

# Uriel

[yoor'ē əl]

noun

in angelology and literature, a principal angel or archangel

Origin of Uriel

Classical Hebrew (language) *uriel*, literally , light of God ; from *or*, light (see Uriah) + *el*, God

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## URIEL:

Name of an archangel. Of the four chief angels, [Michael](#), [Gabriel](#), [Raphael](#), and Uriel, [Tweet](#) [Read Later](#) who preside over the four quarters of the globe (Jensen, "Kosmologie der Babylonier," p. 163), and who are frequently grouped together, Uriel is generally, but not invariably, mentioned last, although in this quartet his name is frequently replaced by that of another angel, thus showing the diversity of his nature (*e.g.*, Fanuel,

Enoch, xl. 9; Aniel, Stübe, "Jüdisch-Babylonische Zaubertexte," p. 26, Halle, 1895; Nuriel, "Seder Gan 'Eden we-Gehinnom," in Jellinek, "B. H." iii. 138). He is likewise one of the seven archangels, being the prince of the angels and of Tartarus (Enoch, xx. 2, where his name is given first in the list of the angels). According to Kautzsch ("Apokryphen," ii. 250), Lusken ("Michael," p. 36), and others, Uriel is the angel of thunder and earthquake, and is, moreover, the divine messenger who warns the son of Lamech of the end of the world, and bids him hide (Enoch, x. 1-2); he appears in a like capacity in II Esd. iv., where he propounds three difficult problems to Ezra and instructs him. Of these problems the first was, "Weigh me the weight of the fire," a demand closely connected in concept with the name "Uriel" (אור + אל = "the fire of God"), for its derivation from אור + אל (= "light of God," "glory of God"; Kohut, "Angelologie," p. 33) is erroneous, as is, consequently, the attempt to identify the angel with the Zoroastrian "Hvarenah" (= "glory"). The second question addressed to Ezra was concerned with the waters in the depths of the sea and above the firmament, and thus with the two "tehomot," as well as with the underworld (Sheol, Hades), this being in entire harmony with Enoch, xx. and designating Uriel as the archangel of fire and of [Gehenna](#), where flame is the chief element. In the passage under consideration this same spirit also speaks of the wind.

In medieval mysticism Uriel is represented as the source of the heat of the day in winter, and as the prince angel of Sunday, the first day of the week, thus agreeing fully with the explanation of his nature already given. Later authorities, however, brought his name into association with אור (= "light"), misled in part by the legend that Uriel instructed (enlightened) Ezra. "Why is he called Uriel? On account of the Torah, the Prophets, and the Hagiographa, since through him God makes atonement and brings light to Israel" (Num. R. ii. 10). Conforming to this view, subsequent writers identified him with Raphael, the revealer of secrets (Zunz, "S. P." p. 476), and his name was written on amulets intended to "illumine" the soul for sacred studies ("Sefer Raziel," p. 42b). Uriel is mentioned also in the magic papyri (Wessely, "Griechischer Zauberpapyrus," Index, Vienna, 1888; *idem*, "Neue Griechische Zauberpapyri," Index, *ib.* 1893; Lusken, *l.c.* p. 71), and in Babylonian incantations (Stübe, *l.c.* p. 23), while according to a French rabbi of the thirteenth century the repetition of Uriel's name ten times in one breath in the morning brings good fortune for the day (Schwab, "Vocabulaire de l'Angélologie," pp. 47, 304). On Uriel in the [Piyyut](#) see Zunz, *l.c.*, and on accounts of him in Christian writings comp. Lusken, *l.c.* p. 114. [See also Raphael](#) for data concerning the four angels as a group.

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# Uriel

Uriel



Mosaic of St. Uriel by James Powell and Sons, at St John's Church, Boreham, Wiltshire.

Archangel

Honored in	Anglican Communion, Eastern Orthodoxy, Folk Catholicism, Oriental Orthodoxy
Feast	September 29 (Western), November 8 (Eastern)
Attributes	Flaming sword, Fire in palm
Patronage	Sacrament of Confirmation, poetry

**Uriel** (אֱרִיֵּל "El/God is my light", Auriel/Oriel (God is my light) Standard Hebrew **Uri'el**, Tiberian Hebrew 'Ūrī'ēl) is one of the archangels of post-Exilic Rabbinic tradition, and also of certain Christian traditions.

In apocryphal, kabbalistic and occult works Uriel has been equated or confused with Urial,<sup>[1]</sup> Nuriel, Uryan, Jeremiel, Vretil, Sariel, Suriel, Puruel, Phanuel, Jacob, Azrael and Raphael.

## In Judaism and Christianity

### Name and origins

The angels mentioned in the older books of the Hebrew Bible are without names. Indeed, rabbi Simeon ben Lakish of Tiberias (230–270), asserted that all the specific names for the angels were brought back by the Jews from Babylon, and some modern commentators would tend to agree. Of the seven Archangels in the angelology of post-Exilic Judaism, only two, Gabriel, and Michael, are mentioned by name in the Scriptures consistently recognised by both the post-Jamnia Jewish tradition and the books common to both the Catholic biblical canon and the Protestant one. Raphael (archangel) features prominently in the deuterocanonical book Tobit (initially accepted by both the Jewish and Christian canons, but removed from the Jewish canon in late antiquity and rejected by the Protestant reformers in the 17th century). The Book of Tobit is accepted as scriptural by the Catholic Church, the Eastern Orthodox Church, and the Oriental Orthodox Church.

Where a fourth archangel is added to the named three, to represent the four cardinal points, Uriel is generally the fourth.<sup>[2]</sup> Uriel is listed as the fourth angel in Christian Gnostics (under the name Phanuel), by Gregory the Great, and in the angelology of Pseudo-Dionysius. However, the Book of Enoch clearly distinguishes the two Angels; Uriel means "the Light of God" while Phanuel means "the Face of God". Uriel is the third angel listed in the *Testament of Solomon*, the fourth being Sabrael.

Uriel appears in the *Second Book of Esdras*<sup>[3]</sup> found in the Biblical apocrypha (called Esdras IV in the Vulgate) in which the prophet Ezra asks God a series of questions, and Uriel is sent by God to instruct him. According to the Revelation of Esdras, the angels that will rule at the end of the world are Michael, Gabriel, Uriel, Raphael,

Gabuthelon, Bebueros, Zebuleon, Aker, and Arphugitonos. The last five listed only appear in this book and nowhere else in apocryphal or apocalyptic works.



Uriel, right, in the *Virgin of the Rocks* (Louvre version) by Leonardo da Vinci, 1483–86.

In Christian apocryphal gospels Uriel plays a role, differing between sources, in the rescue of Jesus' cousin John the Baptist from the Massacre of the Innocents ordered by King Herod. He carries John and his mother Saint Elizabeth to join the Holy Family after their Flight into Egypt. Their reunion is depicted in Leonardo da Vinci's *Virgin of the Rocks*.

Uriel is often identified as a cherub and angel of repentance.<sup>[4]</sup> He "stands at the Gate of Eden with a fiery sword",<sup>[5]</sup> or as the angel who "watches over thunder and terror".<sup>[6]</sup> In the *Apocalypse of Peter* he appears as the Angel of Repentance, who is graphically represented as being as pitiless as any demon. In the *Life of Adam and Eve*, Uriel is regarded as the spirit (i.e., one of the cherubs) of the third chapter of Genesis. He is also identified as one of the angels who helped bury Adam and Abel in Paradise.

Stemming from medieval Jewish mystical traditions, Uriel has also become the Angel of Sunday (*Jewish Encyclopedia*), the Angel of Poetry, and one of the Holy Sephiroth. Uriel is depicted as the destroyer of the hosts of Sennacherib.

He checked the doors of Egypt for lamb's blood during the plague. He also holds the key to the Pit during the End Times and led Abraham to the West.

In modern angelology, Uriel is identified variously as a seraph, cherub, regent of the sun, flame of God, angel of the Divine Presence, presider over Tartarus (hell), archangel of salvation, and, in later scriptures, identified with Phanuel "face of God". He is often depicted carrying a book or a papyrus scroll representing wisdom. Uriel is a patron of the Arts.

In the Eastern Orthodox Church, Uriel is commemorated together with the other archangels and angels with a feast day of the "Synaxis of the Archangel Michael and the Other Bodiless Powers" on November 8 of the liturgical calendar (for those churches which follow the Julian Calendar, November 8 falls on November 21 of the modern Gregorian Calendar). In addition, every Monday throughout the year is dedicated to the angels.

In Thomas Heywood's *Hierarchy of Blessed Angels* (1635), Uriel is described as an Angel of the Earth. Heywood's list is actually of the Angels of the Four Winds: Uriel (south), Michael (east), Raphael (west) (serving also a governor of the south, with Uriel), and Gabriel (north). He is also listed as an Angel of the four winds in the medieval Jewish *Book of the Angel Raziel*<sup>[7]</sup> which lists him as Usiel (Uzziel); according to it, this book was inscribed on a sapphire stone and handed down from Seraph to Metatron and then to Adam.

At the Council of Rome of 745, Pope St. Zachary, intending to clarify the Church's teaching on the subject of angels and curb a tendency toward angel worship, condemned obsession with angelic intervention and angelolatry, but reaffirmed the approval of the practice of the reverence of angels. This synod struck many angels' names from the list of those eligible for veneration in the Church of Rome, including Uriel. Only the reverence of the archangels mentioned in the recognized Catholic canon of scriptures, Michael, Gabriel and Raphael, remained licit.

In the first half of the 11th century Bulgarian followers of the dualist heresy called Bogomilism who lived in the dukedom of Ahtum in present day Banat invoked Uriel in rituals. This is witnessed by Gerard Sagredo, Catholic bishop of the area after 1028.

In Henry Wadsworth Longfellow's translation of *The Golden Legend*, Uriel is one of the angels of the seven planets. Uriel is the angel of Mars. He is also listed as such in Benjamin Camfield's *A Theological Discourse of Angels* (1678).<sup>[8]</sup>

Possibly Uriel's highest position is that of an Angel of Presence, Prince of Presence, Angel of the Face, Angel of Sanctification, Angel of Glory. A Prince of the Presence is an angel who is allowed to enter the presence of God. Uriel along with Suriel, Jehoel, Zagagel, Akatriel, Metatron, Yefefiah, Michael, Gabriel, Raphael, and Nathanel (Zathael) holds this position. The Angel of His Presence title is often taken to mean Shekinah but it and the other terms mentioned are also often used as alternate names for the angel Metatron. R. H. Charles comments in his translation of *The Book of Enoch* that in later Judaism "we find Uriel instead of Phanuel" as one of the four angels of the presence.

A scriptural reference to an angel of presence is found in Isaiah 63:9:

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.<sup>[9]</sup>



"The Angelic Council" ("Ангельский Собор"). Eastern Orthodox Church icon of the "Seven Archangels". From left to right: St Jehudiel, St Gabriel, St Selatiel, St Michael, St Uriel, St Raphael, St Barachiel. Beneath the mandorla of Christ Emmanuel are representations of Cherubim (blue) and Seraphim (red).

## In Enoch

The Book of Enoch, which presents itself as written by Enoch, mentions Uriel in many of the component books. In Chapter IX which is part of "The Book of the Watchers" (2nd century BCE) only four Angels are mentioned by name these are Michael, Uriel, Raphael, and Gabriel. However the later Chapter XX lists the name and function of seven archangels these are "Uriel, one of the holy angels, who is over the world and over Tartarus", Raphael, Raguel, Michael, Saraqâël, Gabriel, and Remiel.

The Book of the Angels as a whole tells us that Uriel, Raphael, and Gabriel were present before God to testify on behalf of Humankind. They wish to ask for divine intervention during the reign of the Fallen Gregori (Fallen Watchers). These fallen take human wives and produced half-angel, half-human offspring called the Nephilim. Uriel is responsible for warning Noah about the upcoming Great Flood.

*Then said the Most High, the Holy and Great One spoke, and sent Uriel to the son of Lamech, and said to him: "<Go to Noah> and tell him in my name 'Hide thyself!' and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it."*

After judgment has been brought on the Nephilim and the fallen ones including the two main leaders Samyaza and Azazel, Uriel discusses their fates.

*"And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons 'as gods', (here shall they stand,) till 'the day of' the great judgment in which they shall be judged till they are made an end of. And the women also of the angels who went astray shall become sirens.' And I, Enoch alone, saw the vision, the ends of all things; and no man shall see as I have seen."*

Uriel then acts as a guide for Enoch for the rest of the Book of Watchers. He fulfills this capacity in many of the other books that make up 1 Enoch.

## In Anglican tradition

In the traditions and hagiography of the Episcopal and other Anglican churches, Uriel is mentioned as an archangel. He is also recognized as the Patron Saint of the Sacrament of Confirmation. He is celebrated in the Anglican liturgical calendars on the Feast of the Archangels.<sup>[10][11][12][13]</sup>

The Anglican intercessional prayer to Saint Uriel the Archangel is as follows;

*Oh holy Saint Uriel, intercede for us that our hearts may burn with the fire of the Sacred Heart of Jesus.*

*Assist us in co-operating with the graces of our confirmation that the gifts of the*

*Holy Spirit may bear much fruit in our souls.*

*Obtain for us the grace to use the sword of truth to pare away all that is not in conformity to the most adorable*

*Will of God in our lives, that we may fully participate in the army of the Church*

*Amen*<sup>[14]</sup>

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## In literature and popular culture

### In literature

In Milton's *Paradise Lost* Book III, Uriel, in charge of the Orb of the Sun, serves as the eyes of God, but unwittingly steers Satan towards the newly created earth. He also fills the role of fourth cardinal point (see above). Milton describes him as the "sharpest sighted spirit in all of Heaven." He is also responsible along with Raphael for defeating Adramelech.

In Haydn's *Creation*, Uriel (tenor) is one of the three angelic narrators (with Gabriel (soprano) and Raphael (bass)).

In Ralph Waldo Emerson's poem "Uriel", regarded as a poetic summary of many strains of thought in Emerson's early philosophy, Uriel is a young god in Paradise, who upsets the world of gods by proclaiming relativism and the eternal return.

In George Eliot's *Middlemarch*, ch. XLI, to Uriel, "watching the progress of planetary history from the sun, the one result would be just as much of a coincidence as the other".

In Madeleine L'Engle's book, *A Wrinkle In Time*, Uriel is a fictional planet of the galaxy Messier 101 with mountains and beautiful flowers.

In L'Engle's novel *Many Waters*, Uriel is a character, one of the Seraphim.

In Dean Koontz's book *Hideaway*, Uriel speaks and acts through Hatch, one of the book's protagonists, to battle the demon Vassago, who "hitched a ride" with Jeremy Nyebern after he was reanimated.

In Katherine Kurtz's *Deryni novels*, Uriel appears along with Gabriel, Raphael and Michael at major rituals in which they are invoked by name as representatives of the four quarters (Uriel's position is the north, and his colour is green); in some instances the four archangels seem to be luminous energy beings that give their mortal viewers the fleeting impression of having wings. Uriel is the angel of death, escorting souls across the line of life to the afterlife. In *Camber the Heretic*, the ailing King Cinhil Haldane arranges for a ritual to bestow arcane powers on his three young sons to help ensure the Haldane succession; Cinhil dies once the ritual is complete and Uriel stays behind to conduct Cinhil's soul to join those of his deceased wife and firstborn son.

In Clive Barker's novel *Weaveworld*, the Scourge declares its eternal name as Uriel. The major character Shadwell recognizes learning "...of all the angels and archangels by heart: and amongst the mighty Uriel was of the mightiest. The archangel of salvation; called by some the flame of God." and "Uriel had been the angel left to stand guard at the gates of Eden."

In the apocrypha of White Wolf Publishing's *Vampire: The Masquerade* series, Uriel is the last of the angels sent to Cain, after Cain rejects the offers of redemption from Michael, Gabriel, and Raphael. Uriel tells Cain of Golconda, and that it is the last road of redemption open to Cain and his "children".

In Jim Butcher's novel, *Small Favor*, Uriel is a subtle but powerful player in the war with the Black Council and the Fallen/Denarians. Called the "Watchman", he only reveals himself to the book's protagonist, Harry Dresden, as a janitor named "Jake". In the novel, Harry receives the power of *soulfire* and believes that it came from Uriel. He is also referred to as Heaven's "spook". Uriel also appears at the end of Jim Butcher's novella *The Warrior*, which was released as a part of the anthology, *Mean Streets*. Uriel appears again in *Changes*, when Harry Dresden asks him for help, after being paralyzed from the waist down. Uriel tells him that he cannot help him, and that he is limited to what he has already done. He also tells Harry that Maggie is indeed his daughter, something that he hadn't been entirely sure of. In *Ghost Story*, Uriel uses his influence to offer Harry the opportunity to come back to Earth as a spirit to find out the identity of his killer. This is not revealed until close to the end of the book, when Uriel also shows Harry that his friends and family will be okay in his absence. He also shows how Harry was unduly influenced to take up the mantle of the Winter Knight and redresses this imbalance by telling him that Mab, the Winter Queen cannot change who he is. At another point in the book, Uriel becomes enraged when Harry nicknames him "Uri" (omitting "el" (God) from the phrase making up Uriel's name). Unlike his appearances in *Small Favor* and

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*The Warrior*, Uriel's form in *Changes* and *Ghost Story* is that of a young man with blond hair, rather than an old janitor. He is not bound by linear time, and is responsible for protecting Free Will. The author has described the character as a VP of Creation.

In *Angelglass* by David Barnett, Uriel meddles in Earth's affairs and is cast down to see if he can "improve" the course of history by personal intervention.

In William J. Clark's novel, *Winning the Lottery*, Uriel is the guardian angel of the narrator, and later of his wife and children. He and the other three archangels, Michael, Gabriel, and Raphael, play an active role in various plot elements, and become a common thread in an attempt to open a dialog between the Western and the Muslim worlds.

In Richard Kadrey's *Kill the Dead*, Uriel is one of the original fallen angels and revealed to be the father of protagonist James "Sandman Slim" Stark.

In Garth Nix's Abhorsen Trilogy one of the "nine bright shiners" is named Yrael and appears as a being of living fire.

In *Angelfall* by Susan Ee Uriel is shown to be one of the main antagonists of the series, one of the surviving Archangels vying for the role of Messenger.

## In other media

- Uriel is the title of a video piece by artist Oscar Santillan <sup>[15]</sup>
- In the first season episode, Powers, Principalities, Thrones and Dominions of the American television series, *Millennium*, Uriel is referred to in the quote, "By Uriel, and by Raziel, powers, principalities, thrones and dominions, I bind and command you: Stand!"
- Uriel was portrayed by Robert Wisdom in the fourth season of the American television series *Supernatural*, but was eventually killed by renegade angel Anna when it was discovered that he was killing other angels in order to ensure that Lucifer's attempt to escape his cage would succeed.
- In the role-playing game *In Nomine*, Uriel was the Archangel of Purity, recalled to Higher Heaven for overzealous persecution.
- In the *GetBackers* manga Uriel is the moniker of one of the Wielders of the Divine Design.
- Uriel is the name of a character in the video games *Quake 3 Arena* and *Quake Live*.
- Uriel is the name of Azuma Shidou's partner in the video game *Daemon Bride*. He is a golden heavily armored knight who assists him in battle by turning into his gauntlet with which he can use fire attacks.
- Uriel along with some other archangels is a playable character and boss in various games in the *Shin Megami Tensei* series.
- In the video game *Darksiders*, Uriel appears with Abaddon, the leader of the Hellguard, Heaven's army of angels, and is depicted as female.
- In the fifth season episode "The Devil In the Details" of the TV series *Bones*, a psychiatric patient played by Amanda Schull believes she is the earthly incarnation of Uriel.
- In the MMORPG Metin2, Uriel is an old wiseman. The character "Uriel" is a NPC
- Uriel also appears in the manga *Angel Sanctuary* as the Angel of Death, being one of the four elemental archangels. He lives in the underworld and passes judgment on souls. He ripped out his vocal cords after putting a curse on Alexiel.
- Uriel is referred to in the Kate Bush song Lily, along with archangels Gabriel, Raphael and Michael
- Uriel is mentioned as the first guardian (sentinel) to the entrance of Eden from the Devil in the 1977 movie "The Sentinel."
- Uriel is an Archon acolyte in *King's Quest: Mask of Eternity*.
- Uriel Septim is the emperor of Tamriel in the game *The Elder Scrolls: Oblivion* and is so named because he has visions of his fate and the player character's fate, leading them to their destiny
- Also in the *Elder Scrolls* series, the snow elves' name of Akatosh is Auri-El, God of sunlight;

- Uriel is an Archangel in the videogame *Might & Magic Heroes VI*, where he has a prominent role in the necromancer campaign.
- Uriel is depicted as a swan in the videogame *El Shaddai: Ascension of the Metatron*, along with Gabriel, Raphael and Michael, to guide the player and give him advice.
- Uriel's *Black Harp* is a track by Actress, on his album *R.I.P.*.
- Uriel is mentioned as Kevin Cecil's true form in *Makai Ouji: Devils and Realist*.
- Uriel is a main plot character in a Book "Angel's Blood" by Nalini Singh (author)

## Notes

- [1] *Forward Day by Day*, August–September–October 2011, p. 61, entry for September 29, 2011.
- [2] Jewish Encyclopedia
- [3] 2 Esdras 4:1; 5:20; 10:28
- [4] Book of Adam and Eve
- [5] Abbot Anscar Vonier, 1964. *The Teaching of the Catholic Church*
- [6] 1 Enoch?
- [7] *Sepher Razial Hemelach*
- [8] Canfield, *A Theological Discourse of Angels, Wherein Their Existence, Nature, Number, Order and Offices, are modestly treated of...*
- [9] Isaiah 63:9 ([http://www.biblegateway.com/passage/?search=isa 63:9;&version=9;](http://www.biblegateway.com/passage/?search=isa%2063:9;&version=9;))
- [10] Lesser Feasts and Fasts, p. 380.
- [11] Anglican.org website Michaelmas page (<http://justus.anglican.org/resources/bio/254.html>). Retrieved September 15, 2008.
- [12] St. George's Lennoxville website, What Are Anglicans, Anyway? page (<http://www.stgeorgeslennoxville.com/WhatareAnglicansAnyway.dsp>). Retrieved September 15, 2008.
- [13] Christ Church Eureka website, September Feasts page (<http://christchurcheureka.org/documents/ChronicleSeptember.pdf>). Retrieved September 15, 2008.
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- [15] <https://vimeo.com/64381010>

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## External links

- Jewish Encyclopaedia (<http://www.jewishencyclopedia.com/view.jsp?artid=49&letter=U>): Uriel
  - Judaism FAQs (<http://www.faqs.org/faqs/judaism/FAQ/06-Jewish-Thought/section-14.html>): What about angels, demons, miracles, and the supernatural?
  - Victor Sensenig, "Always the seer is a sayer" ([http://www.publications.villanova.edu/Concept/2003/Sensenig Formatted Paper.htm](http://www.publications.villanova.edu/Concept/2003/Sensenig%20Formatted%20Paper.htm)): Themes of seeing in *Paradise Lost* with Milton's use of Uriel.
  - Emerson's Uriel (<http://www.vcu.edu/engweb/transcendentalism/authors/emerson/poems/uriel.html>)
  - Online copy of the golden legend (<http://www.hti.umich.edu/cgi/b/bib/bibperm?q1=ABF0093.0001.001>)
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# Angel of the Presence

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In some Judeo-Christian traditions, the **Angel of the Presence / Face** (lit. "faces", Hebrew: *malak ha'panim*, מַלְאֲכֵי הַפָּנִים) or **Angel of his presence / face** (Hebrew: *malak panayu*, מַלְאֲכֵי פָנָיו) refers to a type of angel, a singular entity variously considered angelic or else identified with God Himself.

The phrase occurs in Isaiah 63:9 <sup>[1]</sup>, which states that, throughout the history of Israel, God has loved and been merciful to that nation and shared in its distresses, saving Israel with "the angel of his presence". The Septuagint translation of the Book of Isaiah emphasizes that this term is simply a way of referring to God, not a created angel.

In the Book of Jubilees, the Angel of the Presence explains to Moses the history of Israel. Jubilees depicts this entity as one of God's special agents and does not provide him with a specific name. In the Testament of Judah, Judah states that he has received blessing from the Angel of the Presence. The Second Book of Enoch identifies Uriel as the Angel of the Presence or else as one of the Angels of the Presence.

## Bible

A related term is "angel of his Presence" used just once, in Isaiah 63:9. There it says that throughout the history of Israel, God has loved and been merciful to that nation and shared in its distresses, saving Israel with "the angel of his presence".

Isaiah 63:9 In all their affliction he was afflicted, and the angel of his presence (מַלְאֲכֵי פָנָיו) saved them:

Some theologians believe that the Septuagint translation (ἄγγελος ἅλλ' αὐτὸς κύριος) demonstrates that "angel of his presence" is simply a way of referring to God, not a regular or created angel. "Not an elder or an angel, but the Lord Himself saved them..." is a current Septuagint translation.

## Second Temple period

In the Pseudepigrapha, in the Book of Jubilees, the Angel of the Presence explains to Moses the history of Israel. Jubilees depicts this entity as one of God's special agents and does not provide him with a specific name. In the Testament of Judah, Judah states that he has received blessing from the Angel of the Presence. The Second Book of Enoch identifies Uriel as the Angel of the Presence or else as one of the Angels of the Presence.

In the Book of Jubilees, angels of the presence and angels of Sanctification are the two highest orders of angels. Wikipedia:Citation needed They were created on the first day, already circumcised, so that they could participate in the keeping of the Sabbath with God in heaven and on earth. God instructed one of these angels (thought to be St. Michael), to write the history of creation for Moses. The angel took the tablets of history and law, and in a long revelation, recited them to Moses with instructions to write them down. In the Testaments of the Twelve Patriarchs, Judah, one of the 12 sons of Jacob and Leah, testifies that he was blessed by an angel of the presence. Wikipedia:Citation needed

## Kabbala

In Kabbala Angels of Presence are high-level angels also known as "angels of the face". Wikipedia:Citation needed Other angels usually identified Wikipedia:Avoid weasel words as angels of presence are Metatron, Suriel, Sandalphon, Astanphaeus, Sarakiel, Phanuel, Jehoel, Zagzagael, Uriel, Yefefiah, Sabaoth, and Akatriel. The angels of presence are also equated with the angels of glory. Wikipedia:Citation needed In rabbinic tradition, there are 70 tutelary angels called angels of presence. Wikipedia:Citation needed According to the Zohar, the angels of presence revealed the "mystery" (purpose) of God to people, and thus were expelled from the divine presence.

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# Αρχάγγελος Ουριήλ

Από τη Βικιπαίδεια, την ελεύθερη εγκυκλοπαίδεια

Ο **Αρχάγγελος Ουριήλ** « Ο Εκτελεστικός Άγγελος, ο Άγγελος που Υπηρετεί» Αυτός ο αρχάγγελος που το όνομα του σημαίνει "Το Φως του Θεού", φέρνει το θείο φως στη ζωή μας, καθότι μετατρέπει τις οδυνηρές μνήμες και μας απελευθερώνει από τα οδυνηρά φορτία ή ευθύνες του παρελθόντος, αλλά και ο Αρχάγγελος που ζει τη δυστυχία των κολασμένων.

## Πίνακας περιεχομένων

- 1 Άγγελος της Μουσικής
- 2 Αρχάγγελος του Άδη
- 3 Βλέπε επίσης
- 4 Παραπομπές

### Άγγελος της Μουσικής

Κατά τον Χριστιανισμό ο Ουριήλ είναι ο Άγγελος της Μουσικής. Ο Άγγελος της Ποίησης και ο Άγγελος της Προφητείας. Η εκκλησία τον αποδεχόταν ως έναν από τους αρχαγγέλους για πολλούς αιώνες και τελικά τον αφαίρεσαν από τα αρχεία το 745 μ.Χ. για τον λόγο ότι την ανησυχούσε πάρα πολύ η εξέχουσα θέση που ο λαός προσέδιδε στους αγγέλους. Μερικές φορές περιγράφεται σαν ο "Αρχάγγελος της Σωτηρίας", "το Φως του Θεού", "η Φωτιά του Θεού". Το σύμβολο του Ουριήλ, ένα ανοιχτό χέρι που κρατά μια φλόγα, συμβολίζει ένα μεγάλο δώρο για την ανθρωπότητα. Είναι η φλόγα της Αγάπης που πυροδοτεί τη καρδιά στην υπηρεσία του Θεού.

### Αρχάγγελος του Άδη

Ως τέταρτος Αρχάγγελος αναφέρεται ο Ουριήλ. Η ονομασία του σημαίνει πως ο Θεός είναι φως! Γεγονός είναι πως γι' αυτόν δεν έχουμε καμία αγιογραφική τεκμηρίωση, όμως αντλούμε αρκετές σχετικές πληροφορίες από την Ιουδαϊκή και τη Χριστιανή παράδοση. Προβάλλεται ως ο Αρχάγγελος του Άδη, με ειδική μάλιστα αποστολή και λειτουργήμα την επιμέλεια των ψυχών. Σε όραμα που είδε ο Άγιος Νήφων, επίσκοπος Κωνσταντιανής «της κατ' Αλεξάνδρειαν» (4ος αιώνας μ.Χ.), ο Ουριήλ ήταν «αρχηγός αγγελικής παράταξης, λευκός σαν το χιόνι, ολοφώτεινος και σαγηνευτικός»<sup>[1]</sup>. Είναι ο Αρχάγγελος που ζει τη δυστυχία των κολασμένων και με βαθιά συμπόνια σ' αυτούς, ψάλλει τον όγδοο στίχο του 81ου ψαλμού: «Ανάστα, ο Θεός, κρίνον την γην»<sup>[2]</sup>. Προσεύχεται να έλθει γρήγορα η ημέρα της Κρίσεως...<sup>[3]</sup>

## Βλέπε επίσης

- Άγγελος



Μωσαϊκό του Αρχάγγελου Ουριήλ από τους James Powell and Sons, στην εκκλησία του Αγίου Ιωάννη, στο Boreham, του Wiltshire.

- Αρχάγγελος
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- Αρχάγγελος Μιχαήλ
- Αρχάγγελος Ραφαήλ

## Παραπομπές

- ↑ «Ένας ασκητής επίσκοπος», Έκδοση Ιεράς Μονής Παρακλήτου Ωρωπού, 2004
- ↑ Παλαιά Διαθήκη, ψάλμος 81 (http://www.apostoliki-diakonia.gr/bible/bible.asp?contents=old\_testament/contents\_Psalmoi.asp&main=psalmoi&file=24.1.htm)
- ↑ Οι άγνωστοι Αρχάγγελοι Ραφαήλ και Ουριήλ του π. Αθανασίου Γιουσμά (http://web.archive.org/20090421155319/www3.aegean.gr/agios-therapontas/magazine/hospitality/author/head\_priest/Giousmas/empros/c/20070606.html)

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Κατηγορία: Αρχάγγελοι

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Βρήκατε κάποιο σφάλμα ή παράλειψη;  
Μπορείτε να το αναφέρετε στην σελίδα συζήτησης για το λήμμα.

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Αλλά να θυμάστε ότι μπορείτε να προχωρήσετε ο ίδιος στη διόρθωση των λαθών που βρήκατε, πατώντας "επεξεργασία" στην κορυφή της σελίδας (δείτε πως).

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Puruel a.k.a. Pusiël ("fire") - believed by G.H. Box in his translation of the *Testament of Abraham* to be the Greek version of Uriel, he is a fiery and merciless angel who probes one's soul.

<http://hafapea.com/angelpages/angels5.html>



# Puriel

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**Puriel** (also Pyriel, Puruel, Pusiell and Pyruel and Purrel) is an angel who appears in the apocryphal work of the Testament of Abraham, the 2nd century apocalyptic tale of Abraham's journey to heaven.<sup>[1]</sup> Puriel is described as "fiery and pitiless,"<sup>[2]</sup> and is one of the two angels (along with Dokiell) charged with the task of examining the soul of each person brought to heaven after death.<sup>[3]</sup>

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