

The 5 Types of Angels

LIVING CREATURES

ζῶον



These angels are also known as “living beasts” or “the four beasts.” They minister by worshipping and glorifying God.

Also in front of 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 in 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 its wings. Day and night they never stop saying:

“Holy, holy, holy is the Lord God Almighty,
who was, and is, and is to come.”

Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever,

-Revelation 4:6-9

Thayer's Greek Lexicon -STRONGS NT 2226: ζῶον

ζῶον [or ζῶον (so L WH uniformly, Treg. in Hebrews and Revelations; see Etym. Magn. 413, 24, and references under the word I, ι)], -ου, τό, (ζωός alive);

1. a living being.

2. an animal, brute, beast: Hebrews 13:11; 2 Peter 2:12; Jude 1:10; Revelation 4:6-9 [on Revelation 4:8 cf. Buttmann, 130 (114)], etc.

[Synonyms: ζῶον differs from θηρίον (at least etymologically; but cf. Schmidt as below) in giving prominence to the vital element, while θηρίον emphasizes the bestial element. Hence, in Revelation as above ζ. is fitly rendered living creature in contradistinction to the θηρίον beast, cf. Revelation 11:7; Revelation 13:1, etc. See Trench § 81; Schmidt 2, chapter 70.]

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SERAPHIM

שֶׁרָפִים



These angels are all about the presence of God. They fly around the throne room of God declaring the holiness of God.

According, to the Strong's Concordance Saraph are described as – "*Burning.*" These angels are on fire, worshipping the God the All-consuming Fire! These majestic beings with 6 wings, human hands or voices in attendance upon God. You can learn more about Seraphim Angels [Here](#).

In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another:

"Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory."

At the sound of their voices, the doorposts and thresholds shook and the temple was filled with smoke. "Woe to me!" I cried. "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, the Lord Almighty."

Then one of the seraphim flew to me with a live coal in his hand, which he had taken with 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 6:1-8

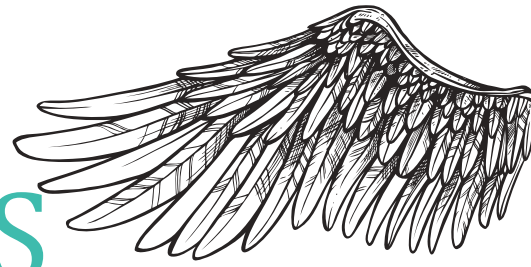
Abarim Publications' Biblical Dictionary

The verb שָׂרַף (sarap) means to burn, and this always in a literal sense. HAW Theological Wordbook of the Old Testament reports that there are up to fifteen words in Hebrew that mean to burn, but sarap is used mostly in the sense of consuming or destructive burning (of a house, Judges 12:1; city, Joshua 6:24; idols, Exodus 32:20; dead people 1 Samuel 31:12; people executed, Joshua 7:25). In the rare cases that this verb is used in a sacrificial way, it still deals with destruction rather than with sacrifice (the refuse of a sacrificed bull, Exodus 29:14; the red heifer, Exodus 19:5).

The only, curiously, exceptional use of this verb is found in the scene where the men of Babylon "burn" bricks in order to make their tower (Genesis 11:3). The Hebrew seems to imply that the bricks were burned to destruction, or rather burned to produce something the way the burning of the red heifer produced ashes.

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COMMON ANGELS



ἄγγελος ἄγγελος

This may seem like a broad way to categorize angels, but these angels don't seem to fall into an angelic type or rank. This doesn't mean they are not powerful beings. They still work for God.

Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. - Hebrews 13:2

I love this verse because it means they are working among us. We can also see this in the account of Peter and his angel. - Acts 12:15

Thayer's Greek Lexicon - STRONGS NT 32: ἄγγελος

1. a messenger, envoy, one who is sent: Matthew 11:10; Luke 7:24, 27; Luke 9:52; Mark 1:2; James 2:25. [From Homer down.]

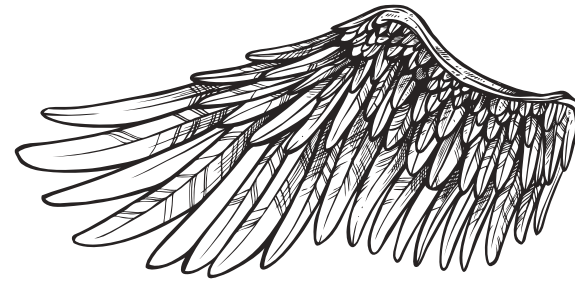
2. In the Scriptures, both of the Old Testament and of the New Testament, one of that host of heavenly spirits that, according alike to Jewish and Christian opinion, wait upon the monarch of the universe, and are sent by him to earth, now to execute his purposes (Matthew 4:6, 11; Matthew 28:2; Mark 1:13; Luke 16:22; Luke 22:43 [L brackets WH reject the passage]; Acts 7:35; Acts 12:23; Galatians 3:19, cf. Hebrews 1:14), now to make them known to men (Luke 1:11, 26; Luke 2:9ff; Acts 10:3; Acts 27:23; Matthew 1:20; Matthew 2:13; Matthew 28:5; John 20:12f); hence, the frequent expressions ἄγγελος (angel, messenger of God, מַלְאָךְ) and ἄγγελοι κυρίου or ἄγγελοι τοῦ Θεοῦ.

They are subject not only to God but also to Christ (Hebrews 1:4ff; 1 Peter 3:22, cf. Ephesians 1:21; Galatians 4:14), who is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants: Matthew 13:41, 49; Matthew 16:27; Matthew 24:31; Matthew 25:31; 2 Thessalonians 1:7, cf. Jude 1:14.

The 5 Types of Angels

CHERUBIM

כְּרוּבִים



Most of the time we think cherubs as these cute little-naked babies flying around with wings. At least that's what Renaissance and Victorian artist depicted. But that's not what we see in scripture. The prophet Ezekiel describes these amazing spiritual beings as:

And this was their appearance: they had a human likeness, but each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot. And they sparkled like burnished bronze. Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: their wings touched one another.

Each one of them went straight forward, without turning as they went. As for the likeness of their faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle.

Such were their faces. And their wings were spread out above. Each creature had two wings, each of which touched the wing of another, while two covered their bodies. And each went straight forward. Wherever the spirit would go, they went, without turning as they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches moving to and fro among the living creatures. And the fire was bright, and out of the fire went forth lightning. And the living creatures darted to and fro, like the appearance of a flash of lightning.

- Ezekiel 1

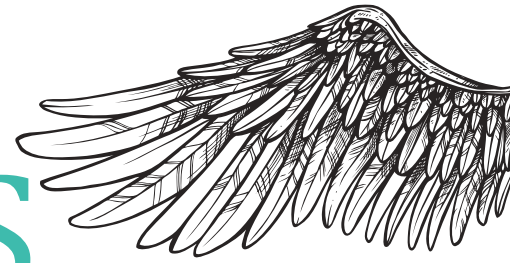
Cherubs are seen throughout scripture as angels who guard (as in the garden of Eden) and surround the ark of the covenant, tabernacle, and temple.

Holman Bible Dictionary

CHERUB or CHERUBIM (Chēr' ŭ-bīm) Class of winged angels. The Hebrew cherub (plural, cherubim) is of uncertain derivation. In the OT it is the name of a class of winged angels who functioned primarily as guards (Gen. 3:24) or attendants (Ezek. 10:3-22). The only NT reference to cherubim is in a description of the furnishings of the holy of holies (Heb. 9:5).

Texts descriptive of the appearance and activities of cherubim reflect two contexts. One is in the visions of the presence of God attended by living creatures (cherubim and seraphim, Isa. 6:2-6; Ezek. 1:4-28; 10:3-22). The other is temple worship and the representations of cherubim which were a part of its furnishings (Exod. 25:18-22; 1 Kings 6:23-35; 2 Chron. 3:7-14).

The 5 Types of Angels
ARCHANGELS
ἀρχάγγελος



The word arch means, “Chief.” This gives us the idea that there is ranking or classes of angels in heaven. (Colossians 1:16-17, Ephesians 3:9-10)

The word archangel is only seen twice in scripture and both times are in the New Testament.

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

- 1 Thessalonians 4:16

Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”

- Jude 1:9

Thayer's Greek Lexicon - STRONGS NT 743: ἀρχάγγελος

ἀρχάγγελος, -ου, ὁ, (from ἀρχι, which see, and ἄγγελος), a Biblical and ecclesiastical word, archangel, i. e. chief of the angels (Hebrew שׁרׁ chief, prince, Daniel 10:20; Daniel 12:1), or one of the princes and leaders of the angels (הַשָּׂרִיפִּים מִן־שָׂרֵי־הַקָּדוֹשׁ, Daniel 10:13): 1 Thessalonians 4:16; Jude 1:9. For the Jews after the exile distinguished several orders of angels, and some (as the author of the Book of Enoch, 9:1ff; cf. Dillmann at the passage, p. 97f) reckoned four angels (answering to the four sides of the throne of God) of the