

Chapter 25

Punishment afflicted according to the fault, but so that he which is beaten haue not aboue fourtie ftripes. 4. The oxes mouth not be moofeled that treadeth corne. 5. A married man dying without ifsue, his brother muft marie the widow. 11. The wife that taketh her husbands aduerfarie by priuates muft lofe her hand. 13. No falfe weightes, nor meafures to be kept. 17. Amelicites muft be vtterly deftroied.

If there be a controuerfie betwen fome, and they cal vpon the iudges: whom they shal perceiue to be iuft, to him they shal geue the price of iuftice: whom impious, him they shal condemne of impietie. ² And if they fee that the offender be worthie of ftripes: they fhall caft him downe, & shal caufe him to be beaten before them. According to the meafure of the finne shal the meafure alfo of the ftripes be: ³ yet fo, that they exceede not the number of fourtie: left thy brother depart fowly torne before thyne eies. ⁴ Thou shalt ^anot moofel the mouth of the oxe that treadeth out thy corne in the flore. ⁵ When brethren shal dwel together, & one of them die without children, the wife of the deceafed fhall not marie to an other: but ^bhis brother fhall take her, and rayfe vp the feede of his brother: ⁶ and the firft borne of her he shal cal by his name, that his name be not abolished out of Ifrael. ⁷ But if he wil not take his brothers wife, that by law is dew to him, the woman shal goe to the gate of the citie, and cal vpon the ancientes, and fay: My husbandes brother wil not rayfe vp his feede in Ifrael: nor take me to his wife. ⁸ And forthwith they shal caufe him to be fent for, and shal aske him. If he anfwer: I wil not take her to wife: ⁹ the woman shal come to him before the ancientes, and shal take of his shoe from

^a S. Paul expoundeth this of the fpiritual laborer in Gods Church; that he muft haue his maintenāce for his trauel. *1. Cor. 9. & 1. Tim. 5.* It was alfo ment of oxen, fo it hath two literal fēfes. *Theod. q. 31. in Deut.*

his foote, and ^{a)}spitte in his face, and fay: So shal it be done to the man, that buildeth not his brothers houfe. ¹⁰ And his name shal be called in Ifrael ^{b)}The houfe of the vnshodde. ¹¹ If two men fal at wordes betwixt them felues, and one beginne to brawle againft the other, and the wife of the one willing to deliuer her husband out of the hand of the ftronger, put forth her hand, and take his priuities: ¹² thou shalt cutte of her hand, neither shalt thou be moued with any pitie vpon her. ¹³ Thou shalt not haue diuerfe weightes in thy bagge, a greater and a leffe: ¹⁴ neither shal there be in thy houfe a greater bushel and a leffe. ¹⁵ Thou shalt haue a weight iuft and true, and thy bushel shal be equal and true: that thou mayest liue a long time vpon the Land, which our Lord thy God shal geue thee. ¹⁶ For thy Lord abhorreth him, that doth these thinges, and detesteth al iniustice. ¹⁷ Remember what ^{c)}Amalec did to thee in the way when thou camest out of Ægypt: ¹⁸ how he meete thee in the way when thou camest out of Ægypt: ¹⁹ how he mette thee: & ftroke the hindemost of thy armie, which being wearie rested them felues, when thou wast spent with famine and labour, and he feared not God. ²⁰ Therefore when our Lord thy God shal geue thee rest, and subdewe al nations round about in the Land, which he hath promised thee: thou shalt destroy his name vnder heauen. Beware thou forget it not.

ANNOTATIONS

5 His brother shal take her.) This proueth evidently that the prohibition, not to marie the brothers wife (*Leuit. 18.*) was a

Mariage with the brothers wife, he dying without issue.

- ^a He that disdained to honour his brother is iustly despised.
- ^b A lasie familie & vnprofitable to the cōmōwealth. Myftically, Pastors and Doctors must beget spiritual children to Christ, not to them felues; & so they are called Chriftians, not Paulians, whom S. Paul conuerted. And he that is elected by the church to spiritual functiō, & neglecteth his dutie, is worthe of reproch and infamie. *S. Aug. li. 32. c. 10. cont. Faust. Manich.*
- ^c Amalec first impugned Ifrael after they had passed the red sea. *Exo. 17.*

positive law, binding only when the first brother dying left issue. For dying without issue, his brother was bound by this law to marry the widow. In default of the brother, the next of kin was to marry her: and for default of nearer, the more remote. So Boaz married Ruth. Neither was it contrary, but agreeable to the law of nature, to marry the brother's wife when he was dead without issue, as is before noted. *Gen. 38.*