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A Prophet Like Moses

18: 15-22

A prophet like Moses DIG: What provision does God make for Isra'el? What was the duty of the prophet, as compared with a priest? What kinds of prophets were the Israelites to avoid? How do you account for the miraculous signs performed by false prophets? What was the responsibility of the true prophet of God? Of the people? Who is this prophet? How is He like Moshe? And when will He come? Why is there no continuous revelation today?

REFLECT: What are the tests for the false prophets today? Do you think the gift of prophecy still functioning today? Or is the canon of Scripture closed? What would a prophet add to the Word of God? What does the book of Revelation say about that (Revelation 22:18)? How can you tell the false prophets of today? What happens today when a prophecy does not come true? Are there any consequences for the false prophet?

In contrast with the dark magic of Canaanite sorcerers, witches, soothsayers, fortune-tellers, and mediums, the Israelites were to listen to ADONAI's prophets alone.



For the second time in **Deuteronomy**, we are warned about **the false prophets** and teachers. The first time was in **Chapter 13** (to see link click [Cv](#) - Beware of

Idolatry), right at the beginning of the specific stipulations of the Covenant. And here, also, it is very strategically placed. It is right after the description of **God's** selected teachers of the Torah, **the Levites**, and right before a foreshadowing of the coming of **the Messiah**.

At the time **Moses** spoke these words **he** was about 120 years old, and **his** death was imminent. **YHVH** had told **him** that **he** was not going to cross the Jordan River with **the Israelites** into the Promised Land (see [Gj - The Death of Moses](#)). That, of course, created a problem for **them**. What were **they** to do once **Moshe** was no longer with **them**? Who would be **their** mediator? Who would be able to speak to **God** on **their** behalf? Who would be able to pray for **them**? **Moses** had been very important to **them**, and **his** departure left a huge gap in **Isra'el's** relationship with **YHVH**. But this passage speaks of a new **Mediator** who was coming, the only **One** who could truly intercede between **God** and mankind. **ADONAI will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him (18:15)**. This is the only passage in the entire Torah where **Moshe** explicitly identifies **himself** as **a prophet**. Just as the 613 commandments of the Torah were given to show that mankind could not live up to it and obey it, **Moses** was given the task of being a mediator, but **his** failures showed that no man could be the mediator when **he himself** needed mediation. In effect, **Moshe** succeeded in showing us the way to **the Messiah**. And just like John the Immerser, **he** understood the difference between **himself**, and **the One** who was to come.⁴⁰⁶

The ultimate Prophet like Moses is Yeshua Messiah - the One who spoke God's words and who provides deliverance for His people. Not even **Joshua** could be compared to **Moshe**, for since **Moses there has not risen again a prophet in Isra'el like him (34:10a)**, with such power before mankind and intimacy with **YHVH**. **Moses** set the standard for every future **prophet**. Each **prophet** was to do **his** best to live up to the example of **Moses** until **the One** came who would introduce the Dispensation of Grace (see the commentary on [Hebrews Bp - The Dispensation of Grace](#)). During the first century AD the Pharisees and Sadducees were still looking for the fulfillment of **Moses'** prediction (**John 1:21**). **Peter** said their search should have stopped with **the Messiah (Acts 3:22-23)**.⁴⁰⁷

Just as when you were assembled at Horeb (which is the name used for **Mount Sinai** in **Deuteronomy**) and requested **ADONAI your God**, "**Don't let me hear the voice of ADONAI my God any more, or let me see this great fire ever**

again, for if I do, I will die!” On that occasion **ADONAI** said to me, “They are right in what they have spoken.” I will raise up a prophet like you for them from among their brothers. I will put My words in His mouth, and He will speak all that I command Him. Now whoever doesn’t listen to My words that this Prophet speaks in My Name, I Myself will call him to account (18:16-19).

Over the course of time, these verses concerning **the prophet** came to be recognized within Judaism as having a future and prophetic point of reference. The parallel between **Yeshua** and **Moshe**, expressed here prophetically, is striking. **The prophet Moses**, in **his** role as leader of **the people** and spokesman for **YHVH**, was instrumental in founding the first kingdom, the kingdom of **Isra’el**. Though **he** was followed by many genuine **prophets** in the history of that kingdom, none of them was comparable to **him** in the significance of **his** work under **God’s** direction. Likewise, **Yeshua** also marked the coming of a new Kingdom. It was not a political kingdom of this world, as was that of **Moses**, but the Kingdom of **God**. **The prophet Moses** mediated a covenant which was to be the constitution of the kingdom of **Isra’el**, whose true **King** was **God**. **The prophet Jeremiah** signaled the end of that age and pointed forward to a New Covenant (see the commentary on [Jeremiah Eo - The Days are Coming, declares the LORD, When I Will Make a New Covenant with the People of Isra’el](#)) and a new kind of Kingdom. Those prophetic pointers in the past found their fulfillment in **Yeshua**.⁴⁰⁸

Here are **thirty ways** in which **Yeshua Messiah** resembled **Moshe**:

- 1.** Just as there were 400 years of silence before **YHVH** sent **Moses** to deliver **Isra’el** from her bondage to Pharaoh, so there were 400 years of silence before **He** sent **His** one and only **Son, Yeshua the Messiah**, to utterly deliver **Isra’el** from **her** ultimate bondage to sin and death.
- 2.** Both **Moshe** and **Yeshua** were sent from **God (Exodus 3:1-10; John 8:42)**.
- 3.** Both **Moshe** and **Yeshua** were **Jews (Exodus 2:1-2; Matthew 1:1-16; Luke 1-2; Hebrews 7:14)**. This is significant, since Muslims claim that Muhammad is the prophet that **Moshe** referred to, which is impossible, since **the Messiah** must be a **Jew (John 4:24)**.
- 4.** Both had faithful **Jewish parents (Exodus 2:2; Hebrews 11:23; Matthew 2:13-14)**.

- 5.** Both were born under foreign domination, **Moses** under Egyptian domination and **Yeshua** under Roman domination (**Exodus 1:8-14; Luke 2:1**).
- 6.** Both were threatened by **wicked kings** (**Exodus 1:15-16; Matthew 2:16**).
- 7.** Both **Moses** and **Yeshua** spent their early years in **Egypt**, miraculously protected from those who sought to take **their** lives (**Exodus 2:10; Matthew 2:16**).
- 8.** Both rejected the possibility of becoming rulers in this age. **Moshe** was raised as a son in the royal family and could have enjoyed a lavish lifestyle as a powerful ruler, but he chose differently (**Hebrews 11:24**); Satan offered **Yeshua** rule over the kingdoms of this world (**Matthew 4:8-9**), but **He** rejected that offer and chose to suffer and die for us.
- 9.** Both **Moshe** and **Yeshua** were “sent from a **mountain of God**” to free **Isra’el**. **Moses** was sent from a physical **Mount Sinai** in Midian; **Yeshua** was sent from a spiritual **Mount Zion** in heaven (**Hebrews 12:22**).
- 10.** Both were initially rejected by **the Jews** (**Exodus 32:1; Isaiah 53:3; Matthew 27:21-22; Romans 11:25**).
- 11.** Both were accepted by **the Gentiles**: **Moshe** by **the Midianites** (**Exodus 2:14-22**); **Yeshua** by **the world** (**Acts 10:45; First Timothy 3:16**).
- 12.** Both were criticized by **their families** (**Numbers 12:1; Mark 3:20-21**).
- 13.** Both knew **YHVH face to face**. **God** spoke directly to both **Moses** and **Yeshua** (**Exodus 3:1-10; Deuteronomy 34:10; Luke 9:934-36**). All other prophets received their revelation by visions or dreams (**Deuteronomy 34:10; John 1:18**). Both were authoritative spokesmen for **ADONAI**.
- 14.** Both were teachers (**Deuteronomy 4:1-5; Matthew 22:16; John 3:2**).
- 15.** Both revealed **God’s name** (**Exodus 3:13-14; John 17:6 and 11-12**).
- 16.** Both were **faithful** to **ADONAI** (**Numbers 12:5-7; Hebrews 3:1-2**).
- 17.** Both gave the people **bread from heaven** (**Exodus 16:14-15; Matthew 14:19-20**) and performed **miracles** (**Exodus 4:21-28; Deuteronomy 34:10-12**).

John 5:36, 12:37-38).

18. Both were appointed as saviors of **Isra'el**: **Moshe**, as **Isra'el's** deliverer from the bondage to **Pharaoh**; **Yeshua** as **Isra'el's** deliverer from the bondage to **the Adversary**.

19. Both were **shepherds of Isra'el**. **Moses** led **the Israelites** through the wilderness (**Exodus 3:1**; and the entire book of **Numbers**); **Yeshua** led those who believed in **Him** as **the Good Shepherd (John 10:10-11; Matthew 9:36)**.

20. Both were **humble servants of the LORD (Numbers 12:3; Luke 2:46-47; Philippians 2:8-9)**.

21. Both **fasted** in the wilderness for **forty days (Exodus 34:28; Matthew 4:2)**.

22. Both were mediators of the covenant of blood: **Moses** of the TaNaKh (**Exodus 24:7-8**) and **Yeshua** of the B'rit Chadashah (**Matthew 26:26; Mark 14:26; Luke 22:20; Hebrew 9:11-5; First Corinthians 11:25; Second Corinthians 3:6**).

23. Both offered to die on behalf of the people's sins (**Exodus 32:30-33; John 17**).

24. Just as **Moshe** instituted **the Passover** on the 14th of Nisan as the means by which **the Angel of Death** would pass over those **Israelites** who trusted in **God's** promise regarding **the blood of the lamb (Exodus 12:11-12)**, so **Yeshua** offered **Himself** as the sacrificial **Lamb of God who takes away the sins of the world (John 1:29)**.

25. Just as **Moses** brought about the "resurrection" of the children of Isra'el as they passed through the Sea of Reeds; so **Yeshua** because the Firstfruits of resurrection as **He** rose from the dead.

26. Just as the Torah was given to **Isra'el** fifty days after **the Exodus** from Egypt on **Shavu'ot**, so **Yeshua** sent **the Ruach Ha'Kodesh** to form the Church fifty days after **His** resurrection.

27. Both of **their faces shone with the glory of heaven - Moshe** on **Mount Sinai (Exodus 34:34-35)** and **Yeshua** on **the Mount of Transfiguration (Matthew 17:2)**.

28. As **Moshe** lifted up **the bronze serpent** in the wilderness **to heal the people**

(Numbers 17:11), so **Yeshua** was **lifted up** on the cross to heal all believers from their sin (John 12:32).

29. As **Moses** conquered the great enemy of **Isra'el**, the **Amalekites** with his **upraised arms** (Exodus 17:11), so **Yeshua** conquered our ultimate enemy of **sin and death** by **His upraised arms on the cross** (John 19:18).

30. As **Moshe** sent **twelve spies** to explore Canaan (Numbers 13), so **Yeshua** sent **twelve apostles** to reach the world (Matthew 10:1); and as **Moses** appointed **seventy rulers** over **Isra'el** (Numbers 11:16-7), so **Yeshua** anointed **seventy disciples** to teach the nations (Luke 10:1).

How was Yeshua a prophet like Moshe? Like Moshe, He was a Jew, a leader, a prophet, a lawgiver, a savior, a teacher a priest, an anointed one, a mediator between God and mankind - speaking the words of God - and like Moshe, He offered to die for the sins of the people.

The Prophet to come was to speak the Word of **God**, and only **His Word** (John 5:30, 12:49; Philippians 2:16). But **He** was not coming right away. In fact, some 1,500 years separated **Moshe** from **Yeshua**. So, what were **the Israelites** supposed to do in the meantime? Yes, there would be **prophets** to come: **Joshua, Samuel, Elijah, Elisha, Joel, Isaiah, Jeremiah, Ezeke'el, Dani'el**, and others, but **they** were neither like **Moses**, nor like **the Prophet to come**. How can we separate **the true prophets** of **God** from the false **prophets** of the Adversary? Although **Moses** would leave after **the Torah** was completed, **God** never did. **He** was present with them in **His Word**. Therefore, **the LORD** gives us some further instruction that is still very practical for us today.⁴⁰⁹

*Dear Mighty Heavenly **Father**, Praise **Your** mighty power, holiness and love. Heaven will be so wonderful that we can't even imagine the great joy for all who love you and enter heaven as your children (John 1:12). **Things no eye has seen and no ear has heard, that have not entered the heart of mankind - these things God has prepared for those who love Him (First Corinthians 3:9 quotes Isaiah 64:4).***

*Praise **You** for wanting all to enter heaven and by **Yeshua's** death and resurrection (Second Corinthians 5:21). **You** have opened the door to all who chose to love and to follow **God** (Romans 10:9-10). **He is being patient toward you - not wanting anyone to perish, but for all to come to repentance (Second Peter***

3:9c). *The choice of each person's eternal destiny is decided by who their heart loves. **God** looks to see if they have repented from their selfish ways and chosen to love and follow **Him**. The beloved apostle **John** prophesies that terrible plagues that **God** will send in the last days to turn people to look upward to **Him**. Very sadly many will not choose repentance. **People were scorched with fierce heat, and they cursed the name of God - the One who has power over these plagues. But they did not repent, to give Him glory (Revelation 16:9)**. It is a real choice of eternal life of great joy or suffering the wrath of **God** in eternal punishment. **He who trusts in the Son has eternal life. He who does not obey the Son will not see life, but the wrath of God remains on him (John 3:36)**. **Father God**, we love **You** and look forward to praising and worshiping **You** forever. Please do whatever it takes to open the hearts of my friends and family so they choose eternal life by loving **You** as first in their lives. In **Yeshua's** holy name and power of **His** resurrection. Amen*

False prophets: Given the serious nature of failure to obey the prophetic word, **Moses** now turns to the matter of distinguishing between true and false prophecy.⁴¹⁰ **Now should you say in your heart, "How would we recognize the word that ADONAI has not spoken (18:21)? Two tests could be used to determine whether a prophet was speaking God's words.**

First, the prophet's message had to be in accordance with God and His Word. But the prophet who presumes to speak a word in My Name, which I have not commanded him to speak, or who speaks in the name of other gods - that prophet will die (18:20). As a result, anyone claimed to say a word from **the LORD** had to be right 100 percent of the time, and they needed to give shorter **near historical prophecies** to prove that they were, indeed, **a prophet**. **Their** life should be an open book for all to see, just like the elders in the B'rit Chadashah. The true prophetic office in the Dispensation of the Torah demanded 100 percent accuracy because **they** declared a new revelation from **YHVH**.

Second, his prophecy must come true. When a prophet speaks in the name of ADONAI, and the prediction does not come true — that is, the word is not fulfilled — then ADONAI did not speak that word. **The prophet who said it spoke presumptuously; you have nothing to fear from him** or any reprisals such a **one** might predict against them (18:22). There were no second chances. **They must** be put **to death**. By permitting these so-called "prophets" to mix error with messages supposedly "fresh from **God's** lips," the floodgate would be open to false teaching, confusion, error, fanaticism, and chaos.

How could a message genuinely inspired by **YHVH** be tainted with error or lies? True, inspired **prophecy** would have to line-up with Scripture. **If they do not speak according to the Torah, it is because they have no light (Isaiah 8:20)**. It is the very **Word of God**. Every prophetic revelation implies, “This is what **the LORD** is saying” – if not explicitly, then implicitly. True **prophecy** is not **the prophet’s** opinion or speculation. It is not a mere impression in his mind. It is not a guess or a divination. It has nothing whatsoever to do with **soothsaying**. It is a **word from ADONAI (First Samuel 3:1; Jeremiah 37:17)**. And since **the prophet** purports to speak for **God Himself, he** is held to the highest possible standard of accountability, and judged with the utmost severity if **he** prophesied falsely.⁴¹¹

No continuous revelation today: The gift of **prophecy** was still in use during the First Century (**Romans 12:6; First Corinthians 12:10; Ephesians 4:11**). There were **prophets** in B’rit Chadashah times: **Agabus (Acts 11:27-28, 21:10-11); Ana the prophetess (Luke 2:36-38); Barnabas, Simon called Niger and Lucius the Cyrene (Acts 13:17); Judas and Silas (Acts 15:32); the four daughters of Philip who prophesied (Acts 21:9); and the apostle John** who prophesied in the book of **Revelation**. **Prophets** foretold either **near historical events** or **far eschatological events**. Once **Revelation** was completed, however, the canon of Scripture was closed at the end of the First Century. There was no need for any further revelation. **The Ruach ha-Kodesh** had equipped believers with everything they would need to live a victorious life, and the spiritual gift of **prophecy** passed away. Hence, there is no continuous revelation.