“*While the earth remaineth*, seedtime and harvest, and  
cold and heat, and summer and winter, and day and  
night shall not cease” (viii. 22). But they appear no  
longer after earth is destroyed. The memorials of the  
covenant cease, when the covenant itself is at an end.  
 With this key in our hand, we can unlock the various  
contexts in the Old Testament which treat of the cherubim.  
 The redemption of creation, or of the creatures as  
well as man, is God’s declared purpose. Rom. viii.  
19-23. This is the key-note of the whole subject: the  
golden clue to unravel the whole. Creation fell with  
Adam, not of its own choice. It will rise again, and  
partake, with the redeemed of men, of their deliverance  
from the grave, and its iron slavery. It will be made  
immortal and glorious, when the sons of God in resurrection shine as the sun. “The restitution (or restoration) of all things” is declared by Peter to have been the  
subject of God’s prophets since the world began. Acts iii. 21.  
 The representation given in the Apocalypse takes up  
the plan of God where Ezekiel leaves it. Ezekiel  
discovers to us the throne of God and the living cherubim  
leaving the earth, and, after an unknown lapse of time,  
returning to it. But the Apocalypse discloses to us the  
intermediate events, the millennial joy, and the *final*  
settlement of creation on the *new* earth. The cherubim  
are still on high with the throne of God. The God of  
Revelation carries on the purposes of the God of Genesis.  
The creatures stand before the God of Noah. They are  
close to the throne, for they are bound up with all God’s  
actions as the Judge and the Deliverer; and the creatures  
they represent are to abide for ever. They come into  
view, now that earth is to be judged.  
 God, in His full glory of justice, can, and still does,  
recognise the creation. His Enemy has brought a blight