

Book Of Hebrews Part 5: 2:14-18; 3:1-2 ; Angels; Seed of Abraham; Yeshua Tempted; Prophet Like Moses (9/22 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/w8p8cnv/book-of-hebrews-part-5>.

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

We are still in chapter two of our study. We are going to circle back to Hebrews 2:14 and pick up from there—**Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death [meaning the death of Yeshua] He might destroy him who had the power of death, that is, the devil.**

It is interesting when you go to John 12:24 how we read about Yeshua telling us—**Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.** He is referring to a beautiful picture of Himself and the reality that if He didn't die, He would be all alone because—**all have sinned and fall short of the glory of God (Romans 3:23)**. He, the grain of wheat, had to fall to the ground in order to destroy the work of the evil one.

Continuing in Hebrews 2:15-16—¹⁵ **and release those who through fear of death were all their lifetime subject to bondage.** ¹⁶ **For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.** Pay close attention because this writer is drawing a distinction between the nature of the relationship of God and the angels versus that of God and man, or specifically here the seed of Abraham. There is a distinction that needs to be made.

The writer is conveying something very critical. If you want to feel the weight of his message in chapter two, you have to understand this difference, and I want to help you with that so we can get the most out of the reality of where he's coming from. There are certain things being said here, between the lines, that were understood by the first-century Jews.

What I want to do is dig into this passage and show you how deep it really goes. First, I want to identify these terms. I want to identify who these angels are in the context by which the writer intends. When the writer says— **He does not give aid to angels**, he's actually detailing a specific type of angel. Peter gives us clarification on this in 2 Peter 2:4—**For if God did not spare the angels who sinned (emphasis added).**

So here Peter is saying, "God did not spare." It says, "spare," and that is the same as "give aid." So God did not give aid to whom? He did not give aid to a specific type of angel. It was the angels who sinned.

Now look at this as we continue. 2 Peter 2:4—**but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment.** It is interesting how Peter says the same thing as the writer of Hebrews.

To take this further, let me take you to Jude 1:6—**And the angels who did not keep their proper domain, but left their own abode** [In other words, their abode was in shamayim, heaven. That is where these angels should have stayed], **He has reserved in everlasting chains under darkness for the judgment of the great day.** Peter says the same thing the writer of Hebrews said. Now we see Jude saying the same thing Peter and the writer of Hebrews said. What is interesting is when Jude made this statement, where he's talking about these fallen angels, do you know what he and the first-century Jews would have in their mind? The Book of Enoch. Judah had the Book of Enoch in mind when he said this.

To verify that statement, all you need to do is continue in the book of Jude to verse fourteen—**Now Enoch, the seventh from Adam, prophesied about these men also, saying,** [Pay attention now because this is where Jude quotes from the book of Enoch] **"Behold, the LORD comes with ten thousands of His saints,¹⁵ to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him"** (emphasis added).

So Jude, when he is talking about these fallen angels, is quoting, almost verbatim, from the book of Enoch. I can tell you most certainly that is what Peter and the writer of Hebrews had in mind. This was a reality to a first-century Jew. We know they were reading the book of Enoch because it was found in the Dead Sea Scrolls.

I am taking you on a little bit of a journey for a critical reason. If you want to feel the depth and the gravity of the statement the writer of Hebrews is making in Hebrews 2:16 when he says—**He did not give aid to angels**—you need to see something specific in the book of Enoch.

So considering what Jude is talking about here, I'm going to take you to the book of Enoch. For those of you who are not familiar with the book, it is the backdrop of Genesis six where we learn about these angels who come down and have relations with the human woman who bear the offspring of these angels. There is something here that is critical in all of this, and this is what we read in Enoch 12:3-4—³ **And I, Enoch was blessing the LORD of majesty and the King of the ages, and lo! the Watchers called me--Enoch the scribe--and said to me: ⁴ 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven **who have left the high heaven** (emphasis added).**

That is interesting because you might not have caught it on the first end, but once you know the book of Enoch you realize Jude was actually quoting directly from this passage in Enoch when he says—**And the angels who did not keep their proper domain, but left their own abode (Jude 1:6).** It continues in Enoch 12:4—**the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have wrought great destruction on the earth.**

So here you have angelic beings who came to earth and had physical relations with human women. Out of that came offspring. That is why these angelic beings did this. It was because they wanted families. We know this as we go to Enoch 12:5-6—⁵ **And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children,** ⁶ **The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity,**

but mercy and peace shall ye not attain" (emphasis added). Think about that statement. There is no forgiveness of sin for them.

That is an amazing passage. To add further, I want to take you to Jeremiah 52. This is where we read about Zedekiah who rebelled against the king of Babylon. What happened to him? The last thing he saw was his children being killed; then the conquering army plucked out his eyes. That is exactly what is prophesied of these angels. In other words, what I'm telling you is the story of Zedekiah is deeply prophetic. You need to feel the weight of these charges and what has been prophesied over these angels. They are being told, "You wanted families, and you want to have offspring like the men of the earth. Because of that, the last thing you're going to see is them destroyed before your face." Do you know the pain and the suffering that is coming in judgment? We need to feel that weight.

Continuing on in Enoch 13:1-4—¹ And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: ² And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.' ³ Then I [Enoch] went and spoke to them all together, and they were all afraid, and fear and trembling seized them. ⁴ **And they besought me to draw up a petition for them that they might find forgiveness**, and to read their petition in the presence of the LORD of heaven (emphasis added).

The moment Enoch came to them and told them they had no hope, these angelic beings who are greater in power and might than we are melted in fear. They had no strength and were terrified there would not be any forgiveness for them. Then they draw up this petition, and they want Enoch to present this to God.

Moving on to Enoch 13:5-7—⁵ For from thenceforward they could not speak nor lift up their eyes to heaven for shame of their sins for which they had been condemned. ⁶ Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length of days. ⁷ And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep.

So here you have the angels asking Enoch to go take this petition because they were terrified due to lack of hope. They wanted him to take the petition and present it to the LORD. This is where the verse continues—⁸ **And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding me to tell it to the sons of heaven, and reprimand them** (emphasis added, Enoch 13:8). Enoch takes the petition to the LORD, and the LORD responds with an answer. He gives it to Enoch and tells him to take it to the watcher.

Now jumping to Enoch 14:4 where we find Enoch addressing the angels with God's response—I wrote out your petition, and in my vision it appeared thus, that **your petition will not be granted unto you throughout all the days of eternity**, and that judgment has been finally passed upon you: yea your petition will not be granted unto you (emphasis added). They were begging God of heaven and earth for mercy, and they are completely rejected.

So here's the thing. When we read this verse in Hebrews 2:16—**For indeed He does not give aid to angels** (emphasis added)—you need to feel the weight of that. They begged for mercy and were told, "No." Then the verse continues in Hebrew 2:16—**but He does give aid to the seed of Abraham**.

God does give hope; however, after defining the term, angels, and knowing that the writer is talking about a specific type of angel, it is only fair to explain who the seed of Abraham is. Why? Because that seed is the only one who is given aid. It is those who are the seed of Abraham.

To clarify that, let's go to John 8:38 where we find Yeshua speaking—I **speak what I have seen with My Father, and you do what you have seen with your father.** His audience is comprised of Jewish people, and He tells them He has a different Father. He makes a distinction. How do they respond to that statement? John 8:39—**They (Jews) answered and said to Him, "Abraham is our father."** It is important you understand what they are saying when they come back insisting Abraham is their father. What they are saying is they are legitimate heirs of the covenant. They are claiming to be children of promise and hope with a future inheritance that the promise given to their father Abraham is their promise too. In other words, they're declaring they have an identity and know they are children of God.

That is the most critical component of the covenant given to Abraham. Go back and read Genesis 17:7 where you will read the most important part of the covenant—**And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you** (emphasis added).

They are declaring, "We are the children of God." How does Yeshua respond to that? John 8:39—**Jesus said to them, "If you were Abraham's children, you would do the works of Abraham** (emphasis added).

What a scary response! Yeshua challenges them and said, "You are not the children of Abraham," yet in the same chapter (John 8:56), Yeshua acknowledges they are physical descendants of Abraham. He knows they are the physical descendants of Abraham. However, spiritually defining this term means a little more than physically defining it.

The Apostle Paul says in Romans 9:6-8—⁶ **But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,** ⁷ **nor are they all children because they are the seed of Abraham.** There is that term the writer of Hebrews is using, the seed of Abraham. Continuing—**but, "In Isaac your seed shall be called."** ⁸ **That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed** (emphasis added).

Talk about defining the term, "Seed of Abraham." The writer of Hebrews is not talking about the physical descendants of Abraham. What we're talking about is what we find in Galatians 3:7—**Therefore know that only those who are of faith are sons of Abraham.** What we are talking about it, Faith. You must believe.

Jumping to Galatians 3:29—**And if you are Christ's, then you are Abraham's seed, and heirs according to the promise** (emphasis added). You have to confess Yeshua. So when we see this passage in Hebrews 2:16—**For indeed He does not give aid to angels, but He does give aid to the seed of Abraham**—you better understand what that means. Aid (hope) will only be given to those who confess Yeshua. They dedicate and commit their lives to follow Him. It is these who will become the seed. This is to the Jew first and also to the Gentile.

This should all make sense because of what we've been talking about the last couple weeks. The whole point of what the writer of Hebrews is trying to convey is you cannot neglect so great a salvation. You need Yeshua. When he says this, he is talking to the physical descendants of Abraham. So clearly the

writer of Hebrews is using this term “Seed of Abraham” in the exact context we see it being used throughout the New Testament. You need Yeshua. You must have Him, and then you can become the seed of Abraham. That is where the forgiveness is. That is the same forgiveness the rebelling angels do not have.

Moving on to Hebrews 2:17—**Therefore, in all things He had to be made like His brethren (emphasis added)**. I want to show you the definition of the highlighted word in Greek. It is ὁμοιῶ and means—to make like, to assimilate (to compare). This is with a heavy emphasis on the word, "assimilate."

Why am I drawing attention to this? Because one of the things I'm making sure to convey in this teaching is Yeshua was not simply made. When Miriam, Mary, had conceived Him in her womb, He didn't just exist at that point. That is what many believers will tell you. They will insist He didn't eternally preexist. I point this out because when you look at this word ὁμοιῶ and what the writer is conveying, it's very clear Yeshua eternally preexisted. How can anyone assimilate to something else if they didn't already exist in a specific state? It's impossible. This is the point. Yeshua assimilated. He is the Word who became flesh. There is assimilation to what? To flesh and bones; to man. He is assimilating to that.

The Apostle Paul says the same thing in Philippians 2:5-6—**Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God (emphasis added)**. He was in the form of God. Glorified! Go read John chapter seventeen to see this. He was already in the form of God.

Continuing in Philippians 2:6-7—**⁶ did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men (emphasis added)**. He made Himself and completely humbles Himself. When you look at this in the Greek, you find it states, “He empties Himself” and takes this form of a bondservant. He was in the form of God, but now He's in the form of this flesh and blood.

So this is the concept we're seeing here being conveyed. Yeshua had to be made like His brother, but then we get to the question, why? Why did Yeshua assimilate? I mean, He is God. Why not just snap His finger and say, You are all forgiven?

To answer that, we move on in Hebrews 2:17—**that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people (emphasis added)**. First and foremost, the purpose of Yeshua coming in the flesh is to atone for sins. However, you need to understand something. That is not all there is to it. There's more. It is so He could be—a **merciful and faithful High Priest**.

What does that mean? Fortunately, the writer goes on to tell us in Hebrews 2:18—**For in that He Himself has suffered, being tempted, He is able to aid those who are tempted (emphasis added)**. Think about that statement—he was tempted as we have been tempted. This means He empathizes with us. That dramatically changes everything in regard to the relationship!

Let's jump ahead to Hebrew 4:15 for a minute—**For we do not have a High Priest who cannot sympathize with our weaknesses (emphasis added)**. I want to stop here and discuss the highlighted

word, sympathize. The version used here is the New King James; however, and this is unusual, the New International Version does a better job with this word. They translate the Greek word συμπαθεῖω (*sympatheō*) as empathize.

I want to be very clear. There is a significant difference. I can sympathize with your issues. I can say I'm sorry for the way you feel and tell you I will pray for you. I can have true conviction and integrity about doing this. Empathy, however, means I've been there. I've experienced it. I know what you're going through. It is interesting all these support groups want other people who have been through what they're going through. That is what is being conveyed in this verse. It is not sympathy; it is empathy.

Continuing in Hebrews 4:15—**but was in all points tempted as we are, yet without sin.** We don't have a high priest who cannot empathize with our weaknesses. Why? Because in all points, He was—**tempted as we are, yet [was] without sin.** In other words, the fight that we fight in this flesh against unseen demonic powers who are constantly bombarding us and bringing all the tribulation and the trials we experience, guess what? He dealt with it all in the flesh. He experienced it.

You need to grasp your mind around that concept. He had to do take on flesh so He knew what we experience. He did this so He could be merciful to us.

That is a powerful thought. We're not dealing with someone who doesn't understand us. I know for me, and I would imagine the same for you, that can be a comforting thought. This concept should change your prayer life, aspect, and understanding of how this relationship works. We don't serve a God who doesn't want a relationship. We serve a God who wants to hear us. He wants us to go to prayer and is yearning for us to go to His word so we can hear Him. This is the beautiful relationship where we read His word, and He speaks to us; we go to prayer and speak to him.

This whole process of praying and reading the word completely changes when in my mind I have the enemy telling me God doesn't care because He has no concept of what you are going through. I know I can go to my Messiah who faced everything and worse concerning what I have and am going through.

That understanding is going to bring me humbly to the Throne. The fact He went through worse than what I am experiencing keeps me on track. This is what this writer of Hebrews is conveying. It is incredibly important to understand this.

Let me jump ahead again to Hebrews 5:1-2. First, for those who do not know, let me explain what a high priest is. The high priest was to intercede on behalf of the people and make atonement for them before God. This was done to keep them in good relationship to God. This is who Yeshua is. He keeps us in a relationship with God. Now the verse—¹ **For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.** ² **He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.** This makes perfect sense.

Continuing in Hebrews 5:8—**though He was a Son, yet He learned obedience by the things which He suffered.** I want to be clear on this. The context of this is not the same as when my wife and I correct our children so they learn obedience. That is not what this verse is saying. It is saying He learned what

it meant to obey God perfectly while being tempted on every side by trials and testing. He experienced fear and all of these things, but He overcame them; He was without sin. That is an amazing scene thing when you think about it. He had to experience what we did, and this was the prophecy.

I want to take you back to Isaiah 7:14—¹⁴ **Therefore the LORD Himself will give you a sign: Behold, the virgin shall conceive and bear a Son** [We have a son being born to flesh and blood. He is assimilating] **and shall call His name Immanuel.** That is interesting because Immanuel means God with us. He is with us in this fleshly tent.

Now listen to this as the verse continues in Isaiah 7:15—¹⁵ **Curds and honey He shall eat** [why?], **that He may know to refuse the evil and choose the good** (emphasis added). Now when you look at this, what does it mean? Why does it say—**Curds and honey He shall eat.** What is that a reference to? If you actually look at Isaiah seven in a broad spectrum, what you realize is it talks about a time of vulnerability where you're going to experience difficulty. This is a time of deprivation.

Knowing that definition, this makes sense—**Curds and honey He shall eat, that He may know to refuse the evil and choose the good.** He knows what that means, and He had to experience it. Prior to Yeshua, the Word becoming flesh, He couldn't possibly relate because He is God. He doesn't face any temptation from evil. He is pure holiness, and yet He knew that had to happen. Why? Because He wants the most intimate relationship you can possibly desire to have. It is the type of relationship better than a best friend. This is one who is closer than a brother. This is an awesome thing the writer of Hebrews is laying out for us.

So as we look at Hebrews 2:18—For in that **He Himself has suffered, being tempted**—this is what we're dealing with, but that's not all there is. Look at the last part of the verse where I highlighted—**He is able to aid those who are tempted** (emphasis added). It's not just about Him experiencing this. There's more to this relationship. There's more to this benefit of calling on and following as a disciple of the Messiah Yeshua. He is going to rescue you. There are aid and help. Right?

I think about Psalm 50:15, which is one of my favorite passages—**Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me.** That is a promise that if you call upon the name of Yeshua, you will be delivered. He will help. Whatever you ask in prayer believing, you will receive. If you ask anything in His name, that you will receive. All this so the Father may be glorified in the Son.

Moving on to Hebrews 3:1—**Therefore, holy brethren, partakers of the heavenly calling, consider** [Consider meaning step back because all these truths we've been talking about in chapter one and two, everything we're discussing, you need to step back and perceive it carefully. What do we consider?] **the Apostle and High Priest of our confession, Christ Jesus** (emphasis added). With each passing verse, Scripture after Scripture, the writer of Hebrews tells the reader to, “Consider Messiah Yeshua the high priest.

Continuing in Hebrews 3:2—**who was faithful to Him who appointed Him, as Moses also was faithful in all His house** (emphasis added). I want to be very clear; this is not a coincidence. The writer didn't quickly reference some righteous man from the Old Testament and liken him to Yeshua. He was very

specific as to who he referenced. He referenced Moses intentionally. Why does he do this? Because he is expressing a very important concept here. He's declaring to his Jewish brethren someone they were waiting for who was the prophet like unto Moses. When you know how great this one is, this prophet like unto Moses who was to deliver them, you will understand why.

Let me take you to the prophecy itself in Deuteronomy 18:18-19. This is the LORD speaking to Moses—
¹⁸ I will raise up for them a Prophet like you [so there is the prophecy] from among their brethren [he will be Jewish], and will put My words in His mouth, and He shall speak to them all that I command Him. ¹⁹ And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him (emphasis added).

So there are three things. God is going to raise up a prophet like Moses. So look at Moses. Do you know who he is because God is going to raise up a prophet like him from among their brothers? Second, God is going to put His words in this prophet's mouth. Third, if you don't listen to him, you are a dead man. So there's a lot of fear that goes with this passage, and there's a lot of fear and trembling that comes with this prophet like unto Moses.

There is a fascinating statement Yeshua makes in John 12:48. See if it sounds familiar—He who rejects Me, and does not receive My words, has that which judges him--the word that I have spoken will judge him in the last day. ⁴⁹ 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.

What do you suppose Yeshua is talking about? He is declaring He is the prophet like unto Moses. He is declaring, "The Father has put His word in my mouth. I'm [Yeshua] declaring it to you that if you do not heed it you will be judged on the last day; you will be destroyed." This is exactly what the prophecy said in Deuteronomy eighteen. Yeshua is telling them He is the prophet. He is the guy the Jews have been looking for.

When you look at the life of Moses, and you compare it to that of Yeshua, I'm telling you it's uncanny. It is crazy. It is not a coincidence Moses did and said things, and Yeshua did and said the same things. There are weird details recorded about Moses' that are fully realized in Yeshua.

Having said that, I want to give you a few examples. The first thing I want you to note is Moses wasn't just a Navi, which is to say a prophet. He was more than that. He was a priest. Most people don't think of Moses as a priest; however, he performed the most critically, high-priestly functions you could imagine. It was Moses, not Aaron, who anointed the tabernacle. It was Moses who made atonement for the altar. It was Moses who killed the animals used for the consecration of Aaron and his sons as priests. Moses did all these things only a priest can do. Nobody but the Kohanim could approach the altar, and yet these are all things Moses did.

So here you have Moses, the prophet, clearly performing High Priest functions. Moses was a judge. He was the Supreme Court in Israel. There were lower courts with other judges set up through the guidance of the LORD, but ultimately Moses, with the guidance of his father-in-law Jethro, set up the

lower courts. Moses was the judge who had the final say. Given all of that, what is Yeshua? He is the judge who will have the final say.

Let me take it a step further. There's something really peculiar said about Moses. It is said only once. For Jews, it's a little enigmatic, but in Deuteronomy 33:4-5, it says—⁴ **Moses commanded a Law for us, a heritage of the congregation of Jacob.** ⁵ **And he was King in Jeshurun (emphasis added).** Jeshurun is another word for Israel. It simply means upright one. Moses was a king. So you have Moses as a prophet, a priest, a judge, and a king. All of these things also describe the Messiah Yeshua. Yeshua really is a prophet like unto Moses

Let me take this a step further. The LORD said to Moses—**So the LORD said to Moses: "See, I have made you as God to Pharaoh (Exodus 7:1).** The word used there for God is Elohim. Here is where some people will push back and point out that the word Elohim is used for Judges. You can go to Exodus 20 and 21 and see how it is used for judges. Therefore, these people will tell you the statement in this verse simply means Moses will be a judge to Pharaoh. Here is where I would respond and say, "Really? How many of those judges would you say have their own prophets?" Only God has His own prophets. So that fact makes it interesting when you finish reading the above verse in Exodus 7:1—**and Aaron your brother shall be your prophet.** The context is obscure.

Now, do we believe Moses is God? No! That is not what we are saying. The Jews would never tell you that, but isn't it interesting that this—**I have made you as God to Pharaoh**—is in the passage?

So you have Yeshua coming on the scene declaring Himself to be God because He is the Son of God. There is a precedent set in the Deuteronomy 18 verse. According to the verse, the prophet that was to rise up would be like unto Moses. It is an amazing thing!

Let me take this a step further. Did Yeshua have a prophet that stood with him like Moses? Yes, He did. What was John the Baptist? John was a son of Aaron and therefore he was a Kohen. He went out as Yeshua's prophet just like Aaron went out as Moses' prophet. This is what I am talking about. All these little things start to make sense when you start to compare.

Let's go further. Moses fasted for forty days. Does that sound familiar? Yeshua fasted for forty days. It is interesting when you see the context of Moses fasting for forty days because he went to get the Law, the Torah, and upon that expiration, he came down after fasting and brought the ministry of God with him. By comparison, Yeshua fasted for forty days in the wilderness. When He came out of the wilderness, what happened? He told the people, "Repent for the kingdom of heaven is at hand." That is exactly what happened to Moses.

Moses was considered a deliverer. There is no question; Yeshua is a deliverer. The mission of Moses was to go to the children of Israel. Moses had fled the land of Egypt, but God sent him back to deliver the people. The very mission of Yeshua was to come and deliver the children of Israel. It is the same mission. Yeshua is the prophet like unto Moses. Moses was substantiated upon all the miracles and signs God gave him. Moses was concerned the Israelites would not believe him. What did the LORD do? He set up miracles and signs to show that Moses was God's appointed prophet.

It is interesting as you go to John five where we find Yeshua saying, "I have a greater witness than John, for the works the Father gave me to do, they bear witness of Me." They bore witness He was from God.

Exodus 2:13-14—¹³ **And when he [Moses] went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?"** ¹⁴ **Then he said [Pay attention because this is important], "Who made you a prince and a judge over us? (Emphasis added).**

Isn't it interesting? The ones who were not doing right, who were not walking in relationship with God, looked at Moses the deliver and said—**Who made you a prince and a judge over us?** That is interesting because when you go to Acts 7:35, you will find Stephen talking to these rebellious Jewish people, and what does he quote? He quotes this exact verse in Exodus 2:14. Stephen is telling them, "Look at this. This is who you are. You're rejecting Him by saying to Yeshua, "Who made you prince or judge over us?" Yeshua came to a generation that rejected Him, and that was according to Bible prophecy. What does the prophecy say? The stone which the builders rejected has become the chief cornerstone. So there you have another example of Yeshua literally being a prophet like unto Moses.

Moving to Exodus 5:21 where we have the Israelites addressing Moses and Aaron—**And they said to them, "Let the LORD look on you and judge, because 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."** So Moses comes to the Israelites in Egypt, and the response of his ministry is—**you have made us abhorrent in the sight of Pharaoh and in the sight of his servants.** In other words, Pharaoh and Egypt are representative of the then known world.

Think about Yeshua's words in John 15:17-18—¹⁷ **If the world hates you, you know that it hated Me before it hated you.** ¹⁸ **If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.**

So applying this to Moses we find Moses going to deliver the Israelites out of Egypt. When he did that, the people told him he had made them abhorrent to the world. That is the identical response Yeshua received when he came into His ministry. When He accomplished His ministry, we, His followers, have now become abhorrent to the world.

Going back to Exodus 2:16-17—¹⁶ **Now the priest of Midian had seven daughters (emphasis added).** So Moses fled Egypt, and he runs into this situation—**And they came and drew water, and they filled the troughs to water their father's flock.** This priest of Midian is recorded as having seven daughters. These daughters are drawing water to feed their father's flock. ¹⁷ **Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock (emphasis added).**

Now go to Revelation. How many churches are mentioned? Seven. The correlation is interesting how these daughters are drawing water, living water, to feed their father's flock. In other words, the point of the seven churches is to feed the flock. Yet we read how shepherds had come into these churches and were perverting the word and the flock. I'm telling you, you can't make this stuff up! This is so incredible, and that's why you have this saying from the rabbis— *Ma'eseh Avot Si'man Le'banim* (The actions/deeds of the fathers are a sign for the children). In other words, all these things that happened

in Scripture, such as what we read about Moses, are going to happen again. They are prophetic of something much more profound. So Moses went to protect the seven daughters, and Yeshua rebukes most of the seven churches in order to set them straight and to protect them.

Numbers 11:1—**So Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight (emphasis added)?** I want you to look at that statement again—**Why have You afflicted Your servant? And why have I not found favor in Your sight?** Does the statement—**Eli, Eli, lama sabachthani?**—sound familiar to you? You may have read it in Matthew 27:46. It means—**My God, My God, why have You forsaken Me.** This is Yeshua crying out as He hung on the cross—**My God, My God, why have You forsaken Me.** It is interesting how Yeshua is called the servant of the LORD in the New Testament, and here we see Yeshua—**why have You afflicted Your servant? And why have I not found favor in Your sight that You have laid the burden of all these people on me? (Numbers 11:11)?**

That verse sounds familiar. Go to Isaiah 53:6—**All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all (emphasis added).** Every corner you turn when you start analyzing the life of Moses, all you see is Yeshua who is the prophet like unto Moses.

This is one of the verses I love in Exodus 4:24—**And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him (emphasis added).** The person being spoken of here is Moses, and it's always interesting to read Orthodox Jewish commentaries on this because it's an enigma. They don't know what to do with this. I have read commentaries where they will tell you, "I think we're missing some stuff in the Masoretic text that maybe we'll find sometime later one that will fill in gaps because there are gaps here."

So in this verse you literally have the LORD coming to meet Moses to kill him. What is the point? Yeshua came because the LORD desired to kill Him so we could have life. The LORD did this to save civilization. That is the reality.

Let me continue on in Exodus 4:25-26—²⁵ **Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!"** ²⁶ **So He let him go. Then she said, "You are a husband of blood!"--because of the circumcision (emphasis added).**

That statement is profound because Yeshua is our husband of blood. He is a husband to us because of the blood. We are redeemed by the blood of the Lamb.

We could also discuss the fact Moses died. You can read about this at the end of Deuteronomy where we read about Moses dying on Mount Nebo. What else do we know about Moses? He was resurrected.

Let me take you to Jude 1:9—**Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The LORD rebuke you!"** So the question is, why was Michael contending about the body of Moses? For this answer, all you need to do is read Matthew 24. When the trumpet blows, at the last trump, the LORD will command His angels who are going to go out to the four corners of the earth to retrieve God's saints. The angels are going to pour out of heaven and personally escort us to heaven.

So why do you think Michael was there contending with the devil about the body of Moses? Because God was raising him from the dead and bringing him into the kingdom of God. We can find further New Testament support of this in Matthew seventeen where we find Peter, James, and John on the Mount of Transfiguration, and who do they see? They see Moses and Elijah. Keep in mind Eliza never died, but Moses did and was resurrected. I am telling you, Yeshua is the prophet like unto Moses. There's no debate about this.

We could go on and on and on. So when we look at this statement in Hebrews 3:2—**who was faithful to Him who appointed Him, as Moses also was faithful in all His house (emphasis added)**—he is bringing this to the surface because he's telling them, “ I'm telling you who Yeshua is.” He started in chapter one by showing the reading Yeshua is God. Now in chapter two, and into chapter three, the writer shows us Yeshua is the High Priest. In chapter two, he starts telling us Yeshua is the prophet like unto Moses.

Hebrews is the book of all books!