

the splendour of crystal in the other—like the body of heaven in its clearness in the third.

The footstool of the Deity, the pavement on which his throne is placed, is over or above the heads of the cherubim; and though we cannot comprehend exactly the precise meaning of the figures employed, yet the general idea seems to be that of *irradiation*; and by these representations the claim of Jehovah the God of Israel is indicated to supremacy and entire dominion over the physical cherubim, or the heavens in a state of action, and as the sole fountain and centre of that incessant radiation and glory, and of those constant effluxes by which the whole universe of systems and worlds is maintained.

It seems probable, therefore, that one of the principal reasons why the cherubic symbols were placed in the adytum of the Jewish tabernacle and temple was not only to represent those powers that govern under God in nature, but likewise to indicate his Supreme and only Godhead, and that his people were to beware of worshipping these powers or their symbols, because they derived so much benefit from their ministerial agency, but to worship Him alone who created them, employed them, and operated in and by them.

The ancients seem generally to have regarded the name and symbols as indicating and representing more than one object. Philo Judæus, who has written a treatise upon those placed at the east of the garden of Eden, sometimes interprets them *physically*, and sometimes *metaphysically*. Physically, in one place, he considers one cherub as representing the sphere of the fixed stars, and the other that of the planets,* and in another he asks, whether they may not signify the two hemispheres,† both of which amount to the whole universe.‡ The flaming sword, he conjectures, either represents the general motion of the heavens and planets, or

* De Cherubim, 1613, 86, A. B.

† Ib. D.

‡ Ib. 85, G.