.D.

Next, in the predictions of Balaam (Numbers 23 and 24), from the words put in the mouth of this pagan prophet by the One True God, it is reiterated that Messiah is to be a king (Numbers 24:17a).

But now in Deuteronomy 18, we are told that *Messiah will be a prophet too*, and not an ordinary prophet, but One who will speak *mouth to mouth* with God and Who will see the very form of YHVH.

**Yeshua holds three offices: Prophet, Priest, and King.** Although He holds these three offices, *He does not function in all three simultaneously, but chronologically*. When Yeshua was here on the earth during His First Coming, His 3½ year ministry, He functioned in His office of **Prophet**.

In the closing week of His life, He went through a transition from the office of Prophet to the office of Priest. When Yeshua about the ninth hour cried out *Eli, Eli, lama sabachthani – cried out again, and then yielded up His spirit on the tree of Golgotha – at that moment the supreme sacrifice was complete – the veil of the temple was rent in two from the top to the bottom, the earth quaked, the rocks were split – and the authority of the Levitical priesthood transferred once and for all to our Kohen HaGadol after the order of Melchisedec (Matthew 27:46-51, Hebrews 7)*. To this day, Messiah Yeshua is functioning as our High **Priest** in Heaven.

Yeshua has not as yet functioned in His third office, the office of **King**; He will this do after His Second Coming. But let's get back to our focus... *A Prophet Like Moses*.

What is a prophet? *A prophet is one who receives DIRECT REVELATION from God: he speaks from God to man*. A prophet is a spokesman for someone and speaks the words of the one who sent him.

An excellent illustration of this concept is found in Exodus 7:1:

*The LORD said to Moshe, Behold, I have made you as God to Par`oh; and Aharon your brother shall be your prophet.*

Aaron was Moses' prophet, because Aaron spoke what he heard from Moses. *Moses was a prophet of God, because he spoke what he heard directly from God*. For someone to fulfill the function of a prophet, he must be receiving direct revelation from God. A prophet is not someone who merely preaches or teaches the Scriptures. *A prophet receives direct revelation from God*.

Another passage that emphasizes the same thing is Jeremiah 1:4-9:

*Now the word of the LORD came to me, saying, 5 Before I formed you in the belly I knew you, and before you came forth out of the womb I sanctified you; I have appointed you a prophet to the nations. 6 Then said I, Ah, Lord GOD! behold, I don't know how to speak; for I am a child. 7 But the LORD said to me, Don't say, I am a child; for to whoever I shall send you, you shall go, and whatever I shall command you, you shall speak. 8 Don't be afraid because of them; for I am with you to deliver you, says the LORD. 9 Then the LORD put forth his hand, and touched my mouth; and the LORD said to me, Behold, I have put my words in your mouth.*

When God put His own words into the mouth of a man, that man became a prophet. *Merely teaching the Scriptures or doing the work of exhortation is not sufficient to be a prophet*. A prophet exhorts and a prophet teaches, but that by itself does not make someone a prophet. One is a prophet ONLY when he receives **direct revelation** from God.

The role of the prophet involved two things. The first was the area of **FOREtelling**, meaning the prediction of future events. He would first have to predict events to be fulfilled in the NEAR FUTURE so that his prophetic office could be tested. Only if his near prophecies were fulfilled could his distant prophecies be trusted and believed. The prophet, then, would function in the area of foretelling future events, both near and distant events.

The second role of a prophet would be that of FORTHtelling. By forthtelling he would proclaim exactly what God was saying and what God's will was in any matter. It is the first function, that of **foretelling**, which **authenticated** the second function, that of **forthtelling**.

Anyone can come along and claim "God told me to tell you such and such." Perhaps you have had someone say this to you at some point? *If they are claiming to be a prophet, they need to be **tested** by this first principle of foretelling, accurately foretelling a near-future event.* And they need to have a 100% track record. Not testing could cause the recipient of such a **so-called prophecy** much grief and suffering.

The New Testament teaches that Yeshua fulfilled His role as Prophet. Yeshua was clearly recognized to be a Prophet during His First Coming ministry.

During what is often referred to as the *Triumphal Entry\** when Yeshua rode into Jerusalem on the foal of a donkey, Matthew 21:9-11 reads: *The multitudes who went before him, and who followed kept shouting, "Hoshia`na to the son of David! Blessed is he who comes in the name of the Lord! Hoshia`na in the highest!"* **10** *When he had come into Yerushalayim, all the city was stirred up, saying, "Who is this?"* **11** *The multitudes said, This is **the prophet**, Yeshua, from Natzeret of the Galil.*

Matthew 21:45-46 further states: *When the chief Kohanim and the Perushim heard his parables, they perceived that he spoke about them. When they sought to seize him, they feared the multitudes, because they considered him to be **a prophet**.*

When Yeshua raised the widow of Nain's only son from the dead, Luke 7:16 says: *Then fear came upon all, and they glorified God, saying, "**A great prophet** has risen up among us"; and, "God has visited His people."*

After the Resurrection, when Yeshua joined the two on the road to Emmaus and asked them "What are you talking about as you walk, and are sad?" Luke 24:18-19 is the reply: *One of them, named **Klofah**, answered him, "Are you the only stranger in Yerushalayim who doesn't know the things which have happened there in these days?"* **19** *He said to them, "What things?"* *They said to him, "The things concerning Yeshua, the Natzri, who was **a prophet mighty in deed and word** before God and all the people;*

Even the Samaritan woman at the well testified in John 4:19: *"Sir, **I perceive that you are a prophet.**"*

In John 6, after Yeshua multiplied the five barley loaves and two small fish to feed the five thousand, verse 14 states: *When therefore the people saw the sign which Yeshua did, they said, "This is truly **the prophet** who comes into the world."*

On Simchat Torah, the last great day of the feast of *Sukkot*, Yeshua cried out (John 7:37-40) *...If anyone thirsts, let him come to Me and drink. **38** He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."* **39** *But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. **40** Therefore many from the crowd, when they heard this saying, said, "Truly this is **the Prophet**."*

In John 9:17, the man born blind, healed of his blindness by Yeshua — a very special miracle the Pharisees taught that only the Messiah could do — when they asked him, "*What do you say about Him because He opened your eyes?*" the man born blind who could now see proclaimed, "*He is a prophet.*"

Yeshua fulfilled both roles of the prophetic office: FORTHtelling and FOREtelling. An example of FORTHtelling is the Sermon on the Mount in Matthew 5-7. *As a Prophet, Yeshua spelled out exactly what the will of God was in various particular situations.* In the Sermon on the Mount, Yeshua's interpretation of the kind of righteousness the Law demanded, was stated in contradistinction to the mere external conformity as taught by the Pharisees. Why was His the correct interpretation? Because He validated His prophetic office by FOREtelling.

An example of FOREtelling is the Olivet Discourse (Matthew 24-25, Mark 13, and Luke 21:5-36), *when Yeshua predicted future events. He also predicted some near events such as Jerusalem's destruction in A.D. 70.*

Yeshua had already prophesied this in part at the Triumphal Entry as recorded in Luke 19:41-44: *Now as He drew near, He saw the city and wept over it, 42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."*

Yeshua amplifies and elaborates upon this prophecy in His Olivet Discourse. Matthew 24:1-2 reads: *Then Yeshua went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. 2 And Yeshua said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down."*

In this verse, *as Yeshua and His disciples are moving out of the Temple Compound for the very last time,* they point out the magnificent buildings to Him. Actually, at that time, the Temple buildings were not yet completed. The Temple Compound was begun by Herod the Great in 20 B.C., but it was not finished until A.D. 64, only six years before its destruction.

The Olivet Discourse was spoken in the year A.D. 30, so the building of the Temple Compound had been going on for fifty years, *and building continued for another thirty four years.* Some of the magnificent stones which so impressed the disciples are still visible in the walls of the Temple foundation to this day. *These "Herodian Stones" are huge, each measuring 10 to 12 feet long and weighing several tons.*

In response to this statement, the disciples ask Yeshua three questions. The answer their first question concerning the sign of the coming destruction of Jerusalem and the Temple is recorded only by Luke in 21:20-24: *But when you see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

The sign that Jerusalem was about to be destroyed, was the surrounding of the City of Jerusalem by armies. When the Jewish believers saw this sign, they were to leave Jerusalem and Judea and flee outside the Land. This sign would mark the coming *desolation* of Jerusalem and, from that point on, Jerusalem would be continually *trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

This prophecy was fulfilled in a very marvelous way. In the year A.D. 66, the first Jewish revolt broke out against the Romans. When the revolt first began, the Roman general in the Land, **Cestus Gallus**, came with his armies from Caesarea and surrounded Jerusalem.

The surrounding of the city marked the sign that Yeshua had promised, and the Jewish believers knew that Jerusalem would soon be destroyed. Yeshua had commanded the Jewish believers to desert the city when they saw this happening. However, it was impossible to do so while the Romans were surrounding the city.

Then Cestus Gallus noticed that his supply lines were not secure. He did not have enough supplies to maintain an extended siege, so he lifted the siege of Jerusalem in order to go back to Caesarea. *On the way, he was attacked by Jewish forces and killed.* Temporarily, the city was no longer surrounded by the armies, so every single Jewish believer was able to leave Jerusalem. They crossed the Jordan River and set up a new community of Jewish believers in the town of **Pella** in the Transjordan. *They were joined by Jewish believers from Judea, Galilee, and the Golan.* There, they waited for the prophecy of Yeshua to be fulfilled.

In the year A.D. 68, a new Roman general named **Vespasian** and his son, Titus, again besieged the city. The Roman legions were finally ready to crush the Jewish revolt by destroying their capital, Jerusalem, in A.D. 70. The Roman Empire had been at war with the Jews for three and one-half years since their initial revolt in A.D. 66. Over 1,250,000 people were surrounded inside the city by the encircling wall built by the Roman legions to prevent escape or supplies reaching the city.

On the ninth of Av, the Roman army reached the edge of the Temple compound. The Roman general, **Titus**, gave strict orders that the beautiful Temple, the most magnificent building in the whole Roman Empire, should not be destroyed. He implored the Jewish defenders to surrender, so that their city and their beloved Temple would not have to be destroyed.

Despite the firm orders by Titus to the Roman centurions to preserve the Temple intact, the enraged soldiers, who had endured two years of Jewish attacks from the Temple walls, threw torches into the Temple. *Within minutes, the holy Temple became an inferno.*

The Jewish historian Flavius Josephus was an eyewitness to this event, and he reported that General Titus stood in the great entrance to the Holy Place of the burning Temple and *beat back his soldiers with his sword* in a vain attempt to save at least the Inner Temple from their cruel act of destruction. When Titus saw that the flames had reached the inner sanctuary, he fell to his knees and cried out, *"As God is my witness, this is not done by my order."*

Neither General Titus nor his soldiers realized that they were unconsciously fulfilling Yeshua's prophecy to the smallest detail. As the Romans burned the Temple to the ground, the tremendous heat of the fire melted the sheets of gold that covered much of the Temple building. The molten gold ran down into every crack between the foundation stones. When the fire finally died down, the Roman soldiers used wedges and crowbars to overturn every stone to search for this gold, *thus fulfilling Messiah's words.*

Over one million Jews were killed in this final onslaught, but not one Jewish believer died because they obeyed the words of their Messiah. Since that time, Jerusalem has indeed been trodden down of the Gentiles and continues to be so to the present day. Jerusalem will not be free of Gentile nations treading upon her until the Messiah returns.

## IN CONCLUSION

Remember the words of the Apostle Peter as he stood in Solomon's porch after healing the man lame from his mother's womb at the Beautiful Gate of the Temple? In response to the people's amazement, Peter said in Acts 3:12: *Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?*

**READ Acts 3:19-26**

**REPEAT v22**

There is a two-fold prerequisite required of Israel before Yeshua will ever return, and Peter is referring to this body of prophecy here in Acts 3 which includes the words of not only Moses (Leviticus 26:40-42), but also Jeremiah (3:11-18), Zechariah (12:10), Hosea (5:15), and Yeshua's own words of Matthew 23:37-39. In an upcoming study we'll discuss in detail this basis of the Second Coming of the Messiah.

Yeshua fulfilled His first office, the office of Prophet, A PROPHET LIKE MOSES, the office in which He functioned during His First Coming. Because of the absolute accuracy of His near term prophecies, we can have great confidence that the distant events He also prophesied of such as **the Tribulation, His Second Coming, and His Messianic Kingdom** will also come true.

**SHALOM!**

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\* Triumphant Entry = presentation of Himself as the Lamb of God on Nisan 10, set aside four days before His final Pesach to be tested by the Priests, Herodians, and Sadducees, and Pharisees... and He was to be found spotless!

NOTE: Many writers have sought to draw up lists of similarities between Moses and Yeshua, the "prophet like unto Moses." Many of these parallels are rather contrived and somewhat fanciful. We can, however, point out four clear similarities between the ministries of Moses and Messiah.

1. A prophet (Numbers 12:5-8).
2. A Redeemer (Exodus 3:10)
3. A Mediator (Exodus 20:18-21)
4. An Intercessor (Exodus 32:7-35)