

for the help and deliverance of David in the eighteenth Psalm, we have these words: *He rode upon a Cherub and did fly; yea, he did fly upon the wings of the wind.* Here we have one of these symbolical beings introduced and explained—as the latter hemistich of the verse is clearly exegetical of the former—by the phrase, *The wings of the wind.** If we next turn to the hundred-and-fourth Psalm, in a parallel passage, we find an explanation of this latter metaphor. *He maketh the clouds his chariot, and walketh upon the wings of the wind.* Whence it appears that the *wings of the wind*, by an elegant metonymy, mean the *clouds*, consequently the clouds are a cherub. In various parts of the Old Testament, God's presence and glory are manifested by and in a *cloud*. When he led his hosts from Egypt through the Red Sea, he went before them by day in a pillar of a *cloud*, and by night in a pillar of fire;† when he was about to descend upon Mount Sinai, he said, *Lo, I come unto thee in a thick cloud.*‡ When the tabernacle was set up in the wilderness, and the work was finished, *Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.*§ When Solomon's Temple was built, and the ark brought into the oracle, and placed under the wings of the cherubim, and the priests were come forth, then *the cloud filled the house, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.*|| As God thus came of old in a cloud, and by it manifested his presence to his people and in his house; so likewise when he spoke to them, it was from a cloud, as in the passage above quoted, *Lo, I come to thee in a thick cloud, that thy people may hear*

* Parkhurst renders these words, *The wings of the Spirit*, but he stands alone in this.

† Exod. xiii. 21.

‡ Ib. xix. 9, 16. 1 Kings viii. 12.

§ Exod. xl. 33, 34.

|| 1 Kings viii. 6—11.