

six-winged beings called by the former *The Seraphim*,* and by St. John *living-creatures*†—which by most ancient writers are thought to be synonymous with the *cherubim*—are represented as repeating the *Trisagium*; the latter says—*They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty.* This triple ascription of Holiness is thought by many to intimate a Trinity of Persons in the Godhead, and that the physical cherubim or seraphim symbolically represent that mystery. Archdeacon Sharp, and after him Archbishop Newcome,‡ have observed, that this opinion is inconsistent with these symbolical animals *falling down and worshipping the Lamb, and ascribing their redemption to him*; an objection which appears to me not to have been satisfactorily answered. It should, however, be taken into consideration that the cherubim are symbols not solely of *physical*, but of all *governing* powers; and that, therefore, in order to interpret rightly any act of theirs, the circumstances attending upon it should be carefully examined. If we consider the passages in the Apocalypse here alluded to, we shall find that when praise is to be rendered to God as *Creator and Upholder of the universe*, they then are stated to proclaim his Triune Deity, by saying—*Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* This they do as the physical powers, under God, upholding the

* Heb. שרפים This name, which literally may be rendered *burners* physically would signify the heavens in the most intense state of action; they are stated to have *six* wings, the upper pair veiling their faces, the lower pair covering their feet, the intermediate pair being used for flight. See Isa. vi. 2. When our Saviour says of the wind—"Thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth:" may not the same thing be meant as by Isaiah's description of the Seraphim?

† Gr. Ζωα.

‡ Sharp, On the Cherubim, 305. Newcome's Ezekiel i. 10, note.

§ Rev. ubi supr.