

the assertion of his own supremacy, and to proclaim his own agency by the powers that are known to govern in nature, it was to be expected that a tabernacle or temple erected after a pattern furnished by the Deity would conspicuously do this.

But before I enter further into this mysterious subject, it will be proper to obviate an objection that may be alleged, viz. that it is incongruous and out of place to introduce, into a work like the present, any inquiry into the nature and contents of the Jewish temple, especially the meaning of those symbolical images placed in the Holy of Holies and called the *Cherubim*; but when it is further considered that these symbols are represented as winged *animals* with four faces, and that these faces are those of the kings and rulers, as it were, of the *animal kingdom*;—namely, the *ox*, the chief amongst cattle; the *lion*, the king of wild beasts; and the *eagle*, the ruler of the birds; and lastly, *Man*, who has *all things put under his feet*,—there seems to be no slight connexion between the cherubim and the animal creation. If we regard the antitypes of these images as exclusively *metaphysical*, this argument will not hold; but if, as I hope to prove from Scripture, they consist of *physical* as well as metaphysical objects, by which the Deity acts upon the whole animal kingdom, and particularly in all *instinctive* operations, I trust I shall be justified in entering so fully into this interesting subject. In this inquiry I have endeavoured to guide myself entirely by the *word* of God, *comparing spiritual things with spiritual*; at the same time taking into consideration those arguments, where the case seemed to require it, that his *works* supply.

The Jewish tabernacle, which, as Philo calls it,* was a portable temple, every reader of Scripture knows was divided into two principal parts, or, according to the Apostle to the Hebrews, *tabernacles*; the first of which was called the Holy

* Ἱερον φορητον. De Vita Mosis, l. iii.