

THE PROPHET LIKE MOSES OF DEUTERONOMY 18

I. DEUT 18:15-22

“The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. This is according to all that you asked of the Lord Your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.’ The LORD said to me, ‘They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 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. But the prophet who speaks a word presumptuously in My name which I have commanded him not to speak, or which he speaks in the name of other gods, that prophet shall die. You may say in your heart, ‘How will we know the word which the LORD has not spoken?’ When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken presumptuously; you shall not be afraid of him.”

II. UNDERSTANDING THE CONTEXT OF THE STORY

A. Horeb/Mt. Sinai

1. *Ex 20:18 “All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, “Speak to us yourself and we will listen; but let not God speak to us, or we will die.” Moses said to the people, “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.” So the people stood at a distance, while Moses approached the thick cloud where God was.*

B. Recounting of Horeb/Mt. Sinai in Deuteronomy

1. *Deut. 5:22-27 “These words (the Ten Words) the LORD spoke to all of your assembly at the mountain from the midst of the fire, of the cloud and of the thick gloom, with a great voice, and He added no more. He wrote them on two tablets of stone and gave them to me. And when you heard the voice from the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes and your elders. You said, ‘Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet He lives. Now then why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any longer, then we will die. For who is there of all the flesh who heard the voice of the living God speaking from the midst of the fire, as we have, and lived? Go near and hear all that the Lord our God says; then speak to us all that the Lord our God speaks to you, and we will hear and do it.”*
 - a. An amazing thing happens here which is not mentioned in Exodus 20—God pours out a response that is filled with His emotion regarding understanding of the people and their inability to keep what He has said...

2. V. 28-3 *“The Lord heard the voice of your words when you spoke to me, and the LORD said to me, ‘I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken. Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever! Go, say to them, ‘Return to your tents.’ But as for you, stand here by Me, that I may speak to you all the commandments and the statutes and the judgments which you shall teach them, that they may observe them in the land which I give them to possess.’ So you shall observe to do just as the LORD your God has commanded you; you shall not turn aside to the right or to the left. You shall walk in all the way which the LORD your God has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you will possess.*
 - a. “They have done well in what they have spoken.”
 - b. What God asks Moses to do and its relation to the prophet like Him.

III. BREAKING DOWN THE TEXT OF DEUTERONOMY 18

- A. V. 15a *“The Lord Your God will raise up for you a prophet like me...”*
 1. God is the one raising up this prophet of His own wisdom and accord. It’s His *choice* to do this, and it inevitably begins one of the deepest parts of the identity and calling of Jesus in His first coming.
 2. Also we note that the person will be a *prophet*. The person who was a true prophet in Scripture is someone who is actually hearing and declaring the true word of God. Also, the case is usually that this one is calling Israel to return to the covenant of God. To, in effect, *renew their vows and repent*, by *re-hearing God’s words*. We see this with Elijah, Isaiah, Jeremiah and the remainder of the biblical prophets. So we know that this is foundation of the Deuteronomy 18 person, *He will actually speak the very words of God in calling the people to repentance— to return to the Lord their God.*
 3. A Prophet like Moses also has deep implications.
 - a. Moses was called out of Egypt before he was the deliverer.
 - (1) Jesus was called out of Egypt after Joseph and Mary had fled there from Herod.
 - b. God appeared to Moses in the Wilderness
 - (1) Jesus fasted 40 days in the wilderness in which he is specifically meditating on Deuteronomy 6-8. In Deuteronomy 8 we read that Moses says *“You shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that Me might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.”*

(2) Likewise, Jesus was tempted in the desert for forty days, which is significant of Israel's forty years. Jesus was humbled and hungry in his human frame being tested by the devil to know what's in His heart and whether or not He would keep the commandments of God or not. He responds to the devil from this exact section of Scripture saying, "Man does not live by bread alone, but by every word that proceeds out of the mouth of God!"

c. Moses stood in the direct counsel of God

(1) Ex. 33:11 "Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend."

(a) Jesus was in the presence of the Father His whole life, speaking to Him face to face. Moreover, when He looked in the Father's face He saw His own because they are one!

(2) The command to Moses is: *But as for you, stand here by Me, that I may speak to you all the commandments and the statutes and the judgments which you shall teach them, that they may observe them in the land which I give them to possess.*

(a) In Proverbs 8:30 we see this same language applied to Jesus "*Then I was beside Him, as a master workman, and I was daily His delight.*"

(3) Most profoundly though is simply that the prophet spoken of will fulfill the same duty as Moses when the people request: "*Speak to us yourself and we will listen; but let not God speak to us, or we will die.*"

(a) The irony of this is that the prophet will come and actually speak to the people God's words directly, and yet the prophet will actually be God Himself as the Prophet. The mystery of God taking on a human frame and masking His glory so that He might draw near to the people and fulfill what they asked of Him on that day at Horeb, and to do it in this way, is very mysterious and awesome.

(b) Whether they knew it or not the people of Israel were desiring what God had pre-ordained before the ages in Jesus.

d. The larger overarching themes we will look at later are

(1) Moses led the Exodus

(a) Jesus leads the Second Exodus

(2) Moses institutes the Passover

(a) Jesus becomes the Passover Lamb

(3) Moses was the Mediator of the Sinai Covenant

(4) Jesus is the Mediator of the New Covenant in His blood

B. 18:15b "...from among you, from your countrymen."

1. This clearly tells us that the Prophet will have an ethnic identity—the lineage of Abraham, the stock of Israel, He will be Jewish. The simple announcement of this identity of the prophet confirms God’s choice of Abraham and his lineage. This gives us proper context of why Jesus the Prophet is born to Mary and Joseph, ethnic Jews, in the town of Bethlehem which was predominantly Jewish, in the physical piece of land that was called Israel. Often times we overlook these details because they are profoundly simple. Yet, in their simplicity they are actually confirming the everlasting covenant.
 - a. Jesus was *Jewish and* Jesus didn't arbitrarily choose his ethnicity to be Jewish. There wasn't a conversation in the Godhead with ten different ethnicities Jesus could pick from when He came in the flesh—There was only one story, and one people that possessed a covenant with that Godhead, the lineage of Abraham. It is this same people standing at Horeb asking for God to not speak!
- C. 18:15c “...you shall listen to him.”
1. The word *hear* is exactly the same as Deuteronomy 6:4, the Shama “Hear, O Israel! The LORD is our God, the LORD is one!” So YHWH is employing the same word in regards to this prophet, in that Israel shall Shama the prophet.
 - a. It is profound that the Lord gives the Shama twelve chapters earlier, and then links the Shama to the prophet. The Shama is that the LORD your God is ONE, and here the Lord is commanding Israel to Shama the Prophet, which foreshadows the divinity of the prophet. I think it was clever of the Lord to do this. Since the command was initially Shama the word of the Lord and now the command is Shama the prophet it is completely ingenious of the Lord to frame it this way as He hides this within the mystery.
 - b. The command to listen to this Prophet again reemphasizes that He will carry the direct Word of YHWH.
- D. v.16 “*This is according to all that you asked of the Lord Your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.’*”
1. The words of Israel on the day at Horeb played directly into God’s foreknowledge regarding His interactions within the covenant. It is actually quite profound that God Himself cries out “*Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever!*” Here we can see a picture of God desiring to have mercy on His people, and yet knowing that He will have to bring judgment in regards to their unfaithfulness. And then Moses says here that in regards to all that you said at Horeb this Prophet is coming forth. So, just after God declares this to Moses, he immediately declares the Prophet like Moses will come and speak His words. So, it is in regards to what the people cry out, that the Lord answers their request with this Prophet, who will actually be pronouncing the very judgment God wishes them to avoid through obedience to His Words.
 2. It is as if God finishes what He was saying at Horeb through Jesus on the earth.
- E. v.17 *The LORD said to me, ‘They have spoken well.*

1. YHWH said to me is acutely describing God's direct word to Moses and should be taken seriously.
 2. They have spoken well is God's agreement with their response. As Moses said that the Lord was testing them to put His fear within them, this has seemingly been achieved, as the people in fear speak these words.
 3. I have several times heard people say that it was a mistake for Israel to do this and that they at this stage forsook the closeness that God wanted to have with them. It is normally portrayed as if this was their one opportunity to have nearness to God, and because they were afraid they forfeited the one chance they had. But, this is not in accord with God saying, "They have spoken well." God's desire was not for Israel to draw as near as we might think that day, but as He said, so that His fear would remain within them. His desire was actually the Fear of YHWH, and He achieved this.
- F. v. 18a "*I will raise up a prophet from among their countrymen like you,*
1. Although this is a repetition of one verse we should see that again it is being emphasized and expounded upon. Him being a prophet from among their countrymen is very important to the identity of this Person.
- G. V.18b "...and I will put My words in his mouth..."
1. The word used here for *words* in Hebrew is the same word used in Exodus 20:1 (dabar) "And God spoke all these words." It would only be logical to assume that YHWH is saying that He will put these same words found in Exodus 20-23 in the mouth of the Prophet. That is not to say that He will not speak other things, but only to say that the Prophet will confirm those very words and actually speak them from His own mouth.
- H. V.18c "...and he shall speak to them all that I command him."
1. Here we should wonder if YHWH is making a distinction, or an addition to the words just mentioned. It is either a confirmation of the previous sentence, which is typical of Hebrew language, or it is God confirming that His testimony will include more than the words in Exodus 20-23. Both make the same point.
 2. We should rightly identify the *them* in this verse as pertaining to the future lineage of Abraham, although how many generations future is not identified.
 3. This is a beautiful picture of Jesus, and resounds the mystery of God coming in the flesh. His choice was to come as a person and *speak* these very words, His testimony, as one of their kinsmen.
 - a. It is helpful to consider the juxtaposition here. In the first encounter, God comes down on the mountain trembling under His glory, with fire, lightning, thunder, and trumpets and causes His fear to be within them. He instructs them in the fear of the Lord, which Proverbs tells us is the beginning of wisdom. Yet, here is the great other side of the coin! In Jesus, YHWH draws near to His people and doesn't terrify them but humbly comes as a servant, a prophet in human skin, to declare to them the same words He spoke from the mountain of Sinai. This is not a contradiction in His character, but is the very height of His wisdom in dealing with Israel covenantally. But here is the mystery, the people are to *revere* this prophet and Shama everything he says because he is speaking for YHWH Himself—all that has been commanded him.

- I. V.19 “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.
1. Again we have the reemphasis that this Prophet will be speaking the direct words (dabar) of YHWH—His testimony. Yet, we also have Shama again, yet this time in a negative sense. Whoever does not Shama the words of the prophet will be held accountable.
 - a. We will later look at how this functions throughout the Gospel of John with Jesus often saying “You do not listen to Me, and you do not hear Me.”
 2. YHWH’s confidence in this person to be a faithful witness to His Words is astounding. YHWH shows such confidence in this person, while He has already shown that He knows He cannot trust Israel to fulfill His words because of their heart, which is once again foreshadowing and prophesying that this Prophet will be more than a typical Israelite—He will be God Himself, since He is the only one able to fulfill His own word.
 3. YHWH also identifies His reciprocation upon those who do not listen to this Prophet. Again we see His confidence in this Prophet, holding anyone who does not listen to the Prophet accountable to judgment.
 4. We must recognize, as should the people of Israel, the significance of what this Prophet will say. He is speaking the direct words of God. He is speaking all that YHWH Himself has commanded him to speak. They will be judged according to whether or not they Shama the Prophet’s words nor not. Again the use of *dabar* and *shama* should strike the chords of the covenant within us.
- J. The Exhortation of YHWH in Deuteronomy Leading to the Prophet
1. Dt. 1:1 “These are the words which Moses spoke to all Israel...”
 - a. Deuteronomy begins with the emphasis on “spoken words”
 2. Dt. 1:6 “YHWH spoke to us at Horeb...”
 3. Dt. 4:40 "So you shall keep His statutes and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which the LORD your God is giving you for all time."
 4. Deuteronomy 12:28 “Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the Lord your God.”
 5. Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.
 6. **The Odd dynamic of spoken words in Deuteronomy.**
 - a. God *speaks* to Moses.
 - b. God *speaks* to the people.
 - c. God promises *He will speak* again through a Prophet.
 - d. Moses *speaks* to God

- e. Moses *speaks* to the people.
- f. God will raise up a prophet like Moses who will *speak* to the people.
- g. The people *speak* to God (usually bad things)
- h. The people *speak* to Moses (usually bad things)
- i. The people are supposed to *listen* to what God *spoke*, what Moses *speaks*, and what the Prophet *says*.
- j. The origin of speaking is rarely discussed as something that finds its premier anchor in relationship to God, His Words, and that He has created words for His purposes. Gen 1:1 God speaks words to create, John 1 the Word was with Him, the Prophet speaks words to bring the final Words of which every man is accountable to. Mind-Blown.

K. The Simple Formula of Deuteronomy 18:18-19

- 1. This Prophet will be *like Moses*
- 2. The Prophet will *speak* the words of God Himself
- 3. The people should *listen* to this Prophet
- 4. Whoever does not *listen* to what He *speaks* will be held accountable.

IV. JESUS AS THE PROPHET LIKE MOSES IN THE GOSPELS

A. The Expectation of the Prophet like Moses

- 1. John 1- "In the beginning was the Word, and the word was with God and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men.
 - a. Your **WORD** is a lamp unto my feet and a **LIGHT** to my path.
- 2. "There came a man sent from God, whose name was John. He came as a witness, to testify about the light. He was not the light but came to testify about the light. There was the true light which, coming into the world enlightens every man.
- 3. "And the Word became flesh and dwelt among us and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified about Him and cried out saying, "This is He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" For of His fullness we have all received and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him."

4. *John 1:19-22* “This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, “Who are you?” And He confessed and did not deny, but confessed, “I am not the Christ.” They asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.”

John 1:24 “Now they had been sent from the Pharisees (suggesting they had been told which questions to ask). They asked Him, and said to Him, ‘Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?’ John answered them saying, “I baptize in water, but among you stands One whom you do not know. “It is He who comes after me, the thong of whose sandal I am not worthy to untie.” These things took place in Bethany beyond the Jordan, where John was baptizing. **29**The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world! **30**“This is He on behalf of whom I said, ‘After me comes a Man who has a higher rank than I, for He existed before me.’ **31**“I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water.” **32**John testified saying, “I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. **33**“I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’ **34**“I myself have seen, and have testified that this is the Son of God.”

- a. It is incredible that after having being asked if John is the prophet, he denies that he is, and he says one is coming who is higher than he is. The next day a proper identity is given to the true prophet mentioned in Deuteronomy—that He is the Lamb of God that takes away the sin of the world, and He is the Son of God. Deuteronomy 18 testified to both of these things.

5. *John 1:45* “Philip found Nathaniel and said to him, “We have found Him of whom Moses in the Law and also the prophets wrote—Jesus of Nazareth, the son of Joseph.”

B. The people of Israel confirm that Jesus was the prophet of Dt. 18

1. *Matt. 21:11* When He had entered Jerusalem, all the city was stirred, saying, “Who is this?” And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee.”
2. *Matt. 21:45-46* When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. When they sought to seize Him, they feared the people, because they considered Him to be a prophet.
3. *Lk. 7:16* Fear gripped them all, and they began glorifying God, saying, “A great prophet has arisen among us!” and, “God has visited His people!”
4. *John 4:19* The woman said to Him, “Sir, I perceive that You are (a) prophet...**42** Many more believed because of His word and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”
 - a. This is interesting because Jesus has just told the woman that she is basically an adultress which makes him the Prophet declaring the words of YHWH in Exodus 20. When she gathers others they believe because of His word and because they hear (shama) and believe He is the savior of the world.

(1) Faith comes by hearing and hearing by the word of God.

5. John 6:14 *Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world." Feeding of five-thousand*
6. John 7:40 *Some of the people therefore, **when they heard these words**, were saying, "This certainly is the Prophet."*

C. John the Baptist confirms Jesus to be the Prophet of Deut. 18

1. John 3:27-35 *"A man can receive nothing unless it has been given to him from heaven... He who comes from heaven is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. What He has seen and heard, of that He testifies; and no one receives His testimony. He who has received His testimony has set his seal to this, that God is true. For He whom God has sent speaks the words of God; for He gives the Spirit without measure. The Father loves the Son and has given all things into His hand. He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on Him."*
 - a. We know that the Prophet will speak God's words, thus he has been given the words from heaven. What Jesus saw and heard from the Father, just as Moses was commanded to stand next to the Father and hear, He testifies of, even though no one receives His testimony. Just as it was foretold that God would send the Prophet and He would speak God's words, John the Baptist confirms that Jesus is speaking the words of God. Finally, the judgment is upon those who do not heed the words of Jesus who is the confirmed Prophet like Moses.

D. Martha's Declaration

1. In John 11 Martha confesses a very unique thing regarding Jesus identity by saying *"Yes, Lord, I have believed that you are the Christ (Messiah), the Son of God (divine), even **He who comes into the world.**"*
 - a. It is possible that Martha is distinguishing three things here, and yet that they are all the same Person. I would argue that it's possible she is referencing the Dt. 18 Prophet as *He who comes into the world.*

E. The Apostles confirm that Jesus was the Prophet of Dt. 18

1. Acts 3:22 *"Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. 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."*
2. Acts 7:37 *"This is the Moses who said to the sons of Israel, 'GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN.' ... You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the law as ordained by angels, and yet did not keep it."*

V. THE FATHER CONFIRMS THAT JESUS IS THE PROPHET

A. The Transfiguration

1. *Matt 17: 1-8* **1**Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. **2**And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. **3**And behold, Moses and Elijah appeared to them, talking with Him.**4**Peter said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah." **5**While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; **listen to Him!**" **6**When the disciples heard this, they fell face down to the ground and were terrified. **7**And Jesus came to them and touched them and said, "Get up, and do not be afraid." **8**And lifting up their eyes, they saw no one except Jesus Himself alone.
 - a. *Mark 9:7* Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, **listen to Him!**"
 - b. *Luke 9:35* Then a voice came out of the cloud, saying, "This is My Son, My Chosen One; **listen to Him!**"
2. **9**As they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead." **10**And His disciples asked Him, "Why then do the scribes say that Elijah must come first?" **11**And He answered and said, "Elijah is coming and will restore all things;**12**but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands." **13**Then the disciples understood that He had spoken to them about John the Baptist.
 - a. *Mark 9: 12*And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?... **30**From there they went out and began to go through Galilee, and He did not want anyone to know about it. **31**For He was teaching His disciples and telling them, "The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later." **32**But they did not understand this statement, and they were afraid to ask Him.
 - b. *Luke 9: 43*And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples, **44**"Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men." **45**But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement."

VI. JESUS HIMSELF TESTIFIES DIRECTLY THAT HE IS THE DEUT. 18 PROPHET

- A. *Matt 10:41* "He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

- B. Matt. 13:57 “He came to His hometown and began teaching them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these miraculous powers? **55**“Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? **56**“And His sisters, are they not all with us? Where then did this man get all these things?” **57**And they took offense at Him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.”
- C. Matt. 23:34-36 Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, **35**so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. **36**“Truly I say to you, all these things will come upon this generation.

VII. THE GOSPEL OF JOHN AND THE DEUTERONOMY 18 PROPHET LIKE MOSES

- A. The Gospel of John centers around three Passovers typifying Jesus identity as the Prophet like Moses. All of the Gospel of John is mainly centered in Jerusalem and Jesus acts within the city. Arguably, John seemed to have “got it,” which it what makes his gospel so different than the others, mainly focusing on the *words* Jesus says, than on His miracles or acts. This intentionality seems to be leading the reader to the conclusion that Jesus was the promised Prophet like Moses.
- B. It is here that we can focus more intently on Jesus actual words and that Jesus is overtly saying time and time again that He is the Prophet like Moses in many different sayings.

C. Jesus words in the Gospel of John testify that He is the Deut. 18 prophet

1. *John 3:14 "Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven, but He who descended from heaven: the Son of Man. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.*
 - a. Jesus relates Himself directly to Moses here.
2. John 5:24 “Truly, truly I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”
 - a. Whoever *hears* (shama) Jesus word, and believes Him who sent Him does not come into the judgment spoken of in Deuteronomy 18.
 - (1) Dt. 18:19 “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.”
 - b. Jesus, through indirect language, is directly identifying Himself as the Deuteronomy 18 Prophet like Moses.
3. John 5:34 “The testimony I receive is not from man, but I say these things that you might be saved.”

- a. Clearly here again He is emphasizing that He is speaking the direct words of God, and that they should listen and not be judged as spoken about the Prophet.
4. John 5:36 “But the testimony which I have is greater than the testimony of John; for the works which the Father has given to accomplish —the very works that I do—testify about Me, that the Father has sent Me.
 - a. Jesus testimony is greater than John’s because He is the Prophet like Moses, having the direct words of God to speak as prophesied in Dt. 18.
 - b. It would seem that Jesus is also suggesting that the miracles confirm this identity, or confirm His divinity.
5. John 5:37 “And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. You do not have His word abiding in you, for you do not believe Him whom He sent.
 - a. The Father testified about Him in many places, but we could name Deuteronomy 18 as the most prominent since God spoke directly to Moses about this Prophet.
 - b. Jesus is definitely suggesting that He Himself has seen the form of God which again confirms Him being a prophet like Moses.
 - c. Again, judgment is rendered against them. Is it possible that Jesus is saying the Word regarding the Prophet is not abiding in you, or else they would discern that He was the Prophet sent from God? We continue...
6. John 5:39-47 “*You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life...I have come in My Fathers name, and you don’t not receive Me... Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for He wrote about Me. But if you do not believe His writings how will you believe My words?*”
 - a. This passage is extremely profound regarding our study. Jesus says that He has come *in the Fathers Name* which is what God said to Moses, “Dt. 18:19 “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.” Jesus is literally the direct ambassador of YHWH, speaking in His name the things the Father commanded Him to speak.
 - b. Jesus openly states that Moses *wrote about Him*, and that if they believed what Moses had wrote, they would believe His words. He uses passive language to blur the mystery of his identity from those with hard hearts, yet to those who hear Him He is blatantly saying that He is the promised Prophet spoken of by YHWH.
 - c. The identification is also enigmatic in that Jesus is acting as the Prophet *like Moses*. The relation is that they don’t believe Moses so they also do not believe Him. That they actually cannot accept Jesus words because they do not accept Moses writings (words), which in effect makes Him in this situation *like Moses*.

7. John 6:26-27 *Jesus answered them and said, 'Truly, truly I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal. Therefore they said to Him, "What shall we do, so that we may work the works of God?"* ²⁹*Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."* ³⁰*So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform?"* ³¹*"Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'"* ³²*Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. ³³"For the bread of God is that which comes down out of heaven, and gives life to the world."* ³⁴*Then they said to Him, "Lord, always give us this bread."* ³⁵*Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. ³⁶"But I said to you that you have seen Me, and yet do not believe. ³⁷"All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. ³⁸"For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹"This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. ⁴⁰"For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."*
- As Jesus endured the temptation in the wilderness and proclaimed Deuteronomy 6 to the serpent, "Man does not live by bread alone, but by every word that comes from the mouth of God!" Jesus is confirming that the words He speaks are from the mouth of God, by saying the Son of Man will give you the food which endures to eternal life.
 - The Father, God, has set His seal upon Jesus seems to just be another simple confirmation that Jesus is the confirmed Prophet to do these things.
 - Their question to see the wonderful works of God is answered by Jesus requiring their belief in Him. His Father has given Him to the people to be the true bread of heaven and Jesus is allegorically saying, "Eat the words that I am giving you." He is the Word of God, which testifies to Him being the Prophet who carries God's words, yet these passages are also referencing His divinity very purposefully.
 - To appropriately tackle John 6 needs time.
8. John 6:63 "It is the Spirit who gives life, the flesh profits nothing; the words that I have spoken to you are spirit and are life. But there are some of you who do not believe."
- Again we can see that Jesus is continually referencing the formula of Deuteronomy 18. His words are life, being the words of God, and those who do not believe His words, God will require it of him.
9. John 6:68 "Simon Peter answered Him, 'Lord to who shall we go? You have the words of eternal life. We have believed and have come to know that You are the Holy One of God.'
- Peter's confession is in regards to the formula of Deuteronomy 18. *You have the words of life; We have believed; You are the Holy One.* Although Peter does not say the Prophet, the inference is clear.

10. John 7:7 “The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.”
 - a. This testimony is what the Prophet was supposed to embody.
11. John 7:14 But when it was now the midst of the feast Jesus went up into the temple and began to teach. The Jews then were astonished, saying, ‘How has this man become learned, having never been educated? So Jesus answered them and said, “My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself.”’
 - a. This is extraordinary because it is the first time Jesus says *This teaching comes directly from Him who sent Me* which should immediately register in their minds the Deut. 18 Prophet.
12. 7:19 “Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?”
 - a. Just after the previous verse, Jesus makes this blatant reference to Moses and the Law which should again trigger a realization of the identity He is laying claim to.
 - b. It is also foreshadowing His death in that they believe Him to be a false prophet as he says “Why do you seek to kill Me?” Imagine the tension in His spirit as he keeps overtly telling them the things that should alert them to His identity as the Prophet, and yet instead they are hardened and looking for how they can accuse him otherwise.
13. John 7:28 “Then Jesus cried out in the temple, teaching and saying, “You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. I know Him, because I am from Him, and He sent Me.”’
 - a. In passages like this one we pay attention to Jesus linking the identity of the Prophet to having actually come from heaven. He is suggesting that the Prophet is Divine.
 - b. We have to mention John 7:40 here in context to what’s happening, because although some of the people are denying that Jesus is anything, others whom the Lord has prepared actually declare the truth about Him, “*Some of the people therefore, when they heard these words were saying, ‘This is certainly the Prophet.’*”
14. John 7:45-46 “The officers then came to the chief priests and Pharisees, and they said to them, ‘Why did you not bring Him?’ The officers answered, “Never has a man spoken the way that this man speaks.” The Pharisees then answered them, “You have not also been led astray have you? No one of the Pharisees has believed in Him, has he? But this crowd which does not know the Law is accursed.”

- a. This passage gives us so much insight into the mystery of hardening. The officers when they heard (shemah) Jesus speak, they recognized that there was something different. Most likely it was that He was actually speaking the words of God as the Prophet had been ordained to speak. But, the Pharisees declare in pride that *they have not believed in Him!* The formula of Deuteronomy 18 condemns them to be held accountable for not listening to and receiving the words of the Prophet. And then, they make an even more arrogant statement, saying, *“But this crowd which does not know the Law is accursed!”* The simpleton in the crowd recognized from the simplicity of the promise of Deut. 18 that this was in fact The Prophet, while the Pharisees condemn them for not *knowing the law, and being accursed*, when in fact it is them who does not know the law and is actually accursed.
- b. Nicodemus responds to their words with wisdom, and actually identifies the problem directly “Our Law does not judge a man unless it first hears from him and knows what he is doing does it?” In this statement we hear Nicodemus say “You are not *hearing Him*,” which condemns them based on the Deuteronomy 18 formula.

15. *John 8:8:17-18 “Even in your Law it has been written that the testimony of two men is true. I am He who testifies about Myself, and the Father who sent Me testifies about Me.”*

- a. It could be possible that Jesus here is simply saying that the words He has been saying testify that He is actually the Prophet, as the Father has previously testified in Deuteronomy 18.

16. *John 8:26 “I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world.”*

- a. Truly baffling again that Jesus is saying so clearly I AM THE PROPHET SPEAKING THE WORDS OF GOD THAT I HEARD FROM HIM MYSELF!!!

17. *John 8:28 “So Jesus said, “When you lift up the Son of Man, then you will know that I am He, and I do nothing on my own initiative, but I speak these things as the Father has taught Me.”*

- a. V30 As He spoke these things many came to believe in Him.

18. *John 8:31 “So Jesus was saying to those Jews who had believed in Him, ‘If you continue in My word, then you are truly disciples of Mine, and you will know the truth, and the truth will make you free. 33They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free?’”*

19. *34Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin. 35“The slave does not remain in the house forever; the son does remain forever. 36“So if the Son makes you free, you will be free indeed. 37“I know that you are Abraham’s descendants; yet you seek to kill Me, because My word has no place in you. 38“I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father.”*

20. **39** They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. **40** "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. **41** "You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father: God." **42** Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. **43** "Why do you not understand what I am saying? It is because you cannot hear My word. **44** "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. **45** "But because I speak the truth, you do not believe Me. **46** "Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? **47** "He who is of God hears the words of God; for this reason you do not hear them, because you are not of God."

21. **48** The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" **49** Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. **50** "But I do not seek My glory; there is One who seeks and judges. **51** "Truly, truly, I say to you, if anyone keeps My word he will never see death." **52** The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.'" **53** "Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?" **54** Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God'; **55** and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word. **56** "Your father Abraham rejoiced to see My day, and he saw it and was glad." **57** So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" **58** Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." **59** Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

22. John 9 The Blind Man and the Pharisees

- a. The staggering implications of the blind man confessing that Jesus is the prophet is amazing. The men who "say they see" also do not "hear His words" and deny that Jesus is anything. The prophecy of Isaiah 6 is playing out here.

(1) He said, "Go, and tell this people: 'Keep on listening, but do not perceive; keep on looking, but do not understand.' "Render the hearts of this people insensitive, their ears dull, and their eyes dim, otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed."

- b. The point of the prophet was to *listen to Him because He spoke God's words*. These men do not listen to Jesus, but ironically they will not listen to the blind man either.

23. 9: [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 do not know where He is from.” [30](#)The man answered and said to them, “Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. [31](#)“We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. [32](#)“Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. [33](#)“If this man were not from God, He could do nothing.” [34](#)They answered him, “You were born entirely in sins, and are you teaching us?” So they put him out.
- It is completely ironic here that these men are declaring that they are disciples of Moses because they know God spoke to Moses, and yet Jesus has told them in the chapter before that they do not listen to Moses! Moreover, they call Jesus a sinner and the man who was born blind gives testimony to Jesus being from God! This is truly confounding the wisdom of the wise!
 - The blind man then confesses that Jesus is the Son of Man and that he believes in him.
24. *John 10:1-3* [1](#)“Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. [2](#)“But he who enters by the door is a shepherd of the sheep. [3](#)“To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.
25. *John 10:16- I have other sheep, which are not of this fold, and they will hear My voice; and they will become one flock with one Shepherd.*
- Again, the truth here is staggering! Pagan gentiles, who have worshipped demons for thousands of years will hear the words of the Prophet like Moses and they will believe Him, and repent, and become a part of the fold of Israel while those who are natural branches are being broken off.
26. *John 10:17-18 For this reason the Father loves me, because I lay down my life so that I may take it again. No one has taken it away from Me, but I lay it down, and I have authority to take it up again. This command I received from My Father.*
- Here is an incredible insight directly from the promise of the prophet like Moses. Remember the promise is: *He shall speak to them all that I command him*. Here, Jesus tells us something that the Father commanded Him, and it’s regarding His life being laid down!
27. *John 10:24 “The Jews then gathered around Him, and were saying to Him, ‘How long will you keep us in suspense? If you are the Christ, tell us plainly.’ Jesus answered them, ‘I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. But you do not believe because you are not My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”*
- Here Jesus affirms that He has told them very clearly who He is but they just simply do not believe because they are not His sheep.

- b. Here is an awesome parallel with *Matthew 7:21* “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but He who does the will of My Father who is in heaven will enter. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’ Therefore, everyone who hears these words of Mine and acts on them...”
- c. We see here that Jesus *knows* the one who *hears His words and acts upon them*. According to Jesus this is what makes a person His sheep. However, there are many who call Him Lord, which is master, and yet they do not hear and act upon His words, and this makes them unknown to Him, He does not *know* them because they never related to Him on His terms.
28. *John 10:36* “...do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God.’”
- a. Jesus will later pray in *John 17*, “Sanctify them in truth, Your word is truth.” Jesus idea of sanctification here is that since He has the Father’s words within Him and He is manifesting them, He is sanctified by those very words.
- (1) We could then develop a doctrine of sanctification from here since Jesus definition is very clear that it is *possessing the words of God within us, and acting upon them*.
29. In *John 11* Martha confesses a very unique thing regarding Jesus identity by saying “Yes, Lord, I have believed that you are the Christ (Messiah), the Son of God (divine), even He who comes into the world (Prophet).”
30. *John 11:41* “Father I thank You that You have heard Me. I knew that You always hear me; but because of the people standing around I said it, so that they may believe that You sent Me.”
- a. Then with His words Jesus commands Lazarus to come forth. We should assume that the same power in His telling Lazarus to come forth, the power that awakens the dead, is found in all of His other words as well—they are no different. His commands all carry the same weight and life giving power.
31. Jesus miracles are always based around Him *speaking* words out loud. *Take up your mat and walk* gives the cripple life giving words; *Go to the pool and wash* gives the blind man sight *Lazarus come forth* makes the dead rise and the same with *Little girl arise*. His words, which He was received from His Father are spoken and what He says cannot not happen—His word never returns to Him void.
- 32.

VIII. THE MYSTERY OF THE DEUTERONOMY PROPHET SILENT AT HIS CRUCIFIXION

1. *Vs. 20-22 But the prophet who speaks a word presumptuously in My name which I have commanded him not to speak, or which he speaks in the name of other gods, that prophet shall die. You may say in your heart, 'How will we know the word which the LORD has not spoken?' When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken presumptuously; you shall not be afraid of him."*
2. This is where YHWH in His brilliance reveals a part of the mystery and allows us to peer deep into His plans for the Prophet. Here in the text, attached to the very words regarding the Prophet is the test by which prophets are to be judged. This is in contrast to the Prophet He just mentioned that speaks according to truth, yet He is also setting the table for the rejection of the Prophet.
3. Jesus confirms Himself that He is actually a Prophet in some passages, while in other passages giving the appearance of being a false prophet, which He does intentionally so that He may also become the Lamb who is slain.
4. "Destroy this temple and I will raise it up again in three days."
5. To those listening this would be an impossible, and absurd prophecy making him appear to be a false prophet prophesying ridiculous things. We know from what John tell us, "But He was speaking of the temple of His body," that Jesus does in fact fulfill this prophecy making Him the true prophet. How odd to say something that would lead the hardened ones to the accusation they needed, while in truth fulfilling exactly what He said.
6. He is accused the night of His crucifixion of having said this in Mark 14:58, although they twist it a little, "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'"
7. He is accused of doing things in the name of Beelzebub, which according to Deut 18 means he should be killed.
8. He says things like "He who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me." John 6:52-57
9. It's actually that the above verse serves as part of the prophecy regarding the prophet, basically prophesying of likely death.
10. His whole purpose was to speak in His first coming and yet He stands silent before His accusers so that they would be led to believe He is a false prophet that the Scriptures might be fulfilled.

IX. THE APOCALYPTIC REVELATION OF THE PROPHET LIKE MOSES

- A. The Irony of God requiring it of him who "do not listen to the Prophet's word" is deeper at the apocalyptic judgment of the world because it is actually Jesus Himself coming to hold everyone accountable to the words He spoke!
 1. All judgment in heaven and on earth has been given to me by the Father
- B. The Exodus Judgments being released upon Israel from heaven

1. Revelation 19:13