

Deuteronomy Chapter 17

Verses 1-7

No creature which had any blemish was to be offered in sacrifice to God.

We are thus called to remember the perfect, pure, and spotless sacrifice of Christ, and reminded to serve God with the best of our abilities, time, and possession.

Or our pretended obedience will be hateful to him.

So great a punishment as death, so remarkable a death as stoning, must be inflicted on the Jewish idolater.

Let all who in our day set up idols in their hearts, remember how God punished this crime in Israel.

Deuteronomy 17:1 "Thou shalt not sacrifice unto the LORD thy God [any] bullock, or sheep, wherein is blemish, [or] any evilfavouredness: for that [is] an abomination unto the LORD thy God."

“Any evilfavouredness”:

To bring a defective sacrifice to the LORD was to bring something into the sanctuary that was forbidden.

Such a sacrifice was an abomination to the LORD.

To offer less than the best to God was to despise His name (see Mal. 1:6-8).

Offering a less than perfect sacrifice was, in effect, failing to acknowledge God as the ultimate provider of all that was best in life.

The Hebrew word rendered “abomination” describes utter revulsion, that which may cause stomach ache and vomiting.

"Evilfavouredness":

Means bad, or evil.

The reason the sacrifice must not have a blemish is, because it symbolizes the perfect Lamb of God (Jesus Christ).

The Lord Jesus Christ was without spot or blemish.

The animal must be a male, which has never been with a female.

It must be perfect in its body, just as Jesus was perfect.

Anything less than the very best, would defame the Lord Jesus.

Rev. 3:20 "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Verses 2-5

"LORD of Hosts" is one of the majestic names for God, portraying Him as the commander of the heavenly army (Joshua 5:15).

Anyone who "served other gods, and worshipped them" deserved capital punishment because the person's act threatened Israel's very existence.

Worshiping the stars was forbidden (4:19), because it honored creation rather than the living creator.

Deuteronomy 17:2 "If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,"

In any of their cities in the land of Canaan.

"Man or woman, that hath wrought wickedness in the sight of the LORD thy God":

As all that is wrought is in the sight of the omniscient God.

Here it means not any kind of wickedness, for there is none that lives without committing sin of one sort or another, all which is known to God the searcher of hearts.

But such wickedness is hereafter described.

"In transgressing his covenant":

That is, his law, and particularly the first table of it.

Which respects divine worship, and which is in the nature of a marriage contract or covenant.

Which, as that is transgressed by adultery committed by either party.

So the covenant between God and Israel was transgressed by idolatry, which is spiritual adultery.

And going a whoring after other gods, as it follows.

The blessings of God came upon them, when they kept covenant with Him.

When they did not keep covenant with them, it brought curses.

The wickedness here, is speaking of spiritual adultery.

Any worship aside from the worship of the One True God, was wickedness.

Verses 3-7:

“Served other gods”:

The local judges were to see that false worshipers were executed, so that idolatry was dealt with severely.

Deuteronomy 17:3 "And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;"

The Targum of Jonathan adds, after the evil imagination or concupiscence, lusting after other lovers, and forsaking the true God, and departing from his worship.

"And served other gods":

Strange gods, the idols of the people, other gods besides the true God.

The creature besides the Creator.

"And worshipped them":

By bowing down before them, praying to them, or ascribing their mercies and blessings to them.

And giving them the glory of them.

"Either the sun, or moon, or any of the host of heaven":

The two great luminaries, and the planets, constellations, and stars, any of them.

Which kind of idolatry very early obtained, and was in use at this time among the Heathens, and was an iniquity to be punished by the judge (Job 31:26).

Which sin, though so strictly forbidden, the people of Israel sometimes fell into (2 Kings 21:3).

"Which I have not commanded":

And which is a sufficient reason, in matters of worship, to avoid and abstain from anything, that God has not commanded it (see Isaiah 1:12).

And especially with respect to the object of worship, as here.

And which relate to things if not forbid expressly, yet tacitly, to do which was an abomination to the LORD.

Men and women have throughout the ages, worshipped the sun.

They really are impressed by the light in the sun.

The sun and the moon are just containers for the light.

They are creations of God.

They are not God.

The Light of the world is really Jesus Christ our Lord.

Again, we must remember, we are not to worship any of God's creation.

We are to worship the Creator of it all.

Deuteronomy 17:4 "And it be told thee, and thou hast heard [of it], and inquired diligently, and, behold, [it be] true, [and] the thing certain, [that] such abomination is wrought in Israel:"

A report of this kind was not to be neglected.

Though it was not to be concluded upon as certain by hearsay, it was to be looked into, and the persons that brought it thoroughly examined.

So the Targum of Jonathan, "and inquired of the witnesses well."

What proof and evidence they could give of the fact, who the persons were, when and where, and in what manner the sin was committed.

"And, behold, it be true, and the thing certain":

Upon examining the witnesses the case is plain and out of all question.

"That such abomination is wrought in Israel":

To do it in any country was abominable, but much more so in the land of Israel.

Among the professing people of God, who had the knowledge of the true God.

And have had so many proofs of his deity, his power and providence, as well as received so many favors and blessings from him.

And had such laws and statutes given them as no other people had.

This is saying, they did not listen to someone saying they worshipped the moon or sun.

They inquired and found out for themselves.

They were absolutely sure of their worship of the sun and moon.

Now they must act upon it.

Deuteronomy 17:5 "Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, [even] that man or that woman, and shalt stone them with stones, till they die."

Idolatry in any of the above instances.

This must be supposed to be done after he or she have been had before a court of judicature, and have been tried and found guilty.

And sentence passed on them, then they were to be brought forth to execution.

"Unto thy gates":

The Targum of Jonathan says, unto the gates of your Sanhedrin, or court of judicature.

But Jarchi observes, that this is a mistake of the paraphrase, for he says, we are taught by tradition that "thy gate" is the gate in which he has served or committed idolatry.

And so says Maimonides, they do not stone a man but at the gate where he served or worshipped.

But if the greatest part of the city are Heathens, they stone him at the door of the Sanhedrin.

And this is received from tradition, that "to thy gates" is the gate at which he served, and not where his judgment is finished.

"Even that man or that woman":

This is repeated, and the woman as well as the man is expressed, to show that no compassion is to be had on her as is usual, nor to be spared on account of the weakness and tenderness of her sex.

But she as well as the man must be brought forth and executed according to her sentence, without any mercy shown.

And this is observed to show the resentment of the divine Majesty, and his indignation at this sin.

"And shalt stone them with stones, until they die":

Of the manner of stoning men and women (see notes on Acts 7:58).

They must stone them till they die, to keep Israel from getting involved in this type of worship of false gods.

Always, the stoning to death took place just outside the city wall.

You remember on the wilderness wanderings; they were killed outside the camp.

Verses 6-7

"Two ... or three witnesses":

The execution of the idolater could not take place on the basis of hearsay.

There had to be at least two valid witnesses against the accused person in order for a case to be established.

One witness was not sufficient in a case of this severity; this standard avoided false testimony.

The way in which the execution was carried out emphasized the burden of responsibility of truthful testimony that rested on the witnesses in a case involving capital punishment.

The witnesses, by casting the first stone, accepted responsibility for their testimony (compare 19:15; 1 Cor. 5:13).

Execution could take place only after the accused was proven guilty by a thorough investigation and the word of two or three witnesses (19:15), who would be the first in the execution of the guilty party.

If a single "witness" lied, no one would be able to prove or disprove it (Num. 35:30; Matt. 18:16; John 8:17; Heb. 10:28).

Deuteronomy 17:6 "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; [but] at the mouth of one witness he shall not be put to death."

The idolater found guilty was to be stoned.

Two witnesses were sufficient to prove a fact, if three the better.

But, on the testimony of one, sentence might not be pronounced.

Aben Ezra observes, that some say, if two witnesses contradict two others, a third turns the scale and determines the matter.

And others say, that two who are wise men will do, and three of others.

And because it is said "at the mouth" of these witnesses, it is concluded, that a testimony should be verbal and not written.

Should not be recorded, neither in pecuniary cases nor in capital ones.

But from the mouth of the witnesses, as it is said "at the mouth", etc. at their mouth, and not from their handwriting.

"But at the mouth of one witness he shall not be put to death":

So careful is the LORD of the lives of men, that none should be taken away but upon full and sufficient evidence.

Even in cases in which his own glory and honor is so much concerned.

The number "two" means establish.

One person could be telling this for personal reasons.

It is not likely that two or three, would tell the same story to get someone stoned to death.

By two, a thing shall be established.

One witness is not enough to stone someone.

This is a serious offence, and must be proved beyond doubt.

Deuteronomy 17:7 "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you."

Of every one of them, as Aben Ezra.

They were to cast the first stone at him, which would be a further trial and confirmation of their testimony.

For if they readily and without reluctance first began the stoning of the idolater, it would not only show their zeal for the honor of the divine Being, but an unconsciousness of guilt in their testimony.

And be an encouragement to others to proceed with safety.

"And afterwards the hands of all the people":

Should be employed in taking up stones, and casting at him until he was dead.

"So thou shall put the evil away from among you":

Both the evil man and the evil committed by him.

Which by this means would be prevented from spreading.

Seeing by his death others would be deterred from following his example.

As well as the evil of punishment, which otherwise would have come upon the nation, had they connived at so gross an iniquity.

The first stone must be thrown by the accuser.

Then, all the people shall stone the person to death.

Jesus spoke to the people about to stone a woman to death.

The following is what He said.

John 8:7 "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her."

This is pretty interesting, because they all turned and walked away.

They knew they all had sinned in some way or another.

Verses 8-13

Courts of judgment were to be set up in every city.

Though their judgment had not the Divine authority of an oracle, it was the judgment of wise, prudent, experienced men, and had the advantage of a Divine promise.

“If there arise a matter too hard for thee in judgment”:

If a judge thought a case was too difficult for him to decide, he could take it to a central tribunal, consisting of priest and an officiating chief judge, to be established at the future site of the central sanctuary.

The decision of that tribunal would be final, and anyone refusing to abide by that court’s decision was subject to the death penalty.

Deuteronomy 17:8 "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, [being] matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;"

“Too hard”:

Connotes something wonderful or miraculous for example.

The mighty acts of God’s deliverance in Egypt (Exodus 3:20; 15:11; 34:10).

The case in question was, then, one that had some very unusual features.

Three illustrations of the kind of case are given:

- (1) Different cases of homicide (Literally, “between blood and blood”), where it was difficult to decide between manslaughter and premeditated murder (compare 19:1-13; Exodus 21:12-14);
- (2) Different cases of “rights at law”, where a decision about the rights of the two parties was difficult (compare 22:1-15); and
- (3) Different kinds of assault or personal injury (literally, “between smiting and smiting”, compare Exodus 21:12-34).

There are some situations, where it cannot be determined who is right and who is wrong.

This should not be decided without consulting with the LORD.

Disputes sometimes arise, and it is difficult to tell who is right and who is wrong.

This is a matter for God to settle.

They must all go to a place chosen of God for this purpose.

This chosen place will be the temple, after it is built.

Deuteronomy 17:9 "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment:"

"Unto the priests":

That is, unto the great council, which consisted chiefly of the priests and Levites, as being the best expositors of the laws of God.

By which all those controversies were to be decided.

And the high-priest was commonly one of that number, comprehended here under the priests, whereof he was the chief.

By "judges" here, seems to be meant those supreme judges of the nation.

Whom God raised up when the Israelites were oppressed by their enemies.

Such as Gideon, Jephthah, Samson, Samuel, etc.

Such judges were, by their office, invested with the highest authority, civil as well as military.

For to judge Israel was to administer justice, as well as to command armies.

Moses seems to intimate, that the Hebrew commonwealth was to retain, after his death, the same form as it had now when he was alive.

For he himself was the supreme judge, or administrator of justice, to whom the more difficult causes were to be referred (Deut. 1:17).

So Joshua was judge after him, and many other.

"And they shall show thee the sentence of judgment":

Give their judgment in the difficult case proposed, and declare what is right to be done, and what sentence is to be pronounced.

This is like taking the matter to a higher court.

In this instance, it must be decided by the spiritual and civic leader together.

Deuteronomy 17:10 "And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:"

The judges of the inferior courts were to return and proceed on the difficult case according to the judgment of the great court at Jerusalem.

And follow the directions and instructions they should give them.

"And thou shalt observe to do according to all that they inform thee":

Not only observe and take notice of what they say, but put it in practice.

And not in some things and some circumstances only, but in all and everything they should give them information about relating to the case in question.

They must live by the decision the judge and the priest make.

There will be no appeal of the matter.

Whatever they decide, must be done.

A true judge and priest are guided by God in their decisions.

Deuteronomy 17:11 "According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, [to] the right hand, nor [to] the left."

For they were not to make any new law, but to teach the law of God.

And so far as their sense and opinion of things agreed with that law they were to be regarded.

"And according to the judgment which they shall tell thee, thou shalt do":

What was law and justice, and what were fit and right to be done, according to the will of God.

Which they should declare unto them, that was carefully to be done by them.

"Thou shalt not decline from the sentence they shall show thee, to the right hand, nor to the left":

By setting up after, all their own judgments against theirs to whom they had applied for information and direction.

Which to have done would have been very insolent and affronting.

They were not to depart from the determination they made of the case, on pretense of knowing better.

Nor even in any minute circumstance to deviate from it.

But strictly and closely to keep unto it; though not to follow them so implicitly as to receive from them and embrace things the most absurd and unreasonable.

The priest speaks as an oracle of God.

Whatever sentence he hands down, must be complied with.

They must do exactly as they are sentenced.

They must not lean to the right or the left.

Deuteronomy 17:12 "And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel."

The judge of the country court that makes his application to that at Jerusalem for information and direction.

If after all, he is conceited in his own opinion, and rejects theirs, and is obstinate, and will not be guided and directed, but will take his own way, and pursue his own sense of things, and act according to that.

"And will not hearken to the priest that standeth to minister there before the LORD thy God":

The priests of the tribe of Levi, of whom the court generally consisted (Deut. 17:9).

"Or unto the judge":

Or judges (see notes on Deut. 17:9).

Now the man that has asked advice of them, and will not be directed by it, but takes his own way, this being so great a contempt of, and insult upon, the great senate of the nation.

"Even that man shall die":

And this was by strangling, for so the rebellious older, as such a one is called, was to die according to the Misnah.

"And thou shalt put away the evil from Israel":

The evil man that is rebellious against the supreme legislature of the nation, and the evil of refusing to comply that he is guilty of, deterring others from it by his death.

If the person who is being judged does not accept the judgement, he will be put to death.

He must learn not to rebel against the authority that the LORD has set up.

The priest is representing God.

To go against his decision, is to go against God.

Deuteronomy 17:13 "And all the people shall hear, and fear, and do no more presumptuously."

All the people of Israel in their own cities, and particularly the judges in those cities.

They shall hear of what is done to the obstinate and disobedient elder, and shall be afraid to commit the like offence, lest they should come into the same punishment.

"And do no more presumptuously":

After his example; hence, Jarchi says, they wait till the feast comes, and then put him to death.

And so it is said, they bring him up to the great Sanhedrin which is at Jerusalem, and there keep him until the feast (the next feast).

And put him to death at the feast, as it is said, all the people shall hear, and fear.

The punishment inflicted upon this person is a warning to others.

They will think twice, before they commit the same crime.

Verses 14-20

God himself was in a particular manner, Israel's King.

And if they set another over them, it was necessary that he should choose the person.

Accordingly, when the people desired a king, they applied to Samuel, a prophet of the LORD.

In all cases, God's choice, if we can but know it, should direct, determine, and overrule ours.

Laws are given for the prince that should be elected.

He must carefully avoid everything that would turn him from God and religion.

Riches, honors, and pleasures are three great hindrances of godliness, (the lusts of the flesh, the lusts of the eye, and the pride of life).

Especially to those in high stations; against these the king is here warned.

The king must carefully study the law of God, and make that his rule.

And having a copy of the Scriptures of his own writing, must read therein all the days of his life.

It is not enough to have Bibles, but we must use them, use them daily, as long as we live.

Christ's scholars never learn above their Bibles, but will have constant occasion for them, till they come to that world where knowledge and love will be made perfect.

The king's writing and reading were as nothing, if he did not practice what he wrote and read.

And those who fear God and keep his commandments, will fare the better for it even in this world.

God provided principles for kings for the time when Israel would become a monarchy (see 1 Samuel 10:19).

His law allowed for the normal blessings that would accrue to “a king”, but He had specifically warned against personally motivated accumulation of riches.

Solomon’s lust for more and more wealth led him to flagrantly disobey the LORD’s prohibitions against accumulating large amounts of “horses, gold, silver”, and “wives” (1 Kings 4:26; Eccl. Chapters 5 and 6).

Deuteronomy 17:14 "When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that [are] about me;"

“A king”:

The office of kingship was anticipated by Moses in the Pentateuch (see Gen. 17:16; 35:11; 49:9-12; Num. 24:7, 17).

He anticipated the time when the people would ask for a king and here gave explicit instruction concerning the qualifications of that future king.

We must remember that, God did not want them to be like the nations around them.

He was their King.

They were not to have an earthly king.

Trying to be like others, can cause many problems.

Deuteronomy 17:15 "Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother."

“From among thy brethren”:

How the LORD would make that choice was not said, but the field was narrowed by the specification that he must be a brother Israelite.

God will finally allow them to choose someone to be their earthly king, because they continually wanted one.

He warns them not to choose someone who is not a Hebrew brother, ruled by God.

God will choose their king for them.

They must accept the one the LORD chooses.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Verses 16-17

Multiply ... multiply ... multiply”:

Restrictions were placed on the king:

- (1) He must not acquire many horses;
- (2) He must not take multiple wives; and
- (3) He must not accumulate much silver and gold.

The king was not too rely on military strength, political alliances, or wealth for his position and authority, but he was to look to the LORD.

Solomon violated all of those prohibitions, while his father, David, violated the last two.

Solomon’s wives brought idolatry into Jerusalem, which resulted in the kingdom being divided (1 Kings 11:1-43).

Deuteronomy 17:16 "But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way."

That he might not put his trust and confidence in outward things, as some are apt to trust in horses and chariots.

And that he might not tyrannize over and distress his subjects by keeping a number of horses and chariots as a standing army.

"Nor cause the people to return to Egypt, to the end that he should multiply horses":

Which was a country that abounded with them, and therefore he was not to encourage, and much less oblige his subjects to travel thither or trade with that people for the sake of increasing his stock of horses (Isa. 31:1).

"Forasmuch as the LORD hath said unto you, ye shall henceforth return no more that way":

Not that going into Egypt on any account whatsoever was forbidden, as for trade and merchandise in other things.

Or for shelter and safety, for which some good men fled there.

But for outward help and assistance against enemies.

And for horses on that account, and particularly in order to dwell there.

From which the Jews in the times of Jeremiah were dissuaded by him, and threatened by the LORD with destruction, in case they should (Jer.42:15).

When the LORD said this is not certain.

It may be when they proposed to make a captain, and return unto Egypt.

Or he said this in his providence, this was the language of it ever since they came out of it.

Or however this he now said (see Deut. 28:68).

The Promised Land is to be their everlasting inheritance.

They are not to go back to Egypt (symbolic of the world).

They must remain in the land God promised them.

God does not want them to have large numbers of horses.

They might decide to return to Egypt.

Deuteronomy 17:17 "Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold."

From attending to the duty of his office, the care and government of his people, and from serious religion.

And particularly from the worship of the true God, as the heart of Solomon was turned away from it by his numerous idolatrous wives (1 Kings 11:3).

“Neither shall he greatly multiply to himself silver and gold”:

He might increase his wealth, but not greatly, lest his heart should be lifted up with pride by it.

And his subjects should be oppressed and burdened with taxes for that purpose.

Or he, being possessed of so much, should make use of it to enslave them.

And especially should be so elated with it as to deny God, and despise his providence, and disobey his laws (see Prov. 30:9).

God intended for one man to marry one woman.

Many wives cause jealousy and heartache.

The wives, specifically spoken of here, are heathen wives that worship false gods.

His heart must stay upon God.

Silver and gold are earthly treasures.

They perhaps, would cause a king to have too much pride.

Verses 18-20

In the days of the kings, people did not have personal copies of the Scriptures.

Instead, they would listen to the priests read Scripture.

Here, however, God says that a king should “copy ... this law in a book” and then “read therein” every day “that his heart may not be lifted above his brethren”.

God wants believers to know, understand and apply His Word (Acts 17:10-11; 1 Peter 2:5).

Deuteronomy 17:18 "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites:"

“Write him a copy of this law”:

The ideal set forth was that of the king who was obedient to the will of God, which he learned from reading the law.

The result of his reading of the Pentateuch would be fear of the LORD and humility.

The king was pictured as a scribe and scholar of Scripture.

Josiah reinstituted this approach at a bleak time in Israel’s history (compare 2 Kings chapter 22).

God has given all the law they need to live by.

His law in Leviticus is sufficient to cover all civil matters.

There is no need for another law.

He must have a copy of the law God gave, and go by it.

He must learn it well, and govern by it.

We Christians here in the United States, must realize that our constitution was founded upon Bible principles.

It is a dangerous thing to live by laws made by man.

Deuteronomy 17:19 "And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:"

Always, when at home or abroad, sitting on his throne or lying down, or wherever he went.

Unless in such places where it was not proper to read it, as the Jews observe.

And he shall read therein all the days of his life.

Every day of his life; meditate on it night and day, as a good man does.

That he might be well versed in it, and know how to govern his people according to it.

"That he may learn to fear the LORD his God":

To serve and worship him both internally and externally.

He having the fear of God always before his eyes, and on his heart.

Which the holy law of God directs to and instructs in.

"To keep all the words of this law and these statutes, to do them":

Not only such as concerned him as a king, but all others that concerned him as a man, a creature subject to the LORD.

And as an Israelite belonging to the church and commonwealth of Israel, and so includes all laws, moral, ceremonial, and judicial.

To be king, carries with it great responsibility.

The king is answerable to God.

He must learn well God's law, and live and rule by those laws.

Deuteronomy 17:20 "That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel."

“His heart be not lifted up above his brethren”:

The king was not to be above God’s law, any more than any other Israelite.

A man is king, because God chose him to be king.

He is not better than anyone else, just chosen.

He must continuously realize his power is in God, and not in himself.

He must live by the same law as the people.

He must set an example.

He is not above the law, because of his elevated position.

It appears from this, that the kingship was to go from father to son.

The father who is king, must teach his son of the ways of God, so he will be ready to take over when the father dies.

Deuteronomy Chapter 17 Questions

1. The sheep used in sacrifice must be without _____.

2. Why is this necessary?
3. "Evilfavouredness" means _____, or _____.
4. When did the blessings of God come upon them?
5. When did the curse of God come?
6. Wickedness in verse 2, is speaking of what?
7. What causes people to worship the sun?
8. The sun and the moon are _____ of God.
9. Who is the Light of the world?
10. What is verse 4 warning against?
11. What should be done to those who worship the sun and the moon?
12. What does the number "two" mean?
13. How many witnesses are necessary, before someone is to be stoned to death?
14. Who throws the first stone?
15. What lesson did Jesus teach about stoning?
16. What do they do, if the matter is too hard for them to decide?
17. What is happening, when they take the matter to the priest?
18. What if they do not like the sentence handed down by the priest?
19. The priest speaks as an _____ of God.
20. Who is truly King of all believers?
21. What earthly king is the only one God will accept for them?
22. Why must their earthly king not multiply horses?
23. What is Egypt symbolic of?
24. Why should the earthly king not multiply wives unto himself?
25. What is wrong with him having much gold and silver?
26. What law shall the king rule by?

27. To be king, carries with it great _____.

28. The king is answerable to _____.

29. Why is a man king?

30. The kingship was to go from _____ to _____.