

turned to keep the way of the tree of life.”\* The word in question is used by Jeremiah to denote God’s presence in his tabernacle in Shiloh.† It may be remarked also that, in the original, the phrase is not simply that God placed cherubim at the east of the garden of Eden, but, as is evident from the particles prefixed to it, that he placed there *the* cherubim, namely such objects as were generally called by that name, and were familiar to the Jews. Had God given it in commission to angelic beings to keep watch and ward at the gate of Paradise, it would surely have been said upon this, as upon other occasions, that he *sent* them. When we reflect that these mystic beings, when only sculptured images, were symbols of the divine presence, and that God manifested himself in his tabernacle and in his temple by a cloud and glory when the work was finished according to the pattern, and the cherubim with the ark and mercy-seat were in their places,† surely some suspicion must enter our minds that these cherubim, before the gates of Paradise, might be stationed there for purposes connected with the worship of God after the fall. Indications of this are discoverable in other passages, as where it is said of Cain and Abel, that they *brought* an offering unto the Lord; a term implying that sacrifices were not offered in any place, according to the fancy of the worshipper. Again, after the murder and martyrdom of righteous Abel by his brother’s hand, and the divine sentence passed upon the latter, he says, “*Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid.*” § And it is subsequently stated, “*And Cain went out from the presence*

\* Gr. Και εξεβαλε τον Αδαμ, και κατωκισεν αυτον απεναντι του παραδεισου της τρυφης. και εταξε τα χερουβιμ και την φλογινην ρομφαιαν, την στρεφομενην φυλασσειν την οδον του ξυλου της ζωης.

† Jer. vii. 12.

‡ Exod. xl. 18—38. 2 Chron. v. 7—14.

§ Gen. iv. 14.