Abortion  Foreplay  Homosexuality  Kisses  Aliens & UFOs  Islam  Ouija  Antipopes
Contraception  Death  Evolution  Hell  Illuminati  Miracles  Prophecies  Scary  Spanking
Vanity  Vatican II

The name of this archangel (Raphael = "God has healed") does not appear in the Hebrew Scriptures, and in the Septuagint only in the Book of Tobias. Here he first appears disguised in human form as the travelling companion of the younger Tobias, calling himself "Azarias the son of the great Ananias". The story of the adventurous journey during which the protective influence of the angel is shown in many ways including the binding "in the desert of upper Egypt" of the demon who had previously slain seven husbands of Sara, daughter of Raguel, is picturesquely related in Tobit 5-11, to which the reader is referred. After the return and the healing of the blindness of the elder Tobias, Azarias makes himself known as "the angel Raphael, one of the seven, who stand before the Lord" (Tobit 12:15. Cf. Revelation 8:2). Of these seven "archangels" which appear in the angelology of post-Exilic Judaism, only three, Gabriel, Michael and Raphael, are mentioned in the canonical Scriptures. The others, according to the Book of Enoch (cf. xxi) are Uriel, Raguel, Sariel, and Jerahmeel, while from other apocryphal sources we get the variant names Izidkiel, Hanael, and Kepharel instead of the last three in the other list.

Regarding the functions attributed to Raphael we have little more than his declaration to Tobias (Tobit 12) that when the latter was occupied in his works of mercy and charity, he (Raphael) offered his prayer to the Lord, that he was sent by the Lord to heal him of his blindness and to deliver Sara, his son’s wife, from the devil. The Jewish category of the archangels is recognized in the New Testament (1 Thessalonians 4:15; Jude 9), but only Gabriel and Michael are mentioned by name. Many commentators, however, identify Raphael with the "angel of the Lord" mentioned in John 5. This conjecture is base both on the significance of the name and on the healing role attributed to Raphael in the Book of Tobias. The Church assigns the feast of St. Raphael to 24 October.

The hymns of the Office recall the healing power of the archangel and his victory over the demon. The lessons of the first Nocturn and the Antiphons of the entire Office are taken from the Book of Tobias, and the lessons of the second and third Nocturns from the works of St. Augustine, viz. for the second Nocturn a sermon on Tobias (sermon I on the fifteenth Sunday), and for the third, a homily on the opening verse of John 5. The Epistle of the Mass is taken from the twelfth chapter of Tobias, and the Gospel from John 5:1-4, referring to the pool called Probatica, where the multitude of the infirm lay awaiting the moving of the water, for "an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity helay under". Thus the conjecture of the commentators referred to above is confirmed by the official Liturgy of the Church.

Angels
Jerahmeel
Wikibook
Jerahmeel

The name Jerahmeel (Hebrew יְרַחְמְאֵל, Greek Ἰραμεηλ) appears several times in the Tanakh. It means "He will obtain mercy of God"[1] or "God pities" or "May God have compassion".

Bearers of the name

There are probably three distinct persons of that name in the Tanakh. In order of their lifetimes they are:
1. a son of Hezron and great-grandson of Judah, as given in the extended genealogies in 1 Chronicles 2:9[2], 2:25-26[3] and 2:42[4].
2. a son of Kish, one of the Levites appointed by David to administer the temple worship, as described in 1 Chronicles 24:29[5].
3. a son of the king,[6] sent with others by Jehoiakim to arrest Baruch the scribe and Jeremiah the prophet, as given in Jeremiah 36:26[7].

The Jerahmeelites

The Jerahmeelites were a people, presumably descended from Jerahmeel number 1 above, living in the Negev, who David, while in service with the Philistines, claimed to have attacked (1 Samuel 27:10[8]), but with whom he was really on friendly terms (1 Samuel 30:29[9]).

Cheyne developed a theory which made the Jerahmeelites into a significant part of the history of Israel, but most subsequent scholars have dismissed his ideas as fanciful.

An Archangel

In some deuterocanonical and apocryphal writings there are references to an archangel variously called Jeremiel, Eremiel, Remiel, Ramiel etc. See the article Jerahmeel (archangel).

The Chronicles of Jerahmeel

The Chronicles of Jerahmeel is a mediaeval document ascribed to the 12th century Jewish historian Jerahmeel ben Solomon, and is unrelated to any of the above.

References

[6] or, according to the interpretation of the King James version, a son of Hammelech

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Jerahmeel (archangel)

The Hebrew name Jerahmeel, which appears several times in the Tanakh (see the article Jerahmeel), also appears in various forms as the name of an archangel in books of the intertestamental and early Christian periods.

In the deuterocanonical book 2 Esdras, also known as 4 Ezra, which has come down to us in Latin and appears as an appendix to the Vulgate, there is a reference in chapter 4 verse 36, to Jeremiel (in the Latin Hieremihel), which, however, does not occur in all the manuscripts. Other versions have Remiel, Oriel or Uriel.\(^1\) In this passage the angel or angels (Uriel is also there) are answering Ezra's many questions about heaven and hell.

In the Apocalypse of Zephaniah, an apocryphal book which has come down to us in Coptic, the angel referred to as Eremiel tells Zephaniah

> I am the great angel, Eremiel, who is over the abyss and Hades, the one in which all of the souls are imprisoned from the end of the Flood, which came upon the earth, until this day\(^2\)

In two or three places in the Book of Enoch, available in Ethiopic, there are lists of angels. Included are Rame'el and Ram'el (in the same list). There are occasional references, in various spellings, in other apocryphal manuscripts.

For modern uses of the angel's name and identity, see the article Ramiel.

References


\(^2\) *The Apocalypse of Zephaniah*, section 7, in Charlesworth, volume 1
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**Jerahmeel (archangel)**  
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YERACHMIEL: Variant spelling of Hebrew Yerachmeel, meaning "may God have pity" or "whom God loves." In the book of Enoch, this is the name of an archangel. Jerahmiel is the Anglicized form.
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