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You can become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving

your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”* Romans 10:9,10 *“For, “Everyone who calls on the name of the Lord will be saved.”* Romans 10:13 *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.”* Romans 5:1

CELESTIAL BEINGS

Intro:

These ancient beings, older than time itself, date back to a time when time did not even exist. There is no way to determine how old they are, for they existed even before the creation of the material universe, before the existence of space, time and matter. To call them angels does not do them justice, for the term angels lumps them all up into one category and does not take into consideration their various positions in the celestial universe, nor their specific attributes. There are various species of celestial beings, each totally different than the other, each having his own place, purpose and position in the celestial rule of Yahweh. Although these celestial beings have different names and are different created beings, we will, from time to time in the study, refer to them as angels for the sake of making the study easier to follow.

We will look at, not all, but many of these unique beings in heaven. We will see their unique characteristics, powers and functions. We will be able to see what the difference is between deity and divinity, between God and gods, that they are beings of great power, but not all power, that they have tremendous and extensive knowledge, but not all knowledge, that they have existed from a time so ancient that no one can determine, but they have not existed forever. And we will be able to see why a certain number and group of these beings rebelled against Yahweh's decision concerning man and the earth.

This study will shake most believer's preconceived ideas that they might have about heaven and angels. Hollywood and childhood lore, I'm afraid, has put in the minds of most people that angels are these little infant like beings with wings fluttering around heaven all day playing their harps. This is about as far away as you can get from the truth. What we will find that “angels” are powerful beings, mighty beings, even beings, in our own minds that would be to us a little weird, and beings that have been regarded by themselves and ancient people as gods! So let's study this subject and see if we can find out what's really going on in this area.

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A. The Assembly of the Holy Ones

“The heavens praise your wonders, Yahweh, your faithfulness too in the assembly of the holy ones.” Psalm 89:5

1. *“The heavens praise your wonders, Yahweh”-*

The word for *heavens*, *shamayim*, is in the masculine plural and is, in this passage, a reference to the celestial beings who did not join Lucifer in his rebellion against Yahweh. It is these angels who are still praising God and declaring all his marvelous wonders.

The word for *praise* is the hiphil stem of *yadah*, and it meant to praise usually by song. So what we have here are the celestial beings, who are still loyal to Yahweh, praising him in song over the many wonders that he has done.

The word for *wonders* is *pele* and it has the idea of something difficult to be understood, something extraordinary, something good and wonderful. **These celestial beings have seen his acts among men and themselves; they have seen what he has done on earth and in heaven, things that marvel and astonish even them!** And, as the result of all

this, they praise *Yahweh* with song.

2. “Your faithfulness too, in the assembly of the holy ones”-

Another thing that the celestial beings in heaven are praising *Yahweh* about is his *faithfulness*. The word is *emunah* and it meant that one was reliable, that you could count on him. If he said that he was going to do something, you could count on him to do it.

To possess the quality of *faithfulness*, or reliability, one must, first of all, have the attribute of **integrity**, which, when manifested in what he says, his integrity causes him to do what he said he would do. Secondly, one must have the **will** to do so, where he is chooses to and is totally committed to keeping his word. And third, one must possess the **power** to carry out what he said he will do. It does not matter how much one may want to keep his word if he does not have the ability to carry it out. So, to possess the quality of faithfulness, one must have all three things **integrity, will and ability**.

The celestial beings praise *Yahweh* for his *faithfulness*. For them to do that his faithfulness must at least meet and exceed what their standards are in the matter, for they are extremely lofty, holy and powerful beings themselves. When it says that they praise him for his *wonders*, this refers to his extraordinary acts; acts that he performs that are far beyond what they do.

For the celestial beings in the heavens to praise *Yahweh* for his faithfulness and wonders means that **what *Yahweh* does far exceeds anything they can do. To arrive at this level of faithfulness you are getting into the realm of absolute perfection telling us that *Yahweh* is absolutely, perfectly faithful.**

And to possess that quality, as we have seen, means that *Yahweh* has absolutely perfect integrity; he is absolutely righteous and pure. Secondly, it means that his volition is 100% committed toward carrying out what he has said that he would do. And three, it means that *Yahweh* has the absolute power to do it, that *Yahweh* is omnipotent.

These celestial beings have arrived at this place from having watched *Yahweh* in action over the course of their existence. For millions, billions of years they have seen nothing but one demonstration after another of his faithfulness and wonders. For us to say millions, billions of years is inaccurate for they were there before the creation of the material universe, when space, **time** and matter came into existence by the word and power of *Yahweh*. Lofty, holy, powerful and majestic these beings are, and for them to praise *Yahweh* says it all.

The word for *assembly* is *qahal*, which is translated as an assembly, a convocation, or congregation. A *qahal* was a legally constituted gathering of people, (usually the men), for the purpose of **war**, (military), the affairs of **government**, (politics), or **to hear the Word of God**, (religious). Being called to assemble was never a request, but always had the weight of a legal summons; something that Israel failed to do back then, and something the Church is failing to do today. The people of God on earth are summoned to assemble together, (the *ekklēseia*), to hear the teaching of the Word of God.

The *holy ones*, *qedashim*, comes from the word *qadash*, which means to be holy, (pure and separated), and is a reference to the celestial beings, Yah's angels. They will be coming with the Lord at the 2nd Advent, “*See, the Lord is coming with thousands upon thousands of holy ones.*” Jude 14 “*He too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.*” Revelation 14:10

What we have here is a picture of celestial beings assembling on Yahweh's holy mountain, Mount Zion in the third heaven, at one of their regular angelic convocations, singing praise to him of his faithfulness and awesome, wonderful acts.

B. The Sons of the Elim

“For who in the skies above can compare with Yahweh? Who is like Yahweh among the heavenly beings?” Psalm 89:6

1. “For who in the skies above can compare with Yahweh?”

This is an erotesis where the speaker, instead on making a direct statement, puts it in the form a question which demands a negative reply for the purpose of communicating the concept clearly and authoritatively, “*For who in the skies above can compare with Yahweh?*” No one!

The word for *skies* is *shachaq* and is the word used for the skies, for the clouds in the sky, even for a cloud of dust, and is a reference to heaven once again.

The word for *compare* is *arak* and it meant to arrange, or to set in order for the purpose of making a comparison. Twelve loaves of bread or set on a table for the purpose of making a comparison between them.

Here we have a similar concept being brought up. In heaven there are all kinds of holy beings; beings that are powerful, majestic, glorious, holy, etc.. And lest we think that *Yahweh* is like them, as Lucifer so mistakenly reasoned, all one would have to do is take a look at him, and them, and see that there was no comparison whatsoever. There is no comparison between *Yahweh* and the other celestial beings, but somehow in Lucifer's mind he reasoned that there was, for he wanted to make himself like *Yahweh*.

A simple comparison, like where one would put things out side by side on a table so you could readily see the difference, would be to place all the other angels alongside God. Even though they were very powerful, very beautiful and very majestic, there is no way they could compare with *Yahweh*.

Unless, which is what Lucifer reasoned, that the differences between *Yahweh* and the other celestial beings, and there were many of them, were due, not to the fact that *Yahweh* was their creator, but that they all were evolving into deity! Lucifer reasoned that all the celestial beings were evolving into deity and that *Yahweh* was only ahead of them in this

area. **His reasoning, which was not only patently false, arose out of unbelief.** He did not believe that he had been created by Yahweh. From this he came up with another explanation for his existence, and the other celestial beings, and that they were all evolving into deity. Anyway, the word makes it very clear that there is no comparison between Yahweh and the other celestial beings.

2. “*Who is like Yahweh among the heavenly beings?*”

Who is *like, damah*, meant to be equal to or to exceed. To be like God is not just drawing a comparison, but actually **emulating oneself to be the equal of God!** Another way of putting it is, “*Who is **equal** to Yahweh among the heavenly beings?*” In this verse, and the preceding one, we have the proper name of God, *Yahweh*. The word, God, is more a term for deity, but the word *Yahweh* is his personal name. “*Who is equal to Yahweh among the group of the Mighty Ones?*”

The word for “*heavenly beings*” is *bibnay elim*, “sons of gods”. The word *elim*, which is the masculine plural of *eyl*, (pronounced like our word ale), comes from *aul* and also *el*. These are the root words from which we get one of the names for God, Elohim.

The **significance** of the word *el*, and its plural Elohim, is the idea of power, strength, or might. In the plural here, we do not have the word Elohim for God, but *elim* the word for “gods”. But don't get bent out of shape over this yet, for we will explain how it works when we get into **the differences between deity and divinity**.

Now when we get to the word *ben*, found in the plural construct, “*among the sons of gods*”, “*Who is equal, or like, Yahweh among the sons of gods*”, we need to see that this is not to be taken literally as the Mormons do in their theology. They believe that these “gods” begat other gods, and so on, and so on. The word *son, ben*, was also used to denote membership in a group. So the term, “sons of gods”, (lower case), simply meant that they belonged to that group of “gods”.

Now before anyone has an heart attack on that use of the word gods, we need to see that we should translate the word, *elim*, the same whether used of God or “angels”. So, if we want to translate El as God when talking about *Yahweh*, we should also translate it as “gods” when talking about the “angels” in this passage. Or, if we want to just transliterate it, then we should say of God, El, and of them, Els.

But even better **we should translate it along the lines of what its meaning is and that is one of strength or power**. When we take the word *el* in the plural, and use it in conjunction with the “*angels*”, we would say, “*the mighty ones*”, or “*the powerful ones*”, which is what they are! But, if we take the word *El*, or *Elohim*, in conjunction with *Yahweh*, the we would say, “*The Mighty One*”, or “*The Powerful One*”.

The word *Yahweh* is the personal name of God, while the word *God* is the word we use to translate the Hebrew words *El, Eloah, Elohim, El-Elyon*, etc.. The meaning behind the word *Yahweh* is the idea of self-existence, and can be translated as “*The Eternal One*”. While the meaning behind the *El* word group is power! *El* and *Eloah* for the singular,

Elohim for the idea of plurality denoting the plurality of God in the Godhead, Father, Son and Holy Spirit. El- Elyon is El, the Powerful One; the Highest Powerful One, or El the Highest El.

We need to see that all celestial beings, from the highest to the lowest are powerful. But there is one who is infinitely higher and more powerful than the others and that is the one who we call God. His personal name is Yahweh and he is the highest and the most powerful; he is deity, while all the others are only divinity.

So we have, *“For who in the skies above (heaven) can compare with Yahweh? (No one!) Who is equal to Yahweh among this (mighty group) of powerful celestial beings?”* (No one!) Psalm 89:6

C. The Council of the Holy Ones.

“In the council of the holy ones God is greatly feared; he is more awesome than those who surround him.” Psalm 89:7

1. *“In the council of the holy ones God is greatly feared”-*

“The council of the holy ones” is *besod qedoshim*. In verse 5 we had the **assembly** of the holy ones, and now we have a reference to a **council** of the holy ones. This is a reference to a particular group of angels, powerful celestial beings, who hold some position in a council in the heavens.

The word for *council*, *sod*, also referred to a circle giving us the idea that the council convenes in a circle. We find a reference to a heavenly council, or circle, in Revelation 4:4, *“Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.”* They were probably uniformly spaced every fifteen degrees in forming the circle. Could it be that they governed the universe under God over 24 quadrants of the universe?

There is also a reference to God and his throne, and thrones being set up in Daniel 7:9, *“As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was white as snow; the hair of his head white like wool. His throne was flaming with fire, and its wheels were all ablaze.”* It doesn't appear that this is a static, ongoing condition, but that it is done periodically. For thrones to be set up means that they weren't in position, and that they're being brought into position for a purpose, probably the functioning of God's government.

Judging isn't the only function of government, but one of many things. There is the daily operation of government and all that entails; there are visiting dignitaries, returning heroes, reporting from the military, assembling of troops, invitation for counsel, etc.. The word *sod* referred to the council that would preside over these things.

Sod, (actually *sodh*, a soft d) the word for council, is related to the word *yasad*, and referred to the foundation of a building, among other things, but it had the idea of

something that was solid, permanent and unshakable, thus having solidity and permanence. God's altar rested on a foundation, and so did buildings and walls. Another idea found in it was something that was joined together. Rocks are joined together in a foundation by mortar, thereby making them strong, stable, unshakable and permanent, so that a building could rest upon it.

From the idea of a foundation the word was taken over into the affairs of men and the governments they established for themselves. It was the wise nation that selected wise men for out of the land and brought them together in a council (*sod*) to run the nation. For, it was the collective wisdom of these men who would guide the ship of state through the uncharted storms and adversities of life. This was extremely preferable rather than to let the rabble, the criminal, the power hungry, the money hungry, the wicked in a country take over the helm of a nation. Such folly would be sure to doom the land, as we are seeing presently in America.

Yasad became *sod* in referring to a council, and this could be a council of men, or a council of celestial beings. Churches have councils, (boards), governments have councils and businesses have councils. And there is a council of powerful beings in heaven. This does not mean that they give council to God, but **they do have a function under God for he has delegated rulership and authority to them.**

So, it is in this council of holy ones, that we have **a consensus of their attitude toward Yahweh and he is greatly feared by them!** The word used here for God is *ayl*, (pronounced ale), emphasizes his great power. *“In, or among the holy ones in the great council, El is greatly feared by them.”*

The word for *fear* is *aratz* and has as its root idea to tremble, to shake, and in every place that it is used it has the idea of being greatly afraid of something. Hence, it meant to be in awe, to be terrified, to be greatly afraid, to tremble with fear. Here we have that fine line of trying to define that area of fear and respect. It is neither a cringing type of fear, where one would cower in a corner, nor is it just a casual respect for *Yah*. **It would be what we would call a healthy and proper respect of his person.**

They are in his presence! They see him! And they know of his absolute power, his absolute righteousness, his absolute justice and his absolute impartiality. And yes, we would have to say that they are afraid of him; afraid of what he can do! Why? Because all they have to do is look at the celestial beings who rebelled against him and see what God is going to do to them! If he dealt with those who rebelled against him out of his justice resulting in their future doom, he would have done it to them. The fear of God's holiness and power is not a popular theme in many of the churches today- but it's still there!

2. *“He is more awesome than all who surround him”-*

Awesome, raba, should be taken in the idea of much more, or greater than something else. *“He is greater than all who surround him.”*

The word *surround* is *sebiybiy* in the masculine plural, with the masculine singular suffix,

which translates out as, “*those who surround him*”. *Sabeb* meant to surround, or to encompass, and we have this idea with the twenty-four elders in Revelation 4, who surround the throne of God in a circle. **It appears that this Council of Holy Ones are the same twenty-four elders spoken of in Revelation 4.**

Here we have another word used for *fear, yara*, which lends itself to the idea of fear, respect and awe. The trouble is trying to define a mood, or a mental attitude in them without having experienced the exact same thing ourselves. It's like somebody defining God's peace to you; you really don't comprehend it, until you experience it.

What we have in view here is a picture of *Yahweh*, or *El*, surrounded by his council of elders; spiritual, celestial beings who are, themselves, very, very powerful and holy. I don't know if any man has come in contact with these beings; man has with other “angels”, who are lower than them. And if man has regarded these lower celestial beings, who they have come on contact with and regarded them as “gods”, what would their reaction be to one of these beings from the supreme council, who are more majestic and more powerful?

So, among all the vast multitude of celestial beings in heaven, there is *Yahweh*, and there is his council which surrounds him; the council of holy ones. So what is the attitude of all the other angelic creatures in heaven toward *El* and his council? It appears that we have sort of a comparison being set up, but not a true comparison.

The celestial beings that compose *the council of the holy ones* are indeed powerful and hold a governing position in *Yahweh's* kingdom. They are all regarded with deep respect, perhaps fear in the proper sense, for they are close to *Yahweh* and his administration and have tremendous power. But, *El* is more awesome, more powerful and greatly feared by all the angelic beings, more than the holy ones who surround him.

We see this pointed out in James 2:19, “*You believe there is one God. Good! Even the demons believe that and shudder.*” *Shuddering, phrisso, is the expression of fear* over their impending destruction in the Lake of Fire. They know *El*; they have seen him and know how powerful and righteous he is, and know that he is perfectly capable of destroying them in the Lake of Fire. His decisions, his power to carry them out, his holiness that is his standard and his justice are what makes *Yahweh* so greatly feared. So, in heaven *El* is greatly feared above the members of the council of the holy ones. And the council itself greatly fears God because of his righteousness, justice and power.

But, amazingly, we do not see Lucifer having this great respect or fear toward God. He not only is not afraid of him, but is planning an attempt to topple him from power! This is **a classic example of how pride blinds an individual to the truth**, to reality. He stopped believing in God a long time ago and set himself up as God's adversary, and took with him 1/3 of heaven, along with a great number on earth, who have no respect of God and fear of what he can do.

But, if the angels of heaven have some kind of fear for the council because of their power, and definitely have a fear of God, shouldn't man on earth fear him too? Fear-love, love-

fear, these terms have been knocked around by the present church today, but none of us understand them like we really should. Even though we love God, there still should be that healthy kind of fear toward him, a fear of what he can do in his discipline of us, for *our God is a consuming fire*, Hebrews 12:29.

And the word *awesome, raba*, could also refer to the size of Yahweh and not just his power; in that, **Yahweh towers above all those who surround him**.

D. Cherubim כרוב

We would like to understand the *cherubim* from the standpoint that they are a specific creation and that they all look exactly alike. Where it might be that cherubs are a group of angels, or a category, that has different appearing cherubs in it; that they are generally the same, but with some differences. Or, it might be that they are able to change their form, or keep their form and change their faces.

It's hard to find accurate representations of them from ancient near-eastern history as well. All kinds of hybrid creatures from the past have been uncovered in archaeological digs from the sphinx, to lions with human heads, humans with lion's heads, griffins, all kinds of bipeds and quadrupeds with wings and without wings, have been suggested as cherubs. (We'll use the word cherubs, for it is the English plural for the Hebrew plural *cherubim*.)

We see that they are not only with *El* all the time, but that they also transport him wherever he wishes to go. Psalm 18:10 tells us that he mounted the cherubim and flew, "*He mounted the cherubim and flew; he soared on the wings of the wind.*" Ezekiel 10 tells us that there are living wheels beside each of the cherubs, and above them is a great expanse, and above that is the throne of *Yahweh*.

We see that in the tabernacle and the temple of Yahweh there were carved forms of them standing beside the ark of the covenant in the holy of holies, carved out of wood and plaited with gold. They stood at the ark facing each other, with their wings outstretched, telling us that they are with Yahweh wherever he is.

In carving them God was very explicit to their detail, which lends us to believe that there was also an exact replica of them making them ten cubits tall, with a ten cubit overall wing span. Now depending upon whether we use a royal, sacred, or profane cubit; we would have their height as 15 feet tall, 18.33 feet tall, or 20 feet tall! Quite impressive.

Concerning what they look like, we have a pretty good idea, with a little possible variation in the faces. They had the form of a man, that is, they were biped, as humanoid as to their overall form. They had four wings; two wings were outstretched and two wings covered their bodies. Under their wings they had hands, or something similar to hands, probably with arms as well. They had four faces; the face of a man, the face of a lion, the face of an eagle, and the face of a cherub, or an ox in chapter one. They had actual legs that one could see, but they were straight as a man's legs are straight. But they had no feet! Instead, they had something like the hooves found on a calf. (It would be interesting

to note here that in 1995 there were sightings of a powerful creature that glowed, who was over ten feet tall, who had a circle around its head like Saturn, and who left hoof prints in the soil nine feet apart for over five miles!) Their legs gleamed like burnished bronze. Their overall appearance glowed like coals of fire, or as flaming torches. And they move like lightning, with fire, or some kind of energy force crackling between them.

Concerning this being, that was seen by several people, it was over ten feet tall, glowed with fiery energy, had a light-like halo around its head, and had some kind of hooves. Was it Satan, Lucifer? He does still roam around on the earth, and these descriptions of cherubs does describe him, for he is a cherub also!

In every reference in the OT concerning the temple of God, the *cherubim* were the two winged creatures overshadowing the ark of the covenant and were woven into the embroidery on the curtain. Concerning the heavenly realm where God dwells, the *cherubim* are always in attendance and close proximity to God, usually in connection with his throne, moving with it wherever *Yahweh* decides to go. There are four cherubim in attendance with the throne of God in Ezekiel 15, each having four wheels beside them, each having four faces and four wings.

In the tabernacle of *Yahweh* there were two cherubim of a smaller size made out of hammered gold affixed to the lid of the ark of the covenant. In the temple of Solomon he made it to be twenty cubits wide and sixty cubits long. The inner sanctuary, where the ark of the covenant was placed, was twenty cubits wide, twenty cubits, long and twenty cubits high. In this inner room there were two cherubs, each ten cubits tall, each having a wingspan of ten cubits. With their wings touching they could touch each end of the twenty cubit wide room.

Jewish and secular history have had many representations of what these cherubs looked like; the winged sphinx the lion-headed eagle, a lion's body with a human head, with and without wings, a lion's body with the head of an eagle, a goat, a serpent, or a falcon, a lion's body with a lion's head with wings, a human body with the head of an eagle, or a lion head, or a bull's head, or a bull or lion's body with wings and a human head.

It could be that the differences in some of these representations would be because of the way a cherub would appear to them. Upright, in a humanoid form, but sometimes showing a man's head, sometimes a bull's head and sometimes showing a lion or eagle's head. Same cherub, but seen differently.

Lucifer was one of these cherubs, so if this is what they looked like, this is what he looks like! Humanoid form, straight legs, hooves, wings, hands, four faces on one head, glowing appearance, fifteen to twenty feet tall. Does he have just one face? Two faces? Or does he have four faces like the others? Probably, to remain consistent, he would have to have four faces.

We also don't know how many cherubs there were and are. Were there only four cherubs? And was he one of them? Apparently not, for he had already sinned by this time, and there are the four with God. Could it be that there was an order of cherubs and they

“rotated duty”, so to speak, attending to God, as the Levitical priests did at the temple? In other words, God had created them for this specific function in his kingdom and they all took turns, which would have been a great honor.

In Ezekiel 28:14, Lucifer is called, “*a guardian cherub*”, “*Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire*” the ***mimshach*** kerub. The word *mimshach* meant expansion, like with expanded wings, but its general usage was to anoint, as in the case of the Messiah, the anointed one. The concept of anointing is to be found wherever a person, or thing, was to be used in direct connection to God. Whether the king, the priests, the tabernacle, everything in the tabernacle, all were to be anointed because they were being used in direct connection with God. And so, **if Lucifer had been anointed, it was because of him having a special position and function in connection to Yahweh.**

In Ezekiel 28:16 he is called, “*O covering cherub*”, “*By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire*”, but this time it's ***hassokak*** kerub, or, “*the covering cherub*”, or, “*the one who covers*”. Fund in the qal active participle of *sakah* it tells us what his position was in relation to Yahweh. Originally *sakah* meant to weave something together, such as branches and boughs, to make a covering. From that it had the idea of covering over something to protect. This is the exact word used to represent the position and function of the two cherubs who were placed at the ends of the ark, with their outstretched wings covering the ark.

Now the next question is, “Did God have two cherubs overshadowing his throne in heaven?” Which would be in addition to the four cherubs who are with the throne-chariot. The next question would be, “Was Lucifer one of these two cherubs before he fell?”

When we look at Solomon's temple, we see that there were representations of two cherubs standing wing to wing in the inner room, and there were two cherubs on the lid of the ark. Does this mean that there were four additional cherubs represented at the throne of God? And are these four separate cherubs different than the one's by the wheels? Or, are they the same four?

They could be the same four, for when God goes some place they take their positions by the wheels and *Yah's* throne is borne up above them like a chariot. And when they arrive at his sanctuary, whether the one in heaven, or the one on earth, they take their position in the holy room overshadowing him with their wings, as if in a protective stance. But there could be separate cherubim who perform these different functions.

According to the history of Babylon's religion in its many manifestations, it was stated that Lucifer had appeared to the original adherents of the mystery. Now, if this was true, then it would explain the many statues, carvings and pictures of a creature that resembled the biblical definition for what a cherub looks like.

One of Egypt's "gods" was a man with a hawk's (eagle's) head. Other cultures had a human body with an ox's head. Others a human body with a lion's head. Could this be how Lucifer appeared to them? Sometimes as an "angel" with eyes all over him. Other times with a humanoid body with an ox's head, or a lion's head; a cherub has all four faces. Lucifer could have stood so where they saw only one face. Lucifer would reveal his form in the way that he chose to do so. And the "eyes" all over him? The Yesudi's of Iraq call Lucifer "the Peacock Angel" to describe how he looks, because the peacock 's appearance of its feathers resembles eyes. The peacock's appearance is one, not only being covered with "eyes", but is iridescent in color. And is this also the historical basis for the Masonic cult of "the All-Seeing Eye"?

Now, lest anyone say that this can't happen, that no one on earth has seen a cherub on earth, remember Ezekiel saw them in a vision; Abraham saw two "angels" along with the Lord with his own eyes, (there were three men), Genesis 18:2, "*And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,*" and those who went to the empty tomb of the Lord saw two "angels". So, if other angels have appeared on earth in visible form to be seen by men, then it is entirely possible that Lucifer, the guardian cherub, has also appeared on earth. Not just going around unseen by men, but actually becoming visible where men can see his form. The only difference being in how men describe him, having only seen one side of him.

And it could very well be that *Yahweh* never authorized any cherub to reveal themselves to men, but Lucifer, in his pride and rebellion, flagrantly disregards God's will in the manner and does so anyway. You see, **angels do not have the authority to act independently as they please**. They are not allowed to just zip down from heaven to earth and check things out. Every **unfallen** "angel" that has come to earth, has come to earth directly as the result of the command of God. But Lucifer rebelled against the authority of *Yahweh* a long time ago and has been doing as he pleases ever since then. So it makes sense that he would come to earth and do as he pleases, even though it is against what God wants.

God's heaven is full of all types of heavenly creatures, or celestial beings: the assembly of the holy ones, the council of the holy ones, the sons of *elim*, (the mighty ones), and now the *cherubim*. To refer to them all as just "angels" doesn't do them justice. Now we go to the *seraphim*.

E. The Seraphim שרפים

The *seraphim*, who we will refer to as *seraphs*, are a completely different looking heavenly creature than the cherubs, and have a completely different position and function in heaven. A general description of their appearance is as follows: they have six wings, with two they cover their faces, with two they cover their feet, and with the other two they fly. They do have faces, and apparently only one face, as in contradistinction from the cherubs who have four faces. They have feet, while the cherubs have hooves. And it would stand to reason they have something similar to a mouth, eyes, ears and so forth,

similar to humans.

There is no mention to the exact number of them, but they do hold the specific position of being in mid-air above the throne of God. Their flying seems to be more the idea of hovering in one spot. They stand upright, while flying, which tells us that they hover above the throne in an upright position. **They are able to fly, to see, to speak, to hear, to sing, to evaluate spiritual concepts, which tells us that they are highly specialized, intelligent and powerful beings.**

According to ancient views, there were **nine choirs of angels**, with the first rank composed of Seraphim, Cherubim and Throni; the Seraphim being the highest order of all. If this was true, then it would explain their position around the throne of God.

The *cherubim* carry the throne of *Yahweh*, while the *seraphim* fly above the throne of God; a position and function that would be higher than the *cherubim*. If they are not the highest of the angels, and everything indicates that they are, then they would be a separate order of them.

The *seraphs* seem to be **associated with the divine love of Yahweh**, that is, they were the vehicles and medium of his divine love, while the *cherubim* were the vehicles and medium of his **divine wrath or justice**. *“Then one of the seraphs flew to me with a live coal in his hand, which he had taken with the tongs from the altar. With it he touched my mouth and said, ‘See, this has touched your lips; your guilt is taken away and your sin atoned for.’”* Isaiah 6:6,7; see also Ezekiel 10:6,7.

(It has been also said that Lucifer's area of function before his rebellion against God was in the areas of justice and wrath. It would explain him being our adversary and accuser. The word adversary, satan, was adversary at law, like the prosecuting attorney; and the term accuser, diabolos, was one who accused us at law).

This would explain Lucifer's “out of balance” actions when dealing with people on earth, especially believers, after his rebellion against God. He still is dealing with the concepts of law, government, justice and wrath, but without wisdom, grace and integrity, and no longer having a sense of true justice or truth.

The *seraphs* seem to be winged humanoids, that is, angels who have forms like men only with wings. The fact that they have hands, feet and faces also adds to the idea. Many representations of them have been found down throughout history; they are represented even in the classic art deco style of architecture.

All of the celestial beings are holy, but when the seraphs see the absolute, infinite holiness of *Yahweh* they have to cover their faces for they cannot look on the glory produced by his holiness, nor can they allow their feet to show in his presence; they must cover them with their wings. Being in the presence of *Yahweh's* holiness so moves them that they call out to each other, *“Holy, Holy, Holy is the Lord Almighty; the whole earth is full of his glory.”* Isaiah 6:3b. The word *Yahweh* of hosts is *sebaoth* which means army or *Yahweh* (God) of the heavenly army. Now we don't know the number of *seraphs* or

their size, but at the sound of their voices the door posts and thresholds shook and the temple was filled with smoke.

Now there are three ideas found in saraph. One, is that there is a connection of the word *saraph* to a snake. Two, there is a connection to the idea of burning, but the idea of burning is not like the burning of coals of fire, as with the cherubs, but to consume, to set on fire, to burn something completely. And it's quite possible that fire is connected with them in some way. There also seems to be a connection to the Arabic word *sarufa*, to tower above, but that doesn't seem to apply in this situation. Three, that the word *saraph* is related to the word, *sar*, or prince. But this doesn't seem to be the case either, because although it does speak of a prince, a leader, commander, noble, or noble race, we find that there already is another species of celestial beings identified as princes. Virtually every place that we find *saraph* used in the OT it speaks of some kind of burning. And we see these saraphs associated with God, fire and his altar in heaven.

It's interesting to note here, that Isaiah actually saw all this going on in heaven, this was not a vision. He saw all these things in heaven because he was taken there. It appears that he was standing at the entrance to *Yah's* temple in heaven when he did. This sounds very similar to Paul's out of body experience.

This would have to be the pinnacle of everything that Isaiah had seen and done here on earth. Yes, he served *Yahweh*; and yes, he loved and taught his Word faithfully, but what event, what experience could he have ever had that would be like the one of seeing *Yahweh* on his throne in heaven? An experience that caused him such great concern that he cried out, *"Woe to me! I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King Yahweh of Hosts."* Isaiah 6:5

Later on we find that he had actually seen Jesus Christ, (tell that to those who deny the deity of Jesus Christ), as John wrote, *"Isaiah said this because he saw Jesus' glory and spoke about him."* John 12:41 **And the glory Isaiah saw was the glory of *Yahweh*, God of the armies, who is Jesus Christ!**

The *Seraphim* are humanoid in form, with wings, and are either fiery themselves, or are associated with fire; fire being a recurring theme in heaven. The *seraphs* seem to be associated with the fire of divine love and mercy; evidenced by one of them taking a coal, with tongs, from the altar and then flying over to Isaiah and touching it to his lips to take away the guilt by purifying them. Isaiah 6:6,7, *"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."*

While the *Cherubim* seem to be associated with the fire of divine wrath, as evidenced by the man taking coals from among the cherubim to scatter them over the city of Jerusalem in judgment. Ezekiel 10:2,6,7

The *Seraphs* calling out to each other in praise of *Yahweh's* glory could be antiphonal,

where there could be two groups, one on each side, and the one group calls out to the other, “*Holy, Holy, Holy*”, etc., and the other group replies, “*The earth is full of his glory*”. Or, it could be been what one *seraph* calls out to another, who in turn calls out to another, and so on, and so on, over and over throughout all the *Seraphim*. Or, it could be that all of them call out simultaneously to each other, with **the effect that heaven is rocked by the joyous shout of their praise of Yahweh's holiness.**

Now, if this is what it's like in heaven, with all these mighty celestial beings, and if this is what is going on with everything centered around *Yahweh* and his holiness, then man on earth better beware!!

F. The Princes

The word for *princes* is *sarim*, from the word *sar*, and it spoke of a vassal, an official, or a noble under a king acting as a counselor or commander. In the political arena it spoke of government officials. In a tribe, it spoke of the chief of the tribe. In the military, it spoke of a captain or general. In the religious arena, it spoke of the priests, or the high-priest. **The word usually connoted the idea of one who was of noble birth, and who held some position in governing.**

But what we have here is not men and their institutions on earth, but the angels, or celestial beings in heaven. And *sar* refers to a specific group of celestial beings, much smaller in number than the other angelic creatures, **who hold a very high position in God's celestial government in the heavens.**

One of the “angels”, who are listed among the celestial creatures called the *sarim*, is the angel, *Gabriel*. The *Sar, Gabriel*, was one of the group who did not join in with Lucifer's rebellion against *Yahweh*, or *El-Elyon*.

The appearance, or form, of the *sarim* is much different than the *cherubim*, or *seraphim*. First of all, a *sar* is described as a man, “*While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man.*” Daniel 8:15 “*While I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.*” Daniel 9:21 A *sar*-”angel” **is not just humanoid in form, but is described as a man, ish, Gabriel, the man.**

His appearance was dazzling, and was a being of tremendous power, “*I looked up and there before me was a man dressed in linen, with a belt of the finest gold around his waist. His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.*” Daniel 10:5,6 And we notice that Gabriel appeared to Daniel in person.

Daniel described him as wearing a linen garment, probably white in color, with a belt of the finest gold around his waist, his body was as chrysolite, probably topaz, and his face shone as lightning, or with an exceedingly bright, white light. His arms and legs, which were obviously visible, uncovered, were like burnished bronze, as we also see the Lord's body in Revelation 1:15 is like molten bronze, fiery, bright and glowing, and his eyes are

like flames of fire. And when Gabriel spoke, the sound of his voice was like the voice of noise, as if many, or a multitude was speaking. He is able to fly in swift flight, but has no wings.

Another celestial being from the group of the *sarim*, the prince-angels, was the *sar* who was attached to the kingdom of Persia. His name is not given to us, but we do know that he is one of the one-third who joined with Lucifer in his rebellion against Yahweh, Daniel 10:20, “*So he said, 'Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come.'*” It was this *prince, sar*, of Persia that had resisted Gabriel for twenty-one days trying to prevent Gabriel from getting God's reply back to Daniel. Daniel 10:13

This answers why we do not always get as immediate reply from the Father concerning our prayer requests. We need to consider the problems connected with the Angelic conflict; Yahweh hears our prayers and dispatches his reply to us as soon as he gets them, but there are rebel angels, under Satan, who do everything in their power to keep them from getting to us.

Now in the appearance of the prince-angel, the *sar* as described here, is either the way that all man-appearing angels look in their natural state, or the way that the *sarim* look. It appears that this is the look of the *sarim*. It seems that what we have here is an entire separate category of celestial beings, “angels”, **who have the form or appearance of a man. So, the *sarim* are celestial beings who look just like men.** In Luke 24:4, the two “angels” at the tomb were called men, “*And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:*” So what we have is the concept that there are perhaps two categories of celestial beings who are, or look like men, the *sarim* and others. And in the order of the *sarim*, the prince-angels, are the *sarim*, the prince-angels and the *chief sarim*, the chief prince-angels. **And above them all is the one known as the Prince of princes.**

So, what we have so far **are angels, who are described as men**; and above them we have **angels who are described as princes** (*sarim*), whom *Gabriel* was one. The one group of angels look like men, while the *sarim*, princes, though they have the form of men, arms, legs, torso, face, etc., their appearance is absolutely dazzling. *Gabriel* looked like this, and apparently so did the rebel prince-angel attached to Persia, assuming that his form had not diminished or altered since his fall. And above them all are the *chief princes*, a group of celestial beings of whom is Michael, Daniel 10:13,21;12:1.

And above them all is the Prince of princes, the *Sar sarim*; he is the leader of them all, Daniel 8:25, “*He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.*” This Prince of princes is Jesus Christ. Remember, we are studying on celestial beings, not just angels. We are looking at all beings in the heavens. And remember also, the word *sar*, or *sarim* is the word used to define one of these celestial beings; and the word *sar* does not mean that the being described is an “angel”, but that he is **a leader holding a position in God's government**. The “men”-angels, are those celestial beings that make up the army of God,

while the *sarim*, princes, would be the officers; the *chief-princes*, the generals, the Prince of princes, *Sar sarim*, the commander in chief of the army. The Lord of Hosts, or the Captain of Hosts describes Christ's position as the commander in chief of the army of God; it doesn't mean that he is an angel.

G. Men Looking Angels (Ish)

We have no idea of the number of God's heavenly creatures, or their diversity; we don't even know if they're all listed in the Bible, or just some of them. But we do know that if God has created such a diversity of creatures on earth, he must have done so in heaven.

We have seen winged creatures, both different from one another, called the *cherubim* and *seraphim*, but there is another category of angels, celestial beings, simply **described as men**. It very well may be that the *seraphim* and *cherubim* are a minority among the other celestial beings in heaven, while the men celestial beings are the majority.

We see them first mentioned in Genesis 18:2a, "*Abraham looked up and saw three men standing nearby.*" And, as we go further down in the narrative, we find that one of these men is none other than **Yahweh!** "*Then Yahweh said, 'I will surely return to you about this time next year, and Sarah your wife will have a son.'*", Genesis 18:10. Later on, we also find that these two other men with him were angels, or beings from heaven who had come with the Lord to the earth to see Abraham. "*The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city.*", Genesis 19:1

While Daniel was having a vision, there became a heavenly being standing before him, who looked like a man. "*While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man.*" Daniel 8:15 The name of this man/celestial being was *Gabriel*. Then, there was another man, (the Lord?), calling out to Gabriel to explain the vision. Later on, we find that this man-appearing celestial being was *Gabriel*, that he as a *Sar*-angel, a prince or leader of this angelic group; that he was different looking than the two men-angels who appeared to Abraham, and that there was another, higher order of *sarim*, or *princes*, the *chief-princes*, of whom *Michael* was one. And above them all was the *Prince of Princes*, the *Sar sarim*, *Yahweh/Jesus Christ*.

At the resurrection of Christ we find that there were two men-angels in the tomb. Could this be the two that accompanied him to see Abraham? In Matthew 28:2-4, this man-angel is described as an angel, his clothes were white as snow, his appearance was as lightning, and he rolled back the stone. In Mark 16:5, this man-angel is described as being a young man dressed in a white robe. In Luke 24:4, the description was that there were two men dressed in clothes that gleamed like lightning. And in John 20:12, the young men were described as angels in white.

The inescapable conclusion is that the angels of God, these celestial creatures that inhabit heaven, **are not little cherubic looking things with wings**, as we see portrayed at Valentine's Day, but are men! They are described as, not just humanoid in form, as are the seraphs and cherubs, but actually as men. They have a man's body, arms, legs, head, face, eyes, etc., they can eat, as we saw with them and Abraham; they can walk, they can talk,

they can sit down and move around, and they can travel at unbelievable speeds. It's just that their appearance is totally dazzling. So, maybe we need to think of heaven as a place full of these types of celestial beings, while the one's who appear so different, such as the seraphim and cherubim, are a much smaller order and creation of God.

H. Thrones (Throni)

We do not have a name given to these heavenly beings, except that we know they are seated on thrones around, or by the Ancient of Days. They are not elders of Israel, nor glorified men, but celestial beings. And they are celestial beings distinguished from the innumerable number of celestial beings who are standing. *“As I looked, thrones were set in place, and the Ancient of Days took his seat.”* Daniel 7:9

The fact that they are celestial beings, who are seated, is in contrast to all the other celestial beings, who are either attending to the throne of Yahweh, or are standing around the throne. **This tells us that they hold a very high position in the heavenly government of Yahweh's kingdom.** *“A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated. And the books were opened.”* Daniel 7:10

Basically, we know that there is a **matter of judgment going on**, for it tells us that a court is in session. They are sitting in judgment with God on a matter before the court. There **also seems to be some sort of urgency in connection with this court being set up**, for the word used to set these thrones up is *remiv*, the peal participle of *ramah*, which gives us the idea of placing in an intensive manner, or doing something **quickly**.

It appears that the subject matter before the court is the saints on earth during the Tribulation. During this time, the anti-christ, (probably the Secretary-General of the U.N.), will be waging war against them and defeating them, Daniel 7:21, *“As I watched, this horn was waging war against the saints (holy ones) and defeating them.”* This goes one, **until** the Ancient of Days pronounces judgment in favor of them. Then, these holy ones will possess the kingdom. *“Until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.”* Daniel 7:21

So, what we have here are extremely high officials in the kingdom of *Yahweh*, who are either celestial beings who function in the area of active government, or who function in the area of the courts. There could be an overlapping of the two as well. We don't have any information on what they look like, how many there are, or what they are called, but we do know, somewhat, what their function is, so we call them *Throni*.

They could very well be **the twenty-four elders** mentioned in Revelation 4:4. They had thrones also; they were dressed in white; and they had crowns of gold on their heads. *“Surrounding the throne, (of Yahweh), were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.”* And this could also be, at the same time, the Council of the Holy Ones

mentioned in Psalm 89:7, “*In the council of the holy ones God is greatly feared; he is more awesome than all who surround him.*” For the idea of *surrounding* is *sabeb* and it referred to a circle, or to encircle something, the same as the twenty-four elders who have their thrones in a circle around the throne of *Yahweh*.

I. The Four Living Creatures

“Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: ‘Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.’” Revelation 4:6-8

Here we have a picture of four angelic beings who are attached to the throne of God, but there is a slight difference in their appearance from what Ezekiel saw. This may be due to the idea that either God had changed things around to suit his purpose, or the creatures themselves are capable of transforming to fit a situation.

But their similarity to the cherubim is very close. One, is that there are four of them, as there are with the cherubim. Two, they are with the throne of God, as with the cherubim. Three, they are covered with eyes all around, as are the cherubim. Four, they have six wings, while Ezekiel only reported four wings, but that may be due to the fact that he only **saw** four wings. And five, one creature was like a lion, the second like an ox, the third had a face of a man and the fourth was like a flying eagle.

While in Ezekiel's four cherubim, each cherub had four faces, one like those mentioned here. One explanation for this could be that all four cherubs had four faces, and if each face was on the same side of all the cherubs, and if each cherub was facing in the same direction toward the throne of God, then from the perspective of Ezekiel looking toward this he would see four different faces, which would explain why they look different.

These four heavenly creatures are either like the four cherubs in Ezekiel, or they are the four cherubs of Ezekiel. It would make more sense if God has retained the same four from OT to NT. Either way, their function, along with the seraphs, is the continual worship of *Yahweh*. The seraphs are involved in the praise, worship, adoration and perhaps the idea of protectiveness of God, while the cherubs would be along the same line, but bearing the throne of God, sort of along the lines of transportation.

The thrones-angels, throni, seem to be involved in the judicial, or legal aspect of God's administration. While the “men”-angels appear to be the general corps of angelic beings: messengers, protectors, military, etc.. While the prince-angels and chief-angels are higher up in the military, or administration aspect.

J. Total Angelic Beings in Assembly

I don't know if anyone has ever seriously considered the enormity and majesty of this scene, but if we were to just look at the size and scope of all these celestial beings convening at the Mount of Assembly we would find it staggering.

If we take **men**, let's say from five to six feet tall, we could assign them a **space five feet by five feet** to stand in and be comfortable. The **Roman soldier** in close battle formation occupied a space **three feet by three feet**. But if we take **angels**, that stand ten feet tall, fifteen feet tall, twenty feet tall, or taller, (we don't know how large they are), we could assign them a space of approximately **ten feet by ten feet** for each one of them to stand in. This would give us roughly two hundred thousand angels per square mile! Now, if there were two hundred million of them, it would take **one thousand square miles for them to assemble in!**

Now when it comes down to their number, we have thousands upon thousands, giving us a multiplication factor of millions; and when we go to the tens of thousands times tens of thousands, we have a multiplication factor of hundreds of millions! **When we apply the multiplication factor upon the whole scene we have millions times hundreds of millions giving us a total, not in the billions, but the trillions!**

If there were two hundred billion angels in assembly before God's throne, it would require an area of **one million square miles!** This would encompass an area around God's throne on his holy mountain of **one thousand miles long by one thousand miles wide**. That would give God the perspective, as he looked out from his throne he would see his angelic creatures for **five hundred miles in every direction!**

But, if this was adjusted to the full weight of the multiplication factor, we would not have billions, but **trillions, hundreds of trillions!** We could end up with **a land mass of ten thousand miles long and ten thousand miles wide, a hundred million miles area needed for these beings to stand at attention! This would be an area larger than the eight thousand mile diameter of the earth! The scale, the scope, the enormity, the majesty of all this is just mind-boggling! You get the point!**

K. Malak מלאך

This is the most commonly word used in the OT for a certain category of celestial beings. A *malak* celestial being, translated by the word *angel*, is a messenger, or one that has been sent. **It was the word used to denote the person that has been sent**, usually by one of a higher rank or position, to one of a lower rank or position.

The word *malak*, however, **does not contain the identity of the celestial being, his name, his rank, or essence**. If it was used of a being from heaven, it would not tell us of his particular category of angel, nor would it tell us his personal name. It would simply say that here was one from another place, (heaven in this case), to you for a reason, and that he had been sent by someone.

It would be similar, in this area, to the use of the words envoy, or ambassador. Here is the envoy from China, or the ambassador from France. It would not tell us, though, his personal name, or what his position was in government, or if he was even in the private sector. In context it would be determined by mentioning his name in some other area, or shedding some light on what particular kind of “angel” he was, but, and this is important, **it does not have to be an angel per se.**

In the case of Jesus Christ being the “*angel of the Lord*”; the Hebrew as it as *Malak-Yahweh*. Which tells us that this one has been sent from God the Father, hence, his role and function at this time is a messenger. But we also have **his identity** established; his identity is not an angel, but *Yahweh*!

In terms of accommodation, if God sent the lowest “angel” in his dominion to earth, he would be a *malak*, a messenger. If he sent the highest angel in his dominion, he would still be a messenger, a *malak*. If he sent the second person of the trinity, the one we know as Jesus Christ, he would still be a messenger, a *malak*.

Being a *malak*, a messenger, does not mean one is, as we would say a “messenger boy”. It does mean, though, that **he has been sent to us with a message**. *Malak* denotes function, not identity or position; neither does it denote the idea of being a non-created being, as God is, nor a created being as an angel is. **The identity of the *malak* has to be supplied by the context, or by the use of the hyphen, as we have here.**

This concept needs to be kept in mind when reading throughout the OT concerning the Angel of the Lord. The term doesn't mean a literal angel, but one who has been sent by God from heaven to earth. It could refer to a literal angel, and it could refer to Jesus Christ! Context determines. **So, when we see the term the “*angel of the Lord*”, what it really is saying is “The One Sent-Jesus Christ”!**

L. Angelos αγγελος

When bringing the word *malak*, *messenger*, up into the New Testament the Greek uses the word *angelos*, which basically has the same idea as the word *malak*. It simply says that this being, whatever kind it is, and whatever its name is, has been sent from God to us. It could have been sent here to warn, to guide, to protect, to encourage, to kill the enemy, or for any other purpose that God might have. **We would not know its name, nor would we know what kind of “*angel*” it is, only that it was sent from God.**

Even the communicators of God's Word fall under this category; we are God's “*angels*”. In that, we are those whom God has sent to his people to give them the message of his Word. We see this brought out in the book of Revelation where the Pastor-Teacher in the local church is referred to as an angel.

Instead of translating *angelos* in the Greek as *messenger*, or *heavenly messenger*, the translators only **transliterated** it into *angels*! Then, what they did, instead of translating the Hebrew, *malak*, into *messenger*, they took the English transliteration, *angel*, from

angelos, to translate *malak*! Not only that, they took six different Hebrew and Greek words used to describe and define these heavenly creatures and **just called them all angels!**

Instead of beginning in the Old Testament with the word *malak* and translating it properly into the English language; they went up into the Greek, took the word for *messenger*, *angelos*, transliterated it into angel, **then took the transliterated word, angel, back into the Old Testament to translate the Old Testament's words for celestial beings.** Why they did this, I don't know. But it did leave us all with an incomplete and misleading understanding of these beings.

M. Elohim אלהים

Here's one that will blow us away. *Elohim* is the word in the original, but when they translated it they used the word *angels* again! “*You made him a little lower than the angels, and crowned him with glory and honor.*” Psalm 8:5

But the word used here is *elohim*, the word for God, or gods, not angels. And it should be rendered so far as, “*You made him a little lower than the elohim.*” First of all, we know that this is a reference to Jesus Christ, and to mankind in general. There is a hierarchy of things in heaven and on earth, as indicated in the Word. But between the two, God and man, then man is in the lower position, which we need to keep in mind as we go through this passage.

It's important for us to understand this so we can accurately understand the true nature of Jesus Christ, **that he is God!** “*You made him lower*” is *tehasrahu*, the piel future, 2pms, with the 3pms suffix of *chasar*. *Chasar* has the idea that something is lacking. It doesn't mean that this is the fundamental condition of the item; it can mean that there was a transition to this condition. It was not lacking before, then, because it came to another place, it now lacks it.

Speaking now of Christ, there was one thing he had before he became a man, that he didn't have as a man, and that was his glory. But I don't think that is what is being brought out here. **This is a simple statement to reflect his new found condition as being a man now.** He now shares the same experiences, as a man, that all humanity shares in of our position of being lower than God.

But with preposition, *ma*, it also has the comparative idea, in that he was made to be lower than the “*angels*”(?). This is combined with the noun *m'at*, which means little. “*You made him a little lower than 'angels'*”(?). Or, “*You made him lacking a little of 'the divine'*”(?). The idea is that he was lacking a little something that the “*angels*”, or the divinities had.

The shocker is when we get to the word for *angels*, as it is translated here, for we do not find the word for *angels*, but the word for *God*, or deity, we find the word *elohim*. The problem is that our Bibles were translated in the New Testament from the Septuagint and Latin Vulgate manuscripts, which translated the word, *elohim*, in Psalm 8:5 as *angelos*.

The Septuagint was the Greek translation of the Old Testament Hebrew and it is this translation that we use as the manuscripts for our New Testament Bibles. The Latin Vulgate, which the Roman church uses as its manuscript for their Catholic Bibles, also translated *elohim* as *angels*. (Makes you wonder, doesn't it?)

But the Old Testament was not written in the Latin Vulgate, nor was it written in the Greek Septuagint, but was written in the Hebrew, and the word it uses in the Hebrew language is not *angels*, but *elohim*! So what we have so far is either, "You made him a little lower than the gods", or, "You made him a little lower than God."

If it was "the gods", then we would expect to find the definite article, *he*, with it, but we don't, which rules out this translation. What we have is, "*You made him a little lower than elohim*." With the preposition, *min*, attached to the word it reveals the idea of a part taken out of a whole, that something precedes from it, or comes out of it, that is, the idea of origin! Which would tell us that Jesus **came from God** and became a man, or that he was **from the Godhead** and became a man. **Which is to say that his origin was from the Godhead.**

One of the problems some have had is in the context David is praying to Yahweh saying, "*Yahweh, our Lord*". He's addressing Yahweh so why not say, "You made him lower than yourself"? Not unless God wanted to show us that Jesus is a member of the trinity; that he came from the Godhead to become a man. All three members of the trinity, the first, second and third person in the Old Testament, and the Father, Son and Holy Spirit in the New Testament are addressed individually when dealing with them individually as Yahweh. But when speaking of them as the One God, they are addressed as Elohim.

Even if there is an hierarchy of powerful beings directly under God referred to as gods, proper grammar would have to have it here as the gods. But to do that, there would have to be the definite article, *the*, which as we have seen, is lacking in the passage.

So Christ was made lower than God, Elohim, not the angels. This is also described in Philippians 2:5-9; "*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:*", he was in nature God; he did not consider his equality (his position, place and status) with deity something to hang on to; he made himself nothing, (that certainly has the idea of being lower than God); he took the nature of a man, (also lower than God); he humbled himself, (the same idea again); became obedient unto death; then he was exalted to the highest place where he was before!

The translation of *elohim* as '*angels*' does not reflect what the Word actually says. **This does not take away from the deity of Christ, but rather establishes it!** What it shows is **that Christ's origin before his incarnation was from Elohim, from the Godhead!** And when he became a man he was making himself a little lower than the Godhead.

There is a hierarchy of beings in heaven with God at the very top of it, a celestial hierarchy. There are different kinds of beings, different powers, differing functions and different positions. The New Testament puts it simply as there is God, and there are the angels. But the Hebrew Old Testament, which predates the new Testament by centuries, tells us about this celestial hierarchy and the beings that make it up.

What we must try to avoid is reading the New Testament back into the Old Testament to explain it in these areas. We must begin with what was there first, and then use it as our foundation for understanding and explaining what came along centuries later. To put it simply, the Old Testament goes into much more detail in these areas than the New Testament does.

Such as, we know that the word *elohim* is the word for *God*, but it is also the word used to refer to those beings who make up the council of God, Psalm 82:1. Evidently there is a council of “*gods*” who are directly under the God, whose personal name is *Yahweh*, and under him are “*gods*” whose names we do not know.

The key to understanding this, and in some cases not getting your faith shook up, is **understanding the differences between the two words deity and divinity**. Deity is the term that we give only to the being who is independent, intrinsically eternal, or self-existent, all powerful, omniscient, omnipresent and the source of everything that exists, including the other *elohim*. He is the one who created the *elohim*!

While **divinity** is the term that we give to the *elohim*, “*gods*”, who are not infinite and intrinsically eternal, and whose existence is derived from the deity and dependent upon the deity. This is why Biblical theologians reject the term divinity for Jesus Christ, for it takes away from his deity. While the false teachers and doctrines of heresy, as brought forth in the Witness group, Modernism, Mormonism and others, teach that Jesus was a divine being, one of these “*gods*”.

This was the heresy that Arius taught around 300 AD. Apparently he saw the passage in Psalm 8:5 in the Hebrew, where it says that Jesus was made lower than the *elohim*. He saw that there was a celestial hierarchy of beings who were “*gods*”, *elohim*, under the one God, **but his mistake was concluding that Jesus was one of these beings and not the true God!**

He saw that the preposition *min* showed that Christ was derived, or came from *elohim*, but apparently ignored, or wasn't aware of the rule of grammar whereby the definite article, *the*, **would have to been used, if he had come from the group of *elohim*, the “*gods*”**. But, **because the definite article is absent**, we have a different subject in view, *Elohim*! **Christ came from the Godhead**, and was made a little lower than God!

It's a big difference. If Christ was one of the group of *elohim*, “*gods*”, and then came to earth, then he would have been a divine being in human form. But, if Christ was a part of the one true God, the Godhead, which he was, then he would have been God, incarnate deity, which is born out and taught all the way through the New Testament.

Hebrews 1 is an excellent treatise on this subject as to why Christ is God, deity, and not a divine being, and not just a man. **One**, he sat down at the right hand of God where he was before. The *elohim* never had that position in heaven; they sat around the throne. **Two**, his name, or title, is superior to theirs, Hebrews 1:3. **Three**, all the other celestial beings in the New Testament are referred to as angels, but not Christ. Hebrews 1:4. **Four**, All celestial beings, including the “gods”, are to worship him, and only the one true God can be worshipped. Hebrews 1:5. **Five**, again the Word separates and distinguishes Christ from angels. Hebrews 1:7,8. **Six**, Christ is an associate of these celestial beings, but not one of them. Hebrews 1:9. **Seven**, again he is not one of them. Hebrews 1:13.

These divine beings have tremendous powers and abilities, maybe even the power to create in some sense; power defines their existence, for that's the idea behind the word *elohim*. The root idea of *elohim* is power! So when we're talking about heavenly beings, we're talking about beings who possess tremendous power! But, as powerful as they are individually and collectively, the one true God, the deity of heaven, has ultimate power, infinite power; he possesses all power!

N. Abiyr- אבירים

“Men ate the bread of angels, (or angel's food); he sent them all the food they could eat.” Psalm 78:25 The word for *angels* here is *abiyr* and it meant strong ones, or mighty ones. Its root idea is the meaning of strength. It was used of the enemies of Israel, Psalm 68:29,30, and it was used of God, *“The Mighty One of Jacob”*, Genesis 49:24, and again in Isaiah 1:24, *“The Mighty One of Israel”*.

It was also used of the wild bull because of its great strength, and the word bull was also used poetically to speak of great strength, *“Their armies were like bulls”*. As in the case of the Lord's statement on the cross of, *“Many bulls surround me; strong bulls of Bashan encircle me.”* Psalm 22:1,2. Obviously he is not talking about literal bulls, no more than literal roaring lions. He was saying that many evil Mighty Ones were surrounding him.

It probably wasn't referring to the small group of low life scum who were trying to put him down, or the few soldiers that were there. The original has it as, *“Mighty Ones, abirim, and no doubt is a reference to the celestial beings who had defected over to the side of Satan/Hellel.*

It doesn't tell us if *abiyr* is a class of heavenly beings all by itself, or a descriptive term for all celestial beings. Probably due to the latter due to the nature of power that they all possess. Again we have a case of transliteration of the New Testament *angelos* into angels, and then reading it back into the Old Testament as a definition for the word *abiyr*; and should be translated as, *“Mighty Ones”*, or the mighty celestial or heavenly beings.

O. Shinan שִׁנָּאן

Has been translated as *angels*, probably due to the root idea related to shining. It usually

means to repeat, such as thousands and thousands. It could have come from an idea associated with chariots, *rekebh*, the war chariots of *Elohim* are thousands upon thousands.

By this we know that we are talking about heavenly beings, but it doesn't tell us anything about them, except that they are associated with the idea of driving the chariots. It could be a separate class of celestial warriors that *Elohim* keeps at his disposal.

P. Stars כוכב

In the OT the literal use of the word *star* referred to both what we call stars and to planets. It is the same thing in the NT with the word *aster*, which refers to any heavenly body: stars, planets, sun, moon, comets, meteors, etc..

The most basic likely meaning of *kokab* was to burn bright, which was used to define the meaning of why it gave off light. The light that came from the heavenly object was due to its burning, aside from the light of the moon which was reflected. The sun, moon and stars were considered luminaries because they gave off light.

Many of the ancient cultures worshipped the stars because they thought they were deities, or at least influenced by deities. Some even thought that when the soul departed the body it went up into the heavens and shined brightly like a star, or became a star.

The figurative use of stars, *kokab*, referred to celestial beings in heaven, where the “angels” of God are referred to as the stars of God. *“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:” Isaiah 14:13* This was due to the fact that, not because they were literal stars, but because they shined brightly.

Celestial beings give off light; they are beings of energy, some more than others.

It was said that stars emitted light because they burned brightly, but light can be produced by means other than physical combustion. Essentially celestial beings are **beings of energy**, what kind of energy we do not know, but their energy produces light.

We have seen that *Hellel's* name meant “Bright One”, or “Shining One”. One of the myths of the Canaanites and Phoenicians was the fall of a celestial being named the “Day Star”. Who, in his arrogance, sought to raise his dwelling above the stars of El (God). For this he was condemned to the underworld. Very similar to the Biblical account. *“And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.” Daniel 8:10*

The problem with the surrounding nations is not that they were off 100% in everything and 100% liars, but the main thing is that they did not worship the highest *El, Yahweh*, and that they did not receive the truth from him. Instead they worshipped celestial divinities who had fallen and were under him.

You see, *Hellel* rebelled against *Yahweh's* decision to have man report directly to him and only him and not go through any celestial intermediaries. When *Hellel* took over the rule of the earth, one of the first things he did was to establish the rebel celestial beings, who stood with him against *Yah*, as intermediaries over man, each having their sphere of influence and control over their own nation. So we have *Hellel* taking over the planet, with him at the top, then we have him dividing up the planet into different areas and assigning certain rebel divinities loyal to him to the various areas of the planet. Now, he has it set up like he thought it should have been all along! Until Christ comes back to earth and sets it up like the Father had willed in the beginning having a man rule over the planet! And who is this man God has chosen to rule the earth? The man, Jesus Christ!

There are several references to stars in the OT, most of them are literal, although there are a couple that may refer to celestial beings: “*They fought from heaven; the stars in their courses fought against Sisera.*” Judges 5:20 “*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*” Daniel 12:3 “*And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.*” Deuteronomy 4:19 “*And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.*” 2 Kings 23:5

But there are two strong references that indicate that celestial beings are referred to as stars. Not that they are literal stars, but because they are as bright as stars. “*When the morning stars sang together, and all the sons of God shouted for joy?*” Job 38:7 “*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*” Isaiah 14:13

There are several things we need to consider about these stars of God/ sons of God/ celestial beings:

Their type- One of the things we are finding out is that heaven is made up of all kinds of celestial beings. So we need to consider what category are they. Seraphim? Cherubim? Flaming Torches? Celestial beings that look like man, etc..

Their position- What position do they hold in heaven? Are they in the governmental side? Do they hold positions of leadership? Are they in the religious sector? Are they involved in the formal conducting of the worship of God? Do they perform in more than one area? Is there rotation in their fields of service?

Their function- What do they do in heaven? Do they wait upon God in the service of worship? Do they serve God in the sphere of government. Are they in the army of God? Are they assigned to earth over various nations? Are they assigned to individual elect

believers? Do they serve him solely as messengers?

Their names- Obviously all of them have names, only we do not know them. We know about Michael, Gabriel and the rebel Hellel, but beyond that we do not know the names of these celestial beings.

Their description- One of the reasons why we know that there are different types of angels is because they differ in appearance one from the other. Seraphs are different than Cherubs; they both differ from the human looking ones, and those in the Council differ from all of them.

Heaven is full of these celestial beings, vast in number, each one having their own category, their own position and function in *Yahweh's* kingdom, each having their own name, an innumerable company of them; and there may be many others that we do not know about!

Q. The Watchers עירין Iyr

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."
Daniel 4:17

1. *"This matter is by the decree of the watchers,"*- בגזרת עירין פתגמא

We have a new reference here to "angels" calling them the "*Watchers*". It could be a general reference to various celestial beings in heaven, to all celestial beings, or it could be a reference to a separate category of celestial beings.

The problem is that this could be a term borrowed from a Babylonian background because it was a term spoken of by king Nebuchadnezzar. Nebuchadnezzar is the one speaking in Daniel 4:13, 17, where he says that a "Watcher", an Holy One had come down to him from heaven, "*I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;*", Daniel 4:13. In verse 23 it has Daniel saying the same thing, that a *Watcher*, a Holy One had come down to him from heaven, "*And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;*"

Now we have the use of a new term not used in other places in the OT. It could be that this was strictly a Babylonian term used to refer to all angels, or to some angelic beings, but we see that Daniel uses the same term to carry on the thought of the narrative. Daniel could have picked up the usage of the term himself due to him living there so many years. Or, it could have been a Biblical term that Nebuchadnezzar had learned under Daniel's

influence.

Either way we have to accept the validity of the term due to Daniel's use and acceptance of the word. If it wasn't a viable term, Daniel would have corrected it, but he didn't. He used it as he used the term "Holy One". It appears that this could be a separate category of celestial beings, but equally as well it could be another term used to denote the Holy Ones. This Watcher is called an Holy One in versus 12,23, both terms are in the singular. A celestial being from heaven appeared to him, who was an holy one, and is called a *Watcher*.

In verse 17, though, we see also that there is a group of beings in heaven who are called Holy Ones and Watchers. There is also the reference in Psalm 89:5-8 to the Holy Ones, those sons of Elim, who make up the council of Yahweh, "*And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints (holy ones). For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?"* Eliphaz also refers to the Holy Ones in Job 5:1, "*Call now, if there be any that will answer thee; and to which of the saints (holy ones) wilt thou turn?"*

We can take the term, holy one, to refer to all celestial beings in heaven, and Yahweh as the Holy One. We could also use it for certain celestial beings. If we do that, then we can say that there are some celestial beings who have the title and function of being *watchers*, whatever that may entail.

The word for *declare*, or decree, is *pithgam* and is probably a Persian word, and it meant to decree, an edict, a decision, or a verdict. It was used of the royal decrees of a king. The decrees of the Watchers is along this line.

Holy Ones are watching, continually watching us, observing everything we do or say. And in this case, with Nebuchadnezzar and his pride, a decision was made after observing him; perhaps a discussion took place, then a verdict was handed down and his punishment followed.

Gezerah was the word for decree or sentence. It meant to cut and had the idea of being cut off, separated or banished, which was the punishment of Nebuchadnezzar; he was cut off from his people and his position. It spoke of God's judgment on an individual. "*The verdict or punishment is decreed by the Watchers.*"

But who or what are these "Watchers"? The word in the Chaldean is *Iyr*; it is spelled and pronounced the same as the Hebrew word, *Ir*, meaning a city. *Ir* spoke of a city, a town, or the watch towers found on the city walls, which all cities had because they were fortified. Then from that idea came the watchmen who manned the watch towers, and then from that the idea of observation, where the function of the men in the towers was to observe.

Which is probably the idea behind *Iyr* being translated as "Watchers". As men observe

other men from their lofty positions, so do the Holy Ones in heaven observe man from their lofty positions. It could very well be, that out of all the various celestial beings in heaven, all involved in their many different categories of activity, there is one category of beings who do nothing but observe men.

In verses 12, 13 it tells us that this Holy One was coming down from heaven, but in the original it simply says, "*A Holy One from heaven.*" From, *min*, speaks of origin. It tells us where the Watcher came from. The idea of coming down is added, but it is there.

What's interesting is the use of the word *shamayim* for heaven, which is in the dual ending referring to the two heavens. It implies the second heaven where lies the abode of all the angels. **The third, or final heaven is the abode of Yahweh. So what we have are the Watchers from the second heaven.**

What all this teaches us is that God not only rules the heavens, but he rules the world as well. Something that Nebuchadnezzar was going to discover. God has a governmental structure that he has established for ruling the heavens, where the Council and the Watchers are a part of it. And he also has a government structure for ruling the earth.

As it says in Daniel 4:17b, "*The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.*" This what the Watcher told Nebuchadnezzar, and this is what we all need to be reminded of today.

2. "The Holy Ones declare the verdict" - ומאמר קדישין שאלתא

Qadashim is the plural of *qadosh*, so it tells us that there are several, many, or more of these holy beings. In verse 13 it says that a Watcher came from heaven, an holy one. Phrased like this it implies that there are holy watchers and perhaps unholy watchers. The term *holy* meant to be separated from sin and evil for the purpose of serving God.

This would be understandable if we see that one third of the beings in heaven rebelled against *Yahweh* siding with *Hellel*. (Can we imagine the enormity of this?) And if that's the case, then it would stand to reason that perhaps a number of those called by the term "*Watcher*" went with them making them unholy, while the rest of the Watchers are holy.

Mamar in the Hebrew spoke of a decree, or a command. It was a solemn and authoratative message given by humans, (usually a king), to other humans through the intermediary of a messenger.

Shealtak is a matter or thing, whcih refers back to the matter stated by the Watcher in verses 14-17. concerning what was going to happen to Nebuchadnezzar. "*The matter is commanded by the Holy Ones*".

We have two dynamics in view here. One, we have the Holy Ones, the *Watchers* in heaven, who have been observing Nebuchadnezzar. After observing him, they concluded that he has been lifted up in pride. The next thing they do is arrive at a decision that

would correct the problem; something to humble him. Two, the second thing is that this decision now has been delegated to a *Watcher*, whether to one of the whole group of Watchers, or one of the group that has made the decision, we don't know. It could be that the *Watchers* and the Council of those who sat in judgment on the matter are one and the same. Anyway, the *Watcher* now comes to earth from heaven to announce this judgment or decision to Nebuchadnezzar.

R. The Watchers עִירִין Iyr

Now what in the world are these wheels? We have wheels under the throne of God in Daniel 7:9, “*I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*”, where the wheels under his throne are blazing. And the word used for wheels here is *galgal*, which is the word used for the wheels found on chariots. But the word used for *wheels* in Ezekiel 1:16-21, Ezekiel 10:2,6,9,12,13,16 and Ezekiel 11:22 is *ophan*. There isn't much said about them, but they are found on chariots also in Isaiah 5:28 and Jeremiah 47:3.

One thing is that their appearance is quite unique. They are very tall; they have the appearance of a precious stone, chrysolite or topaz, and are full of eyes all around! Not only that there is a wheel intersecting the wheel, which would give it the appearance of the pictures we have seen in school of the atom! Or perhaps the idea of a gyroscope with one wheel circling vertically and the other one horizontally.

Tentatively we can put them in the category of a celestial being because they have a spirit in them. If the spirit of the living creatures, (*cherubs*), is in them, then that would tend to put them in the category of being living creatures as well. “*Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.*” Ezekiel 1:20

S. The Background of the Angelic Conflict, or “The King of the Mind and the Queen of the Hearts”

It may sound like a funny title, but it describes a concept that most have failed to see, and that involves the roles that the father and mother have in the development of their sons and daughters. **And we will see how this all builds up to the angelic conflict and how it centered in the garden with Adam and Eve.**

The soul is made up of the *mind*, *nous*, and the *heart*, *kardia*. The mind deals with such things as: memory, intellect, reasoning, understanding, analytical thought, problem solving, practical matters, training, job preparation, preparation for life outside the home, work, responsibility, etc..

The heart deals with such things as: love, affection, intimacy, closeness, feelings, the

emotions, being able to relate to those close to you, both in the giving and receiving sense, on an emotional level where you are comfortable with the closeness and not afraid. It deals with the softer and gentler side of things.

Here is where the role of the man and the woman come in in the home. The **father** is the king over the mind, that is, the domain that he rules over is to help develop in the children concepts that pertain to analytical thinking, problem solving, practical matters, responsibility and life outside the home. He's to prepare them for living in the world.

The **mother** is the queen over areas of the heart. It is she who is to instruct her sons and daughters, with her softness, gentleness and love, on how to love, how to be intimate, on things pertaining to intimacy, affection, etc..

The father's influence on them will provide mental stability, the ability to think, to handle responsibility, solve problems, relate to life outside the home and a myriad of other practical matters, thus preparing them also for marriage.

While the mother's influence on her children will provide for them emotional stability, thereby minimizing or eliminating emotional problems down the line. In addition to that, she will give her children the ability to interact with their own loved ones later on with love, affection, closeness, etc..

This is not to say that both parents don't contribute in both areas, but more along the lines that **each has their own area of expertise and contribution**. When the father and mother's influence is there on their sons and daughters, and they have done their jobs well, the children will grow up and leave home as well-balanced and stable adults.

If we could just see that **each of us have our own dominion and respect that**, and to let each one function in their own area, and stop fighting each other, then the man, woman and children will all be better off! **And we also need to ignore the brainwashing going on in the country and see the truth.**

Babylon, the women's lib movement, ignorance and arrogance have gone a long way in destroying what God established in the garden with the man and the woman. Some women in their emotional arrogance will say, "We're not stupid!" While most men in their objectivity will recognize their limitations. They know that the mother's provide things for their children's souls that they can't provide. What women need to see is that **the father's provide things that the other side of their children's souls need also!**

What we need to see and appreciate is that both the man and the woman have a God-given ability, each in their own areas, and with **our respective inputs into our children's souls** can provide for them what they need. We need to recognize and respect that about each other.

The problem is, that if the child is lacking a father or a mother, or if the parent was imbalanced mentally or emotionally, then they will create mental and/or emotional imbalances in their children, to a degree, that will follow them throughout life and

perpetuate that dysfunction in their children. But God can and will correct the problems, if they turn to him.

Schools, training institutions, tutoring, etc., are good and helpful in this area, in that, if one did not have, say, a father to inculcate his concepts into them, then we can learn a lot of helpful things from these institutions. But what they cannot teach us is love, affection and intimacy, for only the mother and father in their roles in the home can do this. Marriage is also helpful in this area, where each spouse can provide their areas of expertise and can help in what is lacking in the other.

Many a woman will say, "Well, I'm not his mother!" Which is true, you're not. But if they really understood what is going on, the fantastic concepts that are involved here, the tremendous consequences for all concerned, and if they really cared about each other, then they would change.

When God created Adam and Eve he created them to co-reign as joint rulers over the earth, each in their own area of expertise. Their sin put Eve under Adam's authority. (I imagine if Adam had been the naive one, then men would have been under the authority of their wives). This expertise idea carries down to the souls.

God created Adam and Eve jointly to be rulers over the world. This would imply that there was a sharing kind of concept going on, with each to have his/her input in their area of expertise. When it came down to the raising of the children, both Adam and Eve, the man and the woman, were to inculcate their areas of expertise into their children's souls., thus developing the soul as God intended it to be, with the result that their children's souls would be well balanced and complete.

When Adam and Eve sinned against God several problems followed. **One**, even though the woman had her input and areas of influence, she now has to run everything past her husband because he became the head, the authority, the decider of what would be done in the home. **Two**, after the original couple sinned, they both acquired sinful natures, which would have a negative impact on their children, as it still does today.

Today we have the same problem in all of us. Each one of us have problems, deficiencies in our minds and hearts. Partly due to our own sin natures, partly due to the lack of proper input by our parents and partly due to the negative influence and abuse of the world system.

But we do have one tremendous advantage and solution to all this and that is we have the completed revelation of truth by God to us, a new nature, the Holy Spirit, the metabolization of truth by faith, and the concept of the growth process where these problems and deficiencies can all be resolved by faith in the Word under the filling of the Holy Spirit.

There is one other problem, and that is God originally set up Adam and Eve as the rulers of the world, but when they submitted to Satan, **he became the new ruler of planet earth!**

Now we enter into the area of the Angelic Conflict.

Which brings us to an interesting point. At what point did *Hellel/Satan* rebel against *Yahweh* and why? We know that by the time that the man and the woman were in the Garden he was already in rebellion against God. But, at the beginning, when *Yahweh* created the heavens and the earth, *Hellel* was shouting for joy with all the other angels of God, Job 38:7, “*While the morning stars sang together and all the angels shouted for joy.*” So, it was somewhere in between the time that God created the earth, and we see man on the earth, that *Hellel* fell.

If this is the case, then what we have in the fall of *Hellel* is a time period that is not too far back. If he was rejoicing with all the other celestial beings, (and all the sons of God were there), then he had not yet rebelled against God at that point. It appears that *Hellel* was a celestial being lower in rank than the council of Elohim. We see this indicated in Isaiah 14 where he said that he would raise his throne above the stars of God, that he would ascend into heaven and sit on the mount of assembly, “*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.*” Isaiah 14:13,14

The other point is why? **Why did *Hellel* rebel against God?** What was it that “set him off”, so to speak? God created the heavens and the earth and he was OK with that. In fact, he sang for joy when God did it!

We know about *Hellel's* five “*I wills*”, how he wanted to elevate himself above the stars of God, the throne of God and to make himself like the highest *El*. (To make himself like *Elyon*, meant that he would rule heaven and earth). But other than his pride, his ego and being lifted up with his beauty, was there anything, **could there have been something going on, some decision that had been made in heaven that he reacted to?**

The highest *El*, *Yahweh*, had made a decision enacting a policy in heaven. (Whatever that policy may have been we'll discuss later). A policy that *Hellel* disagreed with; one that he disagreed with so dramatically, **that he decided to depose *Yahweh* from his throne and take over the operation of running heaven and the earth himself!** And not just leaving it at that, **he went out to create dissension among the other celestial beings concerning *Yahweh's* decision.** The first step in his plan was to get the rest of the other celestial beings behind him; and the second step was to wrest man away from God's authority unto himself.

So what could have been this decision of the *Highest El*, that so “set off” *Hellel* and one third of the other heavenly beings, that ended in them reacting against God, where they set out to wrest control of the universe away from him? **What was the decision he made that these extremely powerful beings rebelled against?**

If we look at the context of, **no problem existing at the time of the creation of the material universe and the earth, and then an angry, resentful, rebellious “divine”**

being in the garden, we narrow our search. Could it be that *Hellel* rebelled against *Yahweh's* decision, not perhaps in creating man, **but putting him as the sole ruler of the earth?**

If we look at the *council of elohim*, the lesser divinities under *Yahweh*, whom he had created, which shows an hierarchy with ideas of ruling, judging and things along that line; we have the idea that these beings held a rulership position of all that God had created under him. Except that, now, instead of them holding direct rulership over the earth under *Yahweh*; **the rulership of the earth had been granted to this carbon-based life form** that *Yahweh* had created. To put it simply, they were “out of the loop”. And not only that, instead of man reporting to them, the man reported only to *Yahweh*. Imagine, an “inferior” being reporting directly to God!

Psalm 89 talks about this council calling it the *council of the holy ones*. These beings (celestial) are also called *sons of elim*, which tells us that they are beings of tremendous power, actually lesser “gods”, who we will refer to as divine celestial beings. Remember, though, their nature is **divinity**, while *Yahweh's* nature is **deity**.

So what function do these divine celestial beings have? We know that they are holy and that they are extremely powerful beings, but because of the use of the words **assembly, council and thrones** in Daniel 7, and crowns in Revelation 4, that they hold positions of rule in the kingdom and dominion of *Yahweh* the highest El. (In Revelation 4:10, by them placing their thrones at the foot of *Yahweh's* throne, shows that their authority to rule is derived only from God! “*The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*”)

The word for **assembly** is *qahal* and it speaks of a legally constituted gathering of individuals for the purpose of such things as politics, war and the idea of governing. So this tells us that these divine beings hold the highest position in God's government and are directly under him, with others under them.

The second word is **council**, *sohd*, and it means a council as we know it. Whenever a people came together, the first thing they would do is establish a government to rule over them. To have a good government; one that promoted fairness, truth, justice, equity, well-being and prosperity, one would look for men of wisdom, integrity, holiness, etc., to make up the council to run the government. **The council would then be the foundation and stability of the government.** Which is what the meaning of *sohd* is in the Hebrew. *Sohd* has the meanings of stability, solidity, permanence and foundation.

So we see even more the importance of these divine celestial beings in their council, for they make up the government of God by which he rules over his universe and beyond! Their positions and function are very important in the ruling of God's creation.

The third word is **thrones**. In Daniel 7:9 we see that thrones were set in place, “*I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame,*

and his wheels as burning fire.”, which implies that these thrones are for these lesser *elohim* that make up the council of God. The use of the word *thrones* speaks of beings of tremendous power, position and rulership function. Thrones always spoke of rule, authority and leadership.

Now if this council has some position of governing in the kingdom of God, and if they are directly next to him and under him, then they must hold a tremendously important position and function of rule.

Now enter into the picture the man and the woman, who not only are creatures that *Yahweh* formed to live on the earth, **but whom he also decided were to be the ones to rule the earth!** An action that would completely bypass any rule, control or influence of the council! Not only that, **they would report directly to *Yahweh* himself**, again bypassing the council's position and rule.

As every Christian knows, all our prayers, petitions, requests, conversation and worship **never go through any angelic intermediaries, but directly to God himself through Jesus Christ.** The function of celestial beings in connection to us, is when God communicates to us through them, as we see in Daniel and other places, **but we never go through them to God.**

It could very well be that this was the event that triggered Hellel's rebellion against God. Apparently everything was fine, until God decided to place these “inferior” creatures as rulers over this planet.

Satan reacted negatively to God's will. To do this **pride** definitely had to be a factor. And it would certainly explain Satan's five “*I wills*” in Isaiah 14. It would explain what prompted him to make the statement that he would put his throne above God's throne. Remember, the throne being the symbol of position and rule. There had to be something, an event, a decision that took place in heaven, where he would react against it. Pride would have already been there in his heart, but there was something that brought it to the surface that motivated him to act against God.

It's interesting that when Satan came into the Garden, where the man and woman were living under the rule of *Yahweh*, he employed a tactic to get them to disobey the Lord, thereby setting aside *Yah's* rule over them, and in so doing established his rule over the earth in place of *Yah's*. He now was the ruler of the world.

By Satan's action in the garden, he was trying to undo *Yahweh's* decision to bypass the council and have the man and woman directly under himself, and now have the man and woman under his rule. His rebellion was an attack on God's authority, position, will and rule.

His attack on this concept is still going on to this day; he is still trying to wrest control of the world away from *Yahweh*, to instead be run by him and his followers. He is still trying to take man's rule over the world away from him, and have it run by him through individuals that he has chosen. And the choice is still there today for all mankind to see

whether they will choose to line up with *Yahweh* and his rule, or to choose *Hellel* and his group of rebels.

Every action that we see going on in the world, from the time of Adam down to this very day, goes back to this one concept of Satan trying to get the Mighty Ones in heaven, who agree with him, to rule the world themselves, to get the rule of the earth under their control and away from *Yahweh* and man who he had put over it. **They want the “gods” to rule over the earth not man!**

This is what his rebellion is all about. He has a two-fold objective. One, the first blow, is to wrest control of the world away from man, which is what his rule over the world through the New World Order and the anti-christ is all about, (which will fail). And, two, the second blow, he has to topple *Yahweh* from his throne and establish his own throne in its place to accomplish his five “I wills”. This, too, will fail!

This is what the war in heaven is all about in Revelation 12:7, “*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.*” **This refers to the moment, the big event or push, when Hellel/Satan makes his bid to take the control of the universe and heaven away from Yahweh and to set up his throne in place.**

This attempt will fail because the Chief Prince, Michael, will wage war against Satan and his followers and defeat them. Upon losing this battle to wrest God's throne of power away from him, **Satan and all the fallen “gods”, and all other celestial beings who sided with him in his rebellion against God, will be cast out of heaven!**

No more strategy, planning, tactics, deception, cunning; **this whole event will be a monumental display of power to the greatest magnitude.** And then when *Hellel* et al are forced out of heaven, literally kicked out of heaven this too will be a display of tremendous power.

Having been banished from heaven forever; having lost their place in heaven with their thrones, glory, etc., **they have only one place to go- to earth!** And they come down to earth with **great rage**; pity those who live on the earth! His coming to earth could be because he has no place else to go, but it's probably because he's trying to accomplish his second purpose here on earth to prove his point, and/or **to launch a counterattack against Yahweh.**

What we see in the Second Advent is not only Christ coming to earth to raise the dead and establish his kingdom here on earth, but a following of Satan down here to do battle, not in heaven this time, but on the earth! **The Battle of Armageddon is not earth-centered, that is, isolated to just an earth situation, but the extension of, and follow up of, a war that started in heaven!**

We have to imagine the **gravity** of all this. The *council of the “gods”*, the lesser *elohim*, were bypassed when *Yahweh* established man as the ruler of the earth. One third of heaven rebelled against this, but two thirds agreed with God's decision. (The one third of

the celestial beings in heaven had to have a reason in their minds to side with Satan in his rebellion against God. To side with Lucifer because he was proud, beautiful and could sing well, was not a reason good enough to make them join in with him. It had to be something concerning a policy *Yahweh* had implemented.)

Then after plotting, scheming lying and murdering for over four thousand years, **one day a man from earth, the resurrected Jesus Christ, not only went up into heaven, where all these powerful celestial beings live, but went on past them, past Hellel, past the fallen celestial beings, past the rejoicing council of elohim, right up to the very throne of Yahweh and sat down at his right hand side! God exalted his Son to the very throne that Satan tried to take. This is the first blow to Satan's plan.**

The second blow to Satan's plan, his bid for the throne, and his ego, will be when he loses the war in heaven and is literally expelled forcibly from heaven, with no place to go but the earth. **Heaven had been his home and base of operation ever since he was created, and now he is being kicked out!**

Now we come down to the third blow to his plan. *Hellel* will create a man who will be his seed, the seed of the serpent. Now Satan can't create life; he may be able to genetically manipulate things, but he cannot create life as God does. We don't know how he will do this. My guess will be one of two things. **One, a fallen angel/ human hybrid, part celestial being and part man. Which means that the anti-christ, the Beast, will not be a true man. Two, a genetically engineered human being, where genetically engineered DNA, with the old sin nature bent removed from the seed, will be placed into the egg of a woman. This thing will actually be the seed of Satan.** How? We do not know again, but we do have an idea.

Remember, **the seed of the woman and the seed of the serpent both speak of human sons.** As God had his son through a woman, the Lord Jesus Christ, so Satan is going to have his son through a woman, the anti-christ. How Satan accomplishes this we don't know. It could be that his scientists will genetically manipulate the DNA of human sperm to create the "perfect" super man, or that Satan can find a way to take DNA from himself and put it into a woman's egg, thereby creating a human offspring from himself.

The blow that will come to Satan is when Jesus Christ returns to earth, with his mighty army of celestial beings, to do war against Satan's son! The debate, as we would say, is over; and now is the time for battle- for war! When Christ attacks the earth and Satan's son's control of it, the anti-christ will wage war against the Lord, and the Lord will take him captive, along with the false prophet, who will be the active pope at that time. The two of them will be thrown into the lake of burning sulfur, *"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."* Revelation 19:20; *"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."* Revelation 20:10.

Hellel's son is dead, his religious leader is dead, his army is wiped out and he will be taken captive and confined to the sides of the Abyss for one thousand years. *Hellel's* rebellion and bid for *Yahweh's* throne has come to an end, **defeated by one of those humans from earth that he despised so much, by the man Christ Jesus.**

The resurrection, ascension, exaltation and session of Christ was such a bold, dramatic and important concept in all this, concerning the placing of a man on the earth to rule it and to rule it directly under *Yahweh*, for not only did *Yahweh* put man originally on the earth to rule it, but he took one of those men from the earth, the Lord Jesus Christ, into heaven, the domain of those celestial beings and exalted him over those celestial beings placing him above them ruling over them!

Instead of celestial beings ruling over man and ruling over the planet earth, man is not only ruling over the earth, but a man is ruling over them! The fallen celestial beings who rebelled at a man ruling over the planet earth, instead of them, now have to be ruled by a man from this planet! Mind-boggling! It appears that God's dominion is divided up into the **governmental** side, with the council of *elohim* and man-like celestial beings under him, and the **religious** side, with *Seraphs* and *Cherubs* under him.

The decree of God was that the earth belongs to man and the man to earth, and that the earth was given to man to rule. And the decree of *Yahweh* still stands, in spite of *Hellel's* attempt to stop it. We are human beings, not celestial beings. In spite of *Hellel's* powerful disagreement and war against *Yahweh*, the decree of *Yahweh* still stands. God decided; God purposed; God decreed; God does it despite all attempts to thwart his will. **God will accomplish that he has willed!** *“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”* Isaiah 46:10,11

Even though Satan destroyed man's rule over the earth, through man's disobedience to the eternal God, and took his position as the ruler of the world, God had in his plan the resurrection where saved man would be given a resurrection body and would be still living on the earth and ruling over it, under Jesus Christ the king of the world. Again the decree of *Yahweh* still stands despite *Hellel's* attempt to subvert it.

God's plan for the earth is so unchangeable, so established, so important to him, withstanding many attacks by many powerful beings to stop it, that **he is going to move his domicile to earth to live on it with these men**, and that without a temple! *“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”* Revelation 21:3

Think of it! God existing for all eternity, then at some point in time he created lesser *elohim*, very powerful beings, and all sorts of other beings, and we don't know for how long all this went on. Then he created a material universe and the earth; he created carbon based life forms in his own image and placed them as the rulers over this planet.

In the scheme of all things, in context the earth could seem to be unimportant. For all we know, God could have created thousands, even millions of similar civilizations on other planets, and that this was the only planet that he had a problem with. But because of certain things we know, the earth was much more significant than that. Earth and man now take the prominent position in the plan of God. How do we know that? Because God is now going to become a man and live on the earth! **It was God's plan from the beginning to become a man and live on the earth!**

Satan and his rebel angels could claim that man is not qualified to rule the earth, and then bring up the situation with Adam and Eve in the garden as proof. After all, he would maintain, if they were so qualified, how could they have blown their leadership position? And maybe this is where our testing and growth comes in as believers, to prove that man is qualified to rule the earth, and for us, individually, to be qualified to rule. The Lord, though, is the man that has demonstrated that he is qualified to rule and prove that man is qualified to rule. Where the first Adam failed in this matter, the last Adam succeeded.

The problem is that we don't know how much of God's plans were revealed in heaven. Perhaps there is a place in heaven, sort of like an heavenly library, where one could study these things out to find out what God was going to do. There is a reference to things being written down in the *scroll of truth*, perhaps God's plan for the earth was written down in it. After all, how did the angels of heaven find out that Yahweh was going to place man on the earth? Did he announce it? Did they read it somewhere? Or did they just observe it as he was doing it? You see, *Yahweh* reveals some things, and some things he doesn't. And some things he reveals as he goes along.

Anyway, certain heavenly beings found out about God's plan to install man as the ruler of the earth, without being under them and they reacted against it. Not only because they were not to be used as its rulers, but that they were left entirely out of the loop. The question is why? Why did God decide to create an earth and a man, and then put that man as the ruler of the earth and bypass the other heavenly beings?

Could it be that ***Yahweh* knew about the pride in *Hellel's* heart?** And because of that he decided to make a decision he knew would bring that pride to the surface and force his hand? A decision that he knew would bring *Hellel's* pride to the surface? There's a difference between pride hidden and pride manifested. A decision that God knew would force *Hellel*, because of his pride, to react and overtly rebel against him. It's sort of like the idea where we know that someone has an attitude, maybe even creating a problem somewhat, but it hasn't surfaced yet. So a situation is arranged where the person's true colors will come out. So man and the earth could have been that situation that forced Lucifer's colors, his pride to come out. Pride is manifested where all can see; no more working behind the scenes.

Another reason concerning, "Why did *Yahweh* create a situation with a man ruling over the earth and reportable only to him?", is that all the other celestial beings and *Yahweh* were actively involved in the universe for such a long period of time, and now he's doing something on his own apart from them. Could it be that what *Yahweh* in his heart was

wanting to do is “start his own family”? A family of brothers and sisters for his Son and children for himself? Try as hard as we may, man cannot change what he is; we were created that way; we were created family beings! And perhaps that was what God wanted, a family for himself, with him as the Father.

There are many questions concerning all this. How is it that *Hellel* could come to earth, unless God had allowed it? How is it that *Hellel* could be there to tempt man to set aside *Yah's* rule over them, unless *Yah* had allowed him to do that? Did God give him permission? The question is why? Had there been a discussion in heaven concerning man being free to choose between *Yahweh* and *Hellel*? Obviously Satan was very deceptive in this from the beginning, but God knew exactly what he was up to.

I don't think we can fathom how important a purpose that Yahweh had in mind for his man creatures. He created a planet for us to live on and rule over; he became one of us; he is going to move his domicile and throne from heaven to earth; he is going to dwell on the earth forever; and he has made us his priests to know him and serve him forever!

Search as hard as you may, you will not find any celestial beings in heaven who are priests, only saved creatures from mankind are. This is a unique, distinctive, honorable and important position that God has planned and reserved for man.

Can we not see how destructive *Hellel's* rebellion against the plan of God was? For it was an attack on God's plan to have a special creation, man, to hold a special position of serving him as priests! Not to mention his future plans to live with us, to be one of us, the house he was building for us, the new Jerusalem. And not only that, God has made us to be kings to reign over his earth. There is no statement in the Word that any celestial being has ever been placed in the position of a king. And above all that there is the purpose of God in not only becoming a man, but taking a bride unto himself and having a kingdom to rule over.

The rebellion of *Hellel* was a very serious matter, for it not only turned the earth into a garbage dump, compared to its original state, and cast billions into Hell, but doomed him and his followers to the lake of fire. Not only that it was a direct attack on God's future plans to become a man, a king, an high priest, to have a kingdom, to have a bride and to move his throne to earth and dwell with man in the new city he was building. So this was no small matter.

Satan is trying to prove what he can do with man in all of man's accomplishments on earth: technology, science, computers, travel, etc., etc.. The problem is he really doesn't understand the nature of man, nor does he understand the nature of free will. Man's freedom to choose, his desires for so many things creates problems for him. So he regulates man so much, (and even more to come in the future), where man's will and freedom are totally suppressed. This is easily evidenced by the governments he controls: socialism, Nazism, communism and the present day phenomenon going on in America. It is total suppression of the human spirit, as we see in George Orwell's, “1984”. being a restricted, regulated humanoid in a box is not being human.

The denial of the deity of Christ, which so many cults: Mormonism, the Jehovah's false witnesses, modernism and many other groups hold to, has its source in *Hellel* and the fallen *Elim* and other angels who joined him. Either they know the truth and lie about it, or they deny what the truth is about the pre-incarnate being, the second member of the trinity. Hebrews 1:9 tells us what the second member of the trinity's relationship is to the *Elim* and other celestial beings. It says that they were companions, like ourselves, people that we associate with. "*Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*"

It tells us that Jesus Christ, in his pre-incarnate state, associated with the *Elim* and other celestial beings on a regular basis. He would have been known to them by the name *Yahweh*. It appears that *Hellel*, and the others who sided with him, denied the fact that he was truly God, apparently thinking that he was just one of them, a powerful *El*, but not the supreme God.

Could it be that *Hellel* denied, or did not see that God existed in three persons? He could see *Yah*, the highest *El*, but perhaps never considered, or arrogantly denied that *Yahweh* existed in three persons: the first, second and third person of the trinity, or whom we now refer to as the Father, Son and Holy Spirit.

He probably thought that the Son was no different than all the other sons of God and that he was a son of God just like they were, that he was one of them. It certainly would explain the origin of the false teaching that denies the deity of Christ. All false doctrines that have been infused into the mainstream of society have as their origin the devil.

Originally *Hellel* wasn't a liar, murderer, deceiver, usurper, hateful, proud and arrogant, but he became that way. What an interesting dynamic that took place due to pride, to fall from a state of purity and perfection to this state of existence. Couldn't he sense that something was wrong? That something bad had taken place? Or did his pride blind him to this?

Satan's real proper name is "*Hellel, son of the dawn.*", "*Hellel, ben shakar*", or "*Hellel, son of Shakar*". The word *hellel* means, "Shining One". The concept of the dawn is brought in because the dawn is shining, and a gold or copper color. So we have, *Hellel*, like the color of the dawn, like shiny bronze, or gleaming gold.

The word serpent is another name the devil is called by, and the word for *serpent* is *nachash* ,נחש, and *nachash* was also the idea of shining brass, or a shiny coppery look.

It could also be a substantive participle and be translated as, "*The Shining One*". "*And the serpent said unto the woman, Ye shall not surely die: "*Genesis 3:4 Copper was always the metal associated with Satan, as also is the color green.

The **serpent** appeared to the woman in the garden, but secular history also has a serpent appearing to men many times. The word for serpent, as we have seen, is *nachash*, but it has four meanings and a conclusion meaning. One, it referred to a snake, both poisonous and nonpoisonous. Two, to divination and those who practice it. Three, to shine, to gleam

and to iridescence. Four, it referred to shiny brass. And the conclusion, five, one who shines or gleams, with the color of copper or bronze, or with an iridescent color, with the idea of, "The Shining One", or "The Iridescent One".

Another word which backs up this concept is *nechosheth*, which is derived from *nachash*, and it is the word for copper or bronze. The difference between copper or bronze when using *nachash*, (for the same word could be used for both), would be whether one was referring to the raw material from the ground, copper, or if one wanted to refer to the concepts of the strength and hardness of bronze. When looking at this from the standpoint of color, the ideas of copper would look at a golden sort of color with a red hue, but with the shininess of bronze.

Nechushah and *nechusheth* are the words for copper and bronze. Even though there is a difference in the metals, the words copper and bronze were used interchangeable by people. Copper is the natural form that comes out of the ground. Tin is added to it to make it into bronze, which also hardened it. Zinc is added to copper to make it into brass, but this was not developed until Roman times. Both metals, copper and bronze, had a rosy yellowish hue that really stood out, especially if it was polished. Out of the two, copper was soft and malleable, while bronze was hard.

Symbolically they looked at sin two ways. **Bronze** spoke of the hardness of the individually caused by sin. While **copper** had a problem with impurities that could only be removed by intense heat, which is the idea of tests, trials, judgment, discipline, etc..

Both the words for copper and bronze come from *nachash*, which is also the word for the serpent in the garden. Which tells us that this creature was **coppery looking, shiny, even iridescent, as copper was iridescent in its color and hue**.

In Revelation 12:9, "*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*", and Revelation 20:2, "*And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years*", we see that Satan, or the devil, is called the serpent or the dragon, which is the reptile family, and it is the serpent that we see in the garden; a serpent that was coppery, shiny, iridescent. But was it a serpent, the slithery type that goes on the ground? Or was it Satan in an upright reptilian form?

Did Satan shape shift into a reptilian form? Or did he indwell an already existing reptilian form that God had created? This would explain the serpent's ability to think, speak and carry on like human souls do, something animals could not do. It could also explain the idea that the serpent's DNA could have been changed by Satan indwelling it leaving it a copper or iridescent color, but that's speculation.

But there are references to celestial beings in heaven who do have the appearance of shiny bronze. Ezekiel 1:7, "*And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.*" The word *burnished*, *qalal*, meant to polish giving the idea of being very shiny. (Remember, brass

was not in existence at this time; it's the word for bronze). They even had mirrors in those days, but they were made out of very highly polished bronze.

In Ezekiel 40:3, “*And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.*”, we have a different looking celestial being than the first one who had four wings, four faces and calf-like feet, while the form of this celestial being is purely man! But they both have the same thing in common, their form, or their essence is polished bronze. And again in Daniel 10:5,6, “*Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.*”

Then there's the Lord in Revelation 1:12-16, “*And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.”*

We have seen that Christ is returning to earth, and in our minds it's to raise the dead, which is true, but what we have discovered is that there is also another reason and that is **he is following Satan down here to do battle against him. It is a continuation of the war in heaven that has moved itself down to the earth.** And, as Satan was defeated in heaven, so will be be defeated on the earth.

The reason why Satan is going to wage this one last, desperate stand against God is because **he will not relinquish control of the earth.** Since the beginning he has been the one that wanted to rule over the earth. He deceived the man and woman in forfeiting their rulership of the world and has been the ruler of this world ever since then. He could probably accept man on the earth, as long as he was able to rule over man and that man would worship him, but not man as the ruler of the earth. Satan has been ruling the world, with man under him ever since the garden, but **it was not God's will that a celestial being rule the world, but man!**

So Satan ruled the world for four thousand years, through his political and religious institutions, until the advent of Jesus Christ, (except for the elect and the OT nation of Israel.) Each aspect of Christ's work here on earth had its own significance: his perfect life, his keeping the Law, his faith, his atoning death, his resurrection and his obedience to the Father, but when it came to his ascension into heaven and his session, where he was placed at the right hand of God on high by God himself as Lord and High Priest a special significance took place.

When God the Father made him Lord he then restored the earth to its proper original purpose of having a man as the ruler of the earth. What failed to occur in the first man, Adam, due to his sin, now occurred in the second and last Adam, Jesus Christ. God now has a man ruling over the earth once again.

You see, God's original purpose was to have a man rule over the earth and not one of his many celestial beings. One of these beings disagreed with God's decision, fought against it, and evilly maneuvered himself into the position whereby man would relinquish his rule over the earth to the devil.

But Yahweh had never changed from his original purpose of having a human being rule over the world. The heavens belong to God, but the earth belongs to man. So he sent his Son to restore all this back to *Yahweh's* original decision! But *Hellel* has never repented from his disagreement with *Yah's* original decision; he's been fighting it all the way. He will lose the war in heaven and will come to earth, where he will make a final stand against Jesus Christ and God's will.

This war will be fought on earth. Satan will be fighting against Jesus Christ because Christ is coming to personally take over the rule of the world, place his throne here and establish his kingdom on earth. **Satan will not relinquish control voluntarily, therefore he will be forced to, and this is what the war on earth at the end of the Tribulation is all about.**

Presently Christ is ruling the earth from his throne in heaven, but the battle of Armageddon is about Christ moving his throne to the earth, where Satan will fight back against him. It goes back to the original intent and will of the Father to have a man who pleased him rule the earth, not an angel, but a man. This man is Jesus Christ.

In *Hellel's* pride and arrogance he was, and is, totally convinced that he should be the one that rules the earth, not any other being, whether celestial or human, and he is not going to give up! He must be defeated, hence Armageddon. Satan could argue that because Adam made a bad decision in the Fall, (which he tempted him to do), that proved that man is not capable of ruling over the earth; only a superior being such as himself is qualified to rule.

An interesting fact of an old doctrine called “**The Gap Theory**” that some hold to is that it teaches that there were two creation of the earth, an original creation, then a recreation. In the original creation *Satan/Hellel* was placed on the earth, and everything was fine for awhile, then somewhere along the line he became lifted up with pride and sinned against Yahweh. In time the earth and Satan came under judgment; the earth was devastated by Yahweh's judgment and Hellel/Satan was removed from it as its ruler. Then God recreated the earth and this time he created and placed a carbon-based life form, made in his own image, (called man), and installed him as the new ruler of the earth.

There are many who hold to this theory; the problem is that the exegesis is weak. I would have no problem, personally, in accepting it, but there needs to be more proof on the

matter. But there are some things about it that make sense and would go a long way in explaining things. But once again, there needs to be more solid exegesis.

We don't know the full extent the power and position that *Hellel* held in heaven, but we do know that he had a throne. We also know that he had a plan whereby he would depose man from his rulership position over the earth and install himself in Adam's place, which he did. This was the situation, until *Yahweh* finally had for himself a righteous man who would rule it for him and do his will on the earth.

But *Hellel* still presently rules over the world, that is, over Adam's fallen race. **This he is not going to give up!** He is not going to give up his power and dominion that he acquired as the result of Adam's fall. **It must be taken from him by force and this Christ will do when he returns to earth;** he will forcibly remove Satan from his place of rule. He will do this when he returns to earth with his mighty army of angelic beings, with the same celestial beings who defeated Satan in the war in heaven and kicked him out.

Christ will "soften" up the enemy on earth, sort of like the carpet bombings America has employed in the past, only Christ will use asteroids, meteors, etc.. This will make a shamble out of things, virtually destroying the world's infrastructures. The next thing he will do is destroy the army of Satan's man, the anti-christ.

With the world's cities, nations and the entire world in ruins, the military destroyed and with the anti-christ and false prophet now taken captive and thrown into the lake of fire, Satan will be taken prisoner and placed in a "cell", the Abyss of Hell, for a thousand years. (Interesting play on words, *Hellel*, an *El* in *Hell*!)

The implied ancient promise that *Hellel* held to in his arrogance was that he could do a better job ruling the world than man. His argument would go along the line that because Adam blew the trial, that he was so easily tricked, it revealed that he wasn't qualified to rule. If he was, then why didn't he see through the guise? It would also continue along the lines that because man is so imperfect he is not qualified to rule, so he intends to perfect man, and that's where we get into the areas of perfected fallen humanity through the rites of the ancient orders. **Six** is the number of man; **six, six** is the number of **perfected man**; and **six, six, six** is the number of **perfected, deified man**.

Well, Satan has had four thousand years, even six, to prove that he can do the job and all he has done is fail miserably and turn the world into a toxic garbage dump. Now it's man's turn in the person of God's Son, Jesus Christ. Jesus Christ is the perfect man that God has chosen to rule his world.

After the fire storms that burn up one third of the earth, the massive earthquakes, the impacts of asteroids and meteors, not to mention the damage done by the anti-christ's army, the entire planet will be in shambles; a virtual waste land in desperate need of rebuilding, which will be our task under Jesus Christ in the millennium. To contrast the skill, ability and effect of Christ versus Satan, **Satan** started with a pure, pristine, perfect earth and turned it into a toxic dump. While **Christ** is going to start with a destroyed dump and turn it into a pure, pristine, perfect earth! **Who is better qualified to rule it?**

It's like picking two men to manage a company. One began with a company that was debt free, had great revenues, a healthy profit margin, with a healthy, happy labor force and turned it into a bankrupt, gutted enterprise with its labor force gone on the public dole, miserable and unhappy. While the other man took such a company, gutted buildings, no labor force, bankrupted, no customers, no revenue and turned it into the most profitable, successful company on the face of the earth! **Now, which man would you choose to run your company??**