

support and comfort of man. And with respect to *curses* it is said, *The heaven that is over thee shall be brass.** *Ye are cursed with a curse, saith Malachi, for ye have robbed me, even this whole nation.* The *curse* alluded to, was the shutting of the windows of *heaven.*†

From all these passages, it is evident that the same things are predicated both of the *Heavens* and the *Cherubim*, and that, therefore, they are synonymous terms, and signify the same powers. But this leads to another inquiry. What are the *heavens*? This is a query which at first every one thinks he can answer, but yet when the term comes to be sifted, it will be found that few have any definite idea of its real meaning. Generally speaking, the expanse over our heads, and the bodies it contains, are understood by the word *Heavens*: but when analyzed, it will be found chiefly to indicate powers in *action* contained in that expanse, and which act upon these bodies; powers that in the various systems of the universe have various centres dispersed throughout space, each having a local or partial action upon its own system, and all derived originally, and still maintained, from and by one parent fountain, the centre of all irradiation, of all light, of all life and energy.

In order to ascertain what the word *heaven*, or *heavens*, really means, the most satisfactory way is to submit it to analysis. In the Bible there are *three* terms employed to signify the heavens and heavenly powers, one of which‡ is usually rendered the *Heavens*; another,§ the *Sky*; and a third,|| the *Firmament*. I shall consider each of these terms.

1. *Heaven, or the heavens.*—This word, in the Hebrew language, is derived from a root,¶ which signifies to *dispose* or *place*, with skill, care, and order, as say the lexicographers;

* Hos. xxvii. 23.

§ שחקים

† Mal. iii. 9, 10.

|| רקיע

‡ שמים

¶ שם