

Chapter 17

Perfect hoftes, not mamed nor defectiue, muft be offered to God, Idolaters ftoned to death. 8. VVhen inferior iudges differ, the caufe muft be decided by the High Prielt in confiftorie. Who is warranted not to erre therin, and al are bound to obey his fentence. 14. The dutie alfo of a king (whom in future time God wil condefcend to geue them) is defcribed, with fpecial charge to receiue the law of God at the Prieftes handes.

Thou shalt not immolate to our Lord thy God a sheepe, and an oxe, wherein there is blemish, or any fault: becaufe it is abomination to our Lord thy God. ² When there shal be found with thee within one of thy gates, which our Lord thy God shal geue thee, man or woman that do euil in the fight of our Lord thy God, and tranfgrefse his couenant, ³ that they goe and ferue ftrange goddes, and adore them, the funne and the moone, and al the hoftes of heauen, which thinges I commanded not: ⁴ and this is told thee, and hearing it thou haft inquired diligently, and found it to be true, and the abomination is committed in Ifrael: ⁵ thou shalt bring forth the man and the woman, that haue committed that most heynous thing, to the gates of thy citie, and they shal be ftoned. ⁶ At the mouth of two, or three witneffes shal he perish that is to be flaine. Let no man be killed, one onlie geuing teftimonie againft him. ⁷ The hand of the witneffes shal be firft to kil him, and the hand of the rest of the people shal be layd on laft: that thou mayest take away the euil out of the middes of thee. ⁸ ¶ If thou perceiue that the iudgement with thee be hard and doubtful betwen bloud and bloud, caufe and caufe, leprofie and not leprofie: and thou fee that the wordes of the iudges within thy gates doe varye: arise, and goe vp the place, which our Lord thy God shal choofe. ⁹ And thou shalt come to the

priestes of the Leuitical flocke, and to ^a)the iudge, that shall be at that time: and thou shalt aske of them, [♣]who shall shew thee the truth of the iudgement. ¹⁰ And thou shalt do whatfoeuer they, that are ^b)prefidentes of the place, which our Lord shall choofe, shall say and teach thee, ¹¹ according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. ¹² But [♣]he that shall be proude, refusing to obey the commandement of the Priest, which at that time ministreth to our Lord thy God, and the decree of the iudge, that man shall die, and thou shalt take away the euil out of Ifrael: ¹³ and the whole people hearing shall feare, that none afterward shall be in pride. ¹⁴ When thou art entred the Land, which our Lord thy God will geue thee, and doest possess it, and dwellest in it, and sayest: I will sette a king ouer me, as all nations haue round about: ¹⁵ him shalt thou sette, whom our Lord thy God shall choofe of the number of thy brethren. A man of an other nation that is not thy brother, thou canst not make king. ¹⁶ And when he is made, he shall not multiply to him selfe horses, nor lead backe the people into Ægypt, taking high courage for the number of his horsemen, especially whereas our Lord hath commanded you that in no case you returne any more the same way. ¹⁷ He [♣]shall not haue manie wiues, that may allure his minde, nor huge weightes of siluer and gold. ¹⁸ And after he shall sitte in the throne of his kingdome, he shall copie to him selfe the Deuteronomie of this Law in a volume, ^d)taking the copie of the priestes of the Leuitical tribe, ¹⁹ and he shall haue it with him, and shall reade it all the dayes of his life, that he may learne to feare our Lord

^a In the councel of Priestes one supreme Iudge, which was the High Priest. *v. 12.*

^b There were not manie prefidentes at once, but in succession, one after an other.

^c Pluralitie of wiue is not here forbid; for king Dauid transgressed not this precept hauing more then one or two: but Salomon offended in multiplying manie wiues. *S. Aug. q. 17. in Deut.*

^d Temporal good Princes take the law, and word of God, at the Priests hands.

his God, and keepe his wordes and ceremonies, that are commanded in the law. ²⁰ And that his hart be not lifted vp into pride ouer his brethren, nor decline to the right side or the left side, that he may reigne a long time, and his finnes ouer Ifrael.

ANNOTATIONS

8 If the iudgement be hard.) For a ful and assured decision of al controuerfies, God here intituted to his people a fupreme Tribunal, that in case inferior Iudges varied in iudgement, recourse might be had to the Council of Priestes, where one chiefe Iudge, the High Priest, was appointed to geue sentence, and al others commanded to receiue and obey the same.

Supreme Iudge of controuerfies.

9 vvhich shal shevv the truth.) God so affifted this confistorie with his spirite of truth, that their sentence was infallible: though otherwife they might erre, either in life, or in priuate opinion. VVherfore, our Sauour diftinguifhing betwen their publique doctrine, and their workes, taught the people, that for fomuch as the Scribes and Pharifees fate in Moyfes chaire, and yet tranfgreffed Gods commandmentes, euerie one should *obferue and doe as they faide: but not doe according to their vvorkes. Mat. 23.* And S. Iohn ascribeth the true sentence geuen by Caiphaz in the council, to his office of High Priest, saying: *(Ioan. 11.) He said not this of him selfe, but being the high priest of that yeare, he prophecied that IESVS should die for the nation and to gather into one the children of God.* VVhere the high priest by vertue and priuilege of his office, vttered the truth, which him selfe neither meant nor vnderftood. And this happened when the Law and Priesthood of the Iewes was to decline & geue place to Christs new ordinance, and therefore no doubt God euer directed the sentence of the high Priest: and most specially now Chrift preferueth the Apoftolique See from error in faith, and in general decrees touching manners: yea though the chiefe vifible Iudge were as wicked as Caiphaz.

Sentence of the Iewes confistorie infallible.

The high priest was chief Iudge.

And therefore the Protestantes euafion is friuolous, limiting the priests sentence to binde the subiectes, *fo long as he is the true minister of God, and pronounceth according to his vvord.* For except God affifted him, that he should pronounce according to his word, and so al men rest fatisfied, submitting them selues to his sentence, the controuerfie should be endles, and this confistorie nothing worth: but ftill be new examinations and new iudgements, whether the former were according to Gods word or no.

Protestantes friuolous euafion.

12 He that shal be proude.) This also conuinceth, that al were bound to accept of the high priests sentence, the law condemning him of pride, that *refused to obey the commandment of*

Pride in priuate opinion punished with death.

*the Priest, vvhich at that time ministred to our Lord, and for his
difobenience punishing him with death.*