

MICHAEL

Who Is

Fear not!  
God is sovereign now!

Who Was

Remember!  
God is sovereign in history!

Honor

Firstborn from the Dead

Ruler over the Kings of the Earth

Beauty

CHERUBIM

GABRIEL

Who Is To Come

Be Faithful!  
God is coming to judge the earth

Majesty  
Faithful Witness

The LORD  
The LORD

Strength

Merciful - Gracious - Longsuffering  
Abounding in Goodness - Truth  
Keeping Mercy - Forgiving Sin  
Punishing the Guilty

Holy, Holy, Holy  
Adonai, Elolaim, El Shaddai

SERAPHIM

Spirit of Wisdom

The wisdom of John the Baptist when a transitional generation is in view... He will lead many to be wise virgins

Understanding of the times... to know what the Church ought to do

Spirit of Understanding

Wonderful Counselor

Mighty God

Evaluating Father

Spirit of Counsel

Spirit of the LORD

Spirit of Might

Spirit of Knowledge

Spirit of the Fear of the LORD

The AWE of God will be the perfume of the prayers of the saints

We will not accuse or speak without knowledge... we shall know the LORD

Raphael

Sariel

Faniel

Uriel

# Angeology

## The Throne of God

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He will counsel us to  
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**JEALOUS is His Name**

**The LORD is My Provider**  
**The LORD is My Healer**  
**The LORD is My Banner**  
**The LORD is My Sanctifier**  
**The LORD is My Peace**  
**The LORD Is My Righteousness**  
**The LORD is My Shepherd**  
**The LORD Is There**  
**The LORD of Hosts**

Might in the inner man...  
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Spirit of the Fear of the LORD

Raphael

Sandalpon

Suriel

Uriel

The Throne of God

# Angelology

(1) The mention of angels is inclusive in Scripture. These celestial beings are referred to 196 times, 103 times in the Old Testament and 93 times in the New Testament.

(2) Further, these many references are scattered throughout the Bible being found in at least 34 books from the very earliest books (whether Job or Genesis) to the last book of the Bible (Revelation).

(3) Finally, there are numerous references to angels by the Lord Yeshua, who is declared to be the Creator of all things, which includes the angelic beings.

**Paul wrote**, "For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities (a reference to angels)—all things have been created by Him and for Him."

# Angels

μυκία; Μ' Ja' m'

## Angelic Beings

Though other words are used for these spiritual beings, the primary word used in the Bible is *angel*. Three other terms undoubtedly referring to angels are *seraphim* (Isa. 6:2), *cherubim* (Ezek. 10:1-3), and *ministering spirits*, which is perhaps more of a description than a name (Heb. 1:13).

The Hebrew word for angel is *mal`ach*,

and the Greek word is *angelos*. Both words mean "messenger" and describe one who executes the purpose and will of the one whom they serve. The context must determine if a human messenger is in view, or one of the celestial beings called "angels," or if it is being used of the second Person of the Trinity as will be discussed below. The holy angels are messengers of God, serving Him and doing His bidding. The fallen angels serve Satan, the god of this world. (2 Cor. 4:4).

# Heavenly Hosts .מְטַאֲבֵי

**"Host" is the Hebrew *tsaba*, "army, armies, hosts." It is a military term and carries the idea of warfare. Angels are referred to as the "host," which calls our attention to two ideas. First, it is used to describe God's angels as the "armies of heaven" who serve in the army of God engaged in spiritual warfare (Ps. 89:6, 8; 1 Sam. 1:11; 17:45). Second, it calls our attention to angels as a multitude of heavenly beings who surround and serve God as seen in the phrase "Lord of hosts" (Isa. 31:4).**

**In addition, *tsaba* sometimes includes the host of heavenly bodies, the stars of the universe.**

# Sons of God

## Sons of God

Angels are called "sons of God" in the sense that they were brought into existence by the creation of God (Job 1:6; 38:7). Though they are never spoken of as created in the image of God, they may also be called "sons of God" because they possess personality like God.

This term is also used in Genesis 6:2 which tells us the "sons of God" took wives from among the "daughters of men."

The use of "sons of God" in Job, refers to fallen angels who mated with the daughters of men to produce an extremely wicked and powerful progeny that led to the extreme wickedness of Noah's day. Most who hold to this latter view find further support in

2 Peter 2:4-6 and Jude 6-7

# Sons of God

## Jude 6-7

And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;  
7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

# Holy Ones

The unfallen angels are also spoken of as "holy ones" (Ps. 89:5, 7). The reason is twofold. First, being the creation of a holy God, they were created perfect without any flaw or sin. Second, they are called holy because of their purpose. They were "set apart" by God and for God as His servants and as attendants to His holiness (cf. Isa. 6).

# The Angel of the Lord

The Angel of the Lord is used in the Old Testament. A careful study of the many passages using this term suggests that this is no ordinary angel, but a Theophany, or better, a Christophany, a preincarnate appearance of the Messiah. The angel is identified as God, speaks as God, and claims to exercise the prerogatives of God.

Still, in some passages He distinguishes Himself from YHVH (Gen. 16:7-14; 21:17-18; 22:11-18; 31:11-13, Ex. 3:2; Judg. 2:1-4; 5:23; 6:11-22; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8).

That the Angel of the Lord is a Christophany is suggested by the fact a clear reference to "the Angel of the Lord" ceases after the incarnation.

# The Angel of the Lord

Joshua 5:13

<sup>13</sup> And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "*Are You for us or for our adversaries?*"

<sup>14</sup> So He said, "No, but *as* Commander of the army of the Lord I have now come."

And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"

<sup>15</sup> Then the Commander of the Lord's army said to Joshua, "Take your sandal off your foot, for the place where you stand *is* holy." And Joshua did so.

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# Their Existence

Though the exact time of their creation is never stated, we know they were created before the creation of the world. From the book of Job we are told that they were present when the earth was created (Job 38:4-7) so their creation was prior to the creation of the earth as described in Genesis one.

“Where were you(Job) when I laid the foundations of the earth?

5 Tell *Me*, if you have understanding.  
Who determined its measurements?  
Surely you know!  
6 Or who stretched the line upon it?  
To what were its foundations fastened?  
7 Or who laid its cornerstone,  
When the **morning stars** sang together,  
And all the **sons of God** shouted for joy?

# Agent of their Creation

**Scripture specifically states that the Messianic Person, as the one who created all things, is the creator of angels**

**(cf. John 1:1-3 with Col. 1:16).**

## ***The Deity of Messiah***

### **John 1:1**

In the beginning was the Word, and the Word was with God, and the Word was God.<sup>2</sup> He was in the beginning with God.

## ***The Preincarnate Work of the Messiah***

<sup>3</sup> All things were made through Him, and without Him nothing was made that was made.<sup>4</sup> In Him was life, and the life was the light of men.<sup>5</sup> And the light shines in the darkness, and the darkness did not comprehend it.

# Agent of their Creation

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Col. 1:16

<sup>16</sup> For by Him **all things** were created that are in heaven and that are on earth, visible and **invisible**, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. <sup>17</sup> And He is before all things, and in Him all things consist.

# Man, a little lower...

<sup>3</sup>When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; <sup>4</sup>What is man, that thou art mindful of him? and the son of man, that thou visitest him? <sup>5</sup>For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. <sup>6</sup>Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: <sup>7</sup>All sheep and oxen, yea, and the beasts of the field; <sup>8</sup>The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas. <sup>9</sup>O LORD our Lord, how excellent *is* thy name in all the earth!

**Angels, however, have limitations compared to man, particularly in future relationships. Angels are not created in the image of God, therefore, they do not share man's glorious destiny of redemption in Christ. At the consummation of the age, redeemed man will be exalted above angels (1 Cor. 6:3).**

<sup>3</sup> Do you not know that we shall judge angels?

# Man, a little lower...

**By creation man is lower than the angels**

**(Heb. 2:7-9).**

**Angels are higher in intelligence, power, and movement, yet angels serve men as ministering spirits (Heb. 1:14) sent forth to serve the saints regardless of their high position and power. As mentioned, men are warned to never worship angels for they are only creatures.**

# Women Angels? Yes!

## *Vision of the Woman in a Basket*

<sup>5</sup> Then the angel who talked with me came out and said to me, "Lift your eyes now, and see what this *is* that goes forth."

<sup>6</sup> So I asked, "What *is* it?" And he said, "It *is* a basket that is going forth."

He also said, "This *is* their resemblance throughout the earth: <sup>7</sup> Here *is* a lead disc lifted up, and this *is* a woman sitting inside the basket"; <sup>8</sup> then he said, "This *is* Wickedness!" And he thrust her down into the basket, and threw the lead cover over its mouth. <sup>9</sup> Then I raised my eyes and looked, and there *were* **two women**, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

<sup>10</sup> So I said to the angel who talked with me, "Where are they carrying the basket?"

<sup>11</sup> And he said to me, "To build a house for it in the land of Shinar; when it is ready, *the basket* will be set there on its base."

# Organized Dominion

The Son's Creation includes "all" things in heaven and on earth, visible and invisible. These indicate the *entire* universe, both material and immaterial.

A highly organized hierarchy of angelic beings is referred to with the word

"thrones" (*qronoi*),

"powers" (*kuriothtes*),

"rulers" (*arcai*), and

"authorities" (*exousiai*).

These are class roles of Angelic Beings, not just earthly governmental offices.

# Organized Dominion

- 1. *Rulers or principalities.*** These words, used seven times by Paul, indicate an order of angels both good and evil involved in governing the universe (Rom. 8:38; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15).
- 2. *Authorities or powers.*** This likely emphasizes the superhuman authority of angels and demons exercised in relation to the affairs of the world (Eph. 1:21; 2:2; 3:10; 6:12; Col. 1:16; 2:10, 15; 1 Peter 3:22).
- 3. *Powers.*** This word underscores the fact that angels and demons have greater power than humans (2 Peter 2:11). See Ephesians 1:21 and 1 Peter 3:22.
- 4. *Place of rule.*** In one place demons are designated as world rulers of this darkness (Eph. 6:12).
- 5. *Thrones or dominions.*** This designation emphasizes the dignity and authority of angelic rulers in God's use of them in His government (Eph. 1:21; Col. 1:16; 2 Peter 2:10; Jude 8).

# Organized Dominion

*Angels who are governmental rulers.* Ephesians 6:12 refers to "ranking of fallen angels": *rulers* are "those who are first or high in rank"; *powers* are "those invested with authority"; *world-forces of this darkness* "expresses the power or authority which they exercise over the world"; *spiritual forces of wickedness* describes the wicked spirits, "expressing their character and nature." Daniel 10:13 refers to the "prince of the kingdom of Persia" opposing Michael. This was not the king of Persia but rather a fallen angel under Satan's control; he was a demon "of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity" (cf. Rev. 12:7).

# Organized Dominion

*Angels who are highest ranking. Michael is called the archangel in Jude 9 and the great prince in Daniel 12:1. Michael is the only angel designated archangel, and may possibly be the only one of this rank. The mission of the archangel is protector of Israel. (He is called "Michael your prince" in Dan. 10:21.) There were chief princes (Dan. 10:13), of whom Michael was one, as the highest ranking angels of God. Ruling angels (Eph. 3:10) are also mentioned, but no further details are given.*

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# Michael | mikymi

(Dan. 10:13; 12:1; Jude 9).

**The name *Michael* means “who is like God?” and identifies the only one classified as an archangel in Scripture.**

**Michael is the defender of Israel who will wage war on behalf of Israel against Satan and his hordes in the Tribulation (Rev. 12:7–9). Michael also disputed with Satan about the body of Moses, but Michael refrained from judgment, leaving that to God (Jude 9).**

# Gabriel | אַרְיֵלִים

(Dan. 9:21; Luke 1:26). His name means “man of God” or “God is strong.” “Gabriel seems to be God’s special messenger of His kingdom program in each of the four times he appears in the Bible record ... He reveals and interprets God’s purpose and program concerning Messiah and His kingdom to the prophets and people of Israel.” In a highly significant passage, Gabriel explained the events of the seventy weeks for Israel (Dan. 9:21–27). In Luke 1:26–27 Gabriel told Mary that the One born to her would be great and rule on the throne of David. In Daniel 8:15–16 Gabriel explained to Daniel the succeeding kingdoms of Medo-Persia and Greece as well as the untimely death of Alexander the Great. Gabriel also announced the birth of John the Baptist to Zacharias (Luke 1:11–20).

# Helel

ḥj v·A÷B, l l yhe

**Son of the Morning! Helel translated in the Latin as**

## Lucifer

**(Isa. 14:12) means "shining one" or "star of the morning."**  
This was the Latin name for the planet Venus, the brightest object in the sky. **He may have been the wisest and most beautiful of all God's created beings who was originally placed in a position of authority over the cherubim surrounding the throne of God.**

# Kerubim

כרובים

*Cherubim* are "of the highest order or class, created with indescribable powers and beauty ... Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God's glorious presence, His sovereignty, and His holiness." They stood guard at the gate of the Garden of Eden, preventing sinful man from entering (Gen. 3:24); were the golden figures covering the mercy seat above the ark in the Holy of Holies (Exod. 25:17–22); and attended the glory of God in Ezekiel's vision (Ezek. 1).

Cherubim had an extraordinary appearance with four faces—that of a man, lion, ox, and eagle. They had four wings and feet like a calf, gleaming like burnished bronze.

**In Ezekiel 1 they attended the glory of God preparatory for judgment.**

# Seraphim

μυρῖν

*Seraphim*, meaning “burning ones,” are pictured surrounding the throne of God in Isaiah 6:2. They are described as each having six wings. In their threefold proclamation, “holy, holy, holy” (Isaiah 6:3), it means “to recognize God as extremely, perfectly holy. Therefore, they praise and proclaim the perfect holiness of God. The seraphim also express the holiness of God in that they proclaim that man must be cleansed of sin’s moral defilement before he can stand before God and **serve Him**. They have six wings: with two he covered his face, with two he covered his feet, and with two he flew.

# Ofanim

מְּנִיפֹתָא

Wheels that transported the Throne of God

Ezekiel 10:10 As for their appearance, all four wheels looked alike—as it were, a wheel in the middle of a wheel.<sup>11</sup> When they went, they went toward *any of* their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went.<sup>12</sup> And their whole body, with their back, their hands, their wings, and the wheels that the four had, *were* full of eyes all around.<sup>13</sup> As for the wheels, they were called in my hearing, “Wheel.”

# Jewish Angels

- 1) Uriel "God is Light"; , set over the Heavens and over Sheol
- 2) Raphael, "God Heals" set over the spirits of men
- 3) Raguel, "the terrifier", who chastises the world of the heavens;
- 4) Michael, "Who is like God?" over the people of Israel;
- 5) Sariel, "God turneth", set over the spirits who seduce people to sin;
- 6) Gabriel, set over paradise, the seraphim, and the cherubim;
- 7) Jerahmeel ["God is merciful"], whom God set over the resurrection.

## **Four Angels of the Throne.**

On the other hand, Michael, Gabriel, Uriel, and Fanuel (Penuel) are introduced as "the four angels of the face of the Lord."

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The Throne of God

# The Merkavah

## *Ezekiel 1:1*

**1** Now it came to pass in the thirtieth year, in the fourth *month*, on the fifth *day* of the month, as I *was* among the captives by the River Chebar, *that* the heavens were opened and I saw visions of God. <sup>2</sup> On the fifth *day* of the month, which *was* in the fifth year of King Jehoiachin's captivity, <sup>3</sup> the word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar; and the hand of the Lord was upon him there.

# The Merkavah

## *Ezekiel 1:4*

<sup>4</sup> Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness *was* all around it and radiating out of its midst like the color of amber, out of the midst of the fire. <sup>5</sup> Also from within it *came* the likeness of four living creatures. And this *was* their appearance: they had the likeness of a man. <sup>6</sup> Each one had four faces, and each one had four wings. <sup>7</sup> Their legs *were* straight, and the soles of their feet *were* like the soles of calves' feet. They sparkled like the color of burnished bronze. <sup>8</sup> The hands of a man *were* under their wings on their four sides; and each of the four had faces and wings. <sup>9</sup> Their wings touched one another. *The creatures* did not turn when they went, but each one went straight forward.

# The Merkavah

## *Ezekiel 1:1*

<sup>10</sup> As for the likeness of their faces, *each* had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle. <sup>11</sup> Thus *were* their faces. Their wings stretched upward; two *wings* of each one touched one another, and two covered their bodies. <sup>12</sup> And each one went straight forward; they went wherever the spirit wanted to go, and they did not turn when they went.

<sup>13</sup> As for the likeness of the living creatures, their appearance *was* like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. <sup>14</sup> And the living creatures ran back and forth, in appearance like a flash of lightning.

# The Merkavah

## *Ezekiel 1:5*

<sup>15</sup> Now as I looked at the living creatures, behold, a wheel *was* on the earth beside each living creature with its four faces. <sup>16</sup> The appearance of the wheels and their workings *was* like the color of beryl, and all four had the same likeness. The appearance of their workings *was*, as it were, a wheel in the middle of a wheel. <sup>17</sup> When they moved, they went toward any one of four directions; they did not turn aside when they went. <sup>18</sup> As for their rims, they were so high they were awesome; and their rims *were* full of eyes, all around the four of them. <sup>19</sup> When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. <sup>20</sup> Wherever the spirit wanted to go, they went, *because* there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures *was* in the wheels. <sup>21</sup> When those went, *these* went; when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures *was* in the wheels.

# The Merkavah

## *Ezekiel 1:1*

<sup>22</sup> The likeness of the firmament above the heads of the living creatures *was* like the color of an awesome crystal, stretched out over their heads. <sup>23</sup> And under the firmament their wings *spread out* straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body. <sup>24</sup> When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. <sup>25</sup> A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings.

# The Merkavah

## *Ezekiel 1:26*

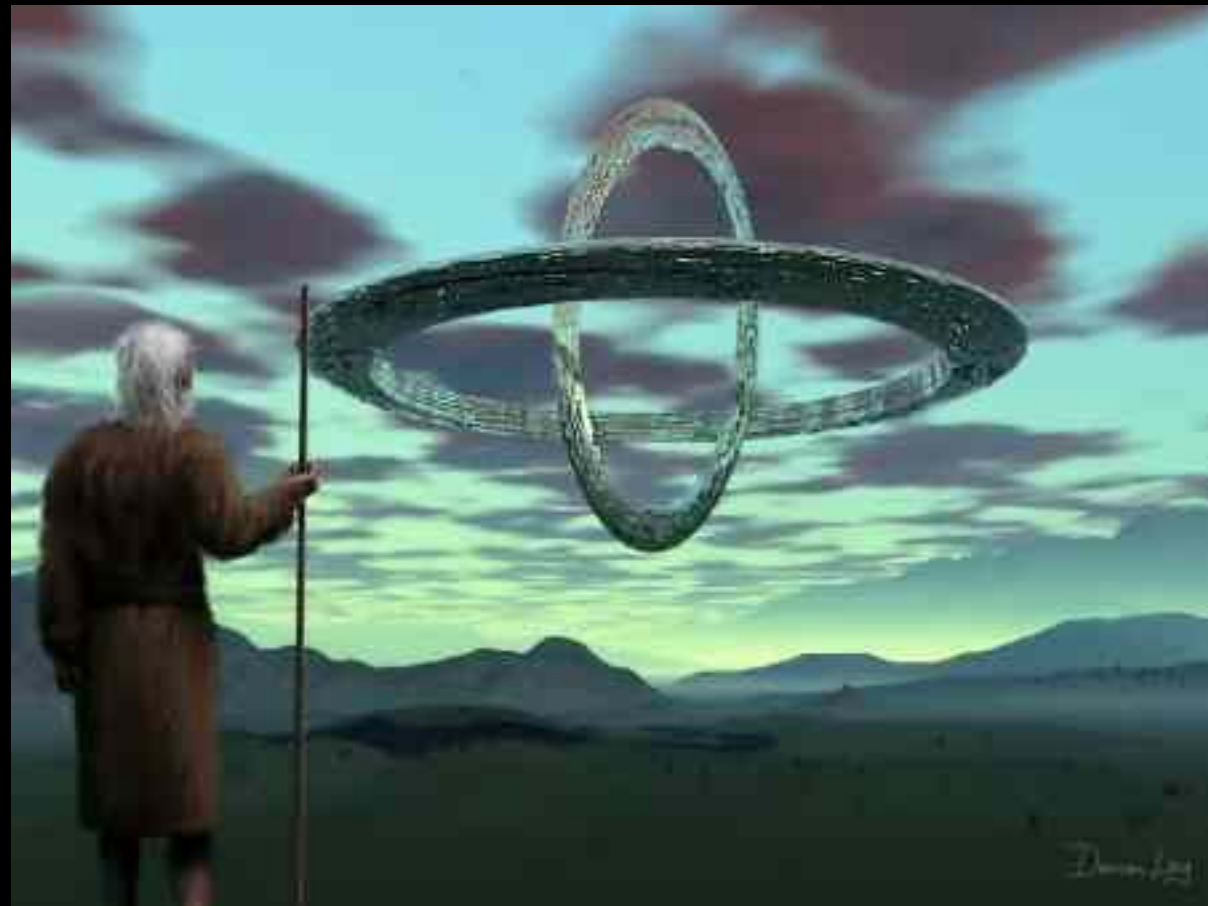
<sup>26</sup> And above the firmament over their heads *was* the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne *was* a likeness with the appearance of a man high above it. <sup>27</sup> Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. <sup>28</sup> Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. This *was* the appearance of the likeness of the glory of the Lord.

# The Merkavah

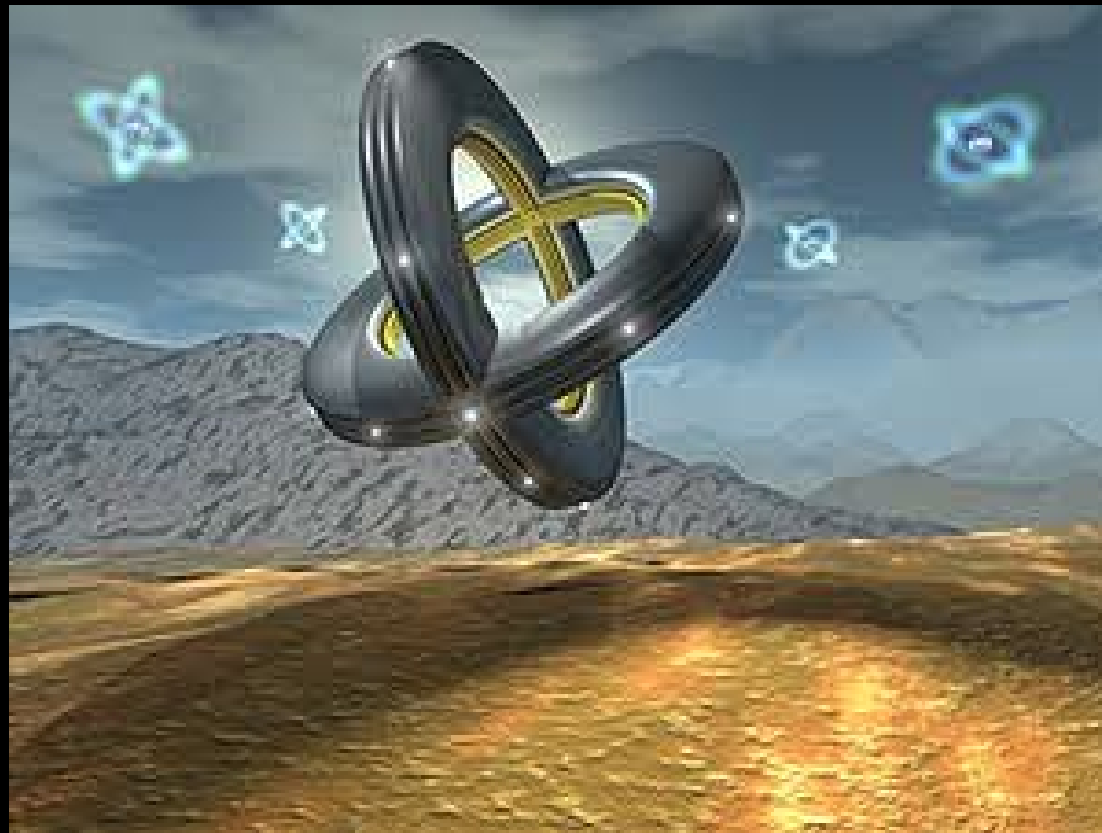
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# The Merkavah



# The Merkavah



# The Merkavah



# The Wheelchair Throne

## *The Glory Departs from the Temple*

**Ezekiel 10** And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.<sup>2</sup> Then He spoke to the man clothed with linen, and said, "Go in among the wheels, under the cherub, fill your hands with coals of fire from among the cherubim, and scatter *them* over the city." And he went in as I watched.

<sup>3</sup> Now the cherubim were standing on the south side of the temple when the man went in, and the cloud filled the inner court.<sup>4</sup> Then the glory of the Lord went up from the cherub, *and paused* over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.<sup>5</sup> And the sound of the wings of the cherubim was heard *even* in the outer court, like the voice of Almighty God when He speaks.

# *The Glory Departs from the Temple*

**Ezekiel 10** <sup>6</sup> Then it happened, when He commanded the man clothed in linen, saying, "Take fire from among the wheels, from among the cherubim," that he went in and stood beside the wheels. <sup>7</sup> And the cherub stretched out his hand from among the cherubim to the fire that *was* among the cherubim, and took *some of it* and put *it* into the hands of the *man* clothed with linen, who took *it* and went out. <sup>8</sup> The cherubim appeared to have the form of a man's hand under their wings.

<sup>9</sup> And when I looked, there were four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared *to have* the color of a beryl stone. <sup>10</sup> As for their appearance, all four looked alike—as it were, a wheel in the middle of a wheel. <sup>11</sup> When they went, they went toward *any of* their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went. <sup>12</sup> And their whole body, with their back, their hands, their wings, and the wheels that the four had, *were* full of eyes all around.

# The Wheelchair Throne

<sup>13</sup> As for the wheels, they were called in my hearing, "Wheel."

<sup>14</sup> Each one had four faces: the first face *was* the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle. <sup>15</sup> And the cherubim were lifted up. This *was* the living creature I saw by the River Chebar. <sup>16</sup> When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them. <sup>17</sup> When *the cherubim* stood still, *the wheels* stood still, and when *one* was lifted up, *the other* lifted itself up, for the spirit of the living creature *was* in them. <sup>18</sup> Then the glory of the Lord departed from the threshold of the temple and stood over the cherubim. <sup>19</sup> And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels *were* beside them; and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel *was* above them.

# The Wheelchair Throne

<sup>20</sup> This *is* the living creature I saw under the God of Israel by the River Chebar, and I knew they *were* cherubim. <sup>21</sup> Each one had four faces and each one four wings, and the likeness of the hands of a man *was* under their wings. <sup>22</sup> And the likeness of their faces *was* the same *as* the faces which I had seen by the River Chebar, their appearance and their persons. They each went straight forward.

# The Merkavah



# The Aaronic Benediction

## Numbers 6:24-26

יְבָרֶכְךָ יי וישמרך׃  
יְאֵר יי פָּנָיו אֵלֶיךָ ויחַנֶּךָ׃  
יִשָּׂא יי פָּנָיו אֵלֶיךָ וישֵׂם לְךָ שָׁלוֹם׃

May the Lord bless you, and keep you;

May the Lord make His face to shine upon you,

And be gracious unto you;

May the Lord lift up His countenance upon you,

And give you peace.



Congregation Yeshuat Yisrael

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Angelology

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