

Eusebius Pamphili of Caesarea
Demonstratio evangelica

BOOK IX

CHAPTER 11 From Deuteronomy. (c) Of the Lawgiving according to the Gospel of Christ.



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CHAPTER 11

From Deuteronomy.

(c) Of the Lawgiving according to the Gospel of Christ.

[Passage quoted, Deut. xviii. 15-19.]

IT must be noticed that no prophet like Moses has ever arisen among the Hebrews, who was a lawgiver and a teacher of religion to men, except our Saviour, the Christ of God. Therefore at the end of Deuteronomy it is said: "There has not arisen a prophet in Israel like unto Moses," though, of course, many prophets succeeded him, but none were like him. And the promise of God recognizes the whole future, that one only, and not many, should arise and be like him. And it implies that he will be a lawgiver and a teacher of religion to men, such as none but our Lord and Saviour Jesus Christ has been proved to be, being lawgiver and prophet of the God of the Universe (444) His Father at the same time.

But Moses was leader of but one nation, and his legislation has been proved to be only applicable to that one nation; whereas the Christ of God, receiving the promise from His Father, "Desire of me, and I will give thee the nations for thine inheritance," as being established by His (b) Father the Giver of the new law of holiness not to the Jews only, but to the whole human race, in calling all nations set before them a legislation that they could obey and that suited them. Thus by a diviner power than that of Moses He ordained through all the world His holy laws by His evangelists, legislating with more than human authority, saying, "Ye have heard that it was said to them of old time, Thou shalt not kill: but I say unto you that ye must not be angry without a cause," and that which follows this saying, as it is preserved in His written teaching, with regard to which the Evangelist says, "They were astonished at his teaching, for he taught them as one having authority, and not as their scribes."

As I have treated of the manner of our Saviour's teaching and legislation in the beginning of this work, when I

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explained what Christianity is, I will now refer my readers to that exposition. But it is worthy of notice why the Lord promises that a prophet shall arise. For when He had commanded Moses to sanctify the whole people for three days, that they might see and hear His Divine Appearing, and they were too weak for the favour of God: wherefore when they were at the beginning of the vision they refused and said to Moses: "Speak thou to us, and let not God speak to us, that we die not," and the Lord, as was meet, was pleased by their caution, and says, "They have rightly spoken all that they have spoken. A prophet will I raise up to them from the midst of their brethren, like unto thee." Then it was that He gave the reason of His own future Coming to men like a prophet. It was man's weakness, and his refusal of the greater vision of the greater. You see, too, the reason why the prophet that was foretold should become Incarnate. And so it was natural for the Jews, who expected Him, to inquire of John the Baptist, and say, "Art thou the prophet?" and he said, No." And John spoke the truth, he did not deny that he was a prophet, for he was, but he denied that he was the prophet meant by Moses, because he taught that he was sent before that prophet.

And since the Word predicted that the prophet would be raised up for them of the Circumcision, our Lord and Saviour, being Himself the One foretold, rightly said:

"I am not come but to the lost sheep of the house of Israel." "And He commanded His apostles saying, Go not into the road of the Gentiles, and into any city of the Samaritans enter ye not, but rather go to the lost sheep of the house of Israel";

shewing clearly that He was primarily sent to them as the prophecy required. But when they would not receive His grace, He reproveth them elsewhere, saying, "For I came, and there was no man, I called and there was none that heard." **And He says to them, "The kingdom of God shall be taken away from you, and shall be given to a nation bearing the fruits of it." And He bids His own disciples after their rejection, "Go ye and make disciples of all nations in my name."** So, then, we that are the

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Gentiles know and receive the prophet that was foretold, and sent by His Father, as being Lawgiver to all men of the religion of the God of the Universe, through His saving Gospel teaching, that other prediction being fulfilled at the same time which says, "Set, Lord, a Lawgiver over them, let the Gentiles know themselves to be men," while the Jewish nation, not receiving Him that was foretold, has paid the fit penalty according to the divine prediction which said, "And the man who will not hear all things whatsoever the prophet shall speak in My Name, I will exact vengeance on him." Surely He has avenged on that people all the blood poured out on the earth, from the blood of Abel to the blood of Zechariah, yea, even to crown all to the Christ Himself, Whose blood they called down not only on themselves but on their children, and even now they pay the penalty of their presumptuous sin.

