

the fire ;\* from all which passages it seems to follow, that *fire* or heat forms also one of the physical cherubim upon which the Deity sitteth, or which he inhabiteth, and by which he acteth.

*Light* appears entitled to the same distinction ; for God is said to dwell in the light that no man can approach unto,† and to cover himself with light as with a garment.‡

Lastly, *air* or *wind*, which God bringeth out of his treasury ; which is the type, and, on the day of Pentecost, was the precursor of the Holy Spirit, both in Hebrew and Greek § is expressed by the same word distinguished only by its adjuncts ; and is one of the main instruments by which God acts upon our globe, both in dispensing blessings and curses, and without which our life could not be sustained a moment, is evidently a *cherub*, or ruling physical power, of the same rank with heat and light.

The statement I have here given of the physical cherubim, is singularly confirmed in Ezekiel's vision. *I looked*, says he, *and behold a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it.*|| Here we see the appearance of the symbolical animals was preceded by that of the physical agents they symbolized—the *wind*, the *cloud*, the *fire*, and the *light*. The reason why the *clouds* are particularly signalized as God's chariots, appears to be because they are *instinct* with all those principles by which God acts upon the earth ; and therefore they are described as carrying him, since they are the instruments by which his will has full accomplishment.

It is singular, and worthy of particular notice, that God is also said to dwell in *darkness*. *The Lord hath said that he would dwell in the thick darkness* ; ¶ and again—Moses drew near to the thick darkness where God was.\*\* In the

\* Deut. iv. 36.

† 1 Tim. vi. 16.

‡ Ps. civ. 2.

§ רוח πνευμα.

|| Ezek. i. 4.

¶ 2 Chron. vi. 1.

\*\* Exod. xx. 21