

“The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear.”

(Deuteronomy 18:15)

Not long before he died, Moses gave the children of Israel a remarkable prophecy. He said that one day the Lord God would raise up for them a Prophet who would be just like himself. In other words, the Lord would raise up another Moses-type leader for them, called in Deuteronomy 18, the ‘Prophet.’

Ever since the great Law giver made this statement the Jewish people have been looking for this Person. Their ‘spiritual radar’ has swept over every notable person to appear among them in the hope of finding him. Even John the Baptist was asked, *“Are you the Prophet?”* to which he replied, *“No.”* (John 1:21). Finally, after many generations, He appeared. Yet just as Moses was rejected by his own people when he first went to them (Exodus 2:14; Acts 7:35-53), so the Prophet was also rejected by Israel when *He* first came to them. As one inspired writer put it, *“He came to His own, and His own did not receive Him.”* (John 1:11)

Who are we talking about? None other than the Lord Jesus Christ. He is the Prophet like Moses, and the amazing parallels between them bear this out. This booklet seeks to lay out almost one hundred parallels between Moses and the Lord Jesus Christ so that the reader can see this for themselves.

But why does it matter?

Some may question why these parallels matter or why such a study is important. There are at least four answers to that question:

1. FOR JEWISH PEOPLE IT MATTERS BECAUSE IT IDENTIFIES JESUS AS BEING THE MESSIAH OF ISRAEL, THE ONE SENT TO REDEEM THEM.

According to Bible teacher Jacob Prasch, “*The Talmud says that Deuteronomy 18:20 is about the Messiah*”¹ Also, the Midrash Rabbath, when commenting on Deuteronomy 18, said,

*“As was the former redeemer so shall the latter redeemer be. While of the former it is said (Ex.4:20) ‘And Moses took his wife and his sons and set them upon an ass,’ so of the latter: for it says (Zech.9:9) ‘He is lowly and riding on an ass.’ And while the former redeemer brought down manna (Ex.16:4) ‘Behold I will rain bread from heaven for you,’ so the latter redeemer shall bring down manna.”*²

So, as you can see, even Jewish literature outside the Bible shows that these parallels will point to the Prophet-Messiah. If Jesus of Nazareth is the Prophet like Moses, then our Jewish friends should accept Him as such.

2. FOR CHRISTIANS IT MATTERS BECAUSE IF JESUS IS NOT THE MESSIAH OF THE JEWS, THEN NEITHER IS HE THE CHRIST OF THE CHURCH. They mean the same thing – “Christ” and “Messiah” – the ‘Anointed One.’ It would also mean that the apostles were wrong, because they clearly identified Jesus as being the Prophet (see Acts 3:19-26; John 6:14; 7:40). This would undermine the whole New Testament and the Christian faith.

3. FOR MUSLIMS IT MATTERS BECAUSE THEY HAVE BEEN TOLD THAT MUHAMMAD WAS THE PROPHET LIKE MOSES. Yet if the Lord Jesus Christ fulfilled this prophecy then Muhammad was hundreds of years too late, and our Muslim friends have been misled. They also should turn to the Lord Jesus Christ and receive Him as their Saviour and Lord. As the apostle Peter says, “*To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.*” (Acts 10:43).

4. FOR ALL PEOPLE EVERYWHERE (RELIGIOUS OR NOT) IT MATTERS BECAUSE GOD HAS TOLD US TO HEAR THIS PROPHET AND OBEY HIM.

Deuteronomy 18 goes on to say, “*And the LORD said to me: ‘What they have spoken is good. I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and shall speak to them all that I command Him. And it shall be that whoever will not hear My words which He speaks in My name, I will require it of him.’*” (v17-19). Do you want to be judged by God for neglecting the words He gave this Prophet like Moses? If not, then you need to find out who He is and, “*hear Him*” (Deut.18:15 KJV). According to this passage from the Bible, God will hold you to account if you do not.

A Short Cut

A short cut to knowing who He is can be taken by simply believing what God said on the Mount of Transfiguration when the Lord Jesus was praying with His disciples. In the breathtaking account of what happened that night we read, “*While He was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, ‘This is My beloved Son, in whom I am well pleased. **Hear Him!***”(Matthew 17:5). When God’s own voice spoke in the midst of the Shekinah Glory cloud³ it uttered two key words from Deuteronomy 18: “*Hear Him!*” This was God’s way of telling us, ‘Jesus is the Prophet who is like Moses. Recognise Him and obey Him.’ Of course the Lord God had already said directly of Jesus, “*This is My beloved Son,*”....So, really, what could be clearer?

The Comparisons

For those who choose to go the long way around the mountain (or just enjoy a good Bible study), we list here the comparisons between the Lord Jesus and Moses. They are not all original, though many have come from our own research. We hope they will help you and bless you, and lead you to put your trust in Him.

Parallels in Moses' and Jesus' Identity

1. Both were Jews. Exodus 6:14-20 contains Moses' family tree from Levi; Matthew 1:1-17 contains Jesus' family tree from Judah through David. This instantly rules out Muhammad from being the Prophet, as Moses said that the Prophet would be, "*from your brethren,*" (Deut.18:15,18) – ie, from the people of Israel. As he was an Arab, not a Jew, Muhammad does not qualify⁴.

2. Both were chosen by God. Psalm 106:23 says, "*Had not Moses His chosen one stood before Him in the breach,*" and 1 Peter 1v20 says of Jesus, "*He indeed was foreordained (ie, chosen) before the foundation of the world*".

3. Both were sent from God. God said to Moses at the burning bush, "*Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel out of Egypt.*" In John 8:42, the Lord Jesus said to the Jewish leaders, "*If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.*"

4. Both had early knowledge of their missions. In his commentary on Exodus, Bible teacher A.W. Pink pointed out, "*Long years before he actually entered upon his great work, Moses discerned, 'how that God by his hand would deliver them,' (Acts 7:25). So as a Boy of twelve, Christ said to His perplexed mother, 'Wist ye not that I must be about My Father's business?'*" (Luke 2:49)."⁵

5. Both were princes. When Moses was adopted by Pharaoh's daughter he obviously became a prince of Egypt (Ex.2:10). The Lord Jesus, however, has an even greater title in Scripture as, "*the Prince of Peace*" (Isaiah 9:5). Also, the apostle Peter said, "*Him God has exalted to His*

right hand to be Prince and Saviour, to give repentance to Israel and forgiveness of sins.” (Acts 5:31)

Parallels in Moses’ and Jesus’ Character

6. Both underwent humiliation. Moses went from being a prince to a humble shepherd (Exodus 2:15-19). Bear in mind that shepherds were despised by the Egyptians (Gen.46:34). However, even this was nothing compared to the Lord Jesus Christ, *“who being in the form of God did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”* (Philippians 2:6-8)

7. Both left glorious riches for the Gospel’s sake. *“By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter,...esteeming the reproach of Christ greater riches than the treasures in Egypt...”* (Heb.11:24 & 26). Compare this with 2 Corinthians 8:9: *“For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.”*

8. Both obeyed God’s commands. The closing chapter of Exodus tells us, *“Thus Moses did; according to all that the LORD had commanded him, so he did.”* (40:16). In John 15:10, the Lord Jesus said, *“...I have kept My Father’s commandments and abide in His love.”*

9. Both were angry at hard hearts. Moses with Pharaoh, Jesus with the Pharisees. Notice the similarities here: *both Pharaoh and the Pharisees kept people in bondage, either physical or spiritual.*

We read of Moses: “...Then he went out from Pharaoh in great anger...and the LORD hardened Pharaoh’s heart, and he did not let the children of Israel go out of his land.” (Ex.11:8-10). Of Jesus we read, “And when He had looked around at them in anger, being grieved by the hardness of their hearts...” (Mark 3:5).

10. Both knew that God was with them. To the man at the burning bush God said, “I will certainly be with you... (Ex.3:12). The Man who came from heaven said, “And He who sent me is with Me. The Father has not left Me alone...” (John 8:29).

11. Both were willing to associate themselves with the Hebrew people. A.W. Pink points out, “Though legally the ‘son of Pharaoh’s daughter’, yet he regarded the Hebrew slaves as **brethren**: And it came to pass in those days, when Moses was grown, that he went out unto his brethren (Ex.2:11). So it is with Christ: “He is not ashamed to call them **brethren**” (Heb.2:11).”

12. Both were meek and humble. Numbers 12:3 says, “Now the man Moses was very humble, more than all men who were on the face of the earth.” In Matthew 11:29 the Lord Jesus said, “Take my yoke upon you and learn from Me, for I am gentle and lowly in heart...” The word for ‘gentle’ is “meek” in the margin of our Bibles. (See Also 2 Corinthians 10:1).

13. Both were well pleasing to God. When Stephen preached in Acts 7 he said, “At this time Moses was born, and was well pleasing to God...” (v20). At His baptism, God the Father said of the Lord Jesus: “This is My beloved Son, in whom I am well pleased.” (Matt.3:17).

14. Both were faithful to God. This is the subject matter of Hebrews 3:1-6, which begins: “Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ

Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house..." (see also Num.12:7).

Parallels in Moses' and Jesus' Work

15. Both tried to save their fellow Jews. Moses tried to save a persecuted Hebrew slave in Exodus 2:11-12, and Jesus sent the message of salvation to the Jews first (see Matthew 10:5). In fact, the angel who revealed His name to Joseph said, "...*you shall call His name Jesus, for He will save His people from their sins.*" (Matt.1:21). Who are 'His people'? In the first place it is the Jews, and then by extension the church.

16. Both acted as advocates with God for their people. In Numbers 27:5 we read, "*So Moses brought their case before the LORD.*" (Consider also Ex.32:30; Num.12:13, etc). The apostle John tells us, "*And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*" (1 John 2:1).

17. Both led Israel in praise. After passing through the Red Sea Moses led the people of Israel in worship (Ex.15:1), and Psalm 22, speaking prophetically of the Lord Jesus, says, "*In the midst of the assembly I will praise you.*" (v22).

18. Both built a form of temple. Moses built the tabernacle, the prototype of Solomon's temple (Ex.40:2), and the Lord Jesus is building His church which is called a temple in Scripture (Zech.6:12; 1 Peter 2:5; Rev.13:6 – possibly a reference to the church being called a tabernacle).

19. Both were shepherds. Moses was a shepherd, looking after Jethro's flock (Ex.3:1), and Jesus said, "*I am the good shepherd,*" (John 10:14). He is also called, "*that great shepherd of the sheep*" (Heb.13:20), "*the*

Shepherd and Overseer of your souls” (1 Pet.2:25), and *“the Chief Shepherd”* (1 Pet.5:4).

20. Both were deliverers. In Acts 7, Stephen said, *“This Moses...is the one God sent to be a ruler and deliverer..”*(v35). In John 8 Jesus said, *“Therefore if the Son makes you free, you shall be free indeed.”*

An interesting point to note here is that in both cases their acts of deliverance were called an ‘exodus.’ Moses we know about in this regard, but what about the Lord Jesus? Well, in Luke 9:31, when Moses and Elijah appeared with Him on the Mount of Transfiguration, before He went to the cross, it says that they, *“spoke of His decease which He was about to accomplish at Jerusalem.”* The Greek word for, ‘decease,’ is literally the word for, ‘exodus.’ It could read that they *‘spoke of His exodus which He was about to accomplish at Jerusalem.’* (Is this why Jerusalem is, *“spiritually called...Egypt, where also our Lord was crucified.”* In Rev.11:8?) It is also interesting to note that the sun was darkened at both their exoduses (Ex.10:21-29 & Luke 23:45)

21. Both were teachers. Moses said, *“Now, O Israel, listen to the statutes and the judgments which I teach you to observe...”* (Deut.4:1). Nicodemus, a Pharisee and ruler of Israel, came to the Lord Jesus and said, *“Rabbi, we know that you are a teacher come from God...”* (John 3:1).

22. Both revealed God’s Name. At the burning bush Moses asked what he should say to Israel when they asked him, *“What is His name?”* The Lord God replied, *“...Thus you shall say to the children of Israel, I AM has sent me to you.”* (Ex.3:13-14). By comparison, the Lord Jesus prayed, *“I have manifested your Name to the men you have given me...”* (John 17:6).

23. Both were mediators. At Sinai Moses went up the mountain and spoke to the Lord for Israel and in turn received the Law to give back to them. Galatians 3:19 says, “... *it was appointed through angels by the hand of a mediator.*” Similarly, we are told that, “*there is one God and one Mediator between God and men, the Man Christ Jesus.*” (1 Tim.2:5). Moses was the mediator of the first covenant, Jesus is the Mediator of the new covenant (see Heb.9:15).

24. Both completed their work. Just as it says of Moses, in Ex.40:33, “*So Moses finished the work.*” (a reference to the tabernacle), so the Lord Jesus said to His Father, “*I have finished the work which You have given Me to do.*” (John 17:4).

25. Both had a baptism for their followers. Paul explains how this was spiritually true with Moses: “*Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptised into Moses in the cloud and in the sea...*” (1 Corinthians 10:1-2). The baptism for the Lord Jesus followers is recorded in John 4:1-2: “*...Jesus made and baptised more disciples than John (though Jesus Himself did not baptise, but His disciples).*” Later, of course, He would tell His apostles to baptise all those who follow, “*in the name of the Father and of the Son and of the Holy Spirit,*” (Matthew 28:19).

Parallels in Moses' and Jesus' Life Stories

26. Both had a significant period of approximately 400 years before their arrival to deliver Israel. One starry night God told Abraham that there would be 400 years before his descendants were delivered from Egypt (Gen.15:13; Acts 7:6) and it was 430 years “*on that very same day*” that the children of Israel were led out by Moses (Ex.12:40-41; Gal.3:17). Similarly, there was approximately 400 years between

Malachi, the last prophet of the Old Testament, and the arrival of the Lord Jesus who came to deliver us from sin.

27. Both were preceded by men called Jacob and Joseph in their Biblical story. The two great patriarchs before the arrival of Moses were Jacob and Joseph, and interestingly, the last two names on the family tree of Jesus Christ are Jacob and Joseph. *“And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.”* (Matt.1:16).

We might also note that both Joseph’s were men of dreams (Matt.1:20; 2:13,19).

28. Both were born under oppressive Gentile rule. The scene is set for the birth of Moses with these words: *“Now there arose a new king over Egypt, who did not know Joseph.”* (Ex.1:8). Similarly, the scene is set for the birth of the Lord Jesus with these words: *“And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered.”* (Luke 2:1).

29. Both were adopted and named by non-biological parents. In the case of Moses, it was Pharaoh’s daughter (Ex.2:10), and in the case of the Lord Jesus it was Joseph, (Matt.1:25).

30. Both were cared for in infancy by a young girl called Miriam. In the case of Moses it was his sister (see Ex.2:4-8), and in the case of the Lord Jesus, it was His mother (Mary’s real name in the Greek New Testament is Miriam).

31. Both had unusual beds. Bible teacher Chuck Cohen has observed, *“Both were, out of necessity, placed by their mothers in unusual beds, Moses in a waterproof basket (Ex.2:3), and Yeshua in a feeding trough (Luke 2:7).”*⁶

32. Both had wicked kings try to kill all Jewish boys, including them, soon after they were born. With Moses, this happened when Pharaoh tried to drown all the Hebrew boys (Ex.1:22), and in the case of Jesus we read, “*Then Herod...sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under...*” (Matt.2:16)

Interestingly, just as Pharaoh was tricked by the Hebrew midwives to protect the Jewish boys (Ex.1:15-22), so Herod was, “*deceived by the wise men,*” (Matt.2:16) for the protection of the Lord Jesus, and perhaps others.

33. Both were saved from premature death by the faith and obedience of their parents. Moses’ parents showed great faith when they hid him from Pharaoh, as the book of Hebrews tells us: “*By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s command.*” (11:23). The Lord Jesus was similarly protected by Joseph and Mary when they fled from Herod to Egypt. (See Matt.2:13-15).

34. Both received protection in Egypt for a season. Moses, with Pharaoh’s daughter (Ex.2:5-10) and the Lord Jesus, with Joseph and Mary (Matt.2:13-15).

35. Both were raised by daughters from a royal line. Moses was raised by Pharaoh’s daughter (Ex.2:5-10), and in the Lord Jesus’ case, Mary was, “*a virgin...of the house of David.*” (Luke 1:26-33).

36. Both were raised in the home of men who were not their real father’s. Moses – Pharaoh; Jesus – Joseph.

37. Both were refugees who returned to serve God. In Moses’ situation it was Egypt he fled from (Exodus 4), but with Jesus it was

Israel itself. *“Now when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child’s life are dead.” Then he arose, took the young Child and His mother, and came into the land of Israel.” (Matt.2:19-21).*

38. Both had ‘silent years’ of training in their childhood. There is a silence in Scripture about Moses’ infant years and the story jumps in one chapter from the time when he was rescued by Pharaoh’s daughter to the time when he was fully grown and fled to Midian (Exodus 2). Stephen tells us that this was a period of forty years in which, *“Moses was learned in all the wisdom of the Egyptians,” (Acts 7:22-23).* We have exactly the same thing in the life of the Lord Jesus. Matthew’s Gospel jumps from the time when He was a child in Egypt to His baptism in the Jordan (Matt.2-3). The only account that we have of his life during that time is His visit to Jerusalem at twelve years old, probably for His bar-mitzvah (Luke 2:41-52). The rest is ‘silent years’ of training. *“And Jesus increased in wisdom and stature, and in favour with God and men.” (Luke 2:52).*

39. Both sat down by a well and met Gentile women who needed their help. In Moses’ case it was the daughters of Jethro who needed physical salvation (Ex.2:16-22), and with the Lord Jesus it was a woman at Samaria who needed spiritual salvation (John 4:6-30).

40. Both fasted forty days and nights. Moses, on Mount Sinai (Ex.34:28), and the Lord Jesus in the wilderness (Matt.4:2).

41. Both went up a high mountain to have communion with God, taking some of their closest followers with them.⁷ The case with Moses is found in Exodus 24:9-10: *“Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel...So they saw God, and they ate and drank.”* The one with Jesus is

in Luke 9:28: *“Now it came to pass...that He took Peter, John, and James and went up on the mountain to pray.”*

42. Both washed their Jewish brothers in water before they began their service to God. With Moses it was at the start of the Levitical priesthood. We read, *“Then Moses brought Aaron and his sons and washed them with water.”* (Lev.8:6). With the Lord Jesus, it was before His disciples went into all the world to tell the Gospel. We read, *“After that, He poured water into a basin and began to wash the disciple’s feet, and to wipe them with the towel with which He was girded.”* (John 13:5).

Parallels in Moses’ and Jesus’ Power

43. Both were mighty in words and deeds. Compare these two quotes. *“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.”* (Acts 7:22). *“...Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people.”* (Luke 24:19).⁸

44. Both exercised God’s power over the wind and sea. We read in Exodus, *“Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind...”* (14:21). We read in Matthew, of the Lord Jesus, *“So the men marvelled, saying, ‘Who can this be that even the winds and the sea obey Him?’ ”* (8:27)

45. Both worked great miracles. In fact, Moses is the first person in the Old Testament to work miracles and Jesus the first Person in the New Testament. Moses first public miracle was turning water into blood (Ex.7:14-25), and the Lord Jesus’ first miracle was turning water into wine (John 2:1-12).

46. Both had their miracles described as being, “the finger of God”. In Exodus we read, *“Then the magicians said to Pharaoh, ‘This is the*

finger of God' (8:19), and then in the Gospels we read, "*But if I cast out demons with the finger of God, surely the kingdom of God has come upon you.*" (Luke 11:20). Both these statements were made to men who had hardened their hearts after seeing great miracles (Pharaoh and the Pharisees).

47. Both fed multitudes in the wilderness with bread. Through Moses God gave the Jewish pilgrims manna. Similarly, on two occasions when the Lord Jesus had been teaching large numbers of people He miraculously fed them with loaves and fishes. Before one of these demonstrations of divine power He was asked, "*Where could we get enough bread in the wilderness to feed such a great multitude?*" (Matt.15:33). After another they said, "*This is truly the Prophet who is come into the world.*" (John 6:14).

48. Both had experiences of their face shining with God's glory. Moses, when he came down the mountain (Ex.34:29-35), and Jesus when He went up it (Matt.17:1-2). Significantly, Moses glory faded (like the Old Covenant which passed away – 2 Corinthians 3:7-13) but the Lord Jesus' glory was merely veiled again until after His ascension (see John 17:5 & Rev.1:9-16).

Parallels between Moses' and Jesus' Activities

49. Both of them were the reason that the Jewish people suffered persecution. The Hebrew slaves in Egypt were told to make bricks without straw after Moses tried to rescue them. They said to him, "*...you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us.*" (Ex.5:21). This was not Moses' fault, but it was, nevertheless, on account of him. The same thing has been true of the Lord Jesus. Herod tried to kill all the Jewish boys in Bethlehem in a frenzied attempt to kill the infant Messiah (Matt.2:16-18). In fact, Revelation 12:1-4 shows us (in symbolic language) that this has

been why Satan repeatedly tried to annihilate the whole Jewish nation in the Old Testament – to prevent Christ being born.

50. Both spoke God-given words. God said to Moses, *“I will raise up for them a Prophet like you from among their brethren, and will put my words in His mouth, and He shall speak to them all that I command Him.”* (Deut.18:18). This is what Jesus did, and He explained this on several occasions: *“For I have not spoken on My own authority, but the Father who sent Me gave Me a command, what I should say and what I should speak.”* (John 12:49;14:24). (If anyone doubts this of Moses, check out Deut.4:40).

51. Both kept the Passover. Of Moses we read, *“By faith he kept the Passover...”* (Heb.11:28), and of the Lord Jesus we read, *“With fervent desire I have desired to eat this Passover with you before I suffer.”* (Luke 22:15). We might also add that just as Moses kept the first Passover of the Old Covenant, so the Lord Jesus kept the first Passover of the New Covenant (v20).

52. Both caused the people to rest from their labour. *“And Pharaoh said, ‘Look the people of the land are many now, and you make them rest from their labour!’”* (Ex.5:5). Sadly, Pharaoh made them work again, but the Lord Jesus gives a more lasting rest. He said, *“Come to Me, all you who labour and are heavy laden, and I will give you rest.”* (Matt.11:28).

We should, perhaps, pause to ask our readers if they have taken advantage of this offer yet? It still stands if any would like to respond to it. Just go to Him in prayer and ask for His salvation, putting your trust in His work on the cross to save you. You will never have to ‘work for your salvation’ again. He did it all and you can rest forever in Him. (See also Hebrews 4).

53. Both were shown God's ways. Psalm 103:7 says, "*He made known His ways to Moses...*" (see also Ex.33:13), and the Lord Jesus said, "*For the Father loves the Son, and shows Him all things that He Himself does...*" (John 5:20).

54. Both enjoyed a special face-to-face relationship with God. The Lord God Himself said this of Moses: "*I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD.*" (Num.12:8; also Deut.34:10). The Lord Jesus said, "*Not that anyone has seen the Father, except He who is from God; He has seen the Father.*" (John 6:46).

55. Both helped bring about God's forgiveness of His people. Moses did this by intercession; the Lord Jesus did this by intervention. Moses *pleaded* for the people, Jesus *died* for them. Both helped bring forgiveness as the following quotes show. Numbers 14:19-22: "*Pardon the iniquity of this people, I pray, according to the greatness of your mercy, just as You have forgiven this people, from Egypt until now. Then the LORD said: 'I have pardoned, according to your word;'*" Regarding the Lord Jesus Ephesians 4:32 says: "*...even as God in Christ forgave you.*"

It should be noted that Jesus *also* prayed for the forgiveness of those who killed Him - even as He was being crucified. "*Then Jesus said, 'Father, forgive them, for they do not know what they do.'*" (Luke 23:34).

56. Both had their words fulfilled by God Himself. In the case of Moses we read, "*So the LORD did according to the word of Moses...*" (Ex.8:13). In the case of Jesus we read, "*that the saying might be fulfilled which He spoke...*"(John 18:9).

57. Both gave a well that sprung up. A lesser known Bible passage from the life of Moses reads, "*From there they went to Beer, which is the*

well where the LORD said to Moses, 'Gather the people together, and I will give them water.' Then Israel sang this song: 'Spring up, O well!...'” (Num.21:16-17). In the book of John we read Jesus saying, “...*But the water that I shall give him will become a fountain [KJV: “a well”] of water, springing up into everlasting life.*” (4:14)

58. Both trained up others to carry on their work after them. In the case of Moses, he trained Joshua; in the case of Jesus, he trained the twelve disciples. Interestingly, Moses’ repeated command to Joshua was *not to fear* (Deut.30:6-8, 24) and the Lord Jesus’ command to His disciples was *not to fear* (Luke 12:4-7 & 32; 21:9; John 14:1).

59. Both warned of judgment if people did not repent. Moses repeatedly warned Pharaoh that he would suffer if he continued to defy the LORD, and the Lord Jesus said, “...*unless you repent you will all likewise perish.*” (Luke 13:3, 5). It would be good at this point to ask if we, personally, have done what the Lord Jesus said? Have we repented?

60. Both appointed special groups of 12 men and 70 men. The 12 that Moses appointed were the spies sent into Canaan (Num.13:1-16), and the 12 that Jesus sent out were His disciples (Matt.10:5). The 70 that Moses appointed were the elders of the people (Num.11:16, 24), and the 70 that Jesus appointed were His other disciples. “*After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He was about to go.*” (Luke 10:1)

61. Both gave water to the people. Moses gave literal water when he struck the rock in Exodus 17:6, and the Lord Jesus gave spiritual water (the Holy Spirit) as a result of His death on the cross and ascension. “...*Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.'* But this He spoke concerning the Spirit, whom those believing in Him would receive...” (John 7:37-39)

62. Both gave an inheritance to their followers. Joshua spoke to some of the tribes concerning, *“the land which Moses gave you on this side of the Jordan.”* (Josh.1:14). The New Testament tells those who follow Jesus, *“In Him also we have obtained an inheritance,”* (Eph.1:11).

63. Both gave the Spirit to their disciples. In Numbers 11 we read, *“Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again.”* (v25). The parallel to this story is the outpouring of the Holy Spirit (called, *“the Spirit of Christ”* in Romans 8:9) on the disciples at Pentecost. On that day Peter explained, *“This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”* (Acts 2:32-33).

64. Both were willing to be punished for the sins of their people. Moses prayed, *“Yet now, if you will forgive their sin – but if not, I pray, blot me out of Your book which you have written.”* (Ex.32:32). In the New Testament we see that Christ was not only willing, but actually was punished for the sins of others. As Paul said, *“Christ died for our sins according to the Scriptures,”* (1 Cor.15:3).

65. Both had God speak to them in such a way that others could hear it. At Mount Sinai the LORD said to Moses, *“Behold I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.”* (Ex.19:9; Heb.12:19). This He did, not only with Moses, but also with the Lord Jesus *on three different occasions!* 1) At His baptism (Mat.3:17); 2) on the Mount of Transfiguration (Mat.17:5); 3) before going to the cross (John 12:28-30).

66. Both sprinkled God’s people with the blood of their covenants.

With regard to Moses, we read: “*And Moses took the blood, sprinkled it on the people, and said, ‘This is the blood of the covenant which the LORD has made with you according to all these words.’*” (Ex.24:8; Heb.9:19-22). Then, in the New Testament, we read: “*...to Jesus the Mediator of the new covenant, and to the blood of sprinkling...*” (Heb.12:24;10:22; 1 Pet.1:2; Mat.26:27)

67. Both taught the people they had delivered for a period of ‘forty’ before ascending to God. In the case of Moses, he led the Children of Israel forty years after the Exodus, during which time he gave them the commandments of the Law. At the end of those forty years he ascended Mount Nebo and died (Deut.34).

In the case of the Lord Jesus we read that for forty days after His death and resurrection (called an exodus – see no.19), He appeared to them and gave them His commandments. At the end of those forty days He ascended into glory (All these things are in Acts 1:2-3).

68. Both promised another significant Follower. Moses promised, “*another Prophet,*” and the Lord Jesus promised, “*another Comforter.*” In John 14:16-17 we read, “*And I will pray the Father and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of truth...*”

Parallels in the Opposition faced by both Moses and Jesus

69. Both had their authority challenged. This was especially seen in Korah’s rebellion against Moses. “*They gathered together against Moses and Aaron, and said to them, ‘You take too much upon yourselves...Why then do you exalt yourselves above the assembly of the LORD?’*”(Num.16:3). With the Lord Jesus we see it when the chief priests and elders confronted Him: “*By what authority are You doing*

these things? And who gave You this authority?” (Matt.21:23). Notice that in both cases the Levites led these attacks (Korah was a Levite and so were the chief priests).

70. Both were envied in their persons. Scripture reveals that this was the driving force behind the wilderness rebellion. *“When they envied Moses in the camp...the earth opened up...”* (Psalm 106:16-17). Scripture also reveals that this was the reason for the rejection of the Lord Jesus: *“For he [Pilate] knew that the chief priests had handed Him over because of envy.”* (Mark 15:10).

71. Both were rejected by their own family for a time. In the book of Numbers we are amazed to read, *“Then Miriam and Aaron spoke against Moses...”* (12:1). Likewise, in the book of John we read concerning the Lord Jesus, *“For even His own brothers did not believe in Him.”* (7:5). Thankfully in both cases their brethren came to accept them (Num.12:1-16; Acts 1:13-14).

72. Both were threatened with stoning. *“So Moses cried out to the LORD, saying, ‘What shall I do with this people? They are almost ready to stone me!’”* (Ex.17:4). Of the Lord Jesus we read, *“Then they took up stones to throw at Him...Then the Jews took up stones again to stone Him.”* (John 8:59 & 10:31).

73. Both were murmured about by the Israelites. In the case of Moses we read, *“And the people murmured against Moses, saying, What shall we drink?”* (Ex.15:24 KJV); with regard to the Lord Jesus we read, *“The Jews then murmured at Him, because He said, I am the bread which came down from heaven.”* (John 6:41 KJV). Notice that in both cases they were complaining about food, though one was physical and the other spiritual.

74. Both were followed by judgment on their unbelieving generations. The generation of Israelites who rebelled against Moses died in the

wilderness. As Jude reminds us, “...*the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.*” (Jude 5). Similarly, the generation who rejected the Lord Jesus were destroyed in the Roman siege of Jerusalem in AD 70. This was just as the Lord Jesus prophesied (Luke 19:41-44).

Parallels between Moses’ and Jesus’ Deaths.

75. Both their deaths were revealed beforehand. ⁹ The LORD had revealed to Moses that he would die for striking the rock twice (Deut.32:48-52). Hence we read, “*So Moses the servant of the LORD died...according to the word of the LORD.*” (Deut.34:5). The death of the Lord Jesus Christ was also revealed beforehand in Psalm 22, Isaiah 53, and other places. Hence we read, “...*Christ died for our sins according to the Scriptures,*” (1 Cor.15:3).

76. Both had to die before their followers could enter the promised land. ¹⁰ “*After the death of Moses...the LORD spoke to Joshua...saying, ‘Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people to the land which I am giving to them – the children of Israel.’*” (Josh.1:1-2). That’s how it was with Moses. With regard to the Lord Jesus we read that those in heaven have got there because they, “*washed their robes and made them white in the blood of the Lamb.*” (Rev.7:14) His death made it possible.

77. Both died ‘outside the camp.’ Moses died on Mount Nebo, away from the Israelite encampment (Deut.34), and the Lord Jesus Christ died on the cross outside Jerusalem. “*Therefore Jesus also...suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach.*” (Heb.13:12-13)

78. Both died on a hill. As just mentioned above, Moses died on Mount Nebo, and the Lord Jesus died on Golgotha. “*And He, bearing His cross,*

went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha.” (John 19:17).

79. Both had angels at their tombs. Jude reveals to us the amazing story of how, “*Michael the archangel, [contended] with the devil, about the body of Moses...*” (Jude v9). We know, too, that angels appeared at the burial place of the Lord Jesus –as Mary found out! “*And she saw two angels in white, sitting, one at the head and the other at the feet, where the body of Jesus had lain.*” (John 20:12).

80. Both were seen alive again after they died. Moses on the Mount of Transfiguration, talking with Jesus and Elijah; Jesus after His resurrection. “*After that He was seen by over five hundred brethren at once,*” (1 Cor.15:6).

81. Both gave parting blessings before they left this world. Deuteronomy 33:1 says, “*Now this is the blessing with which Moses the man of God blessed the children of Israel before his death.*” Similarly we read of the Lord Jesus, “*And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them that He was parted from them and carried up into heaven.*” (Luke 24:50-51).

Parallels between Moses and Jesus in the End Times

NB: We realise that most of these parallels have not yet been fulfilled but are only written about in prophecy. To that end they may not satisfy either Jewish or Muslim readers. However, as these comparisons are so striking and virtually uncovered by other authors we include them for Christian Bible students to consider.

82. Both gave prophecies about Israel’s future which will reach their final fulfilment in the last days. Moses’ prophecies were in two long

chapters – Deuteronomy 28 & 33. The Lord Jesus Christ’s prophecies were also in two long chapters – Matthew 24 – 25.

83. Both re-appear after a time of absence to rescue Israel a second time, accompanied by their brides. Moses was rejected by his people when he first tried to help them. He then went to the Gentiles from which he took a bride. Later he returned to rescue his people from an evil ruler accompanied by his bride (Exodus 2-4). Exactly the same thing can be said of the Lord Jesus. He was rejected by Israel when He tried to help them the first time, He then sent His Gospel to the Gentiles from which He took a (predominantly Gentile) bride, - the church. One day He will return *with* His bride to rescue Israel from an evil ruler (Antichrist) – see Rev.19.

84. Both appear to have a literal second coming in the book of Revelation. With the Lord Jesus Christ, there is no doubt – see chapter 19. But what about Moses? In Revelation 11:1-14 there are ‘two witnesses’ who appear to be Moses and Elijah, based upon their descriptions. *“These have power to shut heaven, so that no rain falls in the days of their prophecy: and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.”* (v6). These were the miraculous powers given to Moses and Elijah in the Old Testament. These two men appeared with our Lord on the Mount of Transfiguration (Matt.17:9) and it looks as though they will return again in the days of the apocalypse. In other words, Moses appears to come back again.

85. Both have power from their mouths to destroy their enemies. In the case just mentioned, we read: *“And if anyone wants to hurt them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.”* (Rev.11:5). In With regards the Lord Jesus we are told a similar thing: *“And then the*

lawless one will be revealed, whom the Lord will consume with the breath of His mouth...” (2 Thess.2:8; see also Rev.19:15; Isaiah 11:4).

86. Both have prophetic songs in the end times. Revelation 15 tells us that the people in heaven, “*sing the song of Moses, the servant of God, and the song of the Lamb [Jesus Christ]...*” (v3).

87. Both have had people grow impatient at the apparent delay of their return. Do you remember what happened when Moses was up Mount Sinai for forty days? It says, “*Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, ‘Come, make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’*” (Ex.32:1). Similarly we read of the Lord Jesus, that, “*scoffers will come in the last days...saying, ‘Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.’*” (2 Pet.3:3-4). The Lord Jesus Himself typified this in one of His parables: “*...that evil servant says in his heart, ‘My master is delaying his coming,’*” (Matt.24:48)

88. Both have a powerful rod. We read, “*And Moses stretched out his rod toward heaven; and the LORD sent thunder and hail, and fire darted to the ground...*” (Ex.9:23). We see that the Lord Jesus shall also come with a rod of power in Psalm 2:9, “*You shall break them with a rod of iron...*” (See also: Rev.12:5;19:15). In both cases the rod is used against rebellious Gentile powers.

89. Both use plagues to defeat the enemy. Moses called for the ten plagues on Egypt and in the Tribulation the Lord Jesus will send plagues on the kingdom of the Antichrist. In fact, many of the plagues are direct parallels to those in Exodus:

- Moses turned the waters to blood (Ex.7:14-25); the Lord Jesus will do the same (Rev.16:3-4)
- Moses sent frogs (Ex.8:1-15); the Lord Jesus will cause frog-like spirits to draw His enemies to Armageddon (Rev.16:13-16)
- Moses sent a plague on the Egyptian's livestock (Ex.9:1-7); the Lord Jesus will do the same at the battle of Armageddon (Zech.14:15)
- Moses caused painful boils to come upon the Egyptians (Ex.9:8-12); the Lord Jesus will make, "*a foul and loathsome sore*" come upon His enemies in the Tribulation (Rev.16:2)
- Moses sent hail upon the Egyptians (Ex.9:13-35); the Lord Jesus will do the same (Rev.16:21).
- Moses sent locusts on the Egyptians (Ex.10:1-20); the Lord Jesus will send locust like creatures in judgment (Rev.9:3f)
- Moses plunged Egypt into darkness (Ex.10:21-29); the Lord Jesus will do the same to His end time enemies (Rev.16:10)

90. Both 'part' something for Israel to escape. Moses parted the Red Sea so that the Jews could flee Pharaoh's armies; the Lord Jesus will split the Mount of Olives in two at the Battle of Armageddon, thus making a way of escape for the Jews captured in Jerusalem to flee the armies of Antichrist (Zech.14:4-5).

91. Both plunder the wealth of their enemies. "*Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favour in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.*" (Ex.12:35-36). Something like this will happen at the end of the Tribulation, under the Lord Jesus. "*Judah also will fight at Jerusalem. And the wealth of all the surrounding nations shall be*

gathered together: Gold, silver, and apparel in great abundance.”
(Zech.14:14).

92. Both miraculously provide fresh water for Israel after a conflict.

In Moses case it was the waters of Marah and Meribah, after the conflict with Pharaoh (Ex.15:22-27 & 17:1-7). With the Lord Jesus, it will be the waters flowing from Jerusalem after the defeat of Antichrist. As it says in Zechariah 14:8, “*And in that day it shall be that living waters shall flow from Jerusalem...*”

Parallels between Moses, Jesus, and Israel’s History.

93. This is a slightly more complex parallel, which is why we have saved it until last! The basic point of this parallel is that, if you study the lives of Moses and the Lord Jesus Christ you discover that both their lives are a microcosm of Israel’s national history in certain aspects (though not in the same ways). We will look at the Moses-Israel comparisons first, and then the Jesus-Israel comparisons afterwards.

Moses’ life was a Microcosm of Israel’s History

- Moses was born in slavery and Israel was a nation born in slavery (Ex.1-2)
- Moses became a prince; the very name *Israel* means ‘Prince with God’
- Moses was drawn out of the water (Ex.2:10); Israel was drawn out of the Red Sea (Ex.14). Both of them were being delivered from Pharaoh’s soldiers and neither of them got wet! In both cases Miriam played an active part after they were drawn out (Ex.2: 7 & 15:20-21).

- Moses went from Egypt to the Sinai desert where He met the Lord at Mount Horeb (Ex.3:1); Israel went from Egypt into the Sinai desert where they met the Lord at Mount Horeb (also called Mt Sinai – Ex.19). In both cases the Lord appeared in fire to Moses (Ex.3:1 & 19:18).
- Moses killed a man and afterwards went into a sort of Diaspora (Ex.2:11-15); Israel’s leaders killed a Man – the Lord Jesus (Acts 10:39) and afterwards the nation went into the Diaspora until 1948.¹¹
- Moses met the great ‘I AM’ (Ex.3:14); the nation of Israel met the great “I AM” – the Lord Jesus, who said, “*before Abraham was, I AM*” (John 8:58).
- Moses was initially refused entrance to the promised land (Num.20:12); Israel was initially refused entrance to the promised land (Num.14:19-23). Later, however, both entered: Moses on the Mount of Transfiguration with Jesus (Yeshua) and Israel with Joshua (Yeshua).
- Moses has a part to play in the Tribulation (Rev.11:3-14); Israel has a part to play in the Tribulation (Rev.12, etc).

Jesus’ life was a Microcosm of Israel’s History

The life of the Lord Jesus was also something of a microcosm of Israel’s history. One portrayal of this is found, we believe, in Matthew’s gospel (written for Jews) which seems to follow the main points of Israel’s early story. Consider the following:

- The story of Israel really begins with the patriarchs, and Matthew's life of Jesus begins with His family tree from the patriarchs onwards: *“The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers...etc”* (Matt.1:1-17).
- The story of Israel then precedes with the life of Joseph – a good man who had many dreams. This man was used to save the fathers of Israel at the time of the great famine; Matthew's gospel also records the actions of a good man called Joseph, who also had many dreams. This Joseph was married to the mother of Jesus and was used to save Jesus from being killed in infancy (Matt.1:18-25).
- The story of Israel then moves, in the book of Exodus, to a wicked king (Pharaoh) who killed the Jewish boys (Ex.1-2); Similarly, Matthew's gospel then records a wicked king (Herod) who killed Jewish boys (Matt.2:1-18).
- The next stage in Israel's story is their exodus from Egypt (Ex.12). Paralleling that, the next stage in Matthew's gospel is how the Lord Jesus takes refuge in Egypt for a while and then comes out again: *“...that it might be fulfilled which was spoken by the Lord through the prophet, saying, ‘Out of Egypt I called My Son.’ ”* (Matt.2:14; Hos.11:1).

- After Israel comes out of Egypt they then pass through the Red Sea, being led by a prophet (Ex.14-15). In a similar way, Matthew’s gospel tells how the Lord Jesus was taken through the waters of baptism by a prophet – John the Baptist (Matt.3).
- After Israel came through the Red Sea, she then went into the wilderness for 40 years. After the Lord Jesus came out of the waters of baptism, Matthew records how He went into the wilderness for 40 days. (Matt.4:1f)
- The temptations which the Lord Jesus endured in the wilderness parallel the temptations that Israel endured in the wilderness. The difference being that where Israel failed, the Messiah overcame.

The first temptation was to do with bread, and came about when the devil told Him to turn the stones into bread. Israel was also tested in the area of God’s provision of the Manna.

*The second temptation was to put God to the test. This came when the devil tempted the Lord Jesus to jump off the temple, because Psalm 91 promised angelic protection. Jesus responded with the Scripture, “You shall not **tempt** the LORD your God.” Similarly, when the children of Israel contended with Moses over water he said to them, “Why do you **tempt** the LORD?” (Ex.17:2)*

The third temptation was to do with idolatry. The devil offered the Lord Jesus all the kingdoms of the world if He would bow down and worship him. “Then Jesus said to him, ‘Away with you, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you

shall serve.’ ” The parallel with Israel here, is when they were tempted to worship the Golden Calf (Exodus 32).

In all these areas Israel failed to overcome these wilderness temptations, but the Lord Jesus victoriously overcame, showing that He was indeed the sinless Son of God. All this is recorded in Matthew chapter 4.

- The final part of the Jesus-Israel-microcosm is that, after entering the wilderness Moses went up the mountain and received the Law of God (Ex.19-20); similarly, after the Lord Jesus' time in the wilderness, He went up a mountain and gave His interpretation of the Law in what is called, 'the Sermon on the Mount' (Matthew 5-7).

As you can see, the lives of Moses and the Lord Jesus both reflect Israel's history in their own unique way. This is a final way in which the Lord Jesus is seen to be the Prophet like Moses (albeit a somewhat involved one).

Conclusion

If we have succeeded in proving that the Lord Jesus Christ is indeed the One who Moses spoke of – “*a Prophet like me from your midst, from your brethren,*” - then each one of us should indeed do what Moses said and listen to Him (Deut.18:15). How do we do this? By reading His own words in the New Testament – especially in Matthew, Mark, Luke and John. It is our sincere desire that this little book may lead you to *that* Book, where you will enjoy a fuller revelation of Him. Remember what the LORD God said to Moses, “*And it shall be that whoever will not hear*

My words, which He speaks in My name, I will require it of him.”
(Deut.18:19).

May the Lord bless you in the study of His Word.

End Notes

¹ James Jacob Prasch, “Grain for the Famine”, p171

² Midrash Rabbath, quoted in John MacArthur’s New Testament Commentary on Acts 1-12, p122

³ The special manifestation of God’s presence in the Old Testament was something called ‘the Shekinah Glory’. It appeared as a glowing cloud in the tabernacle and the first temple, built by Solomon in Jerusalem. It only appears a few times in the New Testament, most notably around the angels who told the shepherds of Jesus birth (“*the glory of the Lord shone around them*” Luke 2:9) and on the Mount of Transfiguration (Matt.17:5; Mark 9:7; Luke 9:34-35).

⁴ We would like to point out that we intend no deliberate offence to either our Muslim or Jewish friends and simply wish to present them with the Bible facts that they might make informed decisions regarding these matters. Our prayer is that they will turn to the Lord Jesus Christ who loved them and gave Himself for their salvation before rising from the dead. As the Bible says, “*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*” (John 3:16).

⁵ A.W. Pink, “Gleanings in Exodus”, p380

⁶ Chuck and Karen Cohen, “Homecoming”, p101

⁷ Special acknowledgment: John Hagee, “The Beginning of the End” p55, and “Jerusalem Countdown”, p138;

⁸ Other references on this point would include: Deut.34:10-12 for Moses; Matt.13:54; John 6:68; 7:46, & Acts 10:38 for Jesus.

⁹ Acknowledgements: Chuck Cohen

¹⁰. Acknowledgements: J Walvoord, “Jesus Christ Our Lord”, p69

¹¹ We would like to make it clear, however, that we do not use this fact as a reason for anti-Semitism, and deplore the actions of those who do. The Lord Jesus made it clear that He laid down His life for our sins voluntarily (John 10:17-18). Yet, it cannot be denied that the prophet Zechariah said, “*And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*” (Zech.12:10).