

## 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 Prieft 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.*

**T**hou 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. <sup>2</sup> 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, <sup>3</sup> that they goe and ferue ftrange goddes, and adore them, the funne and the moone, and al the hofte of heauen, which thinges I commanded not: <sup>4</sup> 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: <sup>5</sup> thou shalt bring forth the man and the woman, that haue committed that moft heynous thing, to the gates of thy citie, and they shal be ftoned. <sup>6</sup> 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. <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> And thou shalt come to

the prieftes of the Leuitical ftocke, and to <sup>a</sup>)the iudge, that shal be at that time: and thou shalt aske of them, <sup>•</sup>who shal shew thee the truth of the iudgement. <sup>10</sup> And thou fhalt do whatfoeuer they, that are <sup>b</sup>)prefidentes of the place, which our Lord fhall choofe, fhall fay and teach thee, <sup>11</sup> according to his law; and thou shalt folow their fentence: neither shalt thou decline to the right hand nor to the left hand. <sup>12</sup> But <sup>•</sup>he that shal be proude, refusing to obey the commandement of the Prieft, which at that time miniftreth to our Lord thy God, and the decree of the iudge, that man shal die, and thou shalt take away the euil out of Ifrael: <sup>13</sup> and the whole people hearing shal feare, that none afterward fwel in pride. <sup>14</sup> When thou art entred the Land, which our Lord thy God wil geue thee, and doeft poffesse it, and dwellest in it, and fayest: I wil fette a king ouer me, as al nations haue round about: <sup>15</sup> him shalt thou fette, whom our Lord thy God shal choofe of the number of thy brethren. A man of an other nation that is not thy brother, thou canst not make king. <sup>16</sup> And when he is made, he shal not multiplie to him felfe horfes, nor lead backe the people into Ægypt, taking high courage for the number of his horfemen, especially whereas our Lord hath commanded you that in no case you returne any more the same way. <sup>17</sup> He <sup>c</sup>)shal not haue manie wiues, that may allure his minde, nor huge weightes of filuer and gold. <sup>18</sup> And after he shal fitte in the throne of his kingdome, he shal copie to him felfe the Deuteronomie of this Law in a volume, <sup>d</sup>)taking the copie of the prieftes of the Leuitical tribe, <sup>19</sup> and he shal haue it with him, and shal reade it al the dayes of his life, that he may learne to feare our Lord

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<sup>a</sup> In the counsell of Prieftes one supreme Iudge, which was the High Prieft. *v. 12.*

<sup>b</sup> There were not manie prefidentes at once, but in fucceffion, one after an other.

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

<sup>d</sup> Temporal good Princes take the law, and word of God, at the Priefts handes.

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

## ANNOTATIONS

8 If the iudgement be hard.) For a ful and affured decifion of al controuerfies, God here intituted to his people a fupreme Tribunal, that in cafe inferior Iudges varied in iudgement, recourse might be had to the Council of Prieftes, where one chiefe Iudge, the High Prief, was appointed to geue fentence, and al others commanded to receiue and obey the fame.

Supreme Iudge of controuerfies.

9 vwho shal shevv the truth.) God fo affifted this confiftorie with his fpirite of truth, that their fentence was infallible: though otherwife they might erre, either in life, or in priuate opinion. VVherfore, our Sauour diftinguifhing between their publique doctrin, 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 afcribeth the true fentence geuen by Caiphaz in the council, to his office of High Prief, faying: *(Ioan. 11.) He faid not this of him felfe, but being the high prief of that yeare, he prophecied that IESVS should die for the nation and to gather into one the children of God.* VVhere the high prief by vertue and priuilege of his office, vttered the truth, which him felfe neither meant nor vnderftood. And this happened when the Law and Priefthood of the Iewes was to decline & geue place to Chrifts new ordinance, and therefore no doubt God euer directed the fentence of the high Prief: and moft fpecially now Chrif, 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. And therefore the Proteftantes euafion is friuolous, limiting the priefs fentence to binde the fubiectes, *fo long as he is the true minifter of God, and pronounceth according to his vvord.* For except God affifted him, that he should pronounce according to his word, and fo al men reft fatisfied, fubmitting them felues to his fentence, the controuerfie fhould be endles, and this confiftorie nothing worth: but ftill be new examinations and new iudgementes, whether the former were according to Gods word or no.

Sentence of the Iewes confiftorie infallible.

The high prief was chief Iudge.

English Bible.  
1603.

Proteftantes euafion is friuolous euafion.

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

Pride in priuate opinion punifhed with death.

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