

## **Ezekiel 28:1-18 ADAM AS ANOINTED CHERUB**

This study was taken from a larger study regarding the Cherubim and Seraphim which can be found here:

[http://www.growupinchrist.com/images/docs/Topical/CHERUBIM\\_AND\\_SERAPHIM.pdf](http://www.growupinchrist.com/images/docs/Topical/CHERUBIM_AND_SERAPHIM.pdf)

The following section found in Ezekiel 28 taken from the above study was addressing the Cherubim found in the book of Ezekiel and in particular the cherub that was cast out of the Holy Mountain of God, associated with the King of Tyre, as that has traditionally been associated with Satan falling from heaven.

The study below points out, with a proper exegesis of Ezekiel 28:14, that the one who was cast out of the Holy Mountain of God was not Satan, but Adam.

Adam was created in the image of God to reflect His glory and to minister before God in His sanctuary in that Garden Paradise and to advance this Kingdom in righteousness as he was commissioned to be fruitful and multiply and have dominion over all the earth.

Adam fell from a very high position and Ezekiel describes this position before God.

**Ezekiel 28:12-19** <sup>12</sup> "Son of man, take up a lamentation over the king of Tyre and say to him, "Thus says the Lord GOD, "You had the seal of perfection, Full of wisdom and perfect in beauty. <sup>13</sup> *"You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you.* On the day that you were created They were prepared. <sup>14</sup> "You were the anointed cherub who covers, And I placed you *there*. You were on the holy mountain of God; You walked in the midst of the stones of fire. <sup>15</sup> "You were blameless in your ways From the day you were created Until unrighteousness was found in you. <sup>16</sup> "By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub, From the midst of the stones of fire. <sup>17</sup> "Your heart was lifted up because of your beauty; You

corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you. <sup>18</sup> "By the multitude of your iniquities, In the unrighteousness of your trade You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. <sup>19</sup> "All who know you among the peoples Are appalled at you; You have become terrified And you will cease to be forever. ""

It is often viewed that Ezekiel is describing the fall of Satan as he utilizes the King of Tyre to depict this powerful and privileged being as a cherub that fell from heaven, the holy mountain of God.

But a closer examination shows that this is actually a picture of a human being clothed in royal priestly garments before the throne of God as G.K. Beale points out in his book, "A New Testament Biblical Theology", (pg. 618).

*"Some identify this figure as Satan, but that this figure is Adam is pointed to by the description in Ezek.28:13. The jewels that are said to be his covering in Ezek.28:13 are uniquely listed in Exod.28:17-21, which describes the jewels on the ephod of Israel's high priest, who is a human and not an angel.... Therefore Adam was to be the first priest to serve in and guard God's temple."*

Exodus 28 parallels the jewels of the priest's ephod in Ezekiel's figure.

**Exodus 28:15-22** <sup>15</sup> "You shall make a breastpiece of judgment, the work of a skillful workman; like the work of *the ephod you shall make it: of gold, of blue and purple and scarlet material and fine twisted linen you shall make it.* <sup>16</sup> "It shall be square and folded double, a span in length and a span in width. <sup>17</sup> "*You shall mount on it four rows of stones; the first row shall be a row of ruby, topaz and emerald;* <sup>18</sup> *and the second row a turquoise, a sapphire and a diamond;* <sup>19</sup> *and the third row a jacinth, an agate and an amethyst;* <sup>20</sup> *and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree.* <sup>21</sup> "The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be *like* the engravings of a seal, each according to his name for the twelve tribes. <sup>22</sup> "You shall make on the breastpiece chains of twisted cordage work in pure gold.

**SATAN IS AN ANGEL NOT A CHERUB**

But Ezekiel 28 does describe this one in Eden, in the garden of God, as a cherub. Does this mean that Adam was a cherub, or for those who believe that this figure is Satan, he also is a cherub?

The answer is no to both. Satan is an angel, not a cherub, which Scripture establishes as a heavenly animal.

As such, animals, even heavenly animals, are not charged with sin. Sinning is limited to only angels and people.

**1 John 3:8** <sup>8</sup> *the one who practices sin is of the devil; for the devil has sinned from the beginning.* The Son of God appeared for this purpose, to destroy the works of the devil.

**Romans 3:21-23** <sup>21</sup> But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup> even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; <sup>23</sup> for *all have sinned and fall short of the glory of God,*

Even though animals don't sin, an angel, in the form of a serpent, acted worse than an animal in the garden as he essentially murdered those made in the image of God.

**John 8:44** <sup>44</sup> "You are of *your* father the devil, and you want to do the desires of your father. *He was a murderer from the beginning, and does not stand in the truth because there is no truth in him.*

**Genesis 3:14-15** <sup>14</sup> *The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;* <sup>15</sup> And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

**Revelation 12:7-9** <sup>7</sup> And there was war in heaven, Michael and his angels waging war with the dragon. *The dragon and his angels waged war,* <sup>8</sup> and they were not strong enough, and there was no longer a place found for them in heaven. <sup>9</sup> And the great dragon was thrown down, the serpent of old who is *called the devil and Satan,* who deceives the whole world; he *was thrown down to the earth, and his angels were thrown down with him.*

Satan, as a serpent or dragon, is seen as base as an earthly animal, not an angelic being who should be following and serving the one true God as even the cherubim and seraphim do, who are both heavenly animals.

The other thing to consider is that Satan is described as ruler of the demons, which would necessarily make him a rebellious angel, not a heavenly animal.

**Matthew 25:41** <sup>41</sup> "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the *eternal fire which has been prepared for the devil and his angels*;

**Matthew 12:24** <sup>24</sup> But when the Pharisees heard *this*, they said, "*This man casts out demons only by Beelzebul the ruler of the demons.*"

**Matthew 12:26-27** <sup>26</sup> "If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? <sup>27</sup> "If I by Beelzebul cast out demons, by whom do your sons cast *them* out? For this reason they will be your judges.

**Luke 10:17-18** <sup>17</sup> The seventy returned with joy, saying, "Lord, *even the demons are subject to us in Your name.*" <sup>18</sup> And **He** said to them, "*I was watching Satan fall from heaven like lightning.*

**Revelation 12:9** <sup>9</sup> And the great dragon was thrown down, the serpent of old who is called the devil and *Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.*

This next verse seems to imply that Satan can disguise himself as an angel of light. This would seem to make him by default of the order of angels, since only an angel, albeit a rebel angel, can appear as an angel of light.

**2 Corinthians 11:14** <sup>14</sup> No wonder, for even Satan disguises himself as an angel of light.

One more example will show that demons and the devil act in concert with one another as the same type of agents with the same goal of murdering those made in the image of God.

**Acts 10:38** <sup>38</sup> "*You know of Jesus of Nazareth*, how God anointed Him with the Holy Spirit and with power, and *how He*

***went about doing good and healing all who were oppressed by the devil, for God was with Him.***

The healing to which Luke alludes is the healing from blindness, lameness and all sorts of diseases, but also includes demon possession. To be oppressed with a demon, who inhabits the body of a human being, is to be oppressed with Satan's rule to the degree that he uses his angels to accomplish such a task.

In this sense both rebellious angels and Satan are seen to be of the same type of being.

So, in summary, for those who believe that angels and cherubs are of the same type of being, it would make sense to equate the cherub of Ezekiel 28 as an angel and not a human being, and therefore conclude that the angel in question, who was thrown from the "holy mountain of God," is none other than Satan.

But as has been demonstrated time and again, the Scriptures are clear that *chayyah* and *zoon*, as they describe both seraphim and cherubim, are heavenly animals.

Adam, however, was a man who is equated with the king of Tyre, whose heart [was] lifted up and said, 'I am a god, I sit in the seat of gods in the heart of the seas'; (**Ezekiel 28:2**)

### **ADAM AS A CHERUB**

How is this possible that Adam's heart could even entertain such a notion?

Let me remind you of the promise the serpent, Satan, made to Eve, and by extension to Adam, who was told this in the garden, the holy mountain of God's earthly sanctuary.

Genesis 3:5 <sup>5</sup> "For God knows that in the day you eat from it your eyes will be opened, and ***you will be like God, knowing good and evil.***"

There is no question that Adam understood the implication of this promise as it was expressed in the actions of Eve and then embraced by Adam in the very next verse.

**Genesis 3:6** <sup>6</sup> When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was

desirable to make *one* wise, *she took from its fruit and ate; and she gave also to her husband with her, and he ate.*

To be like God may have been ill-advised, but Adam didn't appear to blink.

And God would remind both the King of Tyre, and by extension backwards to Adam, what they really were.

**Ezekiel 28:2** Yet you are a man and not God, Although you make your heart like the heart of God—

In the vision that God shows Ezekiel he further describes this scene in Eden and the consequences of his sin.

**Ezekiel 28:13-16** <sup>13</sup> *"You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. **On the day that you were created They were prepared.*** <sup>14</sup> *"You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.* <sup>15</sup> *"You were blameless in your ways From the day you were created Until unrighteousness was found in you.* <sup>16</sup> *"By the abundance of your trade You were internally filled with violence, And you sinned; **Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub, From the midst of the stones of fire.***

So, in summary, the figure in Ezekiel 28, described as a cherub, is not Satan, but Adam, which begs the question, how then can Adam be regarded a cherub in the context?

In the same way that Judas could be described as a devil.

John 6:70-71 <sup>70</sup> Jesus answered them, "Did I Myself not choose you, the twelve, and yet *one of you is a devil?*" <sup>71</sup> Now ***He meant Judas the son of Simon Iscariot***, for he, one of the twelve, ***was going to betray Him.***

Jesus did not mean to say that Judas was in fact a devil in the sense that he was an angel who fights against God and His kingdom. Rather our Lord equates the actions of Judas on a par with Satan to the degree that he becomes an accuser of the One who is righteous,

and ultimately betrays that One he accused of wrong-doing, as he delivered Jesus over to the authorities.

And so, in John 6:70-71 Judas is a devil through his actions as he is associated with “the” devil.

In the same way, Adam is described as a cherub, not in the sense that he is literally a heavenly animal, but to the extent that he shares the same role of the cherubim, that of guardian of his domain, he can be equated as a cherub.

Remember the role of the cherubim. They stand as guardians around the throne of God, even as they were given the role to stand as guardians at the entrance to the earthly throne of God, that sanctuary contained in the Garden of Eden.

In fact, the very words used in Ezekiel 28:14 demonstrates this role.

<sup>NAU</sup> **Ezekiel 28:14** *"You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.*

The word “covers” in the Hebrew means to overshadow or cover in the sense of guarding that which it overshadows.

In fact, this is how other translations treat that verse.

<sup>NIV</sup> **Ezekiel 28:14** You were anointed as a *guardian cherub*, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

<sup>ESV</sup> **Ezekiel 28:14** You were an anointed *guardian cherub*. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked.

<sup>NET</sup> **Ezekiel 28:14** I placed you there with an anointed *guardian cherub*; you were on the holy mountain of God; you walked about amidst fiery stones.

Again, the immediate context in Ezekiel is of this cherub being in Eden as a priest who was to guard the garden.

**Ezekiel 28:13** <sup>13</sup> *"You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the*

turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared.

And so, to call Adam a cherub is designating him as a priest in the sanctuary of Eden as one responsible to guard the way to the presence of God and defend the integrity of the One who created him perfect and beautiful.

**Ezekiel 28:15** <sup>15</sup> *"You were blameless in your ways From the day you were created* Until unrighteousness was found in you.

### **THE DAY THE MUSIC DIED**

On the day that unrighteousness was found in Adam was the day he died.

And how is that depicted here in Ezekiel?

**Ezekiel 28:18** <sup>18</sup> "By the multitude of your iniquities, In the unrighteousness of your trade You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you.

Adam's sanctuary, that he profaned, found its central meeting place with God as both Adam and God met in the cool of the day in the Garden, but that sanctuary was meant to be extended to the whole earth as a kingdom filled with his offspring who carried the name of God in righteousness as they declared His praises.

Instead, God turned him to ashes, according to Ezek.28:18, just as He promised in the day that he rebelled.

**Genesis 3:19** <sup>19</sup> By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; ***For you are dust, And to dust you shall return.***"

By the way, the Hebrew word for dust in this passage is *aphar*, and there are two other passages that use this same word in a context that brings to light the need for fire to consume something so as to turn them to ashes or dust, as we see in the case of Adam being turned to ashes.

**Ezekiel 28:18** Therefore *I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth* In the eyes of all who see you.

The Hebrew word ashes here in Ezekiel, *epher*, is similar to the word for dust found in Genesis 3:9.

But in the book of Numbers where *aphar* is used we read this.

<sup>NAU</sup> **Numbers 19:17** "Then for the unclean *person* they shall take some of the *ashes* (dust) *of the burnt purification from sin* and flowing water shall be added to them in a vessel.

The other reference where *aphar* is used is found in 2Kings as it related to vessels used to worship false gods.

<sup>NAU</sup> **2 Kings 23:4** Then the king commanded Hilkiah the high priest and the priests of the second order and the doorkeepers, to *bring out of the temple of the LORD all the vessels that were made for Baal, for Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel.*

Notice here also, the reference to the priests who were also doorkeepers, and by implication, guards to the entrance into the temple of the Lord. In this case the idols, the serpent, if you will, has already made it into the sanctuary, but God commands them to take the tainted vessels and burn them to dust as they carry them to Bethel, which means house of God.

Just as the serpent precipitated the death of Adam, as he rebelled against the word of God, the cherubim would, in a sense, carry these two people who were now dead to God, outside of the sanctuary where they were ceremoniously burned to ashes as their bodies eventually returned to the earth in the form of dust from which they were made.

But as was seen in their obedience to the word of the Lord through a burnt offering, (that would one day restore their bodies to a resurrection state), was the very thing they practiced at the command of the Lord to demonstrate how that offering would be pleasing to the Lord as He would restore them to Paradise through that offering of faith.

**Genesis 4:1-5** <sup>NAU</sup> Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have

gotten a manchild with *the help of the LORD.*" <sup>2</sup> Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. <sup>3</sup> So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. <sup>4</sup> ***Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;*** <sup>5</sup> but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

Hebrews 11:4 <sup>4</sup> ***By faith Abel offered to God a better sacrifice than Cain,*** through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

And to what does Abel still speak?

**Hebrews 12:22-24** <sup>22</sup> ***But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem,*** and to myriads of angels, <sup>23</sup> to the general assembly and church of the firstborn who are enrolled in heaven, ***and to God,*** the Judge of all, and to the spirits of *the* righteous made perfect, <sup>24</sup> ***and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.***

Ezekiel, in chapter 28, is describing a man who had it all, who was given unfettered access to the living God in a Kingdom that God prepared for him to share in, and yet in his heart he desired to be like God, knowing good and evil, and for that he was cast off of the holy Mountain of Eden only to return to the dust of the earth.

But as the grace of God was extended to Adam he found a righteousness in the promise of the seed of the woman whereby he would be reconciled back to his Creator found in Jesus, the mediator of a new covenant, whose sprinkled blood on his behalf was demonstrated every time he and his family came before God, in faith, with their acceptable sacrifice.

He was designated a cherub, a protector and guardian of this Kingdom, and he gave it all up for a lie from the father of lies.

The cherubim described in the book of Ezekiel are a reminder of the role they play in the kingdom of God as we will see when we revisit this book in some detail. But first, let's move through some of the other places that address the cherubim.

**This short study is part of a much larger study of the  
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