

therefore, in the highest degree significant that when Christ died the veil of the Temple, which bore the memorial of man's original exclusion upon it in the brodered cherubim, should be rent asunder in token that the barriers which kept him back therefrom were removed and done away.

It seems, therefore, pretty clear that the rending of the veil at our Lord's death represented not only the entrance of the High Priest into the Holy of Holies, as we have Scriptural authority for believing that it did, but also that it really unfolded the meaning of what was intended to be taught by the narrative of man's expulsion from Paradise ; if, at all events, by any means the cherubim upon the veil were designed to recall the circumstances of that expulsion, as seems highly probable. We are accustomed to interpret the symbolism of the Tabernacle by the events of the death of Christ as expounded in the Epistle to the Hebrews ; but it is plain that for long ages it was not possible for the Hebrews so to understand it. The question therefore arises, Was there, or was there not, anything in their own history or scriptures which could help them to understand it? Now, seeing that cherubim were expressly prescribed to be wrought on the veil of the Tabernacle, and that without any explanation as to what they were, is it not at least probable that in the mind of the Lawgiver there was an intentional allusion to the only time they had been mentioned before in the records of the nation, and is it not absolutely certain that the people would discern this allusion and associate the two occasions together in their minds? It may of course have been that they were perfectly familiar with what was meant by cherubim, independently of the earlier narrative ; but given that narrative, and it was impossible not to connect it with the prescribed order of the Tabernacle, and the prescribed order of the Tabernacle with it, and in all probability it was intended that this should be so. But if the view now propounded is correct, two considerations flow from it. In the first place, additional significance is given to the narrative in the third chapter of Genesis, which is often felt to be very obscure. For it at once becomes clear that the proper way to understand that chapter is to regard it as the first and