THE "AGREEMENT OF MOSES AND JESUS" IN THE 'DEMONSTRATIO EVANGELICA' OF EUSEBIUS

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In the third book of Eusebius of Caesarea's Demonstratio Evangelica there is an extended comparison drawn between Moses and Jesus which, as Danielou and Glasson have both noted, differs from most other patristic typological treatments of these two figures. The comparison given by Eusebius fits well into what has been termed "similar situation typology" in which there is a pattern of the recurrence in the future of an event connected with a crisis of redemption in the past. At this point in the Demonstratio Eusebius wishes to show how God's prophecy to Moses in Dt. 18,18 ("A prophet will I raise up to them from their brethren like unto thee") was completely fulfilled in Jesus. To this end he lists sixteen instances in which the career of Jesus corresponded to that of Moses:

1. Moses was a great lawgiver and the first to publish the theology of one God to the Israelites. Jesus too was a great lawgiver and he published the truths taught by Moses to all the nations through his disciples.
2. Moses authenticated the religion he preached through miracles; so did Jesus.
3. Moses brought the Jewish race from slavery to freedom while Jesus summoned the whole human race from slavery to idolatry.

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1 From Shadows to Reality (London 1960) 197: "The atmosphere of this passage" he says, "will be quite different" from that underlying the others on the same theme which he presents.
2 Moses in the Fourth Gospel (London 1963) 23.70.85. Glasson contrasts this passage with the many other treatments of Moses and Jesus which became "interlocked with too much allegory" (23).
3 Cf. R. P. C. Hanson, Allegory and Event (London 1959) 14.
4 The Greek text, of which this is only a summary, is to be found in G.C.S., Eusebius, VI, 96–101.
4. Moses promised a holy land while Jesus offers a heavenly country, the kingdom of heaven.
5. Moses fasted forty days and nights; so did Jesus.
6. Moses fed the people in the wilderness with manna; so Jesus fed five thousand with five loaves and four thousand with seven loaves.
7. Moses went through the sea; Jesus walked on the sea, and as Moses led his people through the sea, Jesus caused Peter to walk on it.
8. Moses dried up the sea with a strong wind; Jesus calmed the sea.
9. Moses descended from Sinai with his face "full of glory" and when Jesus was transfigured his face shone like the sun.
10. Moses cleansed a leper (Miriam); so did Jesus.
11. The magicians of Pharaoh said that Moses worked by the finger of God; Jesus said that he cast out devils by the finger of God.
12. Moses changed the name of Nave to Jesus; Jesus changed the name of Simon to Peter.
13. Moses set up seventy men as leaders of the people; Jesus chose seventy disciples.
14. Moses sent out twelve men to spy out the land; Jesus sent out twelve apostles to visit all the gentiles.
15. Moses legislated against adultery, theft, and swearing. Jesus too forbade these but extended the laws touching them by forbidding the very thought of adultery and urging all to give to the needy.
16. As mystery surrounded the death and sepulchre of Moses, so did it in the case of Jesus.

These straightforward comparisons are quite unlike the allegorical typology employed by the author of Barnabas or by Justin Martyr, Cyprian, Tertullian and a number of later writers in whose works something Moses does prefigures what Jesus will do but is not, in itself, the same thing. Thus Moses is frequently described as prefiguring the crucifixion by placing one shield upon another in the midst of the battle with the Amalekites and stretching out his arms to achieve victory but in the passage from the Demonstratio no parallel between the crucifixion of Jesus and an incident in the life of Moses is given because no real parallel exists; only the "mystery of the tomb" provides a comparison.5

The kind of comparison drawn by Eusebius, however, is not without parallel in the Jewish and Christian literature of his time. That Messiah

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5 Many examples of allegorical prefigurement are given by J. Danielou, op. cit., 197–199.