

## Chapter 5

*Lepers and al polluted perfons muft be caft out of the campe. 5. Confeffion of finne, and fatisfaction for trefpafe. 9. Firft fruites and oblations pertaine to the Prieftes. 11. The law of ielofie.*

**A**nd our Lord fpake to Moyfes, faying: <sup>2</sup> Command the children of Ifrael, that they caft out of the campe <sup>a</sup>euerie leper, and whofoeuer hath a fluxe of feede, and is polluted vpon the dead: <sup>3</sup> as wel man as woman caft yee out of the campe, left when they shal dwel with you, they contaminate it. <sup>4</sup> And the children of Ifrael did fo, and they did caft them forth without the campe, as our Lord had fpoken to Moyfes. <sup>5</sup> And our Lord fpake to Moyfes, faying: <sup>6</sup> Speake to the children of Ifrael: man, or woman, when they fhall do any of al the finnes, that are wont to chance to men, and by negligence haue tranfgreffed the commandement of the Lord, and haue offended, <sup>7</sup> they fhall confeffe their finne, and reftore the principal it felf, and the fifth part ouer to him, againft whom they finned. <sup>8</sup> But if there be none to receiue it, they fhall geue it to the Lord, and it fhall be the prieftes, the ramme excepted, that is offered for expiation, to be a placable hofte. <sup>9</sup> Al the firft fruites alfo, which the children of Ifrael doe offer, pertaine to the priefte: <sup>10</sup> and whatfoeuer is offered into the Sanctuarie of euerie one, and is deliuered to the handes of the priefte, it fhall be his. <sup>11</sup> And our Lord fpake to Moyfes, faying: <sup>12</sup> Speake to the children of Ifrael, and thou shalt fay to them: The man, whose wife ereth, and contemning her hufband <sup>13</sup> hath flept with an other man, and her hufband could not find it, but the adulterie is fecrete, and can not be proued by witneffes,

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<sup>a</sup> Stil by the leffe (faieth Theodoret) God infructeth in the greater. *q. 8. in Nū.* If therefore lepers were caft out of the campe, how much more iuftly are heretiques caft out of the Church?

because she was not found in the adulterous fact: <sup>14</sup> <sup>a</sup>)if the spirit of ielouſie ſtirre vp the husband againſt his wife, which either is polluted, or is charged with falſe ſuſpition, <sup>15</sup> he ſhal bring her to the prieſt, and ſhal offer an oblation for her the <sup>b</sup>)tenth part of a fatum of barley meale: he ſhal not powre oile thereon, nor put frankincenſe vpon it: because it is a ſacrifice of ielouſie, and an oblation ſearching out adulterie. <sup>16</sup> The prieſt therefore ſhal offer it, and ſet it before the Lord. <sup>17</sup> And he ſhal take <sup>c</sup>)holie water in an earthen veſſel, and he ſhal caſt a little grauel of the pauement of the tabernacle into it. <sup>18</sup> And when the woman ſhal ſtand in the ſight of the Lord, he ſhal vncouer her head, and ſhal put vpon her handes the ſacrifice of recordation, and the oblation of ielouſie: and him ſelfe ſhal hold the moſt bitter waters, wheron he heaped curſes with execration. <sup>19</sup> And he ſhal adiure her, and ſhal ſay: If an other man hath not flept with thee, and if thou be not polluted by forſaking thy huſbandes bedde, theſe moſt bitter waters ſhal not hurt thee, wherupon I haue heaped curſes. <sup>20</sup> But if thou haſt declined from thy huſband, & art polluted, and haſt lien with an other man: <sup>21</sup> thou ſhalt be ſubiect to theſe maledictions: Our Lord geue thee for a malediction, and an example of al among his people: make he thy thigh to rotte, and bellie ſwelling burſt aſunder. <sup>22</sup> The <sup>d</sup>)curſed water enter into thy bellie, and thy wombe being ſwolne let thy thigh rotte. And the woman ſhal anſwer, Amen, amen. <sup>23</sup> And the prieſt ſhal write theſe curſes in a booke, and ſhal waſh them out with the moſt bitter waters, wherupon he heaped the curſes, <sup>24</sup> and he ſhal geue them her to drinke. Which when ſhe hath drunke vp, <sup>25</sup> the prieſt ſhal take of her hand the ſacrifice of ielouſie, and ſhal eleuate it before the Lord,

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<sup>a</sup> God ordained this law, and miraculoſly concurred therein, to auoid wueſlaughter, vpō vehement ielouſie. *Theod. q. 10. in Num.*

<sup>b</sup> about the eight part of our peck.

<sup>c</sup> VVater factified by ſpecial rites is called holie water, and ſerueth to holie uſe. *chap. 8. v. 7. c. 19. v. 9.*

<sup>d</sup> The water wheron the prieſt laide curſes to light on the woman if ſhe were guiltie.

and shal put it vpon the altar: yet fo notwithstanding that firft, <sup>26</sup> he take a handful of the facrifice of that, which is offered, & burne it vpon the altar: and fo geue the most bitter waters to the woman to drinke. <sup>27</sup> Which when she hath drunke, if she be polluted, and by contempt of her husband guiltie of adulterie, the waters of malediction shal goe through her, and her bellie being puft vp her thigh shal rotte withal: and the woman shal be for a malediction, and an example to al the people. <sup>28</sup> But if she be not polluted, she shal be blameleffe, and shal beare children. <sup>29</sup> This is the law of ieloufie. If the woman decline from her husband, and if she be polluted, <sup>30</sup> and the husband ftirred with the spirit of ieloufie brought her in the fight of the Lord, and the priefte haue done to her according to al thinges that are written: <sup>31</sup> the husband shal be without fault, and she shal beare her iniquitie.

## ANNOTATIONS

7 shal confesse their sinne.) General confession (such as the Protestantes make) sufficed not here for purging sinnes: but whofoeuer transgressed anie of Gods commandments, were bound by this diuine positifue law, to confesse exprefly and distinctly *their sinne*, which in particular they had committed. Also to make restitution, if wrong were donne to anie other, with a fifth part about the principal. And for further satisfaction to God they must offer sacrifice. Al which did plainly prefigure & foreshew the necessitie of particular confession of sinnes, and satisfaction, in the Sacrament of Penance, instituted by Christ. *Ioan. 20.*

Particular confession of sinnes, & satisfaction, required by the law of God.