



Cherreguine Bible Doctrine Ministries

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CHERUBIM AND SERAPHIM

Cherubim and seraphim are angelic ranks superior to angels, may be similar to that of chief angels or archangels but greater when it comes to function. The meaning of the Hebrew term cherubim and seraphim are not only questionable but also uncertain. Our limited and problematic Biblical information are from two sources:

First, in the artistic representation or interpretation of Hebrew artists in the Tabernacle and later in the Temple

Second, in the visions of Ezekiel (for cherubs) and the visions of Isaiah for the seraphs

Angels appeared to men in human forms, but no one had actually seen a cherubim or a seraph personally except in visions or dreams. We cannot rely on the artists' concepts and not in the visions of Ezekiel and Isaiah because their descriptions are more of figurative rather than literal.

Angels appeared to men without wings, while in visions both the cherubim and seraphim appeared with wings. The Bible used the term angels for angels and the term cherubim for cherubim and the term seraphim for seraphim.

Generally the appearance of the cherubs was like that of man [Ezekiel 1:5], they have two faces [41:18] or four faces [1:6,10, 10:14, 21-22], four or two wings [1:6,11, 1 Kings 6:24], under their wings they had human hands [1:8, 10:8,21], their legs were straight not capable of bending.

Their feet were like the sole of calf's foot [1:7], as for the form of their faces, each had the face of a man, all four had the face of a lion, on the right the face of a bull, on the left, all the four heads had the face of an eagle [1:11]. Such descriptions are not literal and physical but figuratively.

The cherubs have three revealed important functions:

First, they served and are serving as guardians or sentry guards in God's vital and important installations –like the Garden of Eden [Genesis 3:24].

Second, some of their work are related and are associated with fire. From flaming sword [Genesis 3:24] to stone of fire (which symbolized the presence of God) [Ezekiel 28:14-16], to special wing of lighting bolts (Ezekiel 1:4, 13, 27-28) and burning coal [Ezekiel 10:2, 6-7].

Third, they were bearers of God's throne-chariot. God was characterized as one who sits between two cherubs [2 Kings 19:15, 1 Chronicles 13:6, Psalm 99:1, Isaiah 37:16, Exodus 25:22]. God was represented by the cloud of glory upon two cherubs of the Ark of Covenant. God sat on the outstretched wings of the cherubs called the chariot.

The wings power of the cherubs made the throne-chariot "airborne" and moved in any direction without turning [Ezekiel 1:16-17, 21, 10:11-17]. The cherubs driven throne-chariot was seen as the storm cloud [Ezekiel 1:4]. God was pictured as riding on flying cherubs [2 Samuel 22:11, Psalm 18:10].

In the Ark of Covenant, cherubs are the ideal representatives of the redeemed animate creation. Their presence in the Ark of Covenant signifies that the prospect of the redeemed and glorified creatures was bound up with the sacrifice of Christ.

Cherubs represented redeemed human beings in permanent union with Christ. This union was figurative, proceeding out of the mercy seat. This union is the manifestation of our eternal and permanent union with the Lord Jesus. The faces of the cherubs were set toward the mercy seat –suggesting a consciousness of the means whereby union with Christ has been produced.