

DOCTRINE OF ANGELS

I. Introduction.

- A. Angelology is one of the ten major categories of theology in standard systematic theological works and is viewed as a difficult subject often neglected by the teachers and students of the Word of God.
- B. Yet, in the New American Standard (NAS) Bible, the term “angel(s)” itself is used 295x, both OT and NT combined.
 - 1. Angels are mentioned in 34 different books from the earliest writings of Job and Genesis to the last book of Revelation and not confined to one section of Scripture.
 - 2. Christ made numerous references to angels during His earthly ministry, both in parables and in direct teaching. Mat.13:39,41; 22:30; 25:31,41
- C. Charles Ryrie has suggested that the disregard for this area of Biblical teaching may simply be neglect or it may indicate a tacit rejection due to its supernatural nature.
- D. Many neo-orthodox theologians deny the existence of angels and demons with much of the modern rhetoric stemming from their denial of anything that is supernatural.
- E. Like the existence of God, the Bible does not argue for the existence of angels; it assumes it as fact.
- F. It is evident that God’s word refers to a distinct order of created beings that are clearly different from the Godhead and dissimilar to mankind.
- G. Generally speaking, every reference to angels is incidental to some other topic and when mentioned it is for the purpose of informing us about God, His plan or the execution of that plan.
- H. This in contrast to providing minute details of their literal composition, personalities or spiritual civilization.
- I. Yet, certain information in these areas can be gleaned from their many references in the Bible.
- J. Angels have been the subject of articles in *Time*, *Newsweek*, *Redbook* and the *Ladies’ Home Journal* as well as many documentaries, television shows and movies.
- K. Some are now advocating principles derived from the Essene community and Archives of the Vatican on how to contact and converse with angels, which is thoroughly non-biblical. Cp.Col.2:18
- L. While there exists a tremendous amount of extra-biblical information regarding angels, only the Bible provides us accurate, reliable and objective information in this regard, to which this doctrine is dedicated.

II. Vocabulary.

- A. There are two primary terms in both the OT and NT used to designate angels as a corporate creation.
- B. While there are names, titles and other descriptive terms to individualize their rank and file of service, these will be addressed as a separate category later in the doctrine.
 - 1. Hebrew:

- a. מַלְאָכִים – mal’akh; used 213x; messenger, representative, angel(s); used of both human and Divine messengers
 - b. רוּחַ – ruach; breath, wind, spirit, Holy Spirit, human spirit, angel(s).
2. Greek:
- a. ἀγγέλους – angellos; used 175x; messenger, envoy, angel(s); used of both human and Divine messengers.
 - b. πνεύμα – pneuma; spirit, Holy Spirit, angels, human spirit, breath.
- C. Both the Hebrew and Greek terms for “messenger” are used to describe one that executes the purpose and will of the one whom he serves.
- D. However, all the Hebrew and Greek terms used of angels are also used in a number of different ways, are not technical and must be translated according to context.
- E. Documentation for the term “messenger” used for both human and divine messengers:
- 1. Human messengers. 2Sam.11:19,22; Mat.11:10
 - 2. Angelic messengers or spirits, both elect and fallen. (*Elect*) Gen.24:7; Zec.1:9; Mat.1:20; (*Fallen*) 1Sam.16:14-16; Mat.8:16; 10:1

III. Definition and description.

- A. Angels are supernatural, spiritual beings that were created by God to serve Him acting as God’s messengers to men and agents that carry out His will.
- B. Unlike God, that have not eternally preexisted and the time of their creation predated the physical beginning of the material universe of which they are viewed as worshipping spectators. Job.38:7
- C. All angels came into existence at the same time in eternity past, created by God the Son, and none will be added to their number. Neh.9:6; Psa.148:2,5; Col.1:16
- D. All angels were created in a state of holiness at their origin as evidenced by the fact that Lucifer, an angel of the cherub class, was created perfect. Eze.28:14-16
- E. This points to the fact that the essence of God cannot be the source or agent of evil. Deu.32:4; 2Chr.19:7; Psa.92:15
- F. Angels that did not fall are still referred to as “holy” angels. Mar.8:38; Rev.14:10
- G. While angels are not eternal as God is, once they were created, they cannot grow old, die or cease to exist. Luk.20:36; Rev.20:10
- H. Based on the fact that they are often compared to stars and that both angels and stars are called “*the host of heaven*”, we conclude that there is an innumerable, but finite company of angels that only God can count. Deu.4:19; 1Kgs.22:19; Psa.147:4; Heb.12:22
- I. The term angel as used for angelic creation, is not to be confused with the phrase, “*the Angel of the Lord*”, occurring some 57x in the OT. Gen.16:7,9,10,11
- J. A careful study of these passages denotes that this Angel of the Lord is the Lord (Gen.22:11,15; cp. Jdg.2:1) in theophany.

- IV.** The nature of angels.
- A.** Angels are a category of created beings that are superior to mankind and inferior to God.
 - B.** Their make-up or composition more closely resembles that of God in that they are incorporeal (immaterial, not having a material body or form), but have the ability to take a physical form. Psa.104:4
 - 1.** Angels, like God, are generally invisible, but observe the activities of mankind. Dan.4:13,17
 - 2.** For this reason they are often referred to as spirits. Heb.1:14
 - 3.** However, they can manifest themselves in a physical form if the occasion demands it and mostly appear as ordinary men. Gen.18:1-3 cp.19:1; Joh.20:12; Heb.13:2
 - 4.** The exception to the temporal transformations from spiritual to material in form is the 4 living creatures/beings of Eze.1,10; Rev.4:6-8.
 - 5.** These angelic beings are presented as having a permanent visual form at all times whether in the eternal or temporal state, which will be further discussed in the following categories of angels.
 - C.** Angels were created to provide a revelation of the invisible God with each angel designed to express some aspect of God's plan or Person.
 - D.** The distinction between men and angels is one that is eternal and will be a reality in Ph₃. 1Cor.6:3; Heb.2:7,16; 12:22-23
 - E.** This indicates that men do not become angels and angels do not become men i.e., angels are not glorified human beings; a person does not die, go to heaven and become an angel.
 - F.** All angels are masculine: There is no baby or female angels, they do not marry or procreate and there is no increase in their numbers. Mat.22:30
 - 1.** It is erroneous to state that angels are sexless, since all manifestations of angels are male, and they did procreate at one time with women in the human race. Gen.6:1ff cp. Jud.6
 - 2.** Angels were created to be celibate and in Ph₃ we will be like them in that we will retain our gender, but will be celibate also.
 - G.** Angels are personal beings and not simply spiritual forces, transient or permanent emanations from God, or anything less than we would expect from anyone that is possessed of personality.
 - 1.** They possess volition. Luk.11:24; Jud.6
 - 2.** They have intellect. Mat.28:5; Eph.3:10; 1Pet.1:12
 - 3.** They have emotions. Job 38:7; Luk.15:7,10
 - 4.** They have individual names and different ranks or stations. Dan.8:16; 10:13; Jud.9
 - H.** Angels are greater in knowledge, power and other abilities than men, yet they come short of the attributes of omniscience, omnipotence, omnipresence, etc.
 - 1.** While angels have superior knowledge than that of mankind, they continue to learn through observation. 2Sam.14:20; Mat.24:36; 1Pet.1:12
 - 2.** Angels have super-powers, but are subject to God's authority and limited in their capabilities. 2Chr.32:21; Psa.103:20; 2Pet.2:11 cp. Jud.6
 - 3.** Although they are capable of great speeds, traversing the vast expanses of the material universe, they remain confined to a particular place at a particular time. Eze.1:14; Dan.9:20-23

- G. In all passages that angels appear in human form, they never appear as women, children or old men, but always as young men. Gen.18:1-2; 19:1ff; Mar.16:5
 - H. Angels were originally designed to inhabit heaven, which is still home to the elect, but now the location of any angel depends on his choice or God's assignment. Mar.13:32
 - 1. Fallen angels spend the vast majority of their time on and around planet earth, attacking various aspects of God's plan by terrorizing mankind. Job 1:6-7; Eph.6:12
 - 2. The elect angels, while found in the 3rd heaven, can be dispatched by the will of God to any location in the universe. 2The.1:7; Rev.12:7; Dan.10:13; Heb.1:14
- V. The test of angelic volition and its result: The course of the angelic conflict.
- A. All angels were created perfect and sinless after the order of Lucifer (the highest ranking cherub), yet were provided with the volitional ability to choose for or against God as Lucifer proves.
 - B. When Satan manufactured the first sin of pride, based on his perfect beauty, 1/3 of the angels opted for his viewpoint and became enemies of God known as fallen angels or demons. Eze.28:12-17; Isa.14:12-14; Rev.12:3-4
 - C. At their fall from perfection they were corrupted like their leader, lost their positions in God's government, but retained their relative wisdom, strength, power, etc.
 - D. This fact is deduced from the explanation that was given Daniel with respect to why there had been a delay in answering his prayer. Dan.10:13
 - E. The timing of their fall must be placed after the original creation of the heavens and earth and before the formation of man, since Satan was there to act as a tempter. Gen.3:1ff
 - 1. The Hebrew of Genesis 1:1 details the original creation that was spoken into existence by God in a moment of time. Cp.Psa.148:1-5; Eph.3:9; Rev.4:11 cp. Job 38:1-7
 - 2. Gen.1:2 indicates that the situation had dramatically changed and the "*earth became a wasteland and void of inhabitants..*".
 - 3. However, Isa.45:18 clearly indicates that God did not create the earth in the form of Gen.1:2
 - 4. Therefore, something happened that caused His judgment to fall on His own creation i.e., the fall of Satan and his angels that introduced evil into the universe.
 - F. The cause of their fall must be related to the individual volition of each angel and the choice he made with respect to the conflicting viewpoints of God and Satan.
 - 1. Any view that God was the author of their evil, either directly or indirectly, must be rejected based on the attribute of perfect righteousness. Jam.1:13
 - 2. Like Satan, the other fallen angels willingly chose to revolt against God, superimpose their wills over the will of God and must take responsibility for that action.

3. Although tempted externally by Satan (the remote cause of their fall), they ultimately decided for themselves and their own negative volition was the final cause of their fall.
4. Any other solution to this obvious problem in the angelic conflict imputes evil to God and must be rejected including suggestions that:
 - a. God created evil in Satan and some of the angels, thereby making God the author of evil.
 - b. To further suggest that He allowed some to be tested with evil and did not allow the others makes God a respecter of person that is completely at odds with the Scriptures. Rom.2:11; Eph.6:9; Jam.2:9
- G. As a result of their fall, these angels lost their original holiness, corrupted in their thinking process and in their conduct. Act.8:7
- H. They were judged, sentenced to the lake of fire, but not immediately incarcerated. Mat.25:41; Rev.20:10
- I. They were left free to engage in active opposition to God (Isa.14:12-14), the work of the elect angels (Dan.10:12ff), the people of God (1Chr.21:1; Job.1-2; Eph.6:11ff; 1Pet.5:8), the nations (Rev.16:13-14) and to abuse unbelievers (Luk.8:12; 2Cor.4:3-4).
- J. However they are restricted to the laws of God in battle engagement as seen in the segment of fallen angels that engaged in the sexual infiltration of the human race and currently imprisoned in Tartarus. Gen.6:1ff; 2Pet.2:4; Jud.6
- K. Satan and his angels continue to have access to the 3rd heaven, which they use to malign believers, insult God and accuse us in that court. Zec.3:1; Job 1-2; Rev.12:10
- L. At the middle of Daniel's 70th week Satan and his followers will have this access withdrawn and they will be confined to planet earth until they are confined to the lake of fire. Rev.12:8-9; Rev.20:10

VI. The ministry of elect angels.

- A. While all angels were originally created to express something of the Eternal God and His plan, only the elect angels continue to fulfill that function properly and without error.
- B. Part of their function involves the ongoing worship of the God that created all things. Isa.6:3; Rev.4:8; 5:11-12
- C. God appears to use angels as a physical vehicle of transport in spite of the fact that He is omnipresent. Psa.18:10; Eze.1,10
- D. He further uses them as a vehicle of communication though He is omniscient and omnipotent. Dan.8:16; 9:21; 10:11ff; Rev.1:1; et al
- E. They have a ministry toward believers and are often dispatched to protect or deliver God's people. Psa.91:11-12; Dan.6:22; Act.12:5-11
- F. On certain occasions they provide guidance and encouragement to believers. Mat.28:5-7; Act.8:26; 27:23-24
- G. Before the completion of the canon, angels were employed to interpret God's word to mankind. Dan.7:15ff; Zec.1:9,19; 4:4-5; 5:5ff; 6:4ff; Rev.1:1
- H. Angels were involved in the mediation of the Mosaic Law. Act.7:53; Gal.3:19
- I. Elect angels are dispatched to planet earth to carry the believer to heaven at the time of physical death. Luk.16:22

- J.** They are used by God to execute judgment on individuals and societies, a fact that will be very evident in Daniel's 70th week. Gen.19:12-13; Eze.9; Act.12:23; Rev.16
- K.** Angels were highly involved in all aspects of the 1st Advent:
 - 1. The angel Gabriel announced the birth of John the Baptist to Zacharias, and the birth of Christ to Mary. Luk.1:1ff, 26ff
 - 2. An angel instructed Joseph not to break off his engagement with Mary and told him what to name the coming baby. Mat.1:20-21
 - 3. An angel appeared to the shepherds in the field to announce the birth of the Messiah following with an appearance of an army of angels. Luk.2:8ff
 - 4. An angel directed Joseph to flee to Egypt to protect the young boy. Mat.2:13
 - 5. Angels ministered to Jesus following His temptation by Satan. Mat.4:11
 - 6. An angel appeared to strengthen Christ in Gethsemane. Luk.22:43
 - 7. While not visible, Christ made it clear that angels were poised to deliver Him from His enemies. Mat.26:52
 - 8. An angel rolled the stone away from the empty tomb and instructed the women to go to Galilee. Mat.28:2-7
 - 9. Angels were present at the ascension. Act.1:9-11
- L.** Angels will be quite active and involved in the events of Daniel's 70th week and beyond:
 - 1. They will make important announcements. Rev.14:6,8,9-10; 18:1ff, 21
 - 2. They will protect believers. Rev.7:1-3
 - 3. They will be involved in many of the judgments. Rev.8:2ff; 9:1ff, 13-14; 15:1; 16:1ff
 - 4. They will expel Satan and his demons from ever entering heaven again. Rev.12:7-9
 - 5. They will be present at the 2nd Advent. Mat.25:31; Mar.14:62; Rev.1:7; Rev.19:14
 - 6. They will stand before the gates of the New Jerusalem as an honor guard to exclude all that are unworthy. Rev.21:12
- M.** Angels express an emotional response when positive volition accepts the gospel. Luk.15:10
- N.** They observe the affairs of men and react with pleasure or are offended as men adjust or maladjust to the Divine viewpoint. 1Cor.11:10
- O.** They have been known to manifest themselves physically for the purpose to test the believer's application of hospitality. Heb.13:2

VII. Classification of angels.

- A.** Angels may be classified in a number of ways that is designed to provide insight into their nature, functions and ranks.
- B.** They may be classified according to their relationship with God.
 - 1. Those angels that did not fall are called:
 - a. The elect that emphasizes God's foreknowledge of their positive volition. 1Tim.5:21
 - b. Holy, which denotes their separation from sin to God. Mar.8:38
 - c. Angels of God (or Lord), a genitive of relationship/ownership as God's angels. Gen.28:12

2. The fallen angels are called:
 - a. Demons, which means a lesser god. Mat.8:31; 12:24; Rev.9:20
 - b. Unclean spirits indicating their spiritual filth before God. Mat.10:1
 - c. His angels, a reference to their relationship with Satan and the fact that they share his destiny. Mat.25:41; Rev.12:9-10
- C. They may be classified by rank.
 1. Most biblical scholars recognize that there are distinct categories of angels mentioned in the Bible however, a clear paradigm of these various ranks are omitted.
 2. It is clear that there is an organization among the angels and that some are more powerful in authority than others based on the following:
 - a. Michael is called “*one of the chief princes*” and an “*archangel*”, both of which appear to mean the same thing in different languages. Dan.10:13; Jud.9
 - b. Out of the category of angels known as the cherubim/cherubs, Lucifer is singled out as having a more exalted position. Eze.28:14
 - c. The Scriptures speak of the assembly and council of angels (Psa.89:5,7), of their organization for battle (Rev.12:7) and of a king over the demon-locusts (Rev.9:11).
 - d. They are also given governmental classifications that indicate organization and ranking. Eph.3:10; 6:12
 3. Though a dogmatic division of hierarchy among angels is unclear, it is evident that the following classes are mentioned with the understanding that some may be referring to the same class of angels under different nuances:
 - a. Cherubim that guard and covers. Gen.3:24; Exo.25
 - b. Seraphim that conduct heavenly worship. Isa.6:2ff
 - c. Watchers denoting angelic observance of time. Dan.4:13,17
 - d. Prince, chief princes, great prince. Dan.10:13,20-21; 12:1; Eph.2:2
 - e. Archangels. Jud.9
 - f. Rulers and authorities. Eph.3:10; 6:10
 - g. World forces. Eph.6:10
 - h. Thrones and dominions. Col.1:16
 - i. Four living beings/creatures. Eze.1:5; 10:2; Rev.4:6-8
 4. The three most general terms used to classify all angels corporately, both elect and fallen, is the term “angels” in the NT, “host/armies” and “sons of God” in the OT.
- D. They may be classed by name, four of which are specifically revealed in the Word of God.
 1. Lucifer, whose pre-fall title means “son of the morning”. Isa.14:12
 - a. Aka as Satan, meaning adversary. 1Chr.21:1; Mat.4:10
 - b. The Devil, meaning slanderer or accuser. Mat.4:1; Jud.9
 - c. The Serpent, emphasizing his guile, cunning and hostility toward mankind. Gen.3:1; Rev.20:2
 - d. The Evil One, indicating that he is the source of evil in the universe. Joh.17:15; 1Joh.5:19
 - e. Beelzebul/Beelzebub, a term that means “lord of the flies”, denotes his position as ruler of the demons. Mat.12:24

- f. The Tempter, emphasizing his work of enticing men to sin. Mat.4:3; 1The.3:5
- g. Ruler/god of this world, indicating that at present the world is under his control. Joh.12:31; 2Cor.4:4
- 2. Abaddon, a transliteration from the Hebrew called Apollyon in the Greek. Rev.9:11
 - a. Both the Hebrew and Greek translations means destroyer or destruction.
 - b. He is a fallen angel that is ruler/king over the pre-diluvian demons incarcerated in Tartarus for violating their sexual domain. Rev.9:11; Gen.6:1ff; Jud.6 cp. 2Pet.2:4
- 3. Michael, whose name means “who is like God?”.
 - a. He is called a chief prince and an archangel. Dan.10:13; Jud.9
 - b. He disputed with Satan over the disposition of the body of Moses. Jud.9
 - c. He is the apparent patron and protector of Israel. Dan.10:21; 21:1
 - d. He has authority over other elect angels and they will engage Satan and his angels in open warfare ejecting them from the 3rd heaven at the middle of Daniel’s 70th week. Rev.12:7-9
- 4. Gabriel, whose name means “the mighty one of God” and is always seen as a messenger or revealer of God’s plans or purposes. Dan.8:15-17; 9:20ff; Luk.1:11-19, 26ff
- E. They may be classified by their area of responsibility or function.
 - 1. Teaching. Dan.7:16; Zec.1:9,19,21; Rev.21:9
 - 2. Executing judgments. Act.12:23; Rev.8,9
 - 3. Evangelizing. Rev.14:6
 - 4. Praising God. Isa.6:2-3; Rev.4:8
 - 5. Controlling the environment or elements. Rev.7:1; 14:18; 16:2-12
 - 6. Sentries. Gen.3:24; Rev.4:6; Rev.21:12
 - 7. Transporting. Mat.13:49-50; Luk.16:22
 - 8. Guardian angels. Mat.18:10
 - 9. Watching. Dan.4:13,17

- VIII.** The four living beings/creatures of Eze.1:5,13-15,19-22; 3:13; 10:15,17,20 and Rev.4:6-9; 5:6,8,11,14; 6:1,6; 7:11; 14:3; 15:7; 19:4
- A. Due to the nature, uniqueness and disparity of views as to who and what these angelic beings are, an independent analysis is inevitable.
 - B. Under the literal historical hermeneutics of interpretation, these beings in both accounts of Ezekiel and Revelation are considered as real and part of the angelic host.
 - C. That both accounts ascribe their persons and existence as directly affiliated with God and His throne, they are classified as elect angels. Eze.1:26-28; Rev.4:6
 - D. The core of interpretational differences revolves around two primary issues: are the living beings one and the same in both accounts, or are they different sets of 4 living beings?

- E.** This interpretational schism is due to the fact that there are distinct similarities as well as distinct differences between the accounts and as descriptively ascribed to these beings.
- F.** To properly reconcile the similarities with the dissimilarities, the student of God's word must harmonize contextually, theologically/doctrinally as well as logically.
- G.** In other words, if one supports the view that they are one and the same in both accounts, then one must sufficiently explain the differences or vice versa, one must explain the similarities at all times with complete harmonization.
- H.** The differences between the accounts that are noted include:
1. Ezekiel's beings indicate 4 beings each with four faces compared to the singular face per being in Revelation. Eze.1:4 cp. Rev.4:7
 2. 4 wings per being in Ezekiel compared to 6 in Revelation. Eze.1:4 cp. Rev.4:8
 3. No bodily torsos are ascribed to the beings in Revelation as they are in Ezekiel. Eze.1:5b,7,8a
 4. One face of Ezekiel's being is that of a bull, then a cherub, rather than a calf. Eze.1:10: 10:14 cp. Rev.4:7
 5. Ezekiel's beings are seen to be equipped with transportation wheels and are mobile on the earth in Ezekiel, rather than stationary around the throne in the 3rd heaven as in Revelation. Eze.1:15-21 cp. Rev.4:6
- I.** The similarities are likewise noted:
1. Both accounts denote exactly 4 living beings. Eze.1:5 cp. Rev.4:6
 2. The likenesses of the faces in both accounts are the same with the exceptions noted. Eze.1:10; 10:14 cp. Rev.4:7
 3. The 4 beings of Ezekiel function as a synchronized unit, equally spaced apart as pictured in an organized formation of 4 points around the throne in Revelation. Eze.1:9a, 11b,c (wings touching another on each side; cp. vs.12,14,17,19-21) cp. Rev.4:6 (centered around the throne)
 4. There is a clear expanse associated with both accounts. Eze.1:22 cp. Rev.4:6a
 5. There is that which resembles a throne seen above the expanse in Eze.1:26 (cp. vs.28, the rainbow of God's glory), just as a throne is central to Revelation. Rev.4:3
- J.** As can be clearly seen in the similarities, the undisputable ties between the two accounts are that there are 4 living beings appearing as a unit and they are associated with the throne of God.
- K.** To divide these beings into two sets of beings, the interpreter must then divide the similarities of each account and harmonize the two contexts as to why the similarities exist yet not referring to only 1 set of 4 beings.
- L.** The truth of commentaries that want to make these separate units of beings is that they only refer to the seeming differences and have no explanation otherwise.
- M.** However, by accepting the undisputable ties as the common denominator making these 4 beings in each account one and the same, a harmonization unfolds.
- N.** The contextual harmonization:

1. Both Ezekiel's and John's account in Revelation are prophetic with an underlying theme of God's Sovereignty as it applies to judgment upon the world.
 2. However, in Rev.4, the emphasis with the 4 living creatures is on God the Father as the designer of the plan (Rev.4:2 [the Father cp. the H.S. vs.5 and the Son in 5:5]) and Ezekiel emphasizes Christ in execution of the plan (Eze.1:26b).
 3. John is viewing the beings as perceived by any normal human in the 4th dimensional 3rd heaven, while Ezekiel's vision is as these being are functioning and operating in time, but viewed as they would be by one from a timeless dimension.
 4. The time differential is seen with the fact that the beings in Ezekiel are operating on earth and the throne room is envisioned above the expanse looking up to heaven (Eze.1:26) compared to John who is in the throne room. Rev.4:2
 5. Further, Eze.1:1 states that the visions Ezekiel saw were "of God" (myhl ʾl/- Elohim).
 6. The most natural reading of the phrase "I saw visions of God" (Eze.1:1) indicates that God manifested Himself in time to Ezekiel as the infinite and highly multi-dimensional God that He is and as it directly correlates with the 4 beings in His account.
 7. Ezekiel is given a vision of God expressing Himself (execution of Sovereign judgment by Christ) in the vehicle of the 4 living beings not limited by any dimensional planes, though Ezekiel can still only communicate it in a 4 dimensional way.
 8. Revelation's account looks at the limitation of the finite viewing eternity, Ezekiel's account looks at the infinite expressing itself in time.
- O. The theological and logical harmonization:
1. The contextual harmonization first explains the disparity in the number of faces ascribed to each living beings by the separate authors.
 2. While John can see the beings on a 4 dimensional level (eyes in front, back around and within; Rev.4:6,8), their facial appearances are restricted to one per being to emphasize man's limited ability as a physical being in a multi-dimensional sphere.
 3. Ezekiel's vision is not limited in this way and sees God as He can truly manifest Himself in a 4 fold 4 dimensional way hence, 4 faces per being.
 4. That these beings have the power to change their facial appearances to accommodate God's teaching is found in Ezekiel that denotes two primary descriptive accounts of them in chapters 1 and 10.
 5. He makes clear in Eze.10:20 that both accounts are of the one and same 4 beings.
 6. However, comparing Eze.1:10 with 10:14, we note that the appearance of one of the faces (the bull) has morphed into the face of an angel, specifically a Cherub.
 7. This denotes that these beings have the power to change their facial appearances.
 8. Their morphing of faces in number in Ezekiel looks to the reality of an omnipresent and omniscient God executing His Sovereignty in time.

9. That omniscience is expressed is seen in the number of eyes as part of their manifestation in both accounts (Rev.4:6,8 cp. Eze.1:18; 10:12), though each with a separate emphasis.
10. John looks at omniscience as it relates to God's pre-ordained eternal plan as it exists in heaven, while Ezekiel's emphasis is with respect to the literal mechanics of its expression in time.
11. This is why the eyes are in the wheels attached to the 4 beings in Ezekiel.
12. The wheels are specifically identified as being the Spirit of God.
13. That there are 4 wheels looks to the complete Godhead in Person as manifested in the Person of Christ as the vehicle (power/omnipotence) behind the function of these beings.
14. Further, they tie the attributes of omniscience and omnipotence into the attribute of omnipresence, as they are seen executing God's judgment on planet earth darting to and fro. Eze.1:14, 19-21
15. When Christ executes His judgment in time, He will exercise His omnipresence of going over all the earth.
16. This is seen in that Ezekiel denotes that each being went straight forward as they move (Eze.1:12), in any of the four directions they faced without turning (Eze.1:17).
17. This correlates with their 4 compass positions around the throne in Revelation emphasizing God's Sovereignty over the four-corners of the earth.
18. Yet, these beings in Ezekiel are able to maintain their integrity as an individual unit, as the wheels are further described as functioning in a singular mode ("the spirit of God"; Eze.1:20-21).
19. The wheels in conjunction with the 4 beings represent the reality of Christ in His glorified state as the omnipresent, omniscient and omnipotent King He is.
20. Jesus Christ in hypostatic union is both God and man, yet is One.
21. He will express His Deity in Judgment via omnipresence, etc., yet will maintain His integrity as One manifested in human resurrection glory.
22. As these beings pass into the time warp of history, they morph in facial appearance indicating the reality of God's 4 dimensional creation.
23. However, while they maintain their 4 dimensional appearances, the movements straightforward, yet in any direction without turning indicate a multiplication of even that dimensional reality.
24. This emphasizes the total expression of God's omnipresence in time.
25. The mathematical and logical tie that these beings are one in the same is explained in the same vein of dimensional realities and perceptions in view.
26. John's account pictures 4 beings at 4 points or simply a square.
27. Ezekiel's account with the 4 faces per being expands the square forming a box (as drawn on paper).
28. The wheels, while on each side of each being in Ezekiel (Eze.1:15), Ezekiel views them as one wheel, one inside of another (Eze.1:16).
29. This is his view from the perspective of time and space, just as wheels placed on each side of a box with the box then unfolded and aligned to provide a singular tunnel view of each side with each wheel at equal

- distance apart, whereas the closest wheel would look larger, the 2nd in distance smaller and within, etc., giving the appearance as one.
30. The wheels are then said to be able to go in any of 4 directions without turning (Eze.1:17) that would be viewed as a circle (sphere) with 3 lines denoting 4 equally spaced circles encompassing a ball.
 31. The square, box and geometrically divided sphere are the mathematical and graphical straight-line equations to explain multi-dimensional realities in today's current Quantum ("superstring") theory. *See graphic with notes on Rev.4:5-6 for further illustrations.*
 32. The harmonization of the different number of wings is more easily explained from the advantage of perception.
 33. That the beings in John have 6 wings, they could have easily been made to look like 4 in Ezekiel by aligning two pairs together giving a visual of one pair.
 34. That Ezekiel only sees 4 wings looks to their role of executing God's judgment in time on the earth, while the 6 wings in John emphasizes God plan for man in that regard as well as further emphasis on God's omnipresence (the speed of 6 wings to travel).
 35. That the beings in Ezekiel are viewed with a bodily torso, this does not mean that John's description are beings without torsos.
 36. This is substantiated by the fact that John's beings fall down to worship God indicating they possess bodies. Rev.19:4
 37. Finally the facial difference of a bull and/or Cherub in Ezekiel and calf in Revelation looks to the maturation of God's expressed Sovereignty as seen in His Son.
 38. The faces are all symbolic of Jesus Christ with the three like faces of the lion, man and eagle in both accounts looking to Him as King, true humanity and the means for maximum freedom from Satan's tyranny, in commensurate order.
 39. The symbolisms are derived from the standards of the 12 tribes of Israel as represented by Judah (lion), Dan (eagle), Reuben (man) and Ephraim (calf) with their standards surrounding the exterior of the tabernacle centered on each of the compass points North, South, East and West. Num.2:3ff
 40. That the face of the calf is manifested in Revelation looks to Christ's qualification to reign as the Sovereign King over the world through His work on the cross as so designed by God's plan.
 41. It's morphing to a bull in Ezekiel looks to His power in historical judgment and its real execution in time to claim His kingdom, and the final morph to an angel looks to His Person as the final resolution to the angelic conflict.
- P.** Concluding observations of the 4 living beings:
1. Ezekiel's account makes clear that these angelic beings are of the Cherubim class. Eze.10:20
 2. They are unique in makeup and function from the rest of the angelic host.
 3. Their uniqueness is implied in the Greek term to describe them, "living beings/zōōn – zoon", which term is only used of the animal kingdom elsewhere in the NT.

4. Their uniqueness is seen in the permanence of a visual manifestation at all times both in heaven and on earth and their distinct positions in service to God.
5. Further, they operate as one unit at all times.
6. The 4 living beings are 4 living angelic standards serving as “color guards” to God’s throne.
7. They have been commissioned to guard and protect the fulfillment of God’s Sovereign plan and ensure that perfect execution of it takes place throughout history.
8. Further, they have been assigned as personal attaches to Jesus Christ in His execution of historical judgment upon the world.
9. This is seen in the fact that they are not only envisioned to be around the Father’s throne in Rev.4:6, but also in the center or midst of the throne, of which Throne the Lamb is seen to be standing dead center of in Rev.5:6.
10. They will serve as Christ’s glorified resurrected humanity’s personal vehicle of dispersing judgment upon the world in establishing His millennial rule. Eze.10:2
11. Further, that there are 4, which number indicates universal or completeness, looks to their representation of the entire angelic host.
12. That they are full of eyes giving them the ability to see God’s plan both in time and the eternal state gives them the ability to coordinate the activities for all of the other angels in their individual assignments as commanded by God.
13. Therefore, they also serve as a “communication post” for the Commander to disperse his directives to the elect angelic army.
14. That they are communicators as such in heaven is further implied by the constant association with the elders (pastoral communicators in time) in the book of Revelation. Rev.4:9-10; 5:8ff,11,14; 7:11; 14:3; 19:4
15. As the standards of God’s throne, they represent the fact that God’s Divine plan and design for man to rule through Christ is designed to bring a complete resolution to the entire angelic conflict in time.

IX. The relationship of angels to men.

- A. Angels were created superior to man in every way, both in their estate and inherent qualities. Heb.2:6-7
- B. God condescended to become man and was made lower than the angels during the incarnation by assuming a human body in order to redeem fallen man. Heb.2:9-10
- C. The very fact the He did not partake of the nature of angels (He did not become God/angel) but did partake of human nature (He became God/man) has led the author of Hebrews to conclude that salvation was not provided for fallen angels as it was for mankind. Heb.2:14-17
- D. Those that believe in Messiah for salvation will share His glorious destiny and will be exalted above the angels in his final estate. 1Cor.6:3; Phi.3:21; Heb.2:8-9
- E. Therefore, men are not to worship angels but to view them as the servants of God sent forth to offer service towards positive volition. Col.2:18; Heb.1:14; Rev.22:8-9