

the Temple of Zerubbabel, and from that of Solomon, it probably resembled both in this particular. We have no detailed account of Zerubbabel's Temple, but it is reasonable to suppose that it was as far as possible a reproduction of the Temple as it was when destroyed by Nebuchadnezzar. But with regard to Solomon's Temple, we have very full details; though, strange to say, full as they are in the Books of Kings, there is not there any special mention of the veil. This omission, however, is supplied in the second Book of Chronicles iii. 14, where we read, "and he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon," from which it is plain that this veil was practically a reproduction of the original veil of the Tabernacle as it was prescribed (Exod. xxvi. 31) and as it was made (xxxvi. 35). The scarlet and fine linen in Chronicles are represented by different though equivalent words, but the others are the same. Josephus¹ observes of these materials that the fine linen represented the produce of the earth; the blue, the air; the purple, the sea; and the crimson, fire; and if so, this mystic veil might very well represent the natural elements as concealing the personal presence of God dwelling behind it; but what is more important for our present purpose is the fact that in the Temple, as well as in the Tabernacle, cherubims were a special feature in the making of the veil, and were expressly prescribed in the case of the Tabernacle. Now, as to the nature of these cherubim, we are altogether in the dark. Whenever they are mentioned in Scripture, it is nearly always with reference to the ark and the furniture thereof. The Psalmist says, indeed, of God that "He rode upon a cherub, and did fly; He came flying upon the wings of the wind;" and Ezekiel says of the king of Tyre, "thou art the anointed cherub that covereth," borrowing his figure from the cherubim that covered the ark; but in every case we are led back, as it were, to the mystic emblems of the Tabernacle, or the spiritual attendants of the Most High as represented by them. But how are we to understand the directions about cherubims when first given? That

¹ *Ant.* iii. ; vii. 7