



Who is Yeshua the Messiah?

Part 21: Moses Parallels

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{NOTE: The actual oral sermon and video recording may vary significantly and even materially from these notes, but this “transcript” gives you a general idea of the direction of the message.}

{Title slide—1} Shabbat shalom, brothers and sisters. We’re in Week 21 of our sermon series, called “Who is Yeshua the Messiah?,” and today we’re going to continue to look at the parallels between the Old Covenant and New Covenant, while demonstrating how Moses was also a powerful prophetic template for the coming of our LORD. He helps us anticipate His coming. Moses, though a man, was portrayed as a mediator, a prophet, a lawgiver, a king, an intercessor, a priest, and he was even portrayed to be “like God,” all while humbly serving God and Israel through an earthly tabernacle in the Old Covenant that was established by the blood of animals. Yeshua the Messiah, though He was equal with God, humbled Himself and became a man so that He could become the mediator, prophet, lawgiver, King of kings, intercessor, High Priest, and God in the flesh who would sacrifice His own blood once and for all to establish the New Covenant so He could be resurrected as the cornerstone and eternal light of an eternal temple that would be comprised of His faithful followers. Last week we spoke about how Yeshua established the New Covenant by His blood and became the eternal High Priest after the Order of Melchizedek when He offered up His own blood as an eternal and perfect sacrifice for sin so that we could be made right with God and dwell with Him as part of His eternal temple, literally filled up by His Holy Spirit. We’ll incorporate further discussion of these roles today as we explore the LORD’s presentation of Moses, but my intent is to also highlight Yeshua’s role as King, Mediator, Intercessor, and lawgiver, and how He has given us His Holy Spirit to help us apply His perfect law to our lives—in Spirit and in Truth.

{Next slide—2} The first thing I want to remind you of from last week, which is going to be essential for understanding everything we’re going to cover today, is how we are now living under the New Covenant in Yeshua. The Old Covenant no longer applies—

not to Gentiles and not to the Jews, either. To be clear: that means that no one can make it into God's Kingdom without faith in Yeshua's identity as our LORD and our God and obedience to His will, and this is a critical point. As the Word of God confirms in Hebrews 8:13, the Old Covenant has "become obsolete," because it could not establish eternal redemption for sin. It was "ready to vanish away" at the time of the epistle's writing, because the temple in Jerusalem had not yet been destroyed, but now that the temple is gone there is no way for the Old Covenant to be applied. We no longer need it to be. According to Hebrews 8, Yeshua Himself, "obtained a more excellent ministry." Verse 6 explains "He is also Mediator of a better covenant, which was established on better promises." Among other places, which I'll show you throughout today's message, Jeremiah 31 has the best explanation of what God was about to do through Messiah Yeshua in this better covenant. We read in verses 31-34, "Behold, the days are coming, says the LORD, when I will make a New Covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

{Next slide—3} As noted, this New Covenant is now fully established, especially if we are to accept Yeshua's own words—and I pray for those who still refuse to do so. To give you a taste of where we're headed today, consider Exodus 24:8, where 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.'" This he did right after writing down all the words of the LORD in a book, after he read the words of the Old Covenant in the hearing of the people, and after the people said to Moses, "All that the LORD has said we will do and be obedient." Moses established the Old Covenant application of the law through the blood of bulls, sprinkled on all the people, and yet this was a covenant that they broke. They failed to keep it, and it has now passed away. When Yeshua came, He offered up His own blood to establish the New Covenant for all people by it, and this New Covenant, with the law written on our hearts, is now firmly established in Him. In Mark 14:24, He said: "'This is My blood of the New Covenant, which is shed for many,'" and He offered it to His followers to drink—meaning that they were to take it into themselves—and He also exhorted them,

saying: “Do this in memory of Me.” There are many witnesses to this Truth. Here’s another one in Luke 22:20, where we read: “Likewise He also took the cup after supper, saying, ‘This cup is the New Covenant in My blood, which is shed for you.’” He didn’t say, “this is going to be the New Covenant,” He said “this IS the New Covenant,” importantly positioning the New Covenant as immediately available to His disciples. It is also what we have available to us today. In Ephesians 2, Paul taught that this New Covenant is not just for the sons of Israel and Judah but for all strangers and foreigners who come to confess Yeshua and trust in the blood of His redemption. Gentiles are grafted-in to Israel through faith in Messiah Yeshua, becoming subject to the same responsibilities and recipients of the same blessings as the native born. Paul concluded in Ephesians 2:13, referring to the Gentiles: “But now in Messiah Yeshua you who once were far off have been brought near by the blood of Messiah.” The blood of Messiah established the New Covenant and made it’s blessings and responsibilities available to all people. Let’s consider one more supporting passage in 2nd Corinthians 3, verses 4-6, where Paul wrote: “And we have such trust through Messiah toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the New Covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” We’ll revisit this verse later, but for now I want to seal the deal for you, because there are some folks in the Torah movement who say we’re living in a “Renewed Covenant” and we’re still waiting for the “New Covenant” to be fulfilled. If this is true, how could Paul be a minister—present tense—of the New Covenant? How is it that the “letter kills, but the Spirit gives life” if we’re still meant to obey God’s law according to the Old Covenant? To be clear: the law still applies to us, but it’s application is now subject to “a better covenant” that is written on our hearts.

{Next slide—4} In Joel 2:28-29, the LORD spoke about the coming of this New Covenant when He said: “And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days.” The Apostle Peter, after 3,000 men received the Holy Spirit on Pentecost following the resurrection of Yeshua, cited this prophesy, explaining that it had been fulfilled. In Acts 2, verses 32-33, He said: “This Yeshua 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.” You might say: How is it that the Holy Spirit has been poured out on all flesh, when so many turn their backs on God and verbally deny Yeshua’s identity as the Son of God? Paul gave the

answer in Romans 1:18-19, explaining that God's wrath is coming upon the unrighteous specifically because "what may be known of God is manifest in them, for God has shown it to them." The unrighteous suppress the truth by insisting on living lawlessly, he explained, adding in verse 20, "For since the creation of the world [God's] invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,..." In other words, the Holy Spirit has made Yeshua known to all people today, and the New Covenant is now fully active, but the rebellious choose to deny Messiah on account of their desire to rebel against God's righteous law. This is our present reality. Everyone knows better, but some choose not to submit because they don't want to. This is why we've been called as disciples to go out and make disciples, teaching them the commandments of God, praying that God will move some of their hearts to repent. And there is hope for anyone alive—anyone with breath still in their lungs. In Acts 2:38, Peter called on the rebellious to turn toward God, saying: "Repent, and let every one of you be baptized in the name of Messiah Yeshua for the remission of sins; and you shall receive the gift of the Holy Spirit." The New Covenant reality is here! All who love Yeshua will keep the commandments of God, and He will give us His Holy Spirit to help us (John 14:15-18).

{Next slide—5} Whether we're looking at Old Testament prophecies or New Testament explanations, Scripture repeatedly points to Messiah Yeshua as the Mediator of a better covenant, and Moses, our parallel subject today, was the mediator of the first covenant that preceded it—pointing to the reason for the second. Let's move into the Torah and look at how Moses would foreshadow Yeshua's mediation role. Exodus 20 provides a great example right after God gave the Ten Commandments to Israel. The whole nation heard the voice of God thundering from the top of Mt. Sinai, explaining how they ought to live, and the people were terrified when they heard the voice of God. They asked Moses to mediate between them and God so they wouldn't have to hear God's voice directly. Don't be taken aback by this. Their attitude was righteous, for many times in Scripture we learn, as we read here in Psalm 111:10: "The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His commandments." Moses Himself retold this event in Deuteronomy 5, verses 23-27, explaining this wisdom clearly. We read: "So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders. And you said: 'Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he still lives. Now therefore, why should we die? For this great fire will consume us; if we hear the

voice of the LORD our God anymore, then we shall die. For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived? You go near and hear all that the LORD our God may say, and tell us all that the LORD our God says to you, and we will hear and do it.”

{Next slide—6} As we contemplate the words of these people; namely, “who is there of all flesh who has heard the voice of the living God ... and lived?”—I want to remind you what Paul wrote in Romans 8:13-14. We read: “For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.” This Holy fire will not consume us if we are living according to the righteousness of Christ. Indeed, the letter kills, but the Spirit gives life, and what that means is that the law of God doesn't save anyone, for we are all transgressors. We need the atonement of Yeshua's blood to save us—we need His Mediation through the Holy Spirit to help us keep the law the way God intended. Indeed, we must be born of the Spirit through Messiah Yeshua, our mediator of a better covenant, in order to live according to the Spirit of the LORD and live. Paul noted in verse 11, just a few verses earlier: “if the Spirit of Him who raised Yeshua from the dead dwells in you, He who raised Messiah from the dead will also give life to your mortal bodies through His Spirit who dwells in you.” Now, don't confuse the Holy Spirit of the Father as something other than Messiah Yeshua. Look one verse back to verse 10, where Paul wrote: “If Messiah is in you, the body is dead because of sin, but the Spirit is life because of righteousness.” It is for this very reason that the LORD responded positively to what the people said to Moses —what they were saying was true. Look at what God said, according to Deuteronomy 5, verses 28-31. Moses wrote: “Then the LORD heard the voice of your words when you spoke to me, and the LORD said to me: ‘I have heard the voice of the words of this people which they have spoken to you. They are right in all that they have spoken. Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever! Go and say to them, ‘Return to your tents.’ But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe them in the land which I am giving them to possess.” Let's be clear: they couldn't and they didn't do it. Without the New Covenant, they did not have a heart in them to keep the commandments of God. Only with the Holy Spirit, which we receive through faith in Messiah Yeshua, can anyone obey God's law. It takes full surrender to His will.

{Next slide—7} God said He was going to rescue us from our fleshly ways repeatedly. Look at His promise in Ezekiel 26, verses 26-27, where we read: “I will give you a new

heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.” This type of language isn’t just found in the prophets. Moses himself wrote in Deuteronomy 30:6, where we read: “And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.” It was the LORD’s plan from the very beginning to set up a new and better way for His people, all the while knowing that we were not capable of living righteously on our own. Paul explained the better covenant in Romans 8, verses 2-4, where we read: “For the law of the Spirit of life in Messiah Yeshua has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.” Paul had explained earlier, in Romans 7:12, that the law itself is holy, and the commandment holy and just and good; it’s just that without the advent of the New Covenant, it was impossible for anyone to keep it, and without Christ, that means death. As I emphasized last week, we all fall short of God’s glory. Yeshua condemned sin in the flesh to free us from condemnation. He died and rose so our sins could be forgiven. All who believe in His identity as the Son of Man and the Son of God and desire to follow His commandments will receive His Holy Spirit to help us keep God’s righteous law.

{Next slide—8} And just as Moses gave the law to physical Israel—a law they could not keep in the flesh—and Moses served as a mediator for Israel so they would not be destroyed on the spot, so too would Yeshua serve as a mediator for a better covenant, giving us His Holy Spirit to help us keep the same law that God had given, but now in Spirit and in Truth. In the second chapter of his first letter to Timothy, verses 3-6, Paul wrote: “For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the Truth. For there is one God and one Mediator between God and men, the Man Messiah Yeshua, who gave Himself a ransom for all, to be testified in due time,…” This One Mediator between God and Man explained the law quite plainly to His people when He came, even praying to the Father in John 17, saying: “Sanctify them by Your Truth. Your Word is Truth.” Parallel verses include Psalm 119:142, which explains: “Your law is Truth.” Psalm 119, verse 151 explains: “Your commandments are Truth.” And Yeshua Himself explained in Matthew 5, verses 17-18, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.”

And when we understand the Greek word for “fulfilled”—“plērōsai (πληρῶσαι)—means “to make full,” we have a better appreciation for how Yeshua would serve as the Mediator of a better covenant. Through Yeshua’s life—through His teachings and His example—Yeshua would explain the true meaning of the law that He gave to Moses, and then He would send His Holy Spirit to help us keep it. In Matthew 5, Yeshua demonstrated several examples. It wasn’t enough to keep the letter of the law, which says “you shall not murder,” but true disciples of Yeshua should not retain anger in their hearts, because anger leads to murder. It’s not enough to keep the letter of the law, which says “you shall not commit adultery,” but true disciples do not even look at members of the opposite sex with lust in their hearts, because lust leads to adultery. It’s not enough to keep the letter of the law, to “Keep the Sabbath Day holy,” but true disciples of Yeshua understand that the Son of Man is “LORD even of the Sabbath,” according to Matthew 12:8, and thus true disciples worship the Son when we keep the Sabbath Day holy. But again, our Mediator of a better covenant also promised to help us walk along this even more challenging narrow path that He has articulated for the New Covenant. You can study the whole of John 14 for a fuller understanding, but for our purposes today, consider John 14, verses 21, where Yeshua said: “He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.” Judas asked how exactly Yeshua would manifest Himself, and Yeshua responded in verse 23: “If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our home with him.” In the New Covenant, the Holy Spirit of God would be poured out on all flesh. Yeshua would send His Holy Spirit to dwell within His people and cause us to walk in His statutes, so that we would keep His judgments and do them, just like He said.

{Next slide—9} Moses’s mediation and the Old Covenant would not ultimately provide the people of God with eternal salvation, and the prophets would make it clear that God had a new covenant planned for His people. Moses himself was a prophet, and his writings often foretold the coming of Messiah Yeshua. Perhaps one of the most notable examples can be found in Deuteronomy 18, verses 15-19, where Moses wrote: “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.’” “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 He 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.” The prophesy of Yeshua here is most notable because it speaks of the coming One to also be the very Mediator the children of Israel had asked for after hearing the Commandments of God. They knew they couldn’t keep them. They knew they needed a Mediator to help them. And God loved them and knew their hearts, explaining to Moses that He would raise up another prophet after him who would fulfill that role. I believe those who trusted in Moses’s report and looked forward to this prophet like him would receive the promises of God, but ultimately it’s God’s purview to judge His people, not ours. What I can tell you assuredly is that even Moses explained that faith in this Prophet like him would be required for salvation. When we read, “And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him,” the statement really doesn’t translate into the warning that it’s meant to be. I don’t have it up on the screen, but you should make a note in your Bibles of Peter’s sermon in Acts 3 where he quoted this section of Deuteronomy and explained that Yeshua fulfilled it. In verse 23, Peter said: “And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.” This is no longer a matter of physical punishment, but eternal damnation. Our souls are at risk when we don’t listen to this Prophet Moses spoke about. If we turn to Hebrews 10, verses 28-29, the writer explained a consistent understanding of Yeshua’s role. There we read: “Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?” This Mediator Yeshua would come in the likeness of Moses; He would teach the commandments of God as Moses did, and then He would die for the atonement of our sins. Peter wrote in Acts 3:26: “To you first, God, having raised up His Servant Yeshua, sent Him to bless you, in turning away every one of you from your iniquities.” It’s clear: anyone rejecting Yeshua and the New Covenant that He would make available to all people would not just die a physical death, but something worse—they would die the second death.

{Next slide—10} If it’s true that Yeshua would come to dwell within His people who love Him by keeping the commandments that He taught, then it’s also true that those who reject Yeshua or the Word He taught would not become part of the better covenant. Yeshua said in John 14:24, “He who does not love Me does not keep My words; and the Word which you hear is not Mine but the Father’s who sent Me.” It certainly is a fearful thing to fall into the hands of the living God if we reject such grace that’s been freely offered to us, but it’s not just a matter of intellectual belief that Yeshua is the Son of God that frees us from condemnation. Rather, we have to live “in Messiah Yeshua,”

so that He will come to dwell within us. We have to keep the commandments that He taught us to demonstrate our love for Him, for as the Apostle wrote in James 2:26: “as the body without the spirit is dead, so faith without works is dead also.” This is the very reason Yeshua explained in Matthew 7, verse 21-23: “Not everyone who says to Me, ‘LORD, LORD,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘LORD, LORD, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” It’s not enough just to confess that Yeshua is LORD, but those of us who believe also have to show our love for the LORD by doing the Father’s will. Those who “practice lawlessness” are those who may confess Yeshua is LORD but then fail to embrace the everlasting value of the law that Yeshua has written on our hearts. It’s the same law it always was—even the law given to Moses—but in the New Covenant our true love for Yeshua causes us to keep it with prophetic understanding, and then He helps us along. As I’ve noted in the past, this passage is consistent with 1st Corinthians 13. It’s not speaking in tongues, understanding or delivering prophecies, giving alms, casting out demons, or even giving up our entire lives that saves us, but love for Yeshua is what saves us. And we love Yeshua by keeping His commandments, which the Father gave Him to speak. This is why we read in Matthew 7:24-27, “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.” In the New Covenant, we endure until the end by believing in the Word of God and doing it because we love Yeshua, but if we fail to obey the law we will not endure the trials and testing of this life. We have a better Mediator of a better Covenant, which promises us everlasting life, but the New Covenant, just like the Old, still obligates God’s people to trust and obey His Word.

{Next slide—11} Ultimately, at the End of Days, the King of kings will judge all people with the righteous judgments that He has told us about from the beginning, but the first time He came, He was rejected in this role. It should not surprise us—then—that Moses, a prophetic template for the coming King of kings, would be rejected as a ruler at first but would later fulfill the role of king. When Moses was a prince in Egypt and first caught wind of his Hebrew roots, he went out to watch over the children of Israel, and having sympathy for them, killed an Egyptian slave master who was treating them

harshly. We pick up the account in Exodus 2, verses 13-14, where we read: “And when he 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?’ Then he said, ‘Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?’” In a sermon he gave to the Jewish people before he was martyred, Stephen explained the connection like this in Acts 7, verses 35-37: “‘This Moses whom they rejected, saying, ‘Who made you a ruler and a judge?’ is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush. He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses who said to the children of Israel, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.’” Later on in his sermon, Stephen went on to criticize his own generation for resisting “the Holy Spirit,” just as their fathers did, and murdering “the Just One.” Yet Moses would later rule over Israel, as we read in Exodus 18:13: “And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening.” There is quite a bit of backstory associated with this, but it’s clear from Torah that Moses was in charge leading the people out of Israel all the way to the edge of the Promised Land. The people who rebelled against His authority were taken out, while those who submitted to his teachings endured until the end.

{Next slide—12} When Yeshua came on the scene, His authority as Ruler over Israel was also rejected by the leaders in Israel, just as they originally rejected Moses’s authority—and I haven’t explained the half of it. Read the Book of Numbers—it all points forward to Yeshua, who confirmed His role as King of Israel. According to Matthew 27:11, when Pilate asked Yeshua prior to the crucifixion, “Are you the King of the Jews?,” the LORD answered, “It is as you say.” And He was still sent to the cross. He would later rise up to rule the Israel of God from the right hand of the Throne in Heaven. Earlier, according to Matthew 21:42-44, the Jewish leaders had rejected Yeshua’s claim to the throne, but that did not stop Him from declaring it plainly. Yeshua said to them, ‘Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the LORD’s doing, and it is marvelous in our eyes’? “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.” You see, our king or ruler is a judge who sits on the throne, and He is giving His Kingdom to those who do His will. Yeshua Himself is the headstone of God’s Kingdom, the ruler who determines life and death for every soul, and yet His own people would first reject Him just as they

initially rejected Moses. Those who rejected Moses would die in the flesh, but those who reject Yeshua, whether in His generation or from any time before it or after it, would ultimately be destroyed eternally. Yeshua confirmed His role as King in John 5, where we read in verses 22-23: “the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” In John 5, verses 28-30, He added: “Do not marvel at this; for the hour is coming in which all who are in the graves will hear [the Son of Man’s] voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.” The will, the Word, and the judgment of the Father and the Son are united as one all throughout the Gospels like this, and so we will all stand before the judgment seat of Messiah. As confirmed in Revelation 17:14 and 19:16, Yeshua is the King of kings and LORD of lords, the ruler of Heaven and Earth, and we will all give Him an account.

{Next slide—13} And while we all are awaiting our moment “before the judgment seat of Messiah” where “each of us shall give account of [ourselves] to God” (Romans 14:10, 12), we ought to appeal to the LORD who intercedes for us in Heaven as our High Priest. This is something we spoke about at length last week, noting that Yeshua was a High Priest in the New Covenant after the order of Melchizedek, replacing the priests in the Old Covenant order of Aaron, who was a Levite. For today’s purposes, it’s important for us to note that Moses was also a Levitical priest who made intercession for the people of Israel, and Yeshua would need to fulfill that role also. Among many examples of Moses acting in this priestly role for Israel, perhaps the most relevant is his intercession for Israel during and after the golden calf incident. The LORD was ready to consume Israel in an instant for their idolatry and He even offered to make a great nation from the children of Moses, but Moses, being a humble and loving man—a true shepherd of Israel—was not willing to let that happen. In Exodus 32, verses 11-14, the man “pleaded with the LORD his God, and said: ‘LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, and say, ‘He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth?’” It’s important to note: Moses was concerned about God’s glory here. What would the Egyptians think? What about your promises, LORD? This is how we ought to pray when we call out to Yeshua. He continued: “Turn from Your fierce wrath, and relent from this harm to Your people. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your

own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.'" It's a model prayer for any intercessor, but especially for Yeshua. The first part of the prayer is meant to give glory to God in the sight of His enemies, and the second part of the prayer is meant to remind God of His promises. When we pray in this manner to Yeshua, especially when we pray without doubting, we're going to get a similar result. Verse 14 reads: "So the LORD relented from the harm which He said He would do to His people." After this, Moses went down to the people and destroyed the idols the children of Israel had constructed as well as the 3,000 people who instigated the idolatry. Though I don't have this part on the screen, keep this part of the prophesy in mind, also. Remember: When Yeshua comes next out of Heaven, He will be bringing His judgment against the adversaries, and yet He will also continue to make intercession for His people who humble themselves before Him. In Exodus 32:30-32, we see the next prophetic template for Yeshua in the acts of Moses. We read: "Now it came to pass on the next day that Moses said to the people, 'You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin.' Then Moses returned to the LORD and said, 'Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.'" What kind of man was this Moses that he was willing to give up his own salvation for the benefit of the nation of Israel. He was talking about the Book of Life here. Moses was willing to die with the nation of Israel if the LORD would not forgive them for their sins. We know that Yeshua Himself would die on the cross to make atonement for our sins, and yet He would also rise up again to sit on the throne, where He still intercedes for us.

{Next slide—14} Even while He lived in the flesh, Yeshua offered similar intercession for His people to the Father in Heaven, demonstrating His fulfillment of Moses's role. Within His prayer, which I'm only going to provide excerpts from today, Yeshua revealed significant mysteries about the complex unity of our God—the Son was praying to the Father here in a similar manner to Moses, who had called up to God interceding for the children of Israel. In John 17, verses 1-2, we read: "Yeshua spoke these words, lifted up His eyes to heaven, and said: 'Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.'" If you recall from a moment ago, Moses's prayer sought to glorify God through the deliverance of Israel. Yeshua's prayer also sought God's glory, but you'll notice that His intercession is a little different. The Son of God was seeking equal glory with the Father through the intercession of God's people, and this is because the Father and the Son are One. As

Yeshua continued in verses 9-11, this reality becomes more apparent. We read: “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.” And then in verses 20-21, He prayed: “I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.” The unity between Father and Son here is unique, and through the Son’s intercession, we too can become united with God—through the atonement He was about to die for. And yet He wasn’t just going to die, He was also going to rise up to co-inhabit the glory of God, where He would intercede for those who would trust in the Word of God that He gave to the world. I can’t help but think of Moses’s intercessory prayer that sought atonement for the people so that God’s Word could be glorified. The LORD’s intercession was specifically meant to show the world that God’s Word is true, that He would save His people just like He said. In a similar way, Moses’s intercession was a call for God to show the Egyptians that He was able to do what He promised for Israel. The parallels here are quite close, but even within these John 17 excerpts the difference is also stark. Moses would come down from the mountain and His face would shine with some of the glory of God, so much so that he would need to cover his face with a veil. But when Yeshua comes down from the mountain, His glory will be just like the Father’s. Moreover, His return will not function like Moses’s descent—to share the Word of God with Israel. This has already been accomplished. When Yeshua returns, His purpose will be to bring Israel into Himself. For this very reason, Yeshua prayed for those of us who would learn from the Word shared by His Apostles—it is through the Gospel they shared with us that we too can be one with Yeshua when He returns.

{Next slide—15} We spoke earlier about a reference in 2nd Corinthians 3, where the Apostle Paul identified himself and the other Apostles as “ministers of the New Covenant.” He said specifically that this New Covenant wasn’t tied to the letter, which kills, but the Spirit, which gives life. How does this work? Well, Yeshua, who now makes intercession for us at the right hand of God in Heaven, has sent His Holy Spirit to work within God’s people to further intercede for us (Romans 8:34). We are the ones who believe in Yeshua because of the Word that He shared with us through His Apostles. And Paul, being one of Yeshua’s Apostles, explained in 2nd Corinthians 3, verses 2-3, that the Spirit of the living God ought to direct our obedience to God’s law, which is now written on our hearts. While none of us are perfect and we all fall short of

God's glory, we still seek to become "an epistle of Messiah ... written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart." Let me explain: The letter of the law itself has not changed, but there is a difference in the way we receive it now that we are living in Messiah, who intercedes for us by sending us His Holy Spirit. The Holy Spirit, in fact, helps us to understand how to apply God's commandments to our daily lives; and Yeshua demonstrated this. More than this, the Holy Spirit also helps us keep the law—something we are not capable of doing when we fall back into the ways of our flesh. If we are living according to the flesh, we are on a path to death, but if we are living according to the Holy Spirit of Christ, then we are, through the intercession of Yeshua, walking according to God's statutes, keeping His righteous judgments and doing them. Along these lines of thought, John wrote in 1st John 2, verses 1-6: "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Messiah Yeshua the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. Now by this we know that we know Him, if we keep His commandments. He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His Word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked." Because Yeshua is risen, and because He gives His Holy Spirit to those who trust in Him and desire to keep His Word, those who truly have an intimate and authentic relationship with Him will bear the fruit of His righteousness. Though we all fall short, if we know Yeshua and are seeking an even deeper relationship with Him, we will increasingly exhibit the fruit of the Spirit in our lives. And this we ought to do.

{Next slide—16} I want to return to Mt. Sinai for a moment to discuss another aspect of comparison between Moses and the Old Covenant and the New Covenant inaugurated by Yeshua. In Exodus 34:30-33, we read: "So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them. Afterward all the children of Israel came near, and he gave them as commandments all that the LORD had spoken with him on Mount Sinai. And when Moses had finished speaking with them, he put a veil on his face." If you recall from earlier, the people were terrified to hear God's voice, and so they asked Moses to intercede for them. Now Moses, who had fulfilled their request, was also reflecting God's glory on his face, leaving the people with even more terror. Moses had to literally put a veil over his face because the children of Israel could not bear the glory of God's commandments—in the flesh it was literally impossible for them to keep

them, and thus they were bound to die in their sins. But Yeshua brought a New Covenant with more glory that would permanently atone for sins and also offer permanent intercession for all who call upon His name and seek Him with all of their hearts. In 2nd Corinthians 3, verses 7-11, Paul explained: “But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious.” The law has glory, even in its written form, but if we do not know Yeshua, the one who makes atonement and intercedes for us from Heaven, then the law cannot save. It leads to death because we can't keep it without Christ in us.

{Next slide—17} In other words, there is condemnation in the law for all people who are not party to the New Covenant in Yeshua, but as Paul noted in Romans 8:1: “There is therefore now no condemnation to those who are in Messiah Yeshua, who do not walk according to the flesh, but according to the Spirit.” Paul explained this further as 2nd Corinthians 3 concludes in verses 12-18, where we read: “Therefore, since we have such hope, we use great boldness of speech—unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Messiah.” As the passage continues, I want you to see the parallels Paul was making here between Messiah Yeshua, Yahweh our Father God, and the Holy Spirit—He’s making a case for the complex unity of our God, united with us through our faith in Messiah Yeshua, just like Yeshua said in His John 17 intercessory prayer. And provided that you grasp this Truth, here’s the underlying point of the passage: While the Old Covenant had glory and the written law has glory, without faith in Yeshua and our agreement with the New Covenant established by His blood, we do not have access to the glory—a veil covers it. That veil limits our access to God’s glory and it also limits our understanding from the law’s application to our lives. As Paul continues, He notes, “But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the LORD, the veil is taken away.” The law on its own is not capable of bringing us near to the LORD, but because of what Yeshua did for us we can grasp it fully and all of the glory God intended us to experience because of it. This is the meaning of the rest of the passage, where we read: “Now the LORD is the Spirit; and where the Spirit of the LORD is, there is liberty. But we all, with unveiled

face, beholding as in a mirror the glory of the LORD, are being transformed into the same image from glory to glory, just as by the Spirit of the LORD.” In other words, the law now serves as a mirror to us when we have an intimate relationship with the Father because the Holy Spirit of the Son dwells within us. We can read the law, apply Yeshua as the key to understanding, and then apply it to each and every situation of our lives. This is the greater glory that Yeshua has established for us in the New Covenant that we’re now a part of. His eternal light literally shines within those of us who are building blocks of His eternal temple, and we come together with other faithful followers to glorify God because Yeshua has made a Way for us. Thanks be to God.

{Next slide—18} And on that note, there’s one more comparison I want to make between Moses and Yeshua before we close. Though a man, Moses was portrayed as a mediator, a prophet, a lawgiver, a king, an intercessor, a priest, and yes, the Torah even explains that he was “like God,” though he was also a humble servant for both God and His people. In the first illustration, God was talking with Moses on Mt. Sinai from the burning bush, and Moses was doubting his ability to lead the nation of Israel out of Egypt due to his stuttering lips. Angry with Moses’s doubt, the LORD said to him in Exodus 4:14: “Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart.” Continuing in verse 16, God added: “So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.” Now, Moses was a man, born of a father and mother—he was a created being. He was not “God” like Yeshua is “God.” However, this imagery is absolutely included by the Holy Spirit in the text to prophetically point to Yeshua. When Yeshua came, He would be “a prophet like unto Moses” in every way, but more. And as I’ve explained to you many times before, all things in Scripture are established on a testimony of two or three. There is another witness to this parallel, which we can review in Exodus 7, verses 1-2. There we read: “So the LORD said to Moses: ‘See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. You shall speak all that I command you.’” And even though God elevated Moses in this way, pointing forward to Yeshua, we also read yet another comparison that would bear itself out in time. In Numbers 12:3, we read, “(Now the man Moses was very humble, more than all men who were on the face of the earth.)” Though God called this man Moses to lead His entire nation out of the bondage of slavery in Egypt into the Promised Land, Moses would only fall into pride one time during his ministry, at the waters of Meribah where he did not glorify God when bringing water out from the Rock. Besides that story, understood fully by reading both Exodus 17 and Numbers 8, Moses served God and

served the people of Israel, twice passing up an opportunity to become the new patriarch of God's Holy people.

{Next slide—19} When Yeshua came in the flesh, He was already the pre-existent eternal God who created the heavens and earth and everything in them. His human mother was Miriam, but His Father was literally the Holy Spirit of God. Yeshua put off His glory that He had with the Father from the beginning, before the world was (John 17:5), and He was born in the flesh so He could die for us and make atonement for our sin. Before Yeshua, Moses was the most humble man, but Yeshua was the most humble God, our one-true God who is LORD over all, who then became like one of us. The comparison is best found in Philippians 2, which we've studied before. Verses 5-7 express the Truth of Yeshua's humility best, where we read: "Let this mind be in you which was also in Messiah Yeshua, 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." We ought to be humble, emulating our LORD. He was in the form of God, literally equal with God, and yet He put off His glory to become like one of us so that He could redeem us from the bondage to sin and ultimately bring us into His eternal Kingdom, the true Promised Land of God. There, He now sits at the throne in glory with the Father. Perhaps because of Yeshua's humility, many people have rejected Him as the Son of God, but as Solomon wrote about the LORD in Proverbs 3:34: "Surely He scorns the scornful, but gives grace to the humble." Those who humble themselves before Messiah Yeshua, accepting His Godly identity and sacrifice for the forgiveness of sins, will ultimately share in His glory when He returns. I want to leave you with some hard hitting truths to close out this point as well as today's message. Paul wrote something we should all grasp in 2nd Corinthians 4, verses 3-6, where we read: "But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Messiah, who is the image of God, should shine on them. For we do not preach ourselves, but Messiah Yeshua the LORD, and ourselves your bondservants for Yeshua' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Messiah Yeshua." Yeshua, the prophet like unto Moses, was certainly more glorious than Moses could ever hope to be, though I do believe that in the resurrection, Moses shares in the glory of Christ. That being said, Moses and the words he recorded are not the way to God. Rather, Yeshua said: "I AM the way, the truth, and the life. No one comes to the Father except through Me." That is because He is in the Father, and the Father is in Him. He is one with the Father. If we see Yeshua, we see the Father. If we pray to Yeshua, we pray to

the Father. If we worship Yeshua, we worship the Father. And while Moses was certainly a prophetic template pointing forward to Yeshua, he was only a shadow of the things to come. Messiah Yeshua, our LORD and our God, is the fullness of everlasting light that we will share in when we trust in Him and submit ourselves in obedience to the New Covenant given to all people from the LORD. Shabbat shalom.