

may be rendered, *Inhabiteth the cherubim*. These expressions allude, not only to the presence of God in his tabernacle and temple between or above the sculptured and symbolical cherubim, but to his riding upon, sitting upon, or inhabiting, that is ruling and directing those powers of whatever description, which are symbolized by those images, or signified by that name.

When the Lord came to deliver David from his enemies, it is stated that he rode upon a *cherub* ;* and the prophet Habakkuk, alluding probably to the delivery of the Israelites by the destruction of the Egyptians in the Red Sea, exclaims, *Thou didst walk through the sea with thine horses, through the heap of great waters ;†* and again, with a prospective view before him, perhaps, of some still mightier deliverance of the church from her enemies, *Was the Lord displeased against the rivers? was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thy horses and upon thy chariots of salvation? ‡* He uses the same instruments when his will is to inflict a *curse* and execute *judgments*. *The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and to rebuke with flames of fire. §* In Ezekiel's vision, coals of fire were taken from between the cherubim to scatter over Jerusalem.||

Having noticed the ideal meaning of these mystic symbols, and their connexion with and subservience to Jehovah of Hosts, as the God of Israel, of Israel both according to the flesh and the spirit; ¶ our next inquiry must be whether there are no physical or metaphysical beings or objects, concerning which the same things are predicated in Holy Scripture, as concerning the cherubim; for if there are, as

* 2 Sam. xxii. 11. Ps. xviii. 10. † Hab. iii. 15. ‡ Ib. 8.
§ Isa. lxvi. 16. || Ezek. x. 2. ¶ 1 Cor. x. 18