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Serving Moses, Serving Yeshua¹
Jim R. Sibley, PhD

In this paper, I am turning our attention to the Scriptures to see one of the most significant claims made by early Jewish believers in their witness to Israel in the first century, because I believe it should be a more significant part of our evangelism today.

By way of introduction, I want to begin with one of the most brilliantly written and fascinating chapters in the New Testament, John 9: Yeshua's encounter with the man born blind. It is worth noting that more attention is given to this man than to any other individual Yeshua encounters in the Gospels. I want to start here, because following his healing there is quite a controversy. He bears testimony first to his neighbors as to what has happened. Then, he was called before the Pharisees, who questioned him about what had happened. Not accepting the man's testimony, they called his parents and questioned them. Still not satisfied, they called the man once again for questioning. Let's listen in for a moment:

²⁴ So for a second time they called the man who had been blind, and said to him, "Give glory to God; we know that this man [i.e., Yeshua] is a sinner." [Because He had healed on a Sabbath] ²⁵ He then answered, "Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see." ²⁶ So they said to him, "What did He do to you? How did He open your eyes?" ²⁷ He answered them, "I told you already and you did not listen; why do you want to hear *it* again? You do not want to become His disciples too, do you?" ²⁸ They reviled him and said, "**You** are **His** disciple, but **we** are disciples of **Moses**. ²⁹ We **know** that God has spoken to Moses, but as for this man, we don't know where He is from." ³⁰ The man answered and said to them, "Well, here is an amazing thing, that you don't know where He is from, and *yet* He opened my eyes."²

So, my title is "Serving Moses, Serving Yeshua." For too many people, including the Pharisees of Yeshua's day and Rabbinic Judaism of our own day, Moses and Yeshua are placed in antithesis to one another. "**You** are **His** disciple, but **we** are disciples of **Moses**." The irony is that Moses not only pointed to Yeshua, but commanded obedience to Him and warned against disregarding His authority.

With that introduction, allow me to introduce to you the "Cinderella" of Messianic Prophecy. That is to say, to one of the most significant messianic prophecies in Scripture, which is also one of the most neglected. I am speaking of Deuteronomy 18:15–19, the "Cinderella" of Messianic Prophecy. Here we find the reconciliation of Moses and Yeshua and a perspective on the Jewishness of the gospel.

¹This paper is an adaptation and expansion of a contribution in *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*, ed. Michael Rydelnik and Edwin Blum (Chicago: Moody Publishers, 2019), 325–41.

²NASB 1995, emphasis added.

The Prophecy in Deuteronomy 18:15–19 and 34:10

Listen, as Moses addresses the nation on the plains of Moab with this remarkable prophecy:

¹⁵ The LORD your God will send to you a prophet. This prophet will come from among your own people, and he will be like me. You must listen to him. ¹⁶ God will send you this prophet because that is what you asked him to do. When you were gathered together at Mount Horeb, you became frightened and said, ‘Don’t let us hear the voice of the LORD our God again! Don’t let us see that great fire or we will die!’ ¹⁷ “The LORD said to me, ‘What they ask for is good. ¹⁸ I will send them a prophet like you. This prophet will be one of their own people. I will tell him what he must say, and he will tell the people everything I command. ¹⁹ And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.’”³

In the last chapter of Deuteronomy, which also records the death of Moses, this prophecy is taken up again. In 34:10, the text says, “¹⁰ Since that time no prophet has risen in Israel like Moses, whom the LORD knew face to face.” John Sailhamer and others have argued that this final chapter was probably added to the Torah when the Hebrew Scriptures were put in their final form, probably under the hand of Ezra. This verse indicates that at the end of the period of the Hebrew Scriptures, this singular individual had not yet come, but He was still anticipated.

The Prophecy in Judaism

Traditionally, rabbinic literature, probably in reaction against early Messianic Jewish claims, denies any messianic interpretation and holds instead that this passage in Deuteronomy is only teaching that there will be a succession of prophets following Moses. It does not generally admit a messianic interpretation. An important exception to this consensus may be found in R. Levi ben Gershon (1288–1344).⁴ It is not found in the English version of the Rabbinic Bible, nor have I found any other English translation. Although he does not say much about the passage in Deuteronomy 18, when he comments on 34:10, which he himself links to the earlier passage, he says:

He is King Messiah . . . and he is the one about whom the prophet said, “and he will delight in the fear of the LORD not by the sight of his eyes will he judge nor by the hearing of his ears will he rebuke” (Isaiah 11:3, see also Sanhedrin 93 page B); but by his signs and his wonders HaShem will change [the languages of the nations] to a clear language to call everyone in the name of the LORD and to worship him with one intent (Zeph 3:9), just as HaShem took Israel to be raised up to His worship by tremendous signs and wonders which

³This is from *The Holy Bible: Easy-to-Read Version* (Crete, IL: Bible League International, 2016).

⁴Often it is claimed that there are no messianic interpretations of this passage in rabbinic literature. H. L. Ellison, for example, says, “there seems to be no trace at all of Moses’ prophecy of ‘a prophet like unto me’ being interpreted Messianically in rabbinic literature” [H. L. Ellison, *The Centrality of the Messianic Idea for the Old Testament* (Leicester, UK: Theological Students Fellowship, 1953), 16]. This passage by R. Levi ben Gershon (RaLBaG, also known as Gersonides) is also omitted from the English translations of the Rabbinic Bible (*Miqra’ot G’dolot*).

He showed them in Egypt and at the sea and in the desert. And here I would think that the most wondrous sign will be the resurrection from the dead, He will be revealed, and He will be seen to the ends of the earth; and at this all the Gentiles will believe that the LORD is God, and they will say that their fathers had inherited a lie and nothing that they had is of any value (Jer. 16:19).⁵

RaLBaG, as he is known, is therefore significant, because: (1) Earlier in his comments, he links Deuteronomy 18:15–19 with 34:10. (2) He says that this prophet must have a ministry not just to Israel, but also to the nations. (3) He takes the prophecy as referring to the Messiah rather than to a succession of prophets, even citing Isaiah 11, a tremendously messianic passage, and his reference to the nations may be an allusion to Isaiah 11:10, which speaks of the nations resorting “to the Root of Jesse, who will stand as a signal flag for the peoples.” (4) He says that the coming prophet must have greater signs and wonders than Moses, including possibly resurrection from the dead.

His is the “minority report,” and though rabbinic opinion is certainly not authoritative, it does provide interesting corroboration at these points. H. L. Ellison says, “If Moses’ promise of ‘a prophet like me’ is never referred to the Messiah in rabbinic literature, if indeed it is seldom referred to at all, then it can mean only that the rabbis saw in the Christian [or, Messianic] interpretation something so dangerous that every reference to it had to be suppressed.”⁶

The Prophecy in the Hebrew Scriptures

The question is: Of whom does Moses speak? In the storyline of Torah, written by the hand of Moses, mankind’s greatest problem is sin, which is universal, and which alienates humanity from God. This universal dilemma would be addressed in the call of Abram, and in the covenant promises made to him, his son Isaac, and grandson Jacob. With Moses, we are introduced to a man whose work towers over the remainder of the Hebrew Scriptures. God used him to provide deliverance for Israel from bondage in Egypt, but the greater need is deliverance from sin.

God’s Relationship with Moses

Through Moses, God worked mighty signs and miracles. Furthermore, Moses’ relationship to God was exceptionally close. This, in fact, is brought out clearly in Numbers 12:6–8, following the rebellion of Aaron and Miriam:

⁶[God] said, “Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream. ⁷Not so, with My servant Moses, He is faithful in all My household; ⁸with him I speak mouth to mouth, even

⁵Translation is the author’s, with assistance regarding rabbinic abbreviations from Golan Broshi.

⁶Cf. Rachmiel Frydland, *What the Rabbis Know about the Messiah* (Worthington, OH: Messianic Publishing Co., 1991), 21–22. Ellison, 16.

openly, and not in dark sayings, and he beholds the form of the LORD. Why then were you not afraid to speak against My servant, against Moses?”⁷

In this, God sets Moses apart from other prophets and accentuates the closeness of their communication. In this connection, I want to call your attention to the “frame” of Deuteronomy 18:15–19. In verse 15, Moses says of the coming prophet, “you must listen to him.” In verse 19, God says, “¹⁹And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.” Moses had been the mouthpiece, the voice, of God among men, but this coming prophet would have an even greater authority.

A New Moses for a New Exodus

So, we return to our question: “Of whom does Moses speak?” Since the Torah has made clear that Moses would prefigure God’s ultimate answer for the sin of man through his role as a deliverer, through his supernatural signs and wonders, and through his intimate relationship with God, to fail to recognize the messianic character of Deuteronomy 18:15–19, is thus to miss the whole point of Torah.⁸ The prophet God promised to raise up in Deuteronomy 18:15 can be none other than the ultimate deliverer from sin, later to be known as the Messiah. He would be identified with even greater signs and wonders and would have an even closer relationship with God. He would also fulfill RaLBaG’s anticipation by actually rising from the dead.

The only individual presented in the Hebrew Scriptures who can be said to be truly “like Moses” is the Servant of the LORD in the book of Isaiah.⁹ Old Testament scholars argue convincingly that the Prophet-like-Moses is none other than the Servant of the LORD in Isaiah 42, 49, 50, and 53.¹⁰ This interpretation is also found in the Talmud.¹¹ In these Servant Songs, language that is borrowed from the Exodus account is deliberately used in portraying a new Exodus—one from captivity to sin. For this new Exodus, we need a new Moses, and He is identified as the Suffering Servant, who dies to atone for sin. Certainly, if the Prophet-like-Moses is to be identified with the Servant, and if the Servant is to be identified as the Messiah, then Moses was directly prophesying the Messiah whom God would raise up.

As the Servant of the LORD, the Prophet-like-Moses would provide final atonement for sin. Sailhamer says, “The mediator Moses becomes one of the central narrative vehicles for

⁷NASB.

⁸See Seth D. Postell, Eitan Bar, and Erez Soref, *Reading Moses, Seeing Jesus: How the Torah Fulfills Its Goal in Yeshua* (Netanya, Israel: One For Israel Ministry, 2017).

⁹See Isa 42:1–4; 49:1–6; 50:4–9; 52:13–53:12; and perhaps 61:1–3.

¹⁰G. P. Hugenberger, “The Servant of the Lord in the ‘Servant Songs’ of Isaiah: A Second Moses Figure,” in *The Lord’s Anointed: Interpretations of Old Testament Messianic Texts*, ed. Philip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham (Grand Rapids: Baker Books, 1995), 119. Other evidence of this view, both ancient and modern, may be found in Hugenberger, 119–20. For other concurring witnesses to this position, see Ellison, 18; A. Bentzen, *King and Messiah* (Westcliff-on-Sea, UK: Lutterworth 1955), 52; and Dale C. Allison, Jr., *The New Moses: A Matthean Typology* (Minneapolis, MN: Fortress Press, 1993), 142.

¹¹See, e. g., b. Sota 14a

depicting the messianic hope.”¹² Isaiah 53 refers to God’s Servant as a Lamb (Isa 53:7), who would be the ultimate guilt offering (v. 10), bearing the guilt of “all of us” (v. 6).

The evidence from Scripture would seem to indicate that the prophecy of the Prophet-like-Moses was intended to speak solely and directly of an individual; namely, the coming Deliverer, the Servant of the LORD, the Messiah, who would inaugurate a new covenant, one that would fulfill and supplant that of Moses.

The Prophecy in the New Testament

In the New Testament, Yeshua is viewed as the direct fulfillment of the prophecy of Deuteronomy 18:15–19. To make this claim is not to “read the New Testament into the Old Testament,”¹³ but it is to read the Hebrew Scriptures correctly.

The Prophet in the Four Gospels

In the gospels, there is no explicit quotation of the prophecy in Deuteronomy 18, nor is reference ever made to Yeshua as the Prophet “like Moses.” It will become clear, however, that the identity of Yeshua as the one of whom Moses spoke is developed by other means.

References to Yeshua as “a prophet” or as “the prophet” are salted throughout the gospel accounts. Even more striking, however, are the ways in which the events of His life point to His identity as the promised Prophet. Sukmin Cho, a New Testament scholar from Korea, comments, “It is clear that the idea of a coming prophet as a messianic figure was strong in Jewish belief based on Deut. 18.15, 18. . . . All four Gospels contain evidence that Jesus was regarded as a prophet during his lifetime, although all four evangelists recognize that Jesus is greater than a prophet.”¹⁴ This is seen as early as the narratives of His birth and the beginning of His public ministry. For the sake of time, I will pass over His birth, the sojourn in Egypt, and His baptism and temptation in the wilderness (as Yeshua picks up where Moses left off), and go to Cana at the beginning of His Galilean ministry.

The testimony of Philip. In John 1, we find the testimony of Philip. First, Yeshua called two of the disciples of John the Baptist—Andrew and Simon Peter, to follow Him. They followed on the basis of John’s testimony. Yeshua’s baptism and time in the wilderness had pointed to a new Moses. Next, Yeshua called Philip (v. 43), and when Philip found Nathanael he reported, “We have found Him of whom Moses in the Law and *also* the Prophets wrote—Jesus of Nazareth, the son of Joseph” (v. 45). In other words, Philip identified the Prophet-like-Moses

¹²John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids: Zondervan Academic, 1992), 245.

¹³For a representative example of this approach, see J. Severino Croatto, “Jesus, the Prophet like Elijah, and Prophet-Teacher like Moses in Luke-Acts,” *Journal of Biblical Literature* 124 (2005): 451–65.

¹⁴Sukmin Cho, *Jesus as Prophet in the Fourth Gospel*, New Testament Monographs 15 (Sheffield, England: Sheffield Phoenix Press, 2006), 2–3.

with the Messiah of whom the prophets spoke, and this coming Deliverer was none other than Yeshua.

The first miracle. Immediately following this account is the story of Yeshua turning the water to wine in John 2. In verse 11, John specifically draws attention to the fact that this was His first miracle. Many are the supersessionist interpretations. George Beasley-Murray says, “Most writers acknowledge that in the Johannine narrative there is an implicit contrast between water used for Jewish purificatory rites and the wine given by Jesus; the former is characteristic of the old order, the latter of the new.”¹⁵

But if all purification rites were passé, why had Yeshua just submitted to ritual immersion? Was Torah really set aside prior to the inauguration of the New Covenant? If so, how did Yeshua fulfill its demands (Gal 4:4–5)? This interpretation, while ancient, is nevertheless without merit. Instead, it is better to see here that Yeshua is introducing Himself as the Prophet-like-Moses.

Moses’ first public miracle was turning the water of Egypt to blood, symbolizing judgment and death.¹⁶ Yeshua’s first miracle was turning the water to wine, symbolizing salvation and its accompanying joy. With this, Yeshua is presenting Himself as the Prophet-like-Moses. Interestingly, Exodus 7:19 says that this plague of water to blood affected their rivers, streams, pools, reservoirs, and even the water in their “vessels of wood and in vessels of stone.” This is seen as further signaling the time for the new Exodus, an exodus from the bondage of sin.¹⁷

Yeshua “passes by” (Mark 6:48). The Gospel of Mark has increasingly been understood against its Jewish background,¹⁸ and Mark’s purpose was to present Yeshua as the Prophet-like-Moses “who inaugurates the new exodus.”¹⁹ In Mark 6:45–52, we come to the episode of Yeshua walking on the surface of the Sea of Galilee. He has seen that the disciples were in trouble and He is coming to their aid. Yet, perhaps surprisingly, Yeshua is passing by! Verse 48 says, “He came to them, walking on the sea; and He intended to pass by them.” Doesn’t that sound strange?

¹⁵George R. Beasley-Murray, *John*, Word Biblical Commentary 36 (Grand Rapids: Zondervan, 1999), 36.

¹⁶The signs of the rod turning into a serpent and Moses’ hand becoming leprous were first for Moses himself (Exod 4:1–7), then the rod turning into a serpent was a sign through Aaron for Pharaoh (Exod 7:8–13).

¹⁷Bill R. Day, *The Moses Connection in John’s Gospel*, e-book (n.p.: by author, 2013), loc. 501. Print copy published by Mariner Books Publishing, 1998. See also T. Francis Glasson, *Moses in the Fourth Gospel*, Studies in Biblical Theology (London: SCM Press, 1963; reprinted, Eugene, OR: Wipf and Stock Publishers, 2009).

¹⁸Barry Blackburn, *Theios Anēr and the Markan Miracle Traditions: A Critique of the Theios Anēr Concept as an Interpretive Background of the Miracle Traditions Used by Mark*, WUNT 2/40 (Tübingen: Mohr Siebeck, 1990).

¹⁹Dane Ortlund, “The Old Testament Background and Eschatological Significance of Jesus Walking on the Sea (Mark 6:45–52),” *Neotestamentica* 46 (2012), 321. See also Kenneth E. Bailey, “A Banquet of Death and a Banquet of Life: A Contextualized Study of Mark 6:1–52,” *Theological Review* (Beirut) 29 (2008): 78–82.

In Exodus 33 and 34, God revealed Himself to Moses, as He caused His glory to “pass by,” while Moses had been put in a cleft of the rock (33:22). Four times in this passage the same verb is used (*avar*), and it is only used of the LORD who passes by. In Exodus 33:19 God says, “I Myself will make all My goodness pass before you.” Exodus 34:6–7 says: “Then the LORD passed by in front of him and proclaimed, ‘The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin.’” In these passages, the Lord passes by to reveal Himself as a gracious and compassionate Savior. Dane Ortlund also points out, “The first time Jesus calmed the sea in Mark, the account ends with the disciples asking, ‘Who then is this?’. In Mark’s second account of Jesus calming the sea, two chapters later, this question is answered.”²⁰

When we turn to Mark 6 and to this episode on the Sea of Galilee, we need to understand that it is pointing to Yeshua as the Prophet-like-Moses, but whereas God revealed Himself to Moses as He passed by, on this occasion, Yeshua revealed Himself to His disciples as the divine Prophet, as the LORD God Himself. God told Moses, “I AM WHO I AM” (Exod 3:14), and Yeshua said to the disciples, “Take courage, I AM” (although it is translated, “it is I”).

There is not time to mention the Sermon on the Mount, the feeding of the five thousand, the Transfiguration, the Last Supper, or the many other allusions to Yeshua as the Prophet-like-Moses in the Gospels, but I want to take time for one more feature.

Yeshua and the Jewish leaders. In many of the encounters Yeshua had with the religious authorities, He is presented as an authoritative teacher of Torah. He knew the Book of Moses and the Law better than they did. He knew the Scriptures better than they did. In Mark 2:28, He claimed to be “Lord even of the Sabbath.”

Yeshua’s authoritative proclamation, and the hostility it would engender, are characteristics of the Prophet-like-Moses. Yeshua exercised His authority out of a genuine concern for the Temple and its holiness. In His authority, He is seen to be like Moses. It was Moses who instituted the Tabernacle (which, of course, was the precursor of the Temple), and he oversaw the establishment of the priesthood.

This authority did not sit well with the Israelites, nor did it with the Sanhedrin. The attitude of Israel’s leadership toward Moses was expressed with the words of Exodus 2:14: “Who made you a prince or a judge over us?” Likewise, the refusal to recognize the authority of Yeshua by the religious leadership resulted in an increasing level of hostility, which ultimately led to the Crucifixion.

The response to Yeshua on the part of the religious leadership is negative from His baptism and throughout His earthly ministry. This is seen in John 9 with the healing of the man born blind, and it seems to grow stronger and harden as He teaches and performs miracles. On

²⁰Ortlund, 334.

two separate occasions, Moses faced the prospect of death by stoning at the hands of the people.²¹ This would be the sort of resistance that both Moses and Yeshua faced.

On one of these occasions,²² God asked Moses, “How long will this people spurn Me? And how long will they not believe in Me despite all the signs which I have performed in their midst?” The wording is very similar in John 12:37, “But though He [Jesus] had performed so many signs before them, *yet* they were not believing in Him.” In the account of the healing of the man born blind in John 9, the irony of the position in which the religious leadership find themselves is beautifully highlighted. The formerly blind man testifies to the religious leaders that Yeshua is “the Prophet” [i.e., like Moses (v. 17)].²³ Yet even as they are rejecting Him and His disciple, they are claiming to be the disciples of Moses!²⁴

Each of the Gospels bears witness to this hostility. This resistance results in Yeshua’s seven-fold pronouncement of woe against the scribes and Pharisees in Matthew 23.²⁵ The response of the leaders is in sharp contrast to that of the crowds who were saying, “This is the prophet Yeshua, from Nazareth in Galilee” (Matt 21:11).

The hostility of the priests and Levites is suggestive of the rebellion of Korah and the Levites in Numbers 16. This same antagonism extended to the apostles and the disciples of Yeshua as well. In fact, Craig Evans suggests that there was something of a family feud between Yeshua and His “family” and the High Priest Annas and his family. He writes, “What we have is a generation, of approximately forty years, of competition between the family of Jesus on the one hand, and the family of Annas and their aristocratic allies on the other hand.”²⁶

Rejection was always a result of the ministry of God’s prophets and would be supremely evident in the death of the Servant of the LORD / Prophet-like-Moses. Even as Moses had offered himself as an atoning redeemer (Exod 32:32), the prophecy of Deuteronomy 18:15 must have included Messiah’s willingness to offer Himself. Only in this manner could atonement be made, not only for Messiah’s own people, but for “all the families of the earth” (Gen 12:3). Looking at the larger picture, David Turner sees John the Baptist as the “penultimate [or, next to last] rejected prophet,” Yeshua as the “ultimate rejected prophet,” and His disciples as “future

²¹See Exod 17:4 and Numb 14:10.

²²Numb 14:11.

²³Although the definite article is not present, the predicate nominative precedes the copulative verb, and the context requires invoking Colwell’s Rule. This means that if a predicate nominative [e.g., “prophet”] precedes the copulative verb [e.g., “you are”], it drops the definite article most (87%) of the time; therefore, it should not be translated as an indefinite noun simply because of the absence of the article. After the blind man’s confession, the leaders threaten to expel anyone who confessed Jesus *as Messiah* from the synagogue (v. 22). For the same form, see also v. 5. The lack of the article may, counterintuitively, draw more attention and emphasis than its presence.

²⁴See Jim R. Sibley, “The Messianic Jewish Apologetic Purpose of John 9,” (paper presented at the annual meeting of Evangelical Theological Society, Messianic Jewish Studies Section, San Antonio, Texas, 16 November 2016).

²⁵Ibid., 269–397.

²⁶Craig A. Evans, *From Jesus to the Church: The First Christian Generation* (Louisville, KY: Westminster John Knox Press, 2014), 13.

rejected prophets.”²⁷ The identity with Moses extends through the prophets and the Suffering Servant to John the Baptist, Yeshua, and to the believer today.

With this as background, it is significant that Yeshua is aware of His coming violent death.²⁸ This and the destruction of the Temple were specific prophecies which came true, just as He had said. Following the cleansing of the Temple, “the chief priests and the scribes saw the wonderful things that He had done” (Matt 21:15). Dale Allison relates this to “the very last words in the Pentateuch,” which speak of the Prophet-like-Moses who will exceed the mighty power and wonders which Moses had performed.²⁹

The Prophet in Acts

When we turn to the Book of Acts and look at the birth of Jewish evangelism, we find that a presentation of Yeshua as the Prophet-like-Moses was an important tool. Indeed, the only explicit citations of Deuteronomy 18:15 come from the Book of Acts.

Preaching about Yeshua in the courts of the Temple, Peter proclaimed, “Moses said, ‘The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people’” (Acts 3:22–23). Here, it is not that Yeshua and Moses are adversaries, but that Moses is actually a witness to the identity of Yeshua—more than that, Moses is the prosecuting attorney, demanding obedience to Him and warning that the only alternative is destruction.³⁰ The Jewish people must listen to Yeshua or suffer the judgment of God, even as their forefathers in the wilderness, since Yeshua is the Prophet-like-Moses.

In Acts 7, Stephen quoted the prophecy from Deuteronomy 18 in his sermon, just before his martyrdom. He insisted that Yeshua was the Prophet-like-Moses, and the leaders had not heeded the warning to listen to Him, but instead had offered Him up for crucifixion. In Acts 7:37, he said, “This is the Moses who said to the sons of Israel, ‘God will raise up for you a prophet like me from your brethren.’” In this context, it is important to understand that the Prophet-like-Moses does not *reject* Israel, but He has *divided* Israel. In the Book of Acts, as Jacob Jervell says, “Israel has not rejected the gospel, but has become divided over the issue.”³¹

Conclusion

The prophecy of the Prophet-like-Moses, found in Deuteronomy 18:15–19, is a messianic prophecy that speaks directly and solely of the coming Deliverer, Yeshua. Those who were the human instruments in the production of the books that comprise the Scriptures of the

²⁷David L. Turner, *Israel’s Last Prophet: Jesus and the Jewish Leaders in Matthew 23* (Minneapolis, MN: Fortress Press, 2015), vii–viii.

²⁸Cho, 159–64.

²⁹Allison, 251.

³⁰The warning here comes from Lev 23:29 but is consistent with the warning in Deut 18:19.

³¹Jacob Jervell, “The Divided People of God,” in *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis, MN: Augsburg Publishing House, 1972), 49.

New Covenant were not ignorant of the original intent of Torah, neither did they twist Scripture to conform to their faith in Yeshua. When they saw fulfillment of this prophecy in Yeshua, it was because they were reading Torah correctly. To truly follow Moses is to follow Yeshua. To be a disciple of Moses is to take the yoke of Yeshua. To serve Moses is to serve Yeshua.

In our current context, where Jewishness is often defined as a rejection of faith in Yeshua, does His role as the Prophet-like-Moses and the rejection that both Moses and Yeshua suffered offer a message we may have overlooked? Might evangelistic materials developed around this theme not lead to fruitful opportunities to share the gospel? By serving Yeshua, we are also serving Moses, for he spoke of the One who would come after him.

Messiah is most often conceptualized as a king—Habad posters proclaim Menachem Mendel Schneerson as “king Messiah.” Was Yeshua a king? Of course! But first, He was to come as the Prophet like Moses. We must present the ministry of Yeshua as that of the Prophet like Moses. Most of us represent non-profit organizations, but let’s not be “non-Prophet organizations!