

the same objects, and were so far synonymous, with those afterwards placed in the Jewish Tabernacle in the most holy place overshadowing the mercy-seat, and that the Divine Presence was more particularly to be regarded as taking there its constant station, and there occasionally manifesting itself by a cloud and a fiery splendour, I shall next endeavour to show what the cherubic images really symbolized.

The word Cherub, in the Hebrew language, has no root; for the derivation of it from a particle of similitude and a word signifying the mighty or strong ones, which is proposed by Parkhurst and the followers of Mr. Hutchinson, seems to me not satisfactory. Archbishop Newcome* and others derive it from a Chaldee root, which signifies to plough, and the radical idea seems to be that of *strength* and *power*, which will agree with the nature of the derivative, as indicating the powers, whether physical or metaphysical, that *rule* under God. Other divines, as God is said to *ride* upon the cherubim, and they are called his *chariot*, would derive the word, by transposition, from a root which signifies to ride;† but if a transposition of the letters of the word may be admitted, I should prefer deriving it from a root which signifies to *bless* or to *curse*,‡ since, as we shall see, the cherubim are instruments of good or evil, according as God sees fit to employ them; fruitful seasons and every earthly blessing being brought about by their ministry.

The word *Cherub*, pl. cherubim, considered as derived from any of the roots last mentioned, conveys therefore the idea of *strength* and *power*; of God's action upon and by them expressed by his *riding* or *sitting* upon them, and *inhabiting* them; as likewise by his employing them as instruments both of good or evil, of *blessing* and *cursing*.

That the cherubim are *powers* or *rulers* in nature is evident, as was before observed, from their symbols—the man,

* Newc. Ezek. c. i. 10, note.

† רכב

‡ ברך