

DOCTRINE OF THE SUPERIORITY OF ANGELS

- A. Angels are superior to man by creation, Heb 2:7,9.
- B. Christ in His First Advent was made lower than angels, Heb 2:9,16.
- C. By death, resurrection, ascension, and session, the humanity of Christ became superior to angels, Heb 1:4-8,13; 2:14.
- D. Every believer is in union with Christ, Eph 1:6; 1 Cor 1:2, 30.
- E. Therefore, every believer is positionally superior to angels at salvation. This is why every believer has a guardian angel, Heb 1:14.
- F. Through ultimate sanctification, the believer will be physically superior to angels for all eternity.

DOCTRINE OF THE ANGELIC COLLEGE OF HERALDS

A. The Commander-in-Chief.

- 1. The angel of the Lord is Jesus Christ. This is a theophany of Jesus Christ. The elect angels are always under the command of Christ. This implies that the angelic salvation is related to Christ, just as ours is.
- 2. There are four visible manifestations of our Lord:
 - a. A theophany is a manifestation before the First Advent.
 - b. The incarnation is an appearance in Hypostatic Union.
 - c. Christophanies are post-resurrection appearances in Hypostatic Union.
 - d. The Second Advent is His return in Hypostatic Union.
- 3. The angel of the Lord is identified as the Lord or Jehovah in Gen 16:7-13, 22:11-18, 31:11-13, 48:15-16; Ex 3:1 cf Acts 7:30-35; Ex 13:21, 14:19; Jud 6:11-23, 13:9-10.

B. The Seraphim Heralds.

- 1. Seraph is an order of rank created as a reward for angels who achieved maximum glorification of Christ. The seraph is distinguished from all other angels as the highest ranking angel because of his six wings, Isa 6:2. Angels do not have wings except for seraphs and cherubs. Wings are an insignia of rank.
- 2. The pair of wings covering the face of the seraph are analogous to his integrity and humility. In the angelic conflict, these angels learned more doctrine and achieved a higher rank than anyone else. Their six wings indicate that Bible doctrine was more important to them than anything else.
 - a. Four of these seraphs are the heralds of Rev 4 and following. They had the coat of arms of the Lord and eyes on each side of the coat of arms, which indicated their great wisdom from their perception of doctrine.
 - b. The reward of “seraph” is related to the fact that part of their escutcheon is the uniform of wisdom (“full of eyes”) which describes their maximum knowledge of doctrine.
 - c. Without humility, they would have no capacity to enjoy the fact that only seven angels hold this highest rank and always will.
- 3. The pair of wings which cover the feet refer to their respect for divine authority. They serve the Lord best in worship. Note that the highest ranking person is the greatest servant of all.
- 4. The pair of wings with which they fly indicate their function, production, and modus operandi in the communication of divine policy, Isa 6:6-8 (where an angel communicated doctrine to Isaiah and gave him a personal sense of destiny.)
- 5. There are three categories of seraphs:
 - a. The king of arms, the highest ranking seraph. This is the powerful angel of Rev 5:2 and 10:1;
 - b. The officer of arms, Rev 18:1, 20:1-3. This angel has the key to the abyss.

c. The four angelic heralds, Ezek 1, 10 cf Isa 6. These angels are “full of eyes [doctrine], both inside [perception] and outside [application].”

C. Cherubim Heralds

1. These angels were originally the highest ranking angels prior to the prehistoric angelic eternal state. They have four wings, Ezek 1:4-6, 14, 15f. Also known as the pursuivant officers, these angels are high ranking noblemen who wear the coat of arms of their Lord. One officer is found in Ezek 1 at every wheel of the chariot of fire, a vehicle of judgment which Jesus Christ rides, Ezek 10:9-10.

2. There are seven other functions of these cherubs:

- a. The two cherubs who guard the gates of the Garden of Eden, Gen 3:24 (analogous to the port cullis, meaning the officer of the gate.)
- b. The four cherubs of the chariot of fire, Ezek 1,10. These are also the administrators of historical disaster in 2 Sam 22:11 and Ps 18:10 (analogous to the royal dragoon.)
- c. Lucifer, the son of the morning, Ezek 28:14.
- d. The pursuivant officer who commands the weather machine, Rev 7:2.
- e. The angel with the golden incense shovel, Rev 8:3
- f. The seven thunders are teachers of eschatology, Rev 10:3-4.
- g. The seven angels of judgment, Rev 14:6,8-9,15,17-19.

D. Pursuivant, the Wingless Rank and File Angels. Generally, these angels are messengers of judgment. They are wingless messengers. There are nine categories of them:

1. The angelic messengers with Lot, Gen 19:13ff.
2. The destroying angel of 2 Sam 24:16.
3. The destroying angels of Ps 78:49.
4. The executioners of the city of Jerusalem, Ezek 9:1ff.
5. The man clothed in linen who acts as the messenger of the chariot of fire, Ezek 10:6.
6. The four angels each having a hemisphere who restrain the wind cells of the weather machine, Rev 7:1.
7. The seven angels with the seven trumpets, Rev 8:6.
8. The seven angels with the seven plagues, Rev 15:1, the same ones having the libation bowls.
9. The seven thunders who accompany the King of Arms, Rev 10:3-4.

The intensification of the angelic conflict

1. In the Old Testament dispensation Christ was always the target of Satan. But once Christ came in the flesh, went to the cross, was glorified through resurrection, ascension and session he is no longer a target and can no longer be a target. He is now at the right hand of the Father.

2. The Church therefore, the representation of Christ on the earth, has become that target. Every believer is a royal priest, every believer is an ambassador, and therefore we are His representatives, we are the target.

3. Since the Church is composed of numerous believers on earth at any given time in history the conflict has shifted gears and intensified, making each believer on this earth a target.

4. Therefore each believer in this dispensation, being the devil's target, also is fortified and strengthened. For each board in the building will remain in the building, it cannot be removed. For this reason special and unique divine provision is ours in this age of the Church.

a) Union with Christ or positional truth, relationship to God in the strategic victory of the cross.

b) The indwelling of Christ as long as we are growing.

c) The indwelling of the Holy Spirit.

None of these things ever occurred before the Church Age historically.

d) The completion of the canon of scripture.

e) The universal royal priesthood of the believer.

f) The universal ambassadorship of the believer.

g) A supernatural way of life with a supernatural tactical objective — the supergrace life.

5. Grace provision did not exist did not exist in the Old Testament dispensations. These things have been added to meet the needs and the pressures of the intensified angelic conflict.

6. Different epistles emphasise different aspects of this intensified conflict. Hebrews emphasises the priesthood; Ephesians emphasises the grace plan; James emphasises the experiential activity.

7. Twice in this chapter — verses 18-22— God the Holy Spirit is mentioned in relationship to the unique ministry of the Church.

8. The baptism of the Holy Spirit multiplies the targets of Satan and causes him to go on an all-out offensive to destroy the Church. This he has been trying for nearly 2000 years and has not succeeded.