

## Greek New Testament - Χερούβ - La Parola

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**Kerubiel:** One of the angelic leaders of the [Cherubim](#). His height spans all Seven Heavens and powerful flames come out of his mouth with every word he speaks. His body consists of burning coals, covered with thousands of piercing eyes. Thunder, lightning and earthquakes accompany him everywhere he goes. Despite his threatening appearance, he glows with the divine light of the [Shekinah](#).

**source:** [Praying with Angels](#), by Richard Webster

<http://www.llewellyn.com/encyclopedia/term/Kerubiel>

Why is his name called Kerubi'el?<sup>n</sup> Because he is in charge of the chariots of the cherubim<sup>o</sup> and the mighty cherubim are committed to his keeping. He shines the crowns on their heads,<sup>p</sup> and furbishes the diadems on their foreheads; he promotes the praise of their form,<sup>q</sup> and adorns<sup>r</sup> their majestic beauty; he makes them, very lovely as they are, still lovelier, and increases their great glory;<sup>s</sup> he sings the song of their praise, and recites the strength of their beauty; he makes their glorious splendor gleam, and the glory of their comeliness and grace he makes more fair; he decks their dazzling loveliness, and beautifies their gracious beauty; he honors their majestic rectitude, and extols the order of their praise—so as to prepare a throne<sup>t</sup> for him who sits upon the cherubim.

[http://books.google.com/books?id=Z8cyt\\_SM7voC&pg=PA278&lpg=PA278&dq=Kerubiel+-wikipedia&source=bl&ots=WOlot7yYYp&sig=3uEtRHLkEW4Tfi9paj4jvgcElCg&hl=en&sa=X&ei=haOIU7bPEc6byATI7lGIBw&ved=0CP0BE0gBMCA#v=onepage&q=Kerubiel%20-wikipedia&f=false](http://books.google.com/books?id=Z8cyt_SM7voC&pg=PA278&lpg=PA278&dq=Kerubiel+-wikipedia&source=bl&ots=WOlot7yYYp&sig=3uEtRHLkEW4Tfi9paj4jvgcElCg&hl=en&sa=X&ei=haOIU7bPEc6byATI7lGIBw&ved=0CP0BE0gBMCA#v=onepage&q=Kerubiel%20-wikipedia&f=false)

# Kerubiel

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**Kerubiel** /Also: Cherubiel, Cerubiel/ (*The Flames Which Dance Around the Throne of God*) is the name of an angel in the apocryphal Book of Enoch.

He is the principal regent who has reign over the Cherubim since Creation, and one of the most exalted princes of Heaven.

Kerubiel is about seven Heavens tall with a body made of burning coals that is covered with thousands of eyes. His face is made of fire, his eyes sparks of light, and his lashes are lightning bolts. Fire spews forth with every word that he speaks and he is covered with wings from head to toe. Thunder, lightning, and earthquakes are his constant companions and the splendor of the Shekinah shines upon him. In Enoch's words, Kerubiel is "full of burning coals...there is a crown of holiness on his head... and the bow of the Shekinah is between his shoulders." <sup>[1]</sup>

## References

[1] (<http://hafapea.com/angelpages/angels4.html>) Hafapea.com

## External links

*hafapea.com*: Cherubiel (<http://hafapea.com/angelpages/angels2.html#cherubiel>)

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# Cherub

This article is about a type of supernatural being in the Bible. For winged babies in artwork, see putto. For other uses, see cherub (disambiguation).

A **cherub**, also pl. **cherubim**, (Hebrew כְּרוּב, pl. כְּרוּבִים, English trans *kəṛūv*, pl. *kəṛūvīm*, dual *kəṛūvāyim* Latin *cherub[us]*, pl. *cherubi[m]*, Syriac ܟܪܘܒܐܝܐ) is a winged angelic being who is considered to attend on the Abrahamic God in biblical tradition. The concept is represented in ancient Middle Eastern art as a lion or bull with eagles' wings and a human face, and regarded in traditional Christian angelology as an angel of the second highest order of the ninefold celestial hierarchy. Cherubim are mentioned throughout the Hebrew Bible and once in the New Testament in reference to the mercy seat of the Ark of the Covenant (Hebrews 9:5 <sup>[1]</sup>).

## Origins

The Hebrew term *cherubim* is cognate with the Assyrian term *karabu*, Akkadian term *kuribu*, and Babylonian term *karabu*; the Assyrian term means 'great, mighty', but the Akkadian and Babylonian cognates mean 'propitious, blessed'.<sup>[2]</sup> In some regions the Assyro-Babylonian term came to refer in particular to spirits which served the gods, in particular to the *shedu* (human-headed winged bulls); the Assyrians sometimes referred to these as *kirubu*, a term grammatically related to *karabu*. They were originally a version of the *shedu*, protective deities sometimes found as pairs of colossal statues either side of objects to be protected, such as doorways.<sup>[3]</sup> However, although the *shedu* were popular in Mesopotamia, archaeological remains from the Levant suggest that they were quite rare in the immediate vicinity of the Israelites. The related *Lammasu* (human-headed winged lions—to which the sphinx is similar in appearance), on the other hand, were the most popular winged-creature in Phoenician art, and so scholars suspect that Cherubim were originally a form of *Lammasu*. In particular, in a scene reminiscent of Ezekiel's dream, the Megiddo Ivories—ivory carvings found at Megiddo (which became a major Israelite city)—depict an unknown king being carried on his throne by hybrid winged-creatures.<sup>[4]</sup>



A pair of *shedu*, protecting a doorway (the body of the creatures extending into the distance).

The *Lammasu* was originally depicted as having a king's head, a bull's body, and an eagle's wings, but because of the artistic beauty of the wings, these rapidly became the most prominent part in imagery; wings later came to be bestowed on men, thus forming the stereotypical image of an angel. The griffin—a similar creature but with an eagle's head rather than that of a king—has also been proposed as an origin, arising in Israelite culture as a result of Hittite usage of griffins (rather than being depicted as aggressive beasts, Hittite depictions show them seated calmly, as if guarding), and some have proposed that *griffin* may be cognate to *cherubim*,<sup>[5]</sup> but *Lammasu* were significantly more important in Levantine culture, and thus more likely to be the origin.

Early Semitic tradition conceived the cherubim as guardians, being devoid of human feelings, and holding a duty both to represent the gods and to guard sanctuaries from intruders, in a comparable way to an account found on Tablet 9 of the inscriptions found at Nimrud. In this early teaching, the cherubim, like the *shedu*, were probably originally depictions of storm deities, especially the storm winds. This conception of the cherubim is hypothesized as being the reason that cherubim are described as acting as the chariot of the LORD in Ezekiel's visions, the Books of



St. Michael the Archangel guarding the entrance of the Garden of Eden by Giusto de' Menabuoi ca. 1377.

Samuel,<sup>[6]</sup> the parallel passages in the later Book of Chronicles,<sup>[7]</sup> and passages in the early Psalms: "and he rode upon a cherub and did fly: and he was seen upon the wings of the wind".<sup>[8][9]</sup>

## In the Bible

Cherubim first appear in the Bible in the Garden of Eden, to guard the way to the Tree of life.<sup>[10]</sup>

In Isaiah 37:16, Hezekiah prays, addressing Yahweh as "enthroned above the Cherubim" (referring to the mercy seat).

Cherubim feature at some length in the Book of Ezekiel. When they first appear in chapter one, when Ezekiel was "by the river Chebar", they are not called *cherubim* until chapter 10, but he saw "the likeness of four living creatures". (Ezekiel 1:5) Each of them had four faces and four wings, with straight feet with a sole like the sole of a calf's foot, and "hands of a man" under their wings. Each had four faces: The face of a man, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle. (Ezekiel 1:6-10)

In Ezekiel chapter ten, another full description of the Cherubim appears with slight differences in details. Three of the four faces are the same; man, lion and eagle; but where chapter one had the face of an ox, Ezekiel 10:14 says "face of a cherub". Ezekiel equates the Cherubim of chapter ten with the living creature of chapter one by saying: "This *is* the living creature (חַיִּים) that I saw by the river of Chebar", in Ezekiel 10:15, and in Ezekiel 10:20 he said: "This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubim."

In a psalm of David that appears in 2 Samuel 22:11 and Psalms 18:10, David said that the LORD "rode upon a cherub, and did fly: and he was seen upon the wings of the wind,".

The words *Cherub* and *Cherubim* appear many other times in the holy scriptures, referring to the Cherubim of beaten gold on the mercy seat of the Ark of the Covenant, and images on the curtains of the tabernacle, and in Solomon's temple, including two Cherubim made of olive wood overlaid with gold that were ten cubits high.

Worth noting is also the fact that within the Hebrew Bible the cherubim do not have the status of angels. It is only in later sources (like *De Coelesti Hierarchia* - see below) that they are considered to be a division of the divine messengers.

## Post-biblical Judaism

Many forms of Judaism teach belief in the existence of angels, including Cherubim within the Jewish angelic hierarchy. The existences of angels is generally widely contested within traditional rabbinic Judaism. There is, however, a wide range of beliefs about what angels actually are, and how literally one should interpret biblical passages associated with them.

In Kabbalah there has long been a strong belief in Cherubim, with the Cherubim, and other angels, regarded as having mystical roles. The Zohar, a highly significant collection of books in Jewish mysticism, states that the Cherubim were led by one of their number, named Kerubiel.

On the other end of the philosophical spectrum is Rabbi Moshe ben Maimon, better known as Maimonides, who had a neo-Aristotelian interpretation of the Bible. Maimonides writes that to the wise man, one sees that what the Bible and Talmud refer to as "angels" are actually allusions to the various laws of nature; they are the principles by which the physical universe operates. "Guide for the Perplexed" II:4 and II:6.



A cherub, according to traditional Christian iconography.

For all forces are angels! How blind, how perniciously blind are the naive?! If you told someone who purports to be a sage of Israel that the Deity sends an angel who enters a woman's womb and there forms an embryo, he would think this a miracle and accept it as a mark of the majesty and power of the Deity, despite the fact that he believes an angel to be a body of fire one third the size of the entire world. All this, he thinks, is possible for God. But if you tell him that God placed in the sperm the power of forming and demarcating these organs, and that *this* is the angel, or that all forms are produced by the Active Intellect; that here is the angel, the "vice-regent of the world" constantly mentioned by the sages, then he will recoil.

For he {the naive person} does not understand that the true majesty and power are in the bringing into being of forces which are active in a thing although they cannot be perceived by the senses....Thus the Sages reveal to the aware that the imaginative faculty is also called an angel; and the mind is called a **cherub**. How beautiful this will appear to the sophisticated mind, and how disturbing to the primitive."

Maimonides says (Guide for the Perplexed III:45) that the figures of the cherubaim were placed in the sanctuary only to preserve among the people the belief in angels, there being two in order that the people might not be led to believe that they were the image of God.

Reform Judaism and Reconstructionist Judaism generally either drop references to angels or interpret them metaphorically. Wikipedia:Citation needed

Cherubs are discussed within the midrash literature. The two cherubaim placed by God at the entrance of paradise (Gen. iii. 24) were angels created on the third day, and therefore they had no definite shape; appearing either as men or women, or as spirits or angelic beings (Genesis Rabbah xxi., end). The cherubim were the first objects created in the universe (Tanna debe Eliyahu R., i. beginning). The following sentence of the Midrash is characteristic: "When a man sleeps, the body tells to the neshamah (soul) what it has done during the day; the neshamah then reports it to the nefesh (spirit), the nefesh to the angel, the angel to the cherub, and the cherub to the seraph, who then brings it before God (Leviticus Rabbah xxii.; Eccl. Rabbah x. 20).

A midrash states that when Pharaoh pursued Israel at the Red Sea, God took a cherub from the wheels of His throne and flew to the spot, for God inspects the heavenly worlds while sitting on a cherub. The cherub, however, is "something not material", and is carried by God, not vice versa (Midr. Teh. xviii. 15; Canticles Rabbah i. 9).

In the passages of the Talmud that describe the heavens and their inhabitants, the seraphim, ofannim, and ḥayyot are mentioned, but not the cherubim (Hag. 12b); and the ancient liturgy also mentions only these three classes.

In the Talmud, Yose ha-Gelili holds,<sup>[11]</sup> when the Birkat HaMazon (Grace after Meals) is recited by at least ten thousand seated at one meal, a special blessing, "Blessed is Ha-Shem our God, the God of Israel, who dwells between the Cherubim", is added to the regular liturgy.

## Middle Ages Christianity

In Medieval theology, following the writings of Pseudo-Dionysius, the cherubim are the second highest rank in the angelic hierarchy, following the Seraphim.<sup>[12]</sup> In western art, Putti are sometimes mistaken for Cherubim, although they look in no way alike.



One traditional depiction of the cherubim and chariot vision, based on the description by Ezekiel.

## Depictions

There were no cherubim in Herodian reconstruction of the Temple, but according to some authorities, its walls were painted with figures of cherubim.<sup>[13]</sup> In Christian art they are often represented with the faces of a lion, ox, eagle, and man peering out from the center of an array of four wings (Ezekiel 1:5-11, 10:12,21 Revelation 4:8); (seraphim have six); the most frequently encountered descriptor applied to cherubim in Christianity is many-eyed, and in depictions the wings are often shown covered with a multitude of eyes (showing them to be all seeing beings). Since the Renaissance, in Western Christianity cherubim have become confused with putti—innocent souls, looking like winged children, that sing praises to God daily—that can be seen in innumerable church frescoes and in the work of painters such as Raphael.

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- [7] 1 Chronicles 13:6
- [8] 2 Samuel 22:11
- [9] Psalms 18:10
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- [13] Yoma 54a




## Further reading

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## External links

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- *Catholic Encyclopedia*: (<http://www.newadvent.org/cathen/03646c.htm>) Cherubim
- The Cherubim - some pointers and problems by Rabbi Dr Raymond Apple (<http://www.oztorah.com/2009/09/the-cherubim-some-problems-and-pointers/>)

Christian angelic hierarchy		
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## CHERUBIM ~ ANGEL OF WISDOM

**DOMINION:** These angels belong to the First Hierarchy in the order of Angels. The meaning of their name, "one who prays" or "one who intercedes." They are the angels that were placed by God to guard the gates of Eden to prevent Adam and Eve from returning. They are the keepers of sacred wisdom.

**GUIDANCE:** Angels of Wisdom

[http://www.drstandley.com/angels\\_cherubim.shtml](http://www.drstandley.com/angels_cherubim.shtml)