expounded to us. The torches, the horns and eyes of  
the Lamb, and the odours, which the elders present to  
God and Christ, are explained to us. For they are symbols.  
iv. 5; v. 6, 8. The elders and zöa are *not* explained:  
for they are *not symbols*.  
 Their number is FOUR; for *four is the number of  
creation*.  
 And *four* of creation united with the Blessed *Three* of  
the Ruler of Creation, make up the sacred *seven*. We  
have them in closest juxtaposition in Rev. iv., v. Beneath the throne the four zöa: upon the throne the  
Father: in the midst of it the Son, as the Lamb; around  
it the Spirit of God.  
 The four living creatures specified are the heads of  
their tribes or divisions. (1) The lion is the head of  
the *wild beasts*, Prov. xxx. 30. (2) The ox is the chief  
of *cattle*. (3) The eagle is the chief of *birds:* and (4)  
man, the head of all creation.  
 Two of these classes are omitted in the cherubim, and  
very significantly. (1) The *fish* have no representative,  
for there is no sea in the new earth.  
 (2) The *reptiles* have no representative: nor is the  
reason hard to find. It was the SERPENT that introduced sin, and was condemned to take his place among the creeping things.  
 Accordingly, out of the five animal tribes of earth,  
God enters into *covenant* with *three* only. Gen. ix. 9, 10.  
And representatives of these three kinds only appear  
in the cherubim, in conjunction with man.  
 When the other creatures are in amity, the Lord’s  
mark of reprobation is still laid on the serpent. “Dust  
shall be the serpent’s meat” (Isa. lxv. 25). The eagle,  
the serpent’s foe, is one of the four. And, in this book,  
the serpent is Christ’s great enemy.  
 The four zöa have peculiar relations among themselves. Of the four, two are by the law *unclean*—the