

of the Lord."* From these passages it seems to follow evidently that God was present, in some restricted sense, in one particular place, by departing from which Cain was hid from his *face*, whatever was intended by that expression. In this local sense, a temple or tabernacle dedicated to his worship, as prescribed by himself, might be called his *presence*; or in a still more peculiar sense, it might be so denominated, if in its sanctuary it contained any symbolical representation of God's universal dominion, and of his action everywhere; or if any cloud or irradiation of his glory was there manifested to his worshippers.†

With regard to the flaming sword, which our translation seems to put into the hands of the cherubic watch, and which Milton has so finely paraphrased:

"And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame
Wide-waving, all approach far off to fright
And guard all passage to the tree of life."

And again:

"They looking back all th' eastern side beheld
Of Paradise so late their happy seat,
Wav'd over by that flaming brand, the gate
With dreadful faces thronged, and fiery arms."

The words in the original may either be understood metaphorically of a flame like a sword, or it may be translated a consuming flame, a flame of burning heat; the original word ‡ often signifying an exhausting and violent heat. The word which we translate *turned every way*,§ is in Hithpael, and signifies an action upon itself; it is used in the same conjugation in other passages, where the sense seems to be that of revolving or rolling.|| Ezekiel in his vision of the

* Gen. iv. 16.

† Exod. xl. 34—38.

‡ Heb. חרב.

§ Heb. הִמְתָּחֵפֶכֶת.

|| Judges vii. 13 Job xxvii. 12.