lion and eagle: two *clean*—the ox and man. But in  
the cherubic figure, all are cleansed, and able to dwell  
in the Divine Presence; a token of the final cleansing of  
creation. This is the distant announcement, perhaps,  
of Peter’s vision. Acts x. 6.  
 Two are creatures that prey on others, the lion and  
eagle: the ox often the victim of the lion, the man sometimes the victim, sometimes the destroyer, of both lion  
and eagle. But here all are in amity. There is no  
strife before the Presence of God: token of the final  
reconciliation of the creation, which Adam’s sin had  
disordered and set at variance. Isa. xi. 6, 7.  
 As the twenty-four elders are the heads of angels, so  
are the four cherubs heads of the tribes of earth. Around  
the throne of the monarch, it is fitting that the nobles  
of his empire should be gathered. And God is here  
seated as the Lord of heaven and earth. When these  
two classes lead, their orders follow, v. 8-13.  
 Earth comes into the field of view as soon as the zöa  
call. They herald the outgoings of the Redeemer, of  
War, Famine, and Pestilence. They note the four  
natural rods whereby God scourges an evil world.  
They are *beneath* the throne; for earth is but God’s  
*footstool*. They celebrate with song the eternity and  
Godhead of the sitter on the throne; and this, as Paul  
informs us, the creatures are designed to manifest.  
Rom. i. 20. They praise His holiness, and this, most  
appropriately, in connection with the throne. The  
mysterious ways of God have brought the animated  
tribes into suffering for the sin of man; but they  
acknowledge His holiness still; the throne is about to  
deliver them from the bondage of corruption.  
 They are the fitting supplement to the RAINBOW and  
the SEA, which all speak of the covenant with Noah.  
 While the old earth remains, so do the zöa; for just  
so long is the duration of the covenant with Noah.