

the heavens and the clouds were antitypes of the symbolical cherubim: yet in another passage of his works, he expressly places the seraphim and cherubim amongst the highest of the heavenly essences. "As we know," says he, "that there is a distinction of rank in the powers above, so there are also differences of station and knowledge. The *thrones*, both the *Seraphim* and the *Cherubim*, learn from God immediately, as higher than all and nearest to God, and they instruct the inferior orders; but the lowest rank are the *angels*, which are also the instructors of men." \*

It seems evident from this statement of the opinions of both ancient Jews and Christians, that the sculptured Cherubim, in their opinion, represented *physical* as well as *metaphysical* objects; in fact, the most general interpretation seems to be—that those powers that rule under God, either in his physical universe, or which, with regard to our planet, have power in his church, or over his people; and also those *spiritual* essences that approach nearest to him, in the parity of their natures, are the antitype of the cherubic forms. St. Paul, describing the creation of all things by the Son of God, whether *visible* or *invisible*, mentions particularly *four* ruling powers in nature and grace—*Thrones, dominions, principalities, and powers*.† This may be *interpreted* of all rule and government both in heaven and upon earth; which is all derived from Christ, as King of Kings and Lord of Lords, to whom *all power is given in heaven and earth*:‡ who therefore is the Insector of the cherubim, acting by all the powers that he hath created, whether physical, or metaphysical, whether civil, ecclesiastical, or spiritual; for *He upholdeth all things by the word of his power*.§

In the prophecy of Isaiah, and in the Apocalypse,|| the

\* De commun. essent. ed. Paris, 1627, i. 238.

† Col. i. 16.

‡ Matt. xxviii. 18.

§ Heb. i. 3.

|| Isa. vi. 3. Rev. iv. 8.