

JOMA



SIPE

METATRON

The Supreme Angel of God

Representation of the Archangel METATRON.

Metatron is an Archangel, in the Jewish tradition and in some Christian traditions, being regarded as "The Supreme Angel", Divine Spokesperson, mediator of God with humanity. He is mentioned in some passages of the Talmud, as Divine Registrar, being an important figure in the Mystical Kabbalah. Another allusion made to Metatron in classical Jewish literature is in the Book of Enoch, where he plays the role of "Prince of the World" and gains the sublime characteristics that are generally attributed to him.

The drawn figure, represent "The Metatron's Cube", one of the components of the Flower of Life, composed of 13 circles, each circle being considered a "knot" and connected to another by a single straight line. Metatron is believed to have created this symbolic figure from his own Soul. H. P. Blavatsky refers to Him as "AEBel-Zivo (Gn.). The Metatron or anointed spirit with the Nazarene Gnostics; the same as the angel Gabriel" (1) and also as

"Metatron (Hch.). The Kabbalistic "Prince of Faces", the Intelligence of the First Sephira, and the reputed ruler of Moses. His numeration is 314, the same as the deity title "Shaddai", Almighty. He is also the Angel of the world of Briah, and he who conducted the Israelites through the Wilderness, hence, the same as "the Lord God" Jehovah. The name resembles the Greek words metathronon or "beside the Throne". (2) "Some writings make also a comparison with Jesus, the son of Mary, and the King Messiah, or "the angel of the Lord" and the mythical representation of the Mediator for the fallen race of Adam. (3) The kabbalists and the Gnostics called him also by the name of the Archangel Gabriel, the Messenger of Life. The Nazarenes termed the same Abel-Zivo, the Delegatus sent by the Lord of Celsitude, also universally known as the "Anointed Spirit." (4) Blavatsky also refers to him as Jehovah and perhaps, not even the highest, but only one of the Gnostical AEOs. (5) And also as a mediator like the other similar Metatrons Hermes, Enoch, Osiris, Christna, or Christos, making the bridge "between body and soul - eternal spirits which redeem flesh by the regeneration of flesh below, and soul by the regeneration above, where humanity walks once more with God." (6)

(1) H. P. Blavatsky, "The Theosophical Glossary", 1892, page 8.

(2) H. P. Blavatsky, "The Theosophical Glossary", 1892, page 214.

(3) H. P. Blavatsky, "Isis Unveiled", Volume II, 1877, page 33.

(4) H. P. Blavatsky, "Isis Unveiled", Volume II, 1877, pages 154&225.

(5) H. P. Blavatsky, "Isis Unveiled", Volume II, 1877, page 400.

(6) H. P. Blavatsky, "Isis Unveiled", Volume II, 1877, page 454.

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The Third Book of Enoch, also called "The Revelation of Metatron", has many passages related with him, as main theme on the book is the ascension of Enoch into Heaven and his transformation into the angel Metatron: "Forthwith the Holy One, blessed be He, sent to me Metatron, his Servant the angel, the Prince of the Presence, and he, spreading his wings, with great joy came to meet me so as to save me from their hand." (7) "R. Ishmael said: In that hour I asked Metatron, the angel, the Prince of the Presence: "What is thy name?" He answered me: "I have seventy names, corresponding to the seventy tongues of the world and all of them are based upon the name Metatron, angel of the Presence; but my King calls me "Youth' (Na'ar)" (8)

Metatron, answering R. Ishmael on the Third Book of Enoch says more about his true nature "I am Enoch, the son of Jared. For when the generation of the flood sinned and were confounded in their deeds, saying unto God: 'Depart from us, for we desire not the knowledge of thy ways' (Job xxi. 14), then the Holy One, blessed be He, removed me from their midst to be a witness against them in the high heavens to all the inhabitants of the world, that they may not say: 'The Merciful One is cruel'. Hence the Holy One, blessed be He, lifted me up in their lifetime before their eyes to be a witness against them to the future world. And the Holy One, blessed be He, assigned me for a prince and a ruler among the ministering angels." (...) "And because I am small and a youth among them in days, months and years, therefore they call me "Youth" (Na'ar)." (9)

Many other passages from the Third Book of Enoch mentions what happened to Metatron and how the Divine dwelt with him and his majesty:

On Chapter X: "God places Metatron on a throne at the door of the seventh Hall and announces through the Herald, that Metatron henceforth is God's representative and ruler over all the princes of kingdoms and all the children of heaven, save the eight high princes called YHWH by the name of their King".

And on the following Chapters of the same book God reveals all mysteries and secrets to him, He clothes Metatron in a garment of glory, puts a royal crown on his head and calls him "the Lesser YHWH", God also writes with a flaming style on Metatron's crown the cosmic letters by which heaven and earth were created. Metatron is in the end transformed into fire. (10)

(7) Rabbi Ishmael the High Priest, "The Third Book of Enoch", Chapter I, 4.

(8) Rabbi Ishmael the High Priest, "The Third Book of Enoch", Chapter III.

(9) Rabbi Ishmael the High Priest, "The Third Book of Enoch", Chapter IV.

(10) Rabbi Ishmael the High Priest, "The Third Book of Enoch", Chapters XI to XV.

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