

Verse 28.—*And he was there with the Lord forty days and forty nights: neither did he eat bread, nor drink water, &c.*—In numberless instances does scripture shew that the most eminent servants of God observed fasting, as a penitential act highly pleasing to him. Even the forty days fast of Lent, which the Catholic Church observes, is here sanctioned by the example of Moses; as afterwards by that of Elias. 3 Kings, 19, 8. by that of the Ninevites; and finally by that of our Saviour himself.

Verse 33.—*He put a veil upon his face.*—The glory of Moses was veiled: that is, the spiritual beauty of his allusive institute was hidden under the veil of his external ceremonies and observances—which veil in the Saviour's institute was withdrawn.

Chapter 36, verse 3.—Here the gifts of the people towards the construction of the tabernacle, are shewn to be votive offerings acceptable to God. And where does scripture shew that they are less so now, than formerly?

The details in the four remaining chapters of Exodus, have been already remarked upon.

LEVITICUS.

We have anticipated in a great measure, in our foregoing remarks, the observations to be made on the various sacrifices prescribed in this book. Some further particulars however remain to be noticed concerning them: for instance.

Chapter 1.—Verse 4.—The sacrificing priest lays his hand upon the head of the victim to be immolated: claiming it as God's acceptable and accepted property; hence the ceremony of laying on hands by the Bishops on those to be ordained, and consecrated; and separated from the rest of mankind for the service of God in his sanctuary.

Chapter 2. Verse 1.—We find the unbloody oblation, which always follows the bloody one, styled also a sacrifice; and verse 3, the remnant of that sacrifice, reserved for Aaron and his sons to eat, is denominated, *the Holy of Holies of the offerings of the Lord.* And why? Evidently because this represented the real *Holy of Holies* in the blessed sacrament. Such oblation was always without leaven and tempered with oil; the meaning which has been given: sometimes divided into little pieces, verse 6, put into the hands of the priest, to be offered up by him: part of it burnt upon the Altar; and part of it eaten by Aaron and his sons, *Holy of Holies of the offerings of the Lord.*—Verse 10.—All this is descriptive of the *Eucharistic sacrifice*; the holiest of holy offerings to the Lord.

Verse 11.—No honey is to be burnt in this sacrifice. No earthly sweet is to be mixed up with this purest of oblations: nothing to flatter the sensual appetite.

Verse 13.—*All oblations must be seasoned with salt;—the salt of the covenant of thy God.* True wisdom, which consists in the fear and love of God, is that salt, which preserves from the corruption of sin.

Verse 14.—*The gift to the Lord of the first fruits of the corn; the ears being yet green; must be dried at the fire, and broken small into meal,—pouring oil upon it and frankincense; because it is the oblation of the Lord.* He will not accept of our oblation, unless it be ripened at the fire of charity; broken small, by humility and mortification; and offered up to him with holiness of life and fervent prayer; represented by the oil and frankincense.

Chapter 4.—Verse 6.—The seven sprinklings of the blood of the victim, denote the seven modes of applying towards the atonement for sin, the precious blood of our divine victim: or the seven sacraments.

Verse 12.—The remains of the victim, burnt without the camp upon a pile of wood; represent the Saviour's humanity, already consumed for us in affection, within the camp; (or Jerusalem) drag-

ged forth and finally executed on the wood of the cross.

Verse 13.—To be ignorant of what we are bound to know, is sinful; and for such culpable ignorance expiatory sacrifices were ordained.

Chapter 5.—Verse 5.—*Let him do penance for his sin.* We see here penance enjoined for sin: the nature of which sin must have been confessed to the priest, before the particular sacrifice could be offered up, which had been enjoined for the explanation of his particular transgression.

Chapter 6.—Verse 12.—*The perpetual fire, to be fed by the priest, was the emblem of divine charity, to be constantly kept alive by the instructions, exhortations and edifying example of the clergy.*

Chapter 7.—verse 12.—*The sacrifice of peace-offerings, and the oblation for thanksgiving, as in name, so were they also in substance, typical of the Saviour's sacrifice of peace offering, and Eucharistic or thanksgiving oblation; Loaves without leaven tempered with oil: unleavened wafers anointed with oil; fine flour fried, and cakes tempered and anointed with oil, &c.* All figurative of the living bread from Heaven, which he gave his followers to eat. John 6.

Verse 20.—*If any one that is defiled shall eat of the flesh of the sacrifice of peace-offerings, which is offered to the Lord; he shall be cut off from his people.* The extreme rigour of this sentence shews to what a dreadful condemnation those are exposed, who venture in the defiled and loathsome state of mortal sin, to eat of the flesh of the Divine prefigured victim: *He who eateth or drinketh unworthily, says St. Paul, eateth and drinketh judgment to himself; not discerning the Lord's body.*—1 Cor. xi. 29.

Chapter 8. v. 33. *And you shall not go out of the door of the Tabernacle for seven days, until the day, wherein the time of your consecration shall be expired: for in seven days the consecration is finished.*—In this is found an allusion to the continuance of our High Priest Jesus Christ in the Tabernacle; that is, with his Church, during the mystical week of seven days, until the time of consecration is finished: that is, till according to his promise, the end of the world.

Chapter. 10. v. 1. *Nadab and Abiu sons of Aaron for offering before the Lord incense and strange fire, which was not commanded them, are struck dead: for a fire coming out from the Lord destroyed them; and they died before the Lord.* v. 2. From this appears the anger of God against those, who presume, uncommissioned by him, to perform the priestly functions: worshipping him in their own whimsical way: burning incense before him with unhallowed fire: that is, offering up to him their supplications from hearts not enkindled with his charity. For no fire is holy but what burns upon his altar: no charity is real, unconnected with his church. Every breach of union with her is a breach of that charity which the Saviour so earnestly recommended to his followers.

Chapter II. v. 3. *Whatsoever hath the hoof divided, and cheweth the cud, among the beasts, you shall eat.*

The prohibition to eat of so many beasts, birds and fishes, as unclean; though enacted apparently in a temporal sense, to prevent the community from feeding on creatures, for the most part unwholesome: had in it, like all the other ceremonial ordinances of the old law, a mystical and spiritual meaning.—Every beast having the hoof divided; and chewing the cud, was accounted clean; and of such the people were allowed to eat. Such animals are accounted clean, & eaten every where at the present day. They were the only animals allowed to be offered up in sacrifice to God; as representative of the great atoning victim, Jesus Christ, in this sense, that they were like him, innocent, dumb, and uncomplaining; under the very hands of their slayers: not of the predatory or voracious kind; such as, armed with fangs and claws are wont to bite and tear, whose flesh also was wholesome to eat, like that of him who said: *my flesh is meat*

*indeed.* John 6. 56.—They were ruminating animals, representative in the spiritual sense, of those who, by meditation, ruminate on the food of the soul, the word of God. For, *not by bread alone does man live; but by every word that proceedeth from the mouth of God.* Matt. 4. 4. Such were clean animals in the mystical sense: and he the word itself incarnate, was purity itself.

Certain beasts that chewed the cud, but divided not the hoof are declared also unclean; as the *chærogillus*; probably the rabbit, hedge hog, or, as Saint Jerome, supposes, another kind of animal, common in Palestine, living in the holes of rocks; or in the earth. But all these had claws: and were not of the inoffensive kind. Those also, whose hoof was cloven, but who chewed not the cud, such as the swine, were accounted unclean: for it suffices not that they be without claws, or inoffensive: they must also be ruminative, in the sense explained above.

The fishes with scales and fins are accounted clean; those without them unclean. The fins enable the fishes to rise from the bottom: where those without them must crawl in the mud and slime: The scales also defend them from injury and contamination. The fins therefore represent the soaring faculty, or meditative quality of those who raise themselves in spirit above the earth; and soar in contemplation, towards their God; while their scales, their spiritual armour, preserve them free from all earthly ordure all others are to be accounted an abomination, &c.

Of the birds; all birds of prey; the ostrich, a bird of a voracious appetite; and, which abandons its young; with the ravenous birds of night, the owl &c. those having four feet, like the bat, and various others, for the most obvious reasons, are pronounced unclean. All communication with such beasts, fishes and birds, is to be avoided: indicating that we are carefully to avoid all intimacy with the impure and the wicked.

Verse 41.—*All that creepeth upon the earth shall be abominable: that is, all the low, grovelling and worldly minded part of our species: all habitual sinners, who live and wallow in guilt, as in their native element.*

Chapter 12, verse 8.—Here we cannot sufficiently admire the abjection of the Filial Deity; who, though the Lord of all, in order to cure our pride, and wean our affections from earthly enjoyments, chose to be born amongst us, of parents so poor, that his Virgin Mother could not afford to offer up a lamb, as prescribed, at her purification; but, profiting of the legal indulgence granted to the indigent she offered on the occasion only a pair of turtle doves and two pigeons.—Luke ii. 24. Without however appearing to offer so much as others; she offered infinitely more than all had ever done. For she offered, not the figurative lamb; but the long prefigured lamb himself. Thus was Mary enabled to present to God a more than adequate atonement for Eve's offence: and man, from the woman, whose gift had proved his bane, received the promised pledge of never ending bliss. The turtle doves and pigeons, presented by Mary, were but emblems of the spiritual favours to be conferred upon us by him, whom she came to offer up; namely peace to man, and a perfect reconciliation with his Maker; the sign of which was brought by the dove to Noah; and in him, to the whole of the human race; and Charity, the gift of the Holy Ghost, the spirit of peace and love; who descended in the shape of a dove on our Saviour, the Prince of Peace, in the Jordan.

To be continued