

# Moses Wrote of ME!

***A Seemingly Offhand Comment by Jesus Himself Poses Greater Significance than it's given as it Relates to the Question of WHO Was the God of the Old Testament AND also to the Matter of Christ's Pre-Incarnate Existence.***

© Rich Traver, 81520-1411, 12-11-07 [ 121 ]

It remains a subliminal perception among many unquestioning worshippers that the God Being who is represented in the pages of the Old Testament, the One who dealt directly with the Patriarchs and who spoke thru the Prophets, is for the greater part that of God the Father. In certain other circles, the matter is further complicated by the premise that Jesus the Christ had no conscious pre-existence prior to His being conceived in the womb of His mother, Mary. Not diminishing this controversy in the least is the anti-law bias that exists among many worshippers, due in large part to the misrepresentations of the nature and the intent of the New Covenant. That 'differing nature' of administrations between what is most often referred to as that of 'law versus grace' is well accommodated to the basic idea that the Son came to 'do away with' the Father's harsh and burdensome Law!

It was the premise of certain early church leaders, such as Marcion,<sup>1</sup> that we see in the Old Testament a God exhibiting a very different demeanor toward humanity than does the God of the New Testament. That Being who dealt with humanity in the years "B.C.", (before Christ), is regarded as having a distinctly stern or negatively austere personality as opposed to that of a more mild mannered Jesus, particularly as He's represented from the pulpits.

As the above illustrates, the Christian religion, for the greater part, may have oriented itself in a manner that tends toward misconceptions as to the true identity of the Being who dealt with humanity from earliest times. That Being who walked and talked with Adam and Eve, that Being who met with Abraham, or who wrestled with Jacob thru the night, or who spoke to Moses face to face, or who

allowed Moses to see His Glory,<sup>2</sup> or who brought Moses, Aaron, the sons of Aaron and the seventy elders<sup>3</sup> up onto Mount Sinai for a special audience. Was that God the Father they saw or was it the pre-incarnate Christ?

The matter is further defined by Christ's clear statement that **no man had** seen the Father at any time, nor heard His voice!<sup>4</sup> What's especially curious is the reaction, or more specifically the lack of a reaction, on the part of those to whom this statement was made. In light of the above, and many other instances (Daniel in chapter 10, for example) why didn't the Jews laugh Him to scorn for making that statement? There are so many accounts in the Old Testament of their spiritual ancestors who had in fact seen and heard God! Certainly Moses saw Him! But we aren't given indication that they reacted with ridicule or protest.

## WHO Had they Seen?

The question is, do we believe Him, when He said, "*And the Father himself, which hath sent me, hath borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.***" But that's not all that's remarkable about this exchange. He then continued, in verse 39, to say, "*Search **the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.***" Again in verse 45, "*Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. [46]: For had ye believed **Moses**, ye would have believed me: for **he wrote of me.***" He is stating further, that both the scriptures (those writings other than the Pentateuch) testified of Him, and that Moses also wrote of Him!

<sup>1</sup> See my article, "*Marcion Marches On*" to see how his ideas, though rejected in the second century as 'heretical', are indelibly impressed into modern religious conceptions.

<sup>2</sup> Exodus 33:18-23 & 34:5-6

<sup>3</sup> Exodus 24:9-11 They **heard and saw** God!

<sup>4</sup> John 5:37

What He was saying there is that the Old Testament in fact presented accounts of Himself! That we – as well as they – ought to take careful stock to identify who we’re reading about when we read the Old Testament, not being too quick to **assume** that it was God the Father in each and every situation! Jesus’ statement suggests that HE was the One being spoken of and represented. Does our conception as to the identity of the God of the Old Testament agree with Christ’s plain statement?

Taking a pause for a moment to consider His statement that, “*Moses wrote of Me!*”, we have to ask ourselves, for Moses to have written of Him, was Moses writing of a Being who didn’t yet exist? If Moses wrote of Christ, and Christ did not yet exist until the time of His physical conception, then how could Moses have written of Him? Moses would have had to write of Him only in a prophetic sense, not referring to any existing being.

Now, another consideration, if Moses did write of Christ, then would he not have written of two Beings? The LORD God (YHVH Elohim) was the name with major mention. By what name did Moses refer to Christ? Does Isaiah 9:6 offer us a clue? Does Psalm 110?

### **The Law, the Prophets and the Psalms**

On the road to Emmaus in the afternoon of His first day after His resurrection, Jesus fell in step with two disciples and began reciting to them many Old Testament scriptures that pertained specifically to God’s Christ. This discourse took place before they recognized Him. “*And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*” (Luke 24:27) The Pentateuch and the Prophets all contained explicit mentions of Himself personally. In verse 44, He reiterates the same: “*And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*” In effect, there is no section of the Old Testament that doesn’t speak of Him in some manner.

But, IF the God of the Old Testament was in fact the Father, then did He abruptly discontinue dealing with humanity the moment His Son was

engendered? This too we must accept, if we are to embrace the beliefs of those who advocate that Christ had no pre-incarnate existence.

Where do we see clear accounts of the Father dealing directly with humanity after Jesus was born? For that matter, on what evidence do we insist that the Being who dealt with humanity, in the years BC, often on a face-to-face basis <sup>5</sup> was in fact the Father?

### **Before Abraham Was...**

But more than that, what do we make of such statements as those of Christ, when He said, “*Moses wrote of Me!*” How do we process Him saying, “*Abraham rejoiced to see My day*”, (John 8:56-58) and “*..before Abraham was, I AM!*”? What do we make of Paul’s assessment that the Rock that followed them in the wilderness -- was Christ? (1<sup>st</sup> Cor. 10:1-4) It tells us, at last, what Paul believed with regard to the pre-incarnate existence of the Person of Christ. It also positively identifies that the Being who became Jesus Christ was the One who interacted with the Patriarchs and the children of Israel during the Exodus years. This reflects what the early Church believed. Paul was not suggesting something new to them.

It is the accepted idea that the God of the Old Testament was the Father, while the God of the New Testament was His Son. These many clear and unequivocal statements by Christ Himself should give serious pause to such an idea.

### **Where Truth is Inconvenient**

Much in this proves ‘convenient’ when it comes to supporting the antinomian premise, that the Law is all done away. Despite Christ’s explicit caution against thinking such a thing, religion does so anyway! You see, the flawed idea can be floated that Christ came to do away with His Father’s Law, and substitute another set of Laws. That falls flat once we realize that it was Christ who led them thru the wilderness and it was He who gave the Law on Mount Sinai! Yes, the Old Testament, even Moses, speaks much of the Pre-Incarnate Son. 

<sup>5</sup> Gen. 3:8-9; Gen. 9:8-9; Gen. 12:1-3; Gen. 15:1-18; Gen. 17:1-4; Gen. 18:3; Gen. 32:24-30; Gen. 35:9-11; Ex. 33:11; Ex. 34:5-6.