

## 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 <sup>♠</sup>shal confefse 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 erreth, 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, because she

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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?

was not found in the adulterous fact: <sup>14</sup> <sup>a</sup>)if the spirit of ieloufie 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 ieloufie, 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 uncover her head, and shal put vpon her handes the sacrifice of recordation, and the oblation of ieloufie: and himselfe 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 slept with thee, and if thou be not polluted by forfaking 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 afunder. <sup>22</sup> The <sup>d</sup>)curfed water enter into thy bellie, and thy wombe being fwolne 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 ieloufie, and shal

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

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

<sup>c</sup> VWater factified by special rites is called holie water, and serueth to holie vse. *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.

eleuate it before the Lord, and shal put it vpon the altar: yet fo notwithstanding that first, <sup>26</sup> he take a handful of the sacrifice 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 blamelesse, 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 stirred with the spirit of ieloufie brought her in the fight of the Lord, and the priest haue done to her according to al things 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 whoeuer transgressed anie of Gods commandments, were bound by this diuine positive law, to confesse expressly and distinctly *their sinne*, which in particular they had committed. Also to make restitution, if wrong were done 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.