

the hands also by which he taketh hold of material things; the feet by which he treads on the earth and other planets.

Those sublime metaphors of the prophet Nahum—*Jehovah hath his way in the whirlwind, and in the storm and the clouds are the dust of his feet\**—though at first sight appearing only magnificent figures, when analyzed will be found literally true. *Knowest thou the ordinances of the heaven? canst thou set the dominion thereof in the earth?†* saith God; showing that he, by his instruments the heavens, rules the earth: this is said in stronger terms, when the heaven is declared to be God's throne, and the earth his footstool, which implies that God acts upon the earth by what are called symbolically his feet—those powers therefore that produce whirlwinds and storms in our atmosphere; that by their impact upon our planet cause evaporation, and consequently form the clouds, are the metaphorical feet of Jehovah, so that the clouds with strict propriety may be called the dust excited by the tread of his feet. When the Psalmist says of God, *He sitteth upon the cherubim, let the earth be moved*, what beauty, propriety, and force is there in the expression when it is recollected that the physical cherubim are those powers that have complete dominion over the earth, and cause its motions.

2. The *Sky*.—The word we render by the term *sky*, or *skies*, for it is always used in the plural, is derived from a root, ‡ which signifies to *comminute*, grind, or wear by friction, implying powers that come in contact from opposite directions, so as to be antagonist or conflicting powers. The cherubim placed at each end of the mercy seat had their faces inward, or looking towards each other, § so that they appeared to symbolize antagonist powers, as if one was a *vis centrifuga*, and the other a *vis centripeta*. *The pillars of the*

\* Nah. i. 3. † Job xxxviii. 33. ‡ קרש § Exod. xxxvii. 8, 9.