

Introduction

Among the Jewish people, undoubtedly Moses is considered the greatest of all the Jewish prophets (Neviim) because of the ministry God gave him. However, this great prophet declared that the Lord God of Israel would one day raise up a Prophet like him, and that the people of Israel would have an even greater responsibility to listen to Him, thus signifying that this Prophet would not only be like Moses, but would be superior to him. Moses, knowing that Israel would not hearken unto his voice, must have rejoiced and longed for the day when that greater Prophet would come along Who would turn the hearts of Israel toward God.

Almost 1500 years later that Prophet did come in fulfilment of Moses' prophesy. That Prophet was the Messiah, and His name was Yeshua, otherwise known as Jesus. He and He alone could have been the only One to fulfil the many patterns after the likeness of Moses. Stephen, the servant of God in the inaugural days of the New Covenant period, declared before Israel's leaders... *"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear."* (Acts 7:37)

Yeshua urged His listeners to consider that He was the One Whom Moses had foretold — *"For had ye believed Moses, ye would have believed me: for he wrote of me."* (John 5:46). The foundation of all the prophets is the prophet Moses. And if the prophets wrote about Messiah, surely Moses would have something to say of Him. That is why we find in the Torah this very warning not to miss that "Mighty One in Israel" when He arrived.

When the Messiah finally came, He was referred to as “*the Prophet of Nazareth of Galilee,*” and He was certainly worthy of the title for He prophesied many things. However, He also was referred to as “*that prophet*” by many, affirming that He was the One Who would arise after Moses according to the scriptures. Just as Jesus began His public ministry, “*Philip findeth Nathanael, and saith unto him, **We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.***” (John 1:45). Immediately after Yeshua performed the miracle of feeding the multitude, the large crowd recognized His Messiahship by comparison of His miracle to that of Moses’ when he brought down bread from heaven -- “*Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.*” (John 6:14) We will examine very many of these interesting similarities, but first we must lay the foundation that properly sets Jesus in His rightful place.

It is my hope that you will read this book with an open mind and not be like so many that reject the Messiahship of Yeshua without considering all that Moses had to say about Him. One should pay close attention to the warning of Moses — that if this Prophet’s words were neglected, God would require it of him. Then consider as Jesus declared 2,000 years ago when the Pharisees beckoned Him to stop His followers from praising Him as He entered into Jerusalem, “*And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.*” (Luke 19:40). Israel as a nation rejected their Messiah, That Prophet, and God has unmistakably required it of them as the stones of Jerusalem have cried out for innumerable generations. However, God

still holds out His hand of blessing for any who will *call upon the name of the Lord* (Joel 2:32).

A Prophet Like Moses

In this study, the two prophets, Moses and Yeshua are very closely compared. The similarities between the two are very striking, as the scriptures had predicted: the Messiah would be “like” Moses (Deut. 18:15). That the Jewish sages are familiar with the similarities of Yeshua and Moses goes without saying. A quote from The New Testament and Rabbinic Judaism by David Daube is suitable at this time. “There are, on the other hand, numerous unmistakable references to Moses [in the New Covenant]. No purpose would be served by enumerating the well-known parallels.” The Rabbinic scholars still choose to give no heed to this mighty revelation of God, because to focus upon it would bring about the *ultimate result* of believing in this most important of all the Jewish prophets, Yeshua the Messiah.

It should be mentioned that many Jewish translations of the Deuteronomy 18 passage change the word “prophet” to read “prophets” in the very text — meaning the Lord God would raise up “prophets” like Moses. This gross error in translation leads Jewish people astray.

However, some Jewish translations of the Deuteronomy 18 passage correctly state the word as “a prophet” in the text but they go astray in their commentaries. For example, in the Stone Edition of the Chumash, page 1033, the translation reads correctly by using the word in its singular form—“a prophet”. However, in the commentary given at the bottom of the page, it is highlighted with the following words—“God sends His prophets to Israel”. While God did send Israel prophets, He

had a particular One in mind—the Messiah. Why does the commentator in the Stone Edition refer to *that prophet* in Deuteronomy 18:15 in the plural? The answer is clear: They do not believe that any prophet could fill the shoes of Moses. Certainly not, of all people, Yeshua. If God wants to do this, it is His prerogative. When the Messiah came, He eclipsed Abraham, Moses, and all the prophets in His glory. Moses pointed to that future Prophet Who would supercede him, and Moses was all too glad to surrender his glory and preeminence to this greater One Who would one day rise upon the scene to fulfill all of the law’s holy demands.

Daniel prophesied of the glory of the Messiah when He would come—*“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴ And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”* (Chapter 7:13-14)

The Messiah in this passage is referred to by the title *“the son of man”*, and this was the title Yeshua used most often when referring to Himself. This passage is clear that the Messiah would be given great glory from God in heaven. No other man on earth is seen being clothed in such great splendor as the Messiah is when He brings the kingdom in.

Daniel is sometimes referred to as “the forbidden book” in ultra orthodox circles because the book of Daniel makes two things very clear. First, that the Messiah would die a violent death, and that His death would not be in vain, but would have a victorious result. (Daniel 9:26—*“And after*

threescore and two weeks shall Messiah be cut off, but not for himself:")

Second, it pinpoints the exact time of the coming of the Messiah which was to be before the destruction of the Second Temple. Two thousand years ago Yeshua claimed to be the Messiah, and His declaration was accompanied by many miracles and other proofs. One generation after His visit to earth and His subsequent rejection, the Second Temple was destroyed which further validated that the Messiah must have already come. See Daniel 9:24-27.

The Talmud validates this claim by making the reference that the Messiah should have come 2,000 years ago which correlates to the time of the destruction of the Second Temple. "The Tanna debe Eliyyahu teaches: The world is to exist six thousand years. In the first two thousand there was desolation; two thousand years the Torah flourished; and the next two thousand years is the Messianic era, but through our many iniquities all these years have been lost." (Sanhedrin 97a)

But we who exalt the Bible (God's word) believe that He was faithful to His promise that the Messiah would come precisely at the appointed time according to the prophecy of Daniel, and that there were are no conditions attached to Israel's obedience in order for this to come to pass. It is much easier to believe that Yeshua was the Messiah because everything else then makes sense, such as why the Second Temple was destroyed.

In Yeshua's day a Samaritan woman said, "*We know Messiah cometh*" (John 4:25). She understood, as many did,

that according to the prophecy of Daniel, it was time for His arrival.

An objection might be made before proceeding to read this that the stories of Yeshua were invented to fit the pattern of Moses. Many of the events surrounding the life and times of Yeshua are well documented historical events that are verified from a variety of sources. However, one could only use the argument that the stories of Yeshua were fabricated if and only if the stories of the Old Covenant were fabricated as well. Scripture is scripture. It is all God-breathed, even the Brit Chadasha (New Covenant).

The New Covenant was predicted by the prophet Jeremiah in chapter 31:31-32 - *“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:”*

The reason for the promise of a New Covenant being given is explained by the fact that the first covenant (the law) the people of Israel broke, even though God *“was a husband unto them”*. Husbands are forever giving their brides gifts, and so the LORD promised one day to give His bride a gift that would forever change her heart. Israel had a head-knowledge of the law (Torah), but they did not have the circumcised heart that the LORD was looking for. That is why He was forever telling them to rend their hearts, not their garments (Joel 2:13).

The following comparative study should be read by simply letting the scriptures speak for themselves. The psalmist declared, *“for thou [God] hast magnified thy word above all thy name.”* (Psalm 138:2). It is supposed that Moses transferred an **oral law** to his people later codified into the Talmud, but let not the **written law** of Moses, the Word of God, be overshadowed by what men have assumed that Moses said. If God has exalted His Word above His name, then one should be careful not to exalt man’s writings above the very words of God.

May your heart be touched as you reflect upon the Wonder of Wonders, Yeshua the Messiah Who fulfilled the pattern set by Moses and became the Mediator of the New Covenant.

Moses' Prophecy

“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;... And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”

(Deuteronomy 18:15, 19)

Their Birth Related Similarities

- 1. Both Moses and Yeshua were born when Israel was under bondage to Gentile powers; Moses in Egypt and Yeshua during Roman bondage.**

Moses: (Exodus 1:8-10) *“Now there arose up a new king over Egypt, which knew not Joseph. ⁹And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: ¹⁰Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.”*

Yeshua: (John 11:48) *“If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.”*

- 2. Edicts were issued by emperors of both gentile powers for the destruction of the Hebrew male infants.**

Moses: (Exodus 1:15-16) *“And the king of Egypt spake to the Hebrew midwives... ¹⁶And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.”*

Yeshua: (Matthew 2:16) *“Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old*

and under, according to the time which he had diligently enquired of the wise men.”

NOTE: These death sentences were sent forth at the exact time that God was raising up deliverers for His people. The devil always opposes God’s plan.

3. Both were miraculously delivered from death during infancy when Hebrew male children’s lives were sought after.

Moses: (Exodus 2:5) *“And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river’s side; and when she saw the ark [basket with baby Moses] among the flags, she sent her maid to fetch it.”*

Yeshua: Yosef warned by an angel in advance: (Matthew 2:13) *“Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”*

4. Both had strange cribs during their infancy.

Moses: (Exodus 2:3) *“And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein;”*

Yeshua: (Luke 2:7) *“And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger. [feeding trough]; because there was no room for them in the inn.”*

5. Both parents of Moses and Yeshua received reward from nobility by reason of the great value placed upon their two young children.

Moses: (Exodus 2:9) *“And Pharaoh’s daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.”*

Yeshua: (Matthew 2:11) *“And when they [the wise men from royal palaces in the East] were come into the house, they saw the young child with Mary [Miriam] his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.”*

6. Both Moses and Messiah were reared in the houses of men who were not their fathers.

Moses: (Exodus 2:10) *“And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses:”*

Yeshua: (Matthew 1:20) *“But while he [Joseph, Miriam’s bridegroom to be] thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary [Miriam] thy wife: for that which is conceived in her is of the Holy Ghost.”*

NOTE: This Holy Spirit conception was a fulfilment of Isaiah’s prediction—*“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”* (Isaiah 7:14)

7. Both had to flee the country of their nativity in order to save their lives; Moses at the age of 40, and Yeshua as a young child.

Moses: (Exodus 2:13-15) *“And when he went out the second day, behold, two men of the Hebrews strove together: and he [Moses] said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. ¹⁵Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.”*

Yeshua: (Matthew 2:14) *“When he [Joseph] arose, he took the young child and his mother by night, and departed [Israel] into Egypt:”*

Their Authority Compared

8. Both were the only two in scripture ever given “God-like status” by Jehovah; Moses figuratively but Yeshua literally.

Moses: (Exodus 7:1) *“And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.”*

Yeshua: (Matthew 16:16-17) *“And Simon Peter answered and said, Thou art the Christ [Messiah], the Son of the living God. ¹⁷And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”*

9. Both were given great authority by God.

Moses: (Exodus 3:12) *“And he [God] said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee:”*

Yeshua: (Luke 4:36) *“And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.”*

10. Both were known as God’s special servants.

Moses: (Psalm 105:26) *“He sent Moses his servant; and Aaron whom he had chosen.”*

Yeshua: (Matthew 12:18) *“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased:”*

11. God sent both leaders to their own people knowing beforehand the hardness of their hearts and knowing that the people would reject and challenge these God-appointed leaders.

NOTE: It is often said that Yeshua could not have been the Messiah because he died without bringing Israel into victory over their enemies in Canaan. Since Yeshua was fulfilling the pattern of Moses, He also faced the same people Moses faced who hardened their hearts and would not believe that He was that appointed one Who would lead them into redemption.

12. Both established moral standards; Moses, the law, and Yeshua further instruction and teachings.

Moses: (Exodus 21:1) *“Now these are the judgments which thou shalt set before them.”*

Yeshua: (John 14:15, 23a) *“If ye love me, keep my commandments,” and “Jesus answered and said unto him, If a man love me, he will keep my words...”*

NOTE: Yeshua brought the motives of the heart into question.

13. Both had prophets to go before them, thus elevating their rank. Moses had Aaron and Yeshua had John the Baptist.

Moses: (Exodus 7:1) *“And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.”*

Yeshua: (Mark 1:7) *“And [John the Baptist] preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.”*

(Luke 3:4) *“As it is written in the book of the words of Esaias [Isaiah] the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”*

Their Intercessory Ministries

14. Both prayed great prayers begging God to pardon their people’s iniquity.

Moses: (Exodus 32:12) *“Turn from thy fierce wrath, and repent of this evil against thy people.”*

Yeshua: (Luke 23:34) *“Then said Jesus, Father, forgive them; for they know not what they do.”*

15. Both found it necessary to pray for their successors.

Moses: (Numbers 27:15-17) *“And Moses spake unto the LORD, saying, ¹⁶Let the LORD, the God of the spirits of all flesh, set a man over the congregation, ¹⁷Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.”*

Yeshua: (Luke 22:31-32) *“And the Lord [Yeshua] said, Simon [Peter], Simon, behold, Satan hath desired to have you, that he may sift you as wheat: ³²But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.”*

16. Both went to a special place to meet God where their three companions could also draw close, but only so far; Moses on Mount Sinai and Yeshua in the garden of Gethsemene.

Moses: (Exodus 24:9) *“Then went up Moses, and Aaron, Nadab, and Abihu,”*

Yeshua (Matthew 27:36) *“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples [Peter, James and John], Sit ye here, while I go and pray yonder.”*

17. Both observed Israel’s burdens.

Moses: (Exodus 2:11) *“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens:”*

Yeshua: (Matthew 9:36) *“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.”*

18. God’s anger was kindled against both for the sake of the people.

Moses: (Deuteronomy 4:21) *“Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance.”*

Yeshua: (Psalm 88:7) *“Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.”*

NOTE: God’s anger toward the people of Israel resulted in the death of both servants. As some might accuse Yeshua of being worthy of death because he supposedly blasphemed, let it be known that the scriptures declare that nothing unclean would come out of the mouth of Israel’s Messiah — (Isaiah 53:9b) *“...because he had done no violence, neither was any deceit in his mouth.”*

19. Both servants of God were given grievous burdens to carry.

Moses: (Number 11:11b) *“...and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?”*

Yeshua: (Isaiah 53:4a) *“Surely he hath borne our griefs, and carried our sorrows:”*

20. Both were given the role of a father who conceived Israel and had the responsibility to nurture them.

Moses: (Numbers 11:14) *“Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing*

father beareth the sucking child, unto the land which thou swarest unto their fathers?"

Yeshua: **Conceiving**—(Isaiah 53:10b) *"when thou shalt make his soul an offering for sin, he shall see his seed,"*

Nurturing—(Luke 13:34) *"O Jerusalem, Jerusalem... how often would I have gathered thy children together, as a hen doth gather her brood under her wings,"*

(John 13:1) *"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."*

21. Each established a priesthood; Moses, the Aaronic and Yeshua, the Melchizedek.

Moses: (Exodus 28:41) *"And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."*

Yeshua: (Hebrews 6:20) *"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."*

NOTE: This was in fulfillment of Psalm 110:4—*"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."*

22. Both made atonement for the sins of Israel.

Moses: (Exodus 32:30c) *"...and now I will go up unto the LORD; peradventure I shall make an atonement for your sin."*

Yeshua: The following scripture reveals who was responsible for the death of Jesus and why! — (Isaiah 53:10a) *"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin..."* [an atonement].

23. Both cried out to the Lord exclaiming that their burden was too heavy for them.

Moses: (Numbers 11:14) *"I am not able to bear all this people alone, because it is too heavy for me."*

Yeshua: (Matthew 26:39a) *"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me:"*

Their Special Relationships to God

24. Both were spoken to by God from heaven in audible voices, other people being able to hear the voice as well.

Moses: (Exodus 20:22) *“And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.”*

Yeshua: (John 12:28-29) *“Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. ²⁹The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.”*

25. God spoke to both men face to face.

Moses: (Exo. 33:11) *“And the LORD spake unto Moses face to face, as a man speaketh unto his friend.”*

Yeshua: (John 6:46) *“Not that any man hath seen the Father, save he which is of God, he hath seen the Father.”*

26. Both beheld the similitude of the Lord as a common occurrence.

Moses: (Numbers 12:8a) *“With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold.”*

Yeshua: **His pre-incarnate existence with God** — (Proverbs 8:30) *“Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;”*

27. Both cried out to God that He might take their lives if it would please Him.

Moses: (Numbers 11:15) *“And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.”*

Yeshua: (Matthew 26:39) *“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”*

(Isaiah 53:10a) *“Yet it pleased the LORD to bruise him;”*

28. The Lord appeared to both on a mountain top that was covered with a cloud of His glory.

Moses: (Exodus 34:5) *“And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.”*

Yeshua: (Luke 9:34) *“While he [Jesus] thus spake, there came a cloud, and overshadowed them: and they [the disciples only] feared as they entered into the cloud.”*

29. Both had unearthly glories upon their countenance.

Moses: (Exodus 34:29b) *“...when he came down from the mount, that Moses wist [knew] not that the skin of his face shone while he talked with him.”*

Yeshua: (Matthew 17:2) *“And [Yeshua] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”*

Their Ministries

30. Both sought to relieve their people from their “burdens”.

Moses: (Exodus 5:1) *“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.”*

Yeshua: (Matthew 11:28, 30) *“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” [from your burdens]*

31. Both were briefly smitten with a loathsome disease; Moses with leprosy (representational of sin) and Yeshua with the punishment for the actual sins of mankind.

Moses: (Exodus 4:6) *“And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.”*

Yeshua: (Isaiah 53:4) “*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken [as with leprosy], smitten of God, and afflicted.*”

NOTE: The suffering Messiah (of Isaiah 53) is referred to as the Leper Scholar by Jewish sages. His body became disfigured like that of a leper, only worse (Isaiah 3:14).

32. Both were sent on their mission with a “blessing of peace” before they began their missions.

Moses: (Exodus 4:18c) “*And Jethro said to Moses, Go in peace.*”

Yeshua: (Luke 2:13-14) “*And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, ¹⁴Glory to God in the highest, and on earth peace, good will toward men.*”

33. Both took a three-day journey of monumental proportion into the wilderness; Moses to make a sacrifice unto the Lord and Yeshua (as a sacrifice) unto the Lord.

Moses: (Exodus 8:27) “*We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.*”

Yeshua: (Matthew 12:40) “*For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*”

34. Both told their people to be focused on that momentous third day.

Moses: (Exodus 19:15a) “*And he said unto the people, Be ready against the third day...*”

Yeshua: (Matthew 16:21) “*From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*”

35. Both had huge crowds following them.

Moses: (Exodus 12:38) “*And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.*”

Yeshua: The word “multitude” is mentioned 62 times in the four Gospels concerning the crowds that followed Yeshua.

36. Both descended from a mountain to meet a great crowd of their own people.

Moses: (Exodus 19:25) “*So Moses went down unto the people, and spake unto them.*”

Yeshua: (Luke 9:37) “*And it came to pass, that on the next day, when they were come down from the hill, much people met him.*”

37. Moses presented Israel with its first Passover lamb while Yeshua presented Israel with its last Passover lamb - Himself.

Moses: (Exodus 12)

Yeshua: (John 1:29) “*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*”

NOTE: Yeshua died at the exact hour the Passover Lamb for the nation was being offered. [Pesach 32 A.D.]

38. Both were noted for their spirit of meekness.

Moses: (Numbers 12:3) “*(Now the man Moses was very meek, above all the men which were upon the face of the earth.)*”

Yeshua: (Matthew 21:5) “*Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*”

NOTE: Yeshua fulfilled Zechariah’s prophecy (9:9) when He rode into Jerusalem on a donkey instead of a horse offering Himself as the king of Israel, the Messiah, just one week before His death.

39. The heads of the children of Israel (Old Covenant and New Covenant) went searching for the first fruits throughout the land of Canaan for 40 days bringing back both good and bad reports and bringing back evidence of the first fruits.

Moses: Numbers Chapter 13

(a) THE HEADS OF THE CHILDREN OF ISRAEL... (v. 1-16)

- (b) ...WENT SEARCHING FOR THE FIRST FRUITS THROUGHOUT THE LAND OF CANAAN... (v. 17-24)
- (c) ...FOR 40 DAYS... (v. 13:25)
- (d) ...BRINGING BACK BOTH GOOD AND BAD REPORTS... (v. 26-33)
- (e) ...AND BRINGING BACK THE EVIDENCE OF THE FIRST FRUITS. (v. 23, 27)

Yeshua: (a) **THE HEADS OF THE CHILDREN OF ISRAEL...**

These were predominantly the twelve disciples of Yeshua.

- (b) **...WENT SEARCHING FOR THE FIRST FRUITS THROUGHOUT THE LAND OF CANAAN...**

Upon Yeshua's resurrection from the dead, He became what the scriptures call "*the firstfruits from among the dead*" (I Corinthians 15:20). At first, when the reports came that His body was no longer in the grave, many of His disciples began to run to and fro searching for Him (John 20:4).

- (c) **...FOR 40 DAYS...**

From the first day of Messiah Yeshua's resurrection until His ascension to heaven (in approximately 32 A.D.) was exactly 40 days. The ascension of Yeshua was a fulfillment to a prophecy which is found in Psalm 68:18a—"Thou hast ascended on high, thou hast led captivity captive."

- (d) **...BRINGING BACK BOTH GOOD AND BAD REPORTS...**

THE FAITHFUL TWO: In the days of Moses when the twelve spies returned from searching the land of Canaan, only two of the twelve brought back a good report. Joshua and Caleb were those two faithful men. They did not think the giants in the land were an obstacle too big for God. Similarly, in the days of Yeshua there were only two of the twelve disciples of Yeshua who were found faithful on the night Yeshua was led away to prison from the garden of Gethsemene to be put on trial. They were Peter and John. On that night a band of Roman soldiers, as well as Temple guards came in great force to apprehend the Messiah. The scriptures say that all the disciples fled. This also was a fulfillment of scripture — "...smite the shepherd, and the sheep shall be scattered:" (Zechariah 13:7) However, two of the twelve

disciples remained faithful and ultimately followed Yeshua all the way to the place of His trial and risked being taken with Him into judgment.

Further, just as Joshua and Caleb brought back a good report at the end of the 40-day journey, so in like manner Peter and John brought a good report to the people of Israel and its leaders (the Pharisees and Saducees) shortly following the 40-day period when Yeshua walked the earth in His resurrected body.

GOOD REPORTS

Acts Chapter 3

“Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. ²And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; ³Who seeing Peter and John about to go into the temple asked an alms. ⁴And Peter, fastening his eyes upon him with John, said, Look on us. ⁵And he gave heed unto them, expecting to receive something of them. ⁶Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. ⁷And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. ⁸And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. ⁹And all the people saw him walking and praising God: ¹⁰And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. ¹¹And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. ¹²And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? ¹³The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. ¹⁴But ye denied the Holy One and the Just, and desired a murderer to be

granted unto you; ¹⁵And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. ¹⁶And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. ¹⁷And now, brethren, I wot that through ignorance ye did it, as did also your rulers. ¹⁸But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. ¹⁹Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; ²⁰And he shall send Jesus Christ, which before was preached unto you: ²¹Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ²²For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ²³And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. ²⁴Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ²⁵Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. ²⁶Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Bad Reports: Many of the disciples said unto Thomas (one of the twelve) “We have seen the Lord.” But Thomas said unto them, “Except I shall see in his [Yeshua’s] hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” (John 20:25)

- (e) **...AND BRINGING BACK THE EVIDENCE OF THE FIRST FRUITS.**
An interesting parallel is that just as there were two men, Joshua and Caleb, who brought back the most notable evidence of the first fruits (the huge cluster of grapes) to the heads of Israel, so also in the New Covenant there were the two men, Peter and John who obtained the evidence of the first fruits, (the resurrected

Messiah) an empty tomb, and brought this evidence back to the others.

“Peter therefore went forth, and that other disciple [John], and came to the sepulchre. ⁴So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. ⁵And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. ⁶Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, ⁷And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. ⁸Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. ⁹For as yet they knew not the scripture, that he must rise again from the dead. ¹⁰Then the disciples went away again unto their own home.” (John 20:3-10)

Their Miracles

40. Moses turned water into blood and Yeshua turned water into wine. Both miracles were a result of water being poured.

Moses: (Exodus 4:9c) *“and the water which thou takest out of the river shall become blood upon the dry land”*

Yeshua: (John 4:46) *“So Jesus came again into Cana of Galilee, where he made the water wine.”*

41. Moses parted water while Jesus walked on water.

Moses: (Exodus 14:21) *“And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.”*

Yeshua: (Matthew 14:25) *“And in the fourth watch of the night Jesus went unto them, walking on the sea.”*

42. The seas obeyed both Moses and Yeshua; as a result, the fears of the people were calmed.

Moses: (Exodus 14:22) *“And Moses stretched out his hand over the sea;”* [Red Sea] — and the Israelites were able to escape Pharaoh’s army.

Yeshua: (Matthew 8:27) *“But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!”* When Jesus calmed the boisterous Sea of Galilee, the disciples in the flooded boat feared no longer.

43. Both displayed their authority with “the finger of God” as Moses cast out frogs and Yeshua cast out devils.

Moses: (Exodus 8:19a) *“Then the magicians said unto Pharaoh, This is the finger of God.”* (when Moses got rid of the frogs)

Yeshua: (Luke 11:20) Yeshua said *“But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.”*

44. Both were used of God to miraculously feed Israel.

Moses: (Exodus 16:15) *“And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.”*

Yeshua: (John 6:11) *“And Jesus took the [5] loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down [5,000 men plus women and children]; and likewise of the fishes as much as they would.”* Jesus fed a multitude in Israel with a little lad’s lunch!

45. Both of them cleansed leprosy.

Moses: (Numbers 12:9-15) Moses healed his sister Miriam.

Yeshua: (Mark 1:41) *“And Jesus, moved with compassion, put forth his hand, and touched him [a leper], and saith unto him, I will; be thou clean.”*

46. The earth quaked during both of their ministries.

Moses: (Exodus 19:18) *“And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.”*

Yeshua: (Matthew 27:51) *“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;”*
This happened the moment the Messiah died upon the cross.

47. A miracle of darkness occurred during the final stages of both their missions; Moses - the 9th plague and Jesus - the 9th hour on the cross. Moses - 3 days of darkness and Jesus - 3 hours of darkness.

Moses: (Exodus 10:22) *“And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:”*

Yeshua: (Matthew 27:45) *“Now from the sixth hour there was darkness over all the land unto the ninth hour.”*

NOTE: This miracle of three hours of darkness at the cross starting at noonday is a fulfilment of an Old Testament prophecy - (Amos 8:9) *“And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:”*

Their Rejection

48. Both were considered snares unto Israel.

Moses: (Exodus 14:11) *“And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?”*

Yeshua: Isaiah’s prediction concerning Messiah—(Isaiah 8:14) *“And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”*

(John 11:48) *“If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.”* The Pharisees made this statement after Jesus raised up a man who had been dead four days.

49. Both were rejected by their brethren as rulers.

Moses: (Exodus 2:14) *“And he said [unto Moses], Who made thee a prince and a judge over us?”*

NOTE: This was the attitude of only a couple of the Jewish people at the beginning; however, this remained the attitude of all the children of Israel throughout the wilderness journey as the following scripture reveals: (Numbers 16:13) *“Is it a small thing that thou hast brought us up out of a*

land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?"

Yeshua: (Luke 19:14) *"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."*

NOTE: Yeshua spoke this parable unto the Jewish leaders to reveal the attitude that they had in their heart towards Him all the days of His public ministry.

50. The people of Israel hearkened neither unto Moses nor Yeshua.

Moses: (Exodus 6:12) *"And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?"*

Yeshua: (John 6:66) *"From that time many of his disciples [other than the 12] went back, and walked no more with him."*

51. Both were constantly murmured against by their own people.

Moses: (Numbers 16:41) *"But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD."*

NOTE: Examine the hardness of the hearts of the children of Israel in the wilderness. After Korah and his 250 men had tested Moses, God in His wrath opened the earth and swallowed them up alive with fire coming up to meet them, and they dared to blame (murmur against) Moses for the people's death.

Yeshua: (Luke 15:2) *"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."*

NOTE: Look at the similarity between these two prophets whom the people murmured so much against. In the Exodus wilderness, the word murmur and its associated words (murmuring, etc.) appear 20 times. In the gospel account of Yeshua's ministry these same words appear 10 times.

52. Their own people desired to stone both of them.

Moses: (Exodus 17:4) *"And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me."*

Yeshua: (John 10:31) *“Then the Jews took up stones again to stone him.”*

53. Israel sought to replace both of their God-appointed leaders.

Moses: (Numbers 14:4) *“And they said one to another, Let us make a captain, and let us return into Egypt.”*

Yeshua: (Luke 23:18) *“And they cried out all at once, saying, Away with this man [Yeshua], and release unto us Barabbas:”*

54. Both faced enormous adversaries among the religious leaders of Israel. Moses faced Korah and his 250 men (members of the Levitical priesthood of the family of Kohathites); Jesus faced the Pharisees and Saducees.

Moses: (Numbers 16:1-3) *“Now Korah... took men: And they rose up before Moses,”*

Yeshua: (Luke 16:14) *“And the Pharisees also, who were covetous, heard all these things: and they derided him.”*

55. Both leaders even had their closest confidante betray their trust.

Moses: (Exodus 32—Aaron and the golden calf)

Note: Aaron held his exalted position as the brother of Moses and High Priest of the people. Such a servant as this could not have been in a place where greater trust could be expected, yet look at the degree to which he betrayed the trust of the great leader of the nation of Israel.

Yeshua: (Matthew 26:45-50—Judas and the silver coins)

Note: Judah, otherwise known as Judas, held his exalted position as the friend and disciple of Jesus, as well as the treasurer of the group. He could not have been placed in a position where greater trust would be expected as he held the money. Yet look at the degree to which he betrayed the trust of the Great Leader of the nation of Israel.

This betrayal of Messiah by Judas was a fulfillment of Psalm 41:9 —
“Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”

An interesting parallel: When considering the significance of the betrayal of these two leaders, one would think that they would have a lot to say to the ones who betrayed them. However, in both cases Moses and Yeshua only spoke little more than a sentence to them in the form of a short question...

Moses: (Exodus 32:21) *“And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?”*

Yeshua: Matthew 26:50) *“And Jesus said unto him [Judas], Friend, wherefore art thou come?”*... *“Judas, betrayest thou the Son of man with a kiss?”* (Luke 22:48b)

Their Prophetic Ministry

- 56. Both of these great leaders at one point had their physical brothers be spokesmen for them. Moses had Aaron for his spokesman while he was alive. Jesus had Jacob (otherwise known as James), His half brother, as His spokesman after He died.**

Moses: (Exodus 4:15) *“And thou shalt speak unto him [Aaron, Moses’ elder brother], and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.”*

Yeshua: (Acts 15:12-13) *“Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. ¹³And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:”*

NOTE: James became a great leader of the Jerusalem church having great authority to speak for the Lord. He also wrote the book of James.

- 57. Both had an organization of 12 officers.**

Moses: (Deuteronomy 1:23) *“And the saying pleased me well: and I took twelve men of you, one of a tribe:”*

Yeshua: (Matthew 10:1) *“And when he had called unto him his twelve disciples,”*

58. Both had an organization of 70 helpers.

Moses: (Exodus 24:1) *“And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.”*

Yeshua: (Luke 10:1) *“After these things the Lord appointed other seventy also.”*

59. God sent the power of the Spirit upon these 70 with sign gifts occurring to reveal their status as prophets.

Moses: (Numbers 11:25) *“And the LORD came down in a cloud, and spake unto him [Moses], and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.”*

Yeshua: (Luke 10:17 & 19) *“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.” “Behold, I [Jesus] give unto you power [of prophets] to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”*

60. Both leaders were approached with supposedly troubling news that a few people outside their “circle of acceptance” were performing miracles in the name of God. Both leaders gave the same response - “not to worry”.

Moses: (Numbers 11:26-29) *“But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. ²⁷And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. ²⁸And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. ²⁹And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!”*

Yeshua: (Luke 9:49-50) *“And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. ⁵⁰And Jesus said unto him, Forbid him not: for he that is not against us is for us.”*

61. Both predicted Israel's future.

Moses: (Deut. 28:15) "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee."

Yeshua: **Yeshua predicts the destruction of Jerusalem because of their rejection of Him as their King** —

(Luke 21:20) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

(Matthew 24:2) "verily I say unto you, There shall not be left here [the Temple] one stone upon another, that shall not be thrown down."

62. Both knew their successors prior to their death - Moses appointed Joshua, and Yeshua appointed Peter.

Moses: (Deuteronomy 1:38) "But Joshua the son of Nun, which standeth before thee, he shall go in thither [to Canaan]: encourage him: for he shall cause Israel to inherit it."

Yeshua: (Matthew 16:18) "And I [Jesus] say also unto thee, That thou art Peter, and upon this rock I will build my church [assembly]; and the gates of hell shall not prevail against it."

Note: The church that Yeshua referred to would not be established upon the man Peter, but with his leadership as the first pastor (not Pope) of the Jerusalem church which began on the day of Pentecost 10 days after Yeshua's ascension. The rock Yeshua was referring to was Himself.

63. Both leaders put before Israel a cursed object which was lifted up upon a pole in order to relieve them of the curse which was upon them.

Moses: (Numbers 21:8,9) "And Moses made a serpent of brass, and put it upon a pole,"

NOTE: All who looked upon this cursed object t in faith were relieved of the deadly consequences of the venomous snakes which bit them.

Yeshua: (John 3:14) "And as Moses lifted up the serpent in the wilderness, even so must [I] the Son of man be lifted up:"

(Galatians 3:13) “*Christ [Messiah] hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.*”

NOTE: Yeshua became cursed for our sake and was nailed upon a tree. All who looked upon Him in faith were relieved of the deadly consequences of their sin, both then and now.

An interesting parallel—Just as the children of Israel kept the image of the brazen serpent in their midst for almost 900 years, and wrongly worshipped it, so did the Roman [Catholic] Christians keep the image of Jesus on the cross [crucifix] visible as something they erringly worship. These symbols were only to be displayed for a very brief period of time and for a very specific reason.

Their Zeal

64. Both fasted forty days and nights.

Moses: (Deuteronomy 9:9) “*When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.*”

Yeshua: (Matthew 4:2) “*And when he had fasted forty days and forty nights, he was afterward an hungred.*”

65. Both displayed great anger at Israel’s sin. Moses broke tables of stone, Jesus broke tables of wood.

Moses: (Exodus 32:19b) “*and Moses’ anger waxed hot, and he cast the tables [the ten commandments] out of his hands, and brake them beneath the mount.*”

Yeshua: (John 2:15) *“And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;”*

This was a fulfilment of prophecy found in Psalms 69:9 — *“For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.”*

Their Deaths

66. Both men had direct conversations (not prayers) with God just prior to their death.

Moses: (Deuteronomy 34:4) *“And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.”*

NOTE: Because God spoke with Moses face to face as a man speaks to his friend, Moses would naturally have had some response to the Lord over this sad news.

Yeshua: (Matthew 27:46) *“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”*

NOTE: There were seven sayings of Yeshua on the cross recorded in scripture. Some of these sayings were directed toward the people around Him.

67. Both died without seeing their brethren (the nation of Israel) follow them in complete faith and subsequent rest.

68. Both leaders gave the people of Israel advanced notice of the solemn event of their departures.

Moses: (Deuteronomy 4:21&22) *“Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: 22But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.”*

Yeshua: (Mark 9:31) *“For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.”*

69. Both leaders died on a mountain.

Moses: (Deuteronomy 34:1) *“And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho.”*

Yeshua: (John 19:17) *“And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:”*

NOTE: Though the scriptures do not call Golgotha a mountain, one only has to travel to the land of Israel and go outside the Damascus gate in Jerusalem and one will discover the peak of a mountain known as Mount Calvary in the Christian world. It looks like a hill, but it is considered a mountain. Arabs have placed a small cemetery on top of this mountain to prevent Christians from enjoying the full benefits of this most historical of all places upon the face of the earth, the place where the Saviour of the world died.

70. The death of both leaders was veiled to the gaze of the masses in Israel though it was a publicized event!

Moses: (Deuteronomy 34:6) *“And he [God] buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.”*

NOTE: Scripture does not record any witnesses of Moses' death such as Joshua or any of the elders of the children of Israel, so we cannot assume that they were there to witness His death. It can then only be assumed that since no one saw God bury Moses, no one saw him die either.

Yeshua: (Luke 23:44) *“And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.”*

NOTE: Scripture teaches us that Yeshua died at the end of the ninth hour. It was during the last three hours when He was upon the cross that no one could look upon God's sacrifice. Only God and God alone could look upon this Most Holy Sacrifice. When Yeshua cried with a loud voice as He gave up His Spirit [life], people could only hear this desperate cry

come out of absolute darkness. They could hear Him, but they could not see Him until God turned the light of the sun back upon His lifeless Son, the Light of the World.

71. Both prophets' dead bodies were contended for.

Moses: (Jude Verse 9) *“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”*

NOTE: This reference to Moses is found in the New Covenant in the book of Judah, otherwise known as Jude.

Yeshua: (Mark 15:43) *“Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved [begged for] the body of Jesus.”*

NOTE: The reason Joseph begged Pilate to gain possession of the body of Messiah was to give Him a proper burial. He knew that otherwise Yeshua's body would have been cast into a place where the rest of the condemned were buried, perhaps in the place where refuge was burned in the Kidron valley. Knowing that Yeshua's death was accounted as common being crucified between two thieves, Joseph did not want to see Him buried with these same transgressors. This was in fulfilment of two of Isaiah's prophecies...

(1.) (Isaiah 53:12) *“...because he [Yeshua the Messiah] hath poured out his soul unto death: and he was numbered with the transgressors [crucified between two thieves]; and he bare the sin of many, and made intercession for the transgressors.”*

(2.) **Isaiah predicted that the Messiah's dead body would be placed in a rich man's tomb.** (Isaiah 53:9) *“And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.”* Joseph (a rich man) wanted the Lord to have a holy, clean place for His burial. It was in Joseph's very own *new tomb* which he had carved out for himself that he placed the body of the dead Saviour. According to New Testament scripture this tomb had never been used. (Matthew 27:60a) *“And laid it [Yeshua's body] in his own new tomb, which he had hewn out in the rock:”*

72. Both had angels guarding their tombs.

Moses: (Jude Verse 9) “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, *The Lord rebuke thee.*”

Yeshua: (Matthew 28:2) “*And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.*”

73. Both made visible appearances after their death on at least one occasion and both were seen by only a small number of people.

Moses: Moses made a brief but visible appearance long after he died. Of all the places he could have appeared, it was in the final days before Yeshua’s death when he appeared with the prophet Elijah in the presence of Yeshua and three of His disciples on top of the mount of transfiguration. (Mark 9:4) “*And there appeared unto them Elias with Moses: and they were talking with Jesus.*” Moses represents the Law and Elijah represents the prophets — these were the “*two witnesses*” of Yeshua’s Messiahship.

Yeshua: Yeshua made many different appearances in His resurrected body that are recorded in scripture. (Mark 16:14) “*Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*”

NOT TO BE MISSED - When comparing the deaths of the two prophets, one should consider that Moses’ death in all reality had little consequence on the future of the nation of Israel since their wellbeing was provided for by God as He gave them a new leader (Joshua). But Jesus’ death had great import because it was a sacrificial, substitutional death for the sins of the nation of Israel and the world. Yeshua’s intense suffering upon the cross was the means by which He became so highly exalted far above men — including His predecessor Moses (Isaiah 52:14).

The Not-So-Grand Finale

74. In the case of both Moses and Yeshua, within 40 years of the initial deliverance of the children of Israel, total desolation and destruction of the “unbelieving” populace was brought to pass.

Moses: (Numbers 14:29) “*Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,*”

Yeshua: From the time of Yeshua’s ascension (32 A.D.) until the destruction of the second Temple (70 A.D.) was almost 40 years. It was at that time that hundreds of thousands of unbelieving Jewish people went to their deaths under the wrath of God, just as hundreds of thousands of Jewish people died under the wrath of God in the wilderness experience because of their evil heart of unbelief.

Another interesting parallel is that there were some who escaped the judgment of God in the wilderness, the ones who were 20 years and younger who were considered innocent. In the same manner, during the destruction of the city of Jerusalem and the Temple there were also those who escaped the judgment of God. They fled ahead of time for safety remembering Yeshua’s prophecy that their generation would not pass until they saw Jerusalem surrounded by armies — (Luke 21:20) “*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*”

NOTE: God’s latter wrath in 70 A.D. was longer lasting than His former wrath in 1450 B.C. upon Israel for their unbelief in the wilderness. The former wrath lasted only forty years as compared to the latter wrath lasting nearly 1900 years. The reason for this enduring chastisement was that Moses had warned Israel that if they didn’t listen to “*that prophet*”, God would require it of them. Yeshua was the greater Prophet, and the refusal to hear His words would bring greater judgment. But God in His mercy, at the turn of the last century, began once again to bring the people back from captivity and dispersion and restore them to their land. Surely Messiah is coming soon to complete this process of bringing Israel into their ultimate glory.

The Old Covenant writer said, “*In wrath remember mercy,*” (Habakkuk 3:2). Though God brought wrath upon Israel in the days of Moses and Yeshua, He followed with mercy both times. Joshua brought the children of Israel into Canaan, into their inheritance, and Yeshua sent the Spirit of God after His ascension to the faith-filled, believing remnant which was their inheritance.

Was Yeshua of Nazareth That Prophet?

Having now read these comparisons, how could one not be convinced that Yeshua was "*that prophet*" that Moses prophesied should come into the world and turn the hearts of Israel toward God in a way that the law never could? The law made its holy demands that "*thou shalt love the Lord thy God.*" But under the banner of the New Covenant of grace (Jeremiah 31:31), the heart is changed in such a way that one freely worships God and loves Him in a deep and special way and obeys His holy laws out of devotion, not duty.

Though Yeshua did not turn the hearts of the entire nation of Israel, He did turn many to righteousness during His days upon Earth. After His ascension and subsequent sending of the Spirit back to Earth, thousands upon thousands of God-fearing Jews, including priests, turned to the direction God desired to lead them in. When the Messiah returns the second time, the scriptures declare that every tribe and family in Israel shall worship Him, giving place in their hearts to the King of kings, and the Lord of all the Earth (Zechariah 12:10-13:1).

The Test of a True Prophet

When considering whether or not Yeshua could have been the Prophet that Moses spoke of, one should ask "what exactly is a prophet," and better yet, "How do you discern a true prophet?" A prophet was one who not only foretold events that would happen in the future, but one

who would forth tell God's word, whether it was news to rejoice in or to tremble over. When trying to discern the validity of a true prophet, where do you think one could find these Biblical credentials? They can be found immediately following the very prophecy given by Moses of "*that prophet*" Who was to come! This gives more weight to the passage spoken of by Moses concerning this Greatest of Jewish prophets that God would give to Israel.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

(Deuteronomy 18:20-22)

The LORD did not want Israel to miss their Messiah because the consequences of missing Him would be far too grave. That is why the credentials for a true prophet are given at this specific point in the Torah. God gave Israel this foolproof test of whether or not a man spoke on his own or spoke the Word of the LORD. All his prophecies must come to pass, and if any one of them failed, he was a false prophet.

When considering whether or not Yeshua was a true prophet, carefully examine some of the prophecies that He

made and see how meticulously they came to pass just as He predicted.

Yeshua foretold of the destruction of many cities, including the city of Jerusalem and its Temple. The mark of many prophets was that they gave warnings of ominous events to come. Herein is the grace of God found, that He would warn His people of sudden destruction. It is not God's will that any should perish. He even takes no pleasure in the death of the wicked (Ezekiel 33:11). Yeshua, being the Prophet of all prophets, gave warnings of ominous events in Israel's future allowing for a space of repentance because God does retain the gracious option of turning from His wrath and having mercy upon Israel.

Testing Yeshua's Prophecies

Of the many prophecies He made, I have outlined just three below. All were fulfilled to the very last detail.

(1) Yeshua the Messiah prophesied that Chorazin, Bethsaida, and even Capernaum (His headquarters) would all be brought down as low as a grave because of unbelief. These were neighboring cities.

PROPHECY

(Matthew 11:21) *"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."* (Luke 10:15) *"And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."*

(Matthew 13:58) *“And he did not many mighty works there because of their unbelief.”*

FULFILMENT

Ultimately God *“required it of them”*. In the fourth century A.D. an earthquake leveled this area. Today if you were to go to the Sea of Galilee where these cities were once located you would see no sign of them. The earthquake clearly leveled the area and the cities are covered over today by earth and weeds. I have seen these remains of the judgment of God firsthand. It is a chilling sight.

Archeologists in recent times attempted to resurrect synagogues in the cursed cities, one in Capernaum and the other in Chorazin. There seven workers lost their lives trying to bring the ruins up again. Then the archeologists discovered Yeshua’s curses (prophecies) upon these cities, and they ceased their excavations in fear. Yeshua was a True Prophet. Make no mistake about it!

Just a few kilometers away from those cursed cities, there is a thriving city called Tiberius some 2,000 years later. The reason it still continues until this day is that Yeshua did not curse it. Why did He not curse it? As far as the scriptures tell us the light of His Word never entered that city and therefore they would not be as responsible for the fierce judgment caused by unbelief.

(2) Yeshua also prophesied the complete destruction of the second Temple.

PROPHECY

(Mark 13:2) *“And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.”*

FULFILLMENT

Because they would not hearken, God “*required it of them.*” The Temple was destroyed just as Yeshua prophesied approximately 40 years after His death, resurrection, and ascension to heaven. It is interesting to read the writings of Josephus, a Jewish historian who was extremely credible. Josephus describes in great detail how the Roman general Titus went to painstaking efforts not to destroy any of the buildings, including the Temple. The Jewish people themselves set fire to some of these buildings in an attempt to defeat the Romans. In the very end, the Temple was torched by a rebellious Roman soldier. Great strides were made to put out the fire, but to no avail.

Josephus notes that limestone is very porous and absorbs moisture, and the intense heat of the fire caused the water to boil in the stones causing them to literally explode which furthered the Temple’s complete destruction. The stones were sifted through by the Romans in an effort to extract the gold that had melted on them. Afterwards, every last stone was pushed over the Temple mount into the surrounding valleys fulfilling Yeshua’s prophecy that “*there shall not be left one stone upon another, that shall not be thrown down.*” (Mark 13:2) The reason the Romans leveled the Temple Mount clear of any Temple stones was to magnify their total defeat over the tiny Jewish nation. Many of those stones have been uncovered in recent times along

the Western Wall of the Temple Mount. Archeologists left them just as they were found. Once again, Yeshua is proved to be a genuine, True Prophet of God.

NOTE: Though the Temple was brought down according to His word, it shall be built again at the commencement of the Millennial Kingdom reign when Messiah returns— *“Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:”* (Zechariah 6:12)

- (3) **Yeshua also prophesied His own death, including his bodily resurrection.**

Anyone can will a particular death that they desire, but who could prophecy that their body would also be raised from the dead three days later? Yeshua did!

PROPHECY

(Matthew 20:17-19) *“And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, ¹⁸Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, ¹⁹And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”*

FULFILLMENT

Just shortly after this prophecy was given, Yeshua was unjustly nailed to the tree where He died and was immediately buried. His words were found completely true three days later when His body was no longer found in the grave. He was seen by many people, including His close disciples.

To make the assumption that His disciples stole His body does not fit the mould, as three days earlier all His disciples had fled in fear when the Roman soldiers came to arrest Yeshua. How could they, just three days later, gain the courage to break through 16 Roman soldiers guarding His tomb? If one thinks that the Roman soldiers were asleep and the disciples just rolled away the huge stone without making a noise, this would be folly. Remember, the soldiers were put there in the first place because the Jews reported that Yeshua's disciples might try to steal His body. Furthermore, the penalty for any Roman soldier found asleep on duty was death. That's why there were four groups of four soldiers each so that around-the-clock every three hours a fresh crew of four Roman soldiers could take their watch.

This whole concept of the resurrection of the Messiah does not have its beginning in the New Covenant, but in the Old. Psalm 16:10 prophesies of the resurrection of God's Holy One - *"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."* This passage could not be referring to the Psalmist himself, King David, for his body saw corruption and they made him a glorified sepulchre. So this prophecy speaks of One other than the Psalmist himself. It speaks of Messiah, the Holy One of God, Who would see no corruption because He was to physically rise from His death, according to the scriptures.

ALSO, SEE THE DEATH, BURIAL, RESURRECTION OF THE MESSIAH PROPHESED IN ISAIAH 53, VERSES 8, 9, AND 10 — A FASCINATING PROPHECY.

There are many other prophecies that Yeshua proclaimed that have also been fulfilled, but we have only looked at three. His word must be believed and followed because He exhibits all the credentials of a true Prophet and further still, the credentials of “*that prophet*” of Whom Moses spoke.

Messiah and the Kingdom

Though some deny that Yeshua was the Messiah because He died and did not bring in the kingdom, this does not mean that He will not bring in the kingdom in the future, for He prophesied that He would - (Matthew 24:30) *“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”*

To understand why Yeshua did not bring in the kingdom the first time, let us look carefully at the reasons.

It has already been stated that the Jewish nation broke the first covenant; therefore, there was the necessity of a second covenant lest Israel should be left outside of any covenant of protection. Sadly this same *unbelief* of the Nation would also manifest itself under Yeshua and the New Covenant. However, Ezekiel prophesied that God would

“yet for this be enquired of by the house of Israel, to do it for them;” (Ezekiel 36:37) That is to say, that He would have to change their hearts by bringing them into submission through love that they might willingly keep this final covenant — the New Covenant (Jeremiah 31:31). There would not be another covenant. This would be the final one.

The faithful few known as “the Elect” or “Remnant” of Israel obeyed Yeshua and walked in the New Covenant. But the nation of Israel as a whole failed to do this. They did not submit to His Kingship. This is the reason why the Messiah did not bring the kingdom in at that time. Their disobedience would necessitate the postponement of the kingdom and the going away of their King.

“I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.” (Hosea 5:15)

Therefore there are two advents of the Messiah. First He came as the suffering Servant (Messiah ben Joseph), and then He shall return in great glory as the conquering King (Messiah ben David). That day is not far away as Israel has returned from the four corners of the Earth just as the prophets of old predicted before the coming of the Messiah in all His glory.

“Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; ⁸But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries

whither I had driven them; and they shall dwell in their own land.” (Jeremiah 23:7-8)

Interestingly, as the scriptures lay out the concept of the Messiah with two natures, the prophets of old were perplexed as to whether these two natures would be manifest in one Messiah or two. They saw the two “mountain peaks” of Messiah, but they did not perceive the great “valley” that lay between. However, as the New Covenant was unfolded 2,000 years ago, we can see that the scriptures revealed that there was only to be one Messiah.

Messiah Jesus told His faithful disciples on the night before His crucifixion that though He was going to die and go away, He would return again. This was the assurance He gave them, and to us as well.

“Let not your heart be troubled: ye believe in God, believe also in me. ²In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. ³And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

(John 14:1-3)

As a small crowd had followed the Messiah up the Mount of Olives on the 40th day after His resurrection, the time came for His ascension to heaven. Two angels appeared at that time and declared as Yeshua ben Elohim was ascending from the mount — *“Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”* (Acts 1:11)

The prediction was that in His first coming He would arise out of Israel - *“But thou, **Bethlehem Ephratah**, though thou be little among the thousands of Judah, yet **out of thee shall he come forth unto me that is to be ruler in Israel**; whose goings forth have been from of old, from everlasting.”* (Micah 5:2). The place of His birth was predicted to be in Bethlehem. The New Covenant confirms that this happened. It is emphasized that His beginnings predated His day of nativity when it says *“whose goings forth have been from old, from everlasting.”* Further, the scriptures prophesied that His second coming would be from heaven (His eternal habitation) in great clouds of glory. This is when He brings the kingdom of peace in and repairs the world (tikun olam) and repairs every human heart.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Messiah, Shiloh

One final prophecy concerning the coming of Messiah is appropriate at this time. The following was a prophecy given by Jacob to Judah, one of his twelve sons near the end of his days.

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Genesis 49:10)

This prophecy calls for the advent of Messiah (“*Shiloh*”) to happen in succession of the lineage of Judah’s royal kings and that there was to be no break in Judah’s continual forthcoming of kings until the Messiah’s appearance. Israel’s (the ten northern tribes) succession of kings ended when they were carried away into captivity in 722 B.C.; however, Judah was taken into Babylonian captivity in 606 B.C. and 70 years later, this tribe, along with Benjamin, did return to re-establish Temple worship in Jerusalem, the capital of Judah. During the Second Temple era, the scriptures do not show that there were any kings that were elevated to a royal status. Judah was under subjection to the dominating empires of the Medes, Persians, Grecians, and finally the Romans. Those Jewish leaders that reigned in Jerusalem only held the title of governor showing their subjection to the ruling empires.

Nevertheless, Judah remained as a tribe in Israel. As the prophecy was given, the scepter would not depart from them until the Messiah came, the ultimate “King of the Jews”. He would be of the lineage of King David and the tribe of Judah. This prophecy was fulfilled as “*that prophet*” Yeshua arose in Israel Who was of the royal lineage of David and received the title “King of the Jews”. This inscription was placed over His head as He was hung on the tree. Almost 40 years after this descendent of David proclaimed Himself “King of the Jews” (Judah), the Second Temple was destroyed, and by 135 A.D. the final dispersion of the Jews (the tribe of Judah) took place. If Judah’s tribal king (“*Shiloh*”) did not come before their breaking up as a people,

then God's final word is found in error. Jesus had to be the One. There is no other option.

Conclusion

“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;... And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” (Deuteronomy 18:15, 19)

Many Jewish people will agree that Yeshua was a Prophet, and a good man, but that He grossly erred when He made Himself equal with God. Therefore, they assumed that He could not have been the Messiah, the Hope of Israel, the One they had been waiting for. But God would not have validated Yeshua’s words with great signs, wonders, and miracles if His words were “blasphemous” and not true.

Lest one thinks that all the stories of Yeshua are fabricated in the New Testament, the Talmud itself verifies that Yeshua did mighty miracles in the area of healing. But the Talmud does this in a negative sense by trying to explain away the power behind His miracles as that of sorcery — “On the eve of Passover Yeshu [a derogatory name for Yeshua] was hanged. For forty days before his execution took place, a herald went forth and cried, ‘He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy.’” Sanhedrin 43a. The truth is Yeshua was not practicing sorcery, but was simply demonstrating His authority as Messiah according to Malachi’s prophecy — *“But unto you that fear my name shall the Sun of*

righteousness arise with healing in his wings;" (4:2). Yeshua had healing powers in His wings, or fringes of his garment (tzitziot). The fringes represented the Law, and He lived by it to perfection; therefore, He was Torah personified.

If Yeshua was a true prophet, then every word that He uttered must be given weight. You cannot adhere to some of the things He said and dismiss others as unimportant. It would be dangerous not to give total respect to all the words a prophet of God uttered, especially the One Moses warned about.

Yeshua said, *"No man cometh to the Father but by me."* (John 14:6) Furthermore, He said *"Come unto me all ye that labor and are heaven laden and I will give you rest"* (Matt. 11:28). Not only did this Prophet bring the message of God's peace, but He Himself was the One Who gave the peace. When the scriptures prophesied that Messiah would bring peace to the world, it also referred to how Messiah would change the hearts of people, thus bringing in a better world.

May you come to fully understand that Messiah Yeshua, the Messenger of peace, completed the job that God gave Him to do and that He now stands ready to pardon and forgive sin in the Name of God. He was God manifest in the flesh as prophesied in Isaiah 7:14 — *"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* The name *Immanuel* would be a most significant clue to Israel about the nature of their Messiah. It means "God with us", and that's exactly who Yeshua was.

May the Lord grant you the grace and privilege of knowing His Son (Psalm 2:7) through trusting in all the words that He spoke while here on Earth.