

for the convenience of his distinguished foreign concubines is suspected to be a Deuteronomistic slander, in reality reflecting the idolatrous conditions of the exilic time. In v 7, Chemosh is called *šiqqûs mō'āb* 'the abomination of Moab' which, along with the formula *'āz yibneh* 'then ... built', may reflect earlier terminology (M. NOTH, BKAT IX/1, 246). Verse 33 speaks in clearly Deuteronomistic style about *kēmōš 'ēlōhē mō'āb* 'Chemosh the god of Moab', and that in a pretended announcement of disaster by Ahijah of Shilo. Deuteronomistic, too, is the reference in 2 Kgs 23:13, according to which Josiah had purified the mountains east of Jerusalem from the *bāmōt*, 'sacred high-places', of Astarte, Chemosh and Milcom. Here we find an exact localization that is missing in 1 Kgs 11:5 LXX and has been secondarily inserted in 1 Kgs 11:7. In my opinion, 2 Kgs 23:13 reflects an ideal of cultic purification cherished in pious exilic circles (MÜLLER, TWAT 6, 459-460).

Of particular interest is the remark in 2 Kgs 3:27 that Mesha, in a critical situation of battle, offered his son on the wall of his city, the consequence of which was that the wrath of Chemosh began to destroy Israel instantly; nowhere else is the mighty activity of a foreign god conceded in such an unrestrained manner. Unfortunately, we cannot reconcile this particular record with the largely ideological statements of the first Mesha inscription.

Jer 48:7 announces the exile of the god Chemosh (*kmjš* !), together with his priests and princes (*šārīm*). According to v 13, 'Moab shall be ashamed of Beth-El, their confidence'. The context of both passages confirms the martial character of Chemosh, which agrees with the first Mesha-inscription and with 2 Kgs 3:27, thus confirming its authenticity.

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CHERUBIM כְּרֻבִּים

I. The term 'cherubim' occurs 91 times in the Hebrew Bible. It denotes the Israelite counterpart of the sphinx known from the pictorial art of the ancient Near East. In the Bible the cherubim occur essentially in two functions: as guardians of a sacred tree or as guardians and carriers of a throne.

There is no consensus on the etymology of the term. While there are difficulties connected with the various suggestions that have been made (survey in FREEDMAN & O'CONNOR 1983) the most probable is that

the Heb term is connected with Akk *kāribu*, *kuribu*, both used with reference to genii in Mesopotamian mythology and art (see RINALDI 1967). But even so, this provides little help in understanding the Israelite cherubim.

II. The study of ancient Near Eastern iconography has been instrumental in the interpretation of the biblical cherubim and here interest has focussed on the sphinx, i.e. the winged lion with a human head (ALBRIGHT 1938; thorough documentation in DE VAUX 1967; METZGER 1985a: 259-83 and figs 1181-1222; GUBEL 1987: 37-84). The basic confirmation of this interpretation is found in the fact that sphinxes and biblical cherubim occur in precisely the same above-mentioned functions.

While the sphinx is known both in Mesopotamia and Egypt, the sphinx throne with the sphinxes as an integral element of the throne itself (thus not only flanking the throne) is a Syrian innovation from the time of the 19th Egyptian dynasty. While the Egyptian lion-paws throne never carried a →god, the Syrian sphinx throne was used for both gods and kings.

The classical examples of the sphinx throne are the ivory plaque from Megiddo stratum VIIA (Iron I), the small throne model from the same site, and the relief on the sarcophagus of Ahiram (late 2nd millennium). SEYRIG called attention to a group of small, mostly empty votive thrones from the Syro-Lebanese coastal area, dating from the 7th century BCE to Hellenistic times (METZGER 1985a: figs 1191-1199). Of these, one had a steeply leaning seat incapable of receiving an object (METZGER 1985a: fig. 1201), thus being empty from the beginning, without a cultic image, one had a spherical, aniconic object on the seat, and one had two sculptured stelae leaning towards the back. This may have implications for the understanding of the aniconism of the Solomonic temple, which was built by Tyrian architects. Sphinx thrones bearing a deity are known from Mediterranean scarabs from the 7th-6th centuries (METZGER 1985a: figs 1184-1188) and later Punic stelae and terracottae (METZGER 1985a: figs 1203-1217).

The deity on these thrones is either a male (→Baal Hammon) or a female one (→Astarte). The lion-paws throne from which the sphinx throne developed occurs as the throne of →El on the Ugaritic El stela (ANEP no. 493). The male deity on the sphinx throne, Baal Hammon (P. XELLA, *Baal Hammon* [Rome 1991] 106-140), is generally considered as something of an El figure (XELLA: 100-105, 233).

III. While the biblical cherubim sometimes appear as guardians of the sacred tree (1 Kgs 6:29-35; Ezek 41:18-25) or of the garden of Eden (Gen 3:24; Ezek 28:14,16), the most important function is that of bearers of →Yahweh's throne, cf. Ezek 10:20 and the divine epithet *yōšēb hak-kērūbīm*, "he who is enthroned on the cherubim", applied to Yahweh already at Shilo (1 Sam 4:4; cf. 2 Sam 6:2; Isa 37:16 etc.). In this function the cherubim express the royal majesty of →Yahweh Zebaoth (METZGER 1985b), his holiness (cf. the cherubim as guardians), and his presence (METTINGER 1982; JANOWSKI 1991). In the early monarchy, this theology, which may be termed Zion-Zebaoth theology, focussed on the presence of Yahweh Zebaoth. In Ezekiel and P we encounter a Kabod theology of divine presence (→Glory); in the Deuteronomistic →Name theology the cherubim throne lost its importance (METTINGER 1982).

In discussing the cherubim, the iconography of the Solomonic temple and that of the Priestly tabernacle must be properly distinguished. The Solomonic cherubim are ten cubits high (1 Kgs 6:23) and stand parallel to each other in the adyton, facing the nave (2 Chron 3:13). Their inner wings meet each other and are conjoined (1 Kgs 6:27; 2 Chron 3:12) forming the throne seat of the invisible deity (HARAN 1959:35-36; KEEL 1977:24; contrast DE VAUX 1967:233-234). The ark is placed underneath the conjoined inner wings as the footstool of the LORD (1 Kgs 8:6-8; 1 Chr 28:2). The usual assumption is that the cherubim stand on all four legs, just as the sphinxes known from the plastic arts. METZGER (1985a: 309-51) has advanced a different interpretation: The cherubim stand on their back legs and do

not form a throne. This interpretation is supported by a reference to the composition on the facade of a Hittite sanctuary at Eflatun Pinar (METZGER 1985a: fig. no. 1235). Various difficulties are connected with this interpretation (METTINGER 1986). It dissolves the connection between the cherubim formula and the iconography of the temple and it builds on more remote analogies than the established interpretation. That there is no explicit reference in 1-2 Kgs to the throne of the LORD is due to the Deuteronomistic name theology from the exilic period which relocated God from the temple to heaven (METTINGER 1982:46-52).

Ezekiel chaps 1 and 8-11 represent a visionary development of the iconography of the first temple; while chap 1 is more profoundly marked by Mesopotamian pictorial tradition with four creatures as carriers of heaven, chaps 8-11 still speak of cherubim (thorough analysis in KEEL 1977). In Ezekiel the cherubim throne has developed into the throne chariot. This is probably due to the importance of the theophany tradition in Ezekiel, since the theophany tradition has the notion of the mobile, coming God (Ps 18:10-11). In this verse the verb *rākab* should not be translated as "to ride" but as "dahinfahren" (HALAT 1149); Yahweh is not depicted as "riding" on a cherub but descending in his cherubim chariot (cf. Ps 77:19).

In the Priestly tabernacle the cherubim have undergone a mutation. They no longer stand parallel but face one another and are considerably smaller than the Solomonic cherubim since they stand on and are of one piece with the lid of the ark, the *kappōret* (Exod 25:19-20) which is only 2.5 by 1.5 cubits (Exod 25:17). Here the cherubim are no longer throne bearers but serve as guardians of the mercy seat from which the Kabod, the divine Glory, speaks to Israel. The iconography of P may thus have a different, Egyptian background (GÖRG 1977).

While there is now a fair amount of agreement about the iconographical background of the cherubim, there is still disagreement on the religio-historical implications. Since the cherubim serve both as

Yahweh's throne and as his vehicle, the chariot (Ps 18:11; cf. Ps 104:3), it may be that the El traditions of the enthroned deity and the →Baal notions of the "Driver of the Clouds" have merged (METTINGER 1982: 35-36). Whether or not one should then presuppose an influence from the lion dragon of the weather god (thus METZGER 1985a: 315-323) is a different matter.

The empty cherubim throne in the Solomonic temple is an expression of Israelite aniconism. It is possible that Tyre and Sidon already had such empty thrones as the seat of an invisible deity. But even if this is so, Israelite aniconism is not as such a Phoenician import; it antedates the Solomonic temple by several centuries. It is originally related to the worship of standing stones, *maššēbôt*. Moreover, the ark also expresses an aniconic theology of divine presence. Thus, the combination of the empty throne and the ark in the temple would seem to combine two varieties of aniconism. It should be noted that both the cherubim iconography of Jerusalem and the bull iconography of Bethel (with the invisible deity standing on the back of the bull) are in principle aniconic.

IV. The biblical notion of Yahweh's throne chariot (Ezek 1; 1 Chr 28:18) plays an important part in Jewish Merkabah mysticism (MAIER 1964; GRUENWALD 1980; esp. HALPERIN 1988). Early Jewish references to the (cherubim) chariot that are of interest in this connection are found in Sir 49:8, LXX Ezek 43:3; *Apoc. Mos.* 33; *Apoc. Abr.* 18:12; *Eth. Enoch* 61:10; 71:7. Also, the Sabbath Songs from Qumran contain noteworthy material (NEWSOM 1985:44-45). Thus, 4Q405 20-21-22:8 understands the throne as a heavenly secret: "The image of the chariot throne do they bless..." Other instances in these texts speak of the cherubim as animate beings offering praise to the godhead.

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CHRIST χριστός

I. The masculine form of the adjective χριστός is only found in the LXX, in a few early Jewish documents and in the writings of the NT. In the LXX the term is used in connection with kings, priests and prophets (the Hebrew equivalent is *māšiah*), in *Pss. Sol.* 17:32; 18 superscr., 18:5.7 particularly in connection with the expected ideal king of the future. In the writings of the NT *christos* is used of the coming anointed one of Jewish expectation, or of →Jesus, believed to be this 'Messiah'—see John 1:41 "We have found the Messiah (transliterated in Greek *messian*) which is translated Christ (*christos*)"; cf. John 4:25.

The word occurs 531 times in the NT. It is often found in the combinations 'Jesus Christ' and 'Christ Jesus' and (as is usual in the case of *nomina sacra*) there is a great deal of variety in the manuscript tradition. In many cases, the word *christos* seems to function as a second name and cannot be demonstrated to carry the meaning 'Messiah'. Of the 531 instances just mentioned, 270 are found in the Letters of Paul, and another 113 in the Deutero-Paulines. It occurs 35 times in the Synoptics (but only 7 times in Mark, and never in Q, the common source of Matthew and Luke, as far as we can see) and 26 times in Acts, as well as 30 times in the Gospel and Letters of John. It is relatively frequent in 1 Peter (22x). The very high frequency of the word in Christian sources, and its function as central designation for Jesus, require an explanation.

II. The corresponding Greek verb *chrein* means 'to rub, anoint with scented unguents or →oil' or 'to wash with colour, to coat'. Anointing had its place in bodily hygiene, in athletic contests, at joyous and festive occasions, in medicine (and magic) and in burial rites; also in a cultic setting (anointing of statues of gods, of offerings and also of partakers in ceremonies). In the LXX we find it used of Saul's shield (— Sam 1:21), and in connection with feminine make-up (Ezek 16:9; Jdt 10:3), and with preparations for a feast (Amos 6:6; Isa 25:6)