

An Attempt To Listen To God

Christ in The Scriptures
Deuteronomy

By

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Introduction

To the best of my knowledge the following are the only foreshadowings of our Lord in Deuteronomy:

- a) Moses as the Prophet (ch. 18:15, 18)
- b) The Rock (ch. 32:4, 15, 18, 30, 31)
- c) The Urim and the Thummim (ch. 33:8)

What wonderful truths the Lord teaches us in these pictures. I do not mention the Cities of Refuge since they are mentioned in Numbers 35:11-16; Deuteronomy 4:41-43; 19:1-9, but because they are specified in Joshua, they will be taken up in the meditation of Christ in that book.

The Urim and The Thummim

Regarding the Urim and the Thummim, it is soon discovered we are not told exactly what these were or how they were used. It is understood the names mean “light” and “perfection” and from the mentions of them, they indicate the verdict of God on various matters. They were in the “breastplate of judgment” and the word translated “judgment” is “mishpat” which was part of Aaron’s regalia of whom it says: “ he shall bear the judgment (the verdict of God) of the children of Israel . . . before the Lord continually” (Ex. 28:30).

- a) When Joshua was chosen it states: “He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of the Urim” (Num. 27:21), that is to learn the verdict of God’s decree on a situation.
- b) When Saul had turned from God: “the Lord answered him not . . . by the Urim” (1 Sam. 28:6), that is God refused to give him counsel.
- c) The time came for Nehemiah to make a decision on a major issue, yet it was not left to his own or his counselor’s decision, for none could be given until there: “stood up a priest with Urim and Thummim” (Ezra 2:63; Neh. 7:65).

This type foreshadows our Lord in His position as the adjudicator appointed by God, and able to judge perfectly due to His own perfections as “light and perfection”. With Christ adjudicating for God there is no swaying of a verdict due to ones position or relationship to Him for with Him there is “no respect of persons” (Rom. 2:11); “True and righteous are His judgments” (Rev. 19:2; 16:7). This judge never has to rethink a case, or review, or reverse a verdict for: “Every one of Thy righteous judgments endureth for ever” (Psa. 119:160). There is never any covertness in His determinations for: “The judgments of the Lord are true and righteous altogether” (Psa. 19:9).

He is not only the Judge but also the executor of the judgment (Jn. 5:22, 27) with His judgship based on Him being the Son of Man (Jn. 5:22, 27). Being God He is omniscient, therefore there is nothing hid from His eyes and He knows everything about everyone, everywhere. He perfectly follows God’s principles of judgment which are: “according to truth (Rom. 2:2); “according to his deeds” (Rom. 2:6); “without respect of persons” (Rom. 2:11); “according to knowledge” (Rom. 2:12 that is the awareness of the law of God); and able to judge “the secrets of men” (Rom. 2:16). Because He is omnipotent, when His verdict is given there is no debating it, and being holy there is no questioning its justice. His court is not flattered by bright lights or the world’s acclamations, and there is no lightness in His judicial proceedings. He can judge each individual perfectly for none can point a finger at a discretion on His part. He said openly to his accusers: “Which of you convinceth me of sin?” (Jn. 8:46). Abraham spoke the words of truth when he said: “Shall not the Judge of all the earth do right?” (Gen. 18:25). On the lower level, there are times in life when we think “Why does God not step in and do something?” or “If only such and such had happened six months ago”. Let us rest in quietness that the Judge of all the earth is still doing right.

The Prophet Like Unto Moses

In the Old Testament God used three terms to describe a prophet, and all three are found in only one verse: “Now the acts of David the king, first and last, behold, they are written in the book of Samuel the “seer” (ro’eh), and in the book of Nathan the “prophet” (nābī), and in the book of Gad the “seer” (hozeh) (2 Chron. 29:29). These were men who saw that which God had done and the reason for it; or as Ezekiel saw that which the people were doing (Ezek. 8:1-17); as well as that which could or would come to pass (Ezek. 6:3-10). Furthermore, they were spokesmen for God declaring His truth to the people. As such they became stewards of the truth of God and faithfulness was to be their hallmark (1 Cor. 4:2).

There are five prophets of whom the Lord was resembled, but each one had failures:

- a) Elijah (Matt. 16:14; Lk. 9:8) was a man who stood for God in dark and dangerous days, but he wanted to give up and die (1 Kgs. 19:4).
- b) Jonah (Matt. 12:41) was who typified the Lord in death, burial and resurrection, but he ran away in disobedience (Jon. 1:3).
- c) John the Baptist (Mal. 3:1; Matt. 11:10) was the Lord’s Messenger with a message of repentance, but when things did not go as he envisaged he had doubts concerning who Christ was (Matt. 11:3).
- d) Jeremiah (Matt. 16:14) was a man of sorrows yet in the dark hours he felt that God did not listen to his prayers (Lam. 3:8), bitterness filled his soul (Lam. 3:15), and he lost hope (Lam. 3:18).
- e) Moses, a prototype of the Lord as a prophet, and yet he failed in speaking unadvisedly with his lips, and called the people of God rebels (Num. 20:10; Psa. 106:33).

In contrast to all the prophets Christ never knew failure, but as the prophet said: “He shall not fail nor be discouraged” (Isa. 42:4). He was the prophet who spoke with such authority that when the Lord opened the heavens He said: “This is my beloved son: hear Him” (Lk. 9:35).

That which must be considered is at what point and why, did God indicate a Prophet like unto Moses would God raise up? This point is so important that it is mentioned four times (Deut. 18:15, 18; Acts 3:22; 7:37). Moses was a legislator but Moses did not say “a legislator like unto me shall the Lord raise up”; he was an historian, but it is never said “a historian, or ruler, or deliverer, or leader” like unto me shall the Lord raise up, yet he was all of these. A very remarkable thing is that Moses is seen as a prototype of the Lord. What an honor for any man. This was a man who:

- a) Was so intimate with God it is recorded: “Whom the Lord knew face to face”. (Deut. 34:10)
- b) In contrast to those who communed with the spirits of darkness, Moses communed and spend long times with the God who is Light and dwells in light (Ex. 24:18; 34:28). Therefore, in contrast to those who communed with the dark world, Moses spoke the words of God. (Deut. 18:9-14)
- c) Was the communicator of God to the people, and who spoke in truth. (Deut. 18:22)
- d) Interceded for the nutritional needs of the people (Ex. 15:25); in the warfare of the people (Ex. 17:9-12); for the sparing of the people (Ex. 32:10-13), and the preservation of their lives, offering his life for theirs (Ex. 32:32).
- e) Who was a Shepherd of the flock. (Isa. 63:11)
- f) Who was faithful. (Heb. 3:1-6)

As a prophet of God Moses spoke with finality on that which the Lord would say (Acts 3:23). In Acts 7:37 it is not the finality of his words but his likeness to Christ in rejection! Moses had been “refused” (denied, rejected Acts 7:35), and this was the very attitude the Jews manifested toward Christ (Acts 3:13-14). The prophet whom God had sent to be their Deliverer from Egypt they rejected, and now they did the same to the greater Prophet, even our Lord. Christ was “a greater than the prophets” (Matt. 12:41) for no other prophet revealed God and the Father more perfectly, spoke the truth of the scriptures more distinctly, and revealed things to come more precisely. He was more than a prophet through whom God spoke, He was the Son.

- a) In contrast to the prophets in their plurality, He stood alone in solitary dignity.
- b) In contrast to them as only men, He was God manifest in flesh.
- c) In contrast to them in their sinfulness, He was intensely holy. (Heb. 7:26)

Christ The Rock

One of the best loved hymns in Christian hymnology is “Rock of ages, cleft for me”. Yet, one would look in vain for such an expression in the King James Version or most of the other translations. It is, to the best of my knowledge, only in the Darby and Young’s literal translation translated as such (Isa. 26:4). Others have the right concept but not these exact words with it being translated as “ Everlasting rock” or the “Rock eternal”. Associated with the title “Rock” are the expressions:

- a) “The Rock of our salvation” (Psa. 95:1)
- b) “The Rock that is higher than I” (Psa. 61:2)
- c) “The shadow of a great Rock in a weary land” (Isa. 32:2)

There are five individuals who refer to God or Christ as a Rock. They are Moses, David, Isaiah, Paul, and our Lord. When David was speaking to the Lord after the Lord had delivered him from the hand of his enemies and Saul, he spoke of the Lord as a Rock on four occasions (2 Sam. 22:2, 3, 32, 47), and when speaking his last words he called God: “The Rock of Israel” (2 Sam. 23:3). When Moses was about to die the Lord spoke to him telling him to write the song He would give him (Deut. 31:19-22). In that song God is referred to as the Rock in five contexts (Deut. 32:1-43). We know that it was the Lord for Paul writes: “That spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:4).

Moses wrote:

- a) “Ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: A God of truth and without iniquity, just and right is he.” (Deut. 32:3-4)
- b) “For their rock is not as our Rock, even our enemies themselves being judges.” (Deut. 32:31)

These men of God were looking back over life and in recalling their experiences with God they spoke of His power, character, works, uniqueness, and it results in worship and praise. Yet, Moses does not ignore the seriousness of the Israelite’s sin towards God, their security, for he says:

- a) “But Jeshurun waxed fat, and kicked . . . he forsook God which made him, and lightly esteemed the Rock of his salvation.” (Deut. 32:15)
- b) “Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.” (Deut. 32:18)

Neither does he ignore the weakness that resulted from their rejection of God. He writes:

- a) “How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?” (Deut. 32:30)

When we meditate on the Lord as the Rock, worship ascends as we see:

- a) The Uniqueness of Him as the Rock. “Who is God, save the Lord? and who is a Rock, save our God?” (2 Sam. 22:32; Psa. 18:31)
- b) His superiority over all other gods (rocks). “For their rock is not as our Rock, even our enemies themselves being judges.” (Deut. 32:31; 37)
- c) He is the all sufficient Refuge for His people. “In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.” (Psa. 62:7; Psa. 31:1-3)
- d) His perfection in His moral perfections. “Ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is he.” (Deut. 32:3-4; Psa. 92:15)
- e) His worthiness of praise. “Ascribe ye greatness unto our God, He is the Rock.” (Deut. 32:3)

When the Lord asked the disciples: “Whom do men say that I the Son of man am?” Peter answered: “Thou art the Christ the Son of the living God” (Matt. 16:16). The Lord’s response was: “Thou art Peter, and upon this Rock I will build my church” (Matt. 16:18). We recall the words of the Lord when He told the parable of the two men who built houses. One built on sand and the other on the rock (Matt. 7:24-27). One of the lessons was that upon the Rock, that is Christ the Son of the Living God, there is security. This truth stands against every doctrine and teaching his satanic majesty can conceive. He may try to nullify its truths by mockery, derision, cruelty to those who believe it, but when he has done his worst, its truth stands undaunted. Not only the truth of His Person but

also His teachings which are likened unto a rock (Matt. 7:25). The beast stands on the sand (Rev. 13:1), and in so doing seeks to build his government for satanic glory, but it is on the sand. Hitler, Napoleon, and Alexander all tried to build universal governments but all were on sand. Only the government of the Rock shall stand firm, and that for the glory of God.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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