Educating Angels

The grand privilege we have in this dispensation of grace

A 12-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These twelve lessons look at one of the grand privileges of God's grace in this dispensation of grace: educating angels. Lessons 2–4 cover seven matters that provide a frame of reference; Lessons 5–10 cover the five major categories of angelic education; Lessons 11–12 look at fundamental differences between the operation of angels today in this dispensation of grace compared to how angels operated in God's program with Israel. Those categories: real godliness; the excellency of the power of God's Word operating within us; the manifold wisdom of God; the grandeur of the time when we judge angels; and the inexpressible magnificence of the cross work of the Lord Jesus Christ, the foundation of the other four.

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Lesson Summaries

L1

Educating Angels, Not Entertaining Angels *Ephesians 3:10; I Corinthians 2, 4, 11; I Timothy 5; Ephesians 6; Hebrews 13; Colossians 2:18–19*

A Grand Privilege of God's Grace

- Keith's miniseries looks at one of the grand privileges of God's grace that we experience in this dispensation of grace: educating angelic beings
- It is not an angelology type study; most popular works on angels never touch this issue, mainly because of a failure to rightly divide the word of truth

Ephesians 3:10 — the Goal of the Study

- Keith calls Ephesians 3:10 the goal of the study: an impact the members of the church, the body of Christ, are designed by God to have upon the principalities and powers — not an impact on this earth
- The impact is one of them knowing something — being educated in a particular issue, the manifold wisdom of God
- God kept the mystery hidden from the angelic realm as well as from men; the body of Christ is privileged to be the primary means of that education — a privilege very little understood and appreciated

The Hidden Wisdom of God (I Corinthians 2)

- I Corinthians 2 deals with the very same issue; the princes of this world are not men but angelic beings in positions of authority
- God kept it a secret so they would crucify the Lord of glory and by so doing produce their own doom; He took their leader, the adversary Satan, in his own craftiness

Observed — and Opposed

- Being made "a spectacle" (I Corinthians 4:9) means being observed: the angels are compelled to watch, and the purpose behind it is their education
- In I Corinthians 11:10 the woman's conduct has either a favorable impact

upon the angelic realm or not; the showing of the Lord's death in verse 26 is unto the angelic realm, not to one another

- In I Timothy 5 the young women were not making the impact they ought to make, and occasion was given to the adversary to speak reproachfully; with the charge before the elect angels, education is taking place
- The wrestling of Ephesians 6 is about endeavoring to prevent the impact; the last thing Satan and his cohorts want is believers making that educational impact upon them

Entertaining Angels in God's Program with Israel

- Keith says Hebrews through Revelation are designed for the time when God resumes and fulfills His program with Israel; we live in the dispensation of grace, and that program has been suspended
- Entertaining angels (Hebrews 13:2) belongs to God's program with Israel, where the angels minister for God's people; you won't entertain an angel in this dispensation of grace — the issue is you and I educating them
- In I Peter 1:12 the issue was revealed to the prophets, not a mystery; the prophets knew nothing about the dispensation of grace that God has brought in and has put a suspension in Israel's program

Angel Fever (Colossians 2:18–19)

- Most of what Christianity thinks about angelic beings comes from God's program with Israel; ignorance of the right division of God's word means being caught up in angel fever
- Without it you are an easy target to be seduced into thinking you have been touched by an angel; Colossians 2:18 warns of teaching from Israel's program that reverses the roles — we make the impact upon them

L2

Suckered In: Satan's a Dispensationalist *Colossians 2; Galatians 1; II Corinthians 11; Hebrews 12:22; Matthew 25; Colossians 1:15–16*

The Warning of Colossians 2

- Ignorant of the effect the dispensational change has had upon the angels, Christians will be suckered in; Paul says beware (verse 8), because the adversary with his policy of evil is out there, and one of the ways its beguilings and enticements come across is by the attractive issue of angels
- The beguiling of verse 18 involves angels and the pious issue of "a voluntary humility and worshipping of angels"
- What is being taught is not unscriptural — it is in God's Word, but it is not to you or describing you in the dispensation of grace; that is why others so easily get sucked in
- What Paul describes is diametrically opposed to how God is dealing with us in this dispensation of grace and will ruin your edification; the satanic policy of evil employs this because an uneducated Christian can't educate an angel

An Angel from Heaven; an Angel of Light

- In Galatians 1:8–9 Paul realized the deception about the gospel of Christ comes not only through men; if you think you could trust an angel from heaven, you are ripe for being deceived by him
- In II Corinthians 11 Satan did not transform himself when he fell; Paul is talking about a dispensational change, when the dispensation of grace was brought in

- Satan's a dispensationalist; the only way anybody can recognize the tactics of the adversary today is to be a dispensationalist. Satan's ministers today are not ministers of sin; they are not ministers of unrighteousness

Ignorance in God's Program with Israel Too

- Ignorance means you will not be educating the angels; the only one you will make an impact for is the adversary, giving him a chance to speak reproachfully on your account
- It caused problems even in God's program with Israel: the angel at the pool in John 5 was not one of God's angels, and the Sadducees' denial of angels and spirit (Acts 23) was based on ignorance of that program

An Innumerable Company — Not All Holy

- Some fundamental, preliminary, elementary things about angels must be looked at; there's a whole bunch of them — even the unfallen angels are "an innumerable company of angels" (Hebrews 12:22)
- Lucifer, the anointed cherub, sinned and got a number of angelic beings to join him; they were not created wicked but became that when they signed on to the plan of evil
- Matthew 25:31 has not just some but all the holy angels with Him; the everlasting fire of verse 41 is the ultimate end of the devil and his angels — they don't get in that at this time

Devils, Unclean Spirits, Evil Spirits

- "The devil and his angels" is a generic designation; the particular tactic in the policy of evil often makes the Holy Spirit call them devils, unclean spirits (Matthew 10:1) or evil spirits (Luke 7:21)

Governmental Authority in the Heavenly Places

- There is a territorial breakdown in the heavenly places, just as on this earth; angelic beings occupy those positions in the heavenly places, men on the earth; God created governmental authorities for the administration of His rule in both realms (Colossians 1:15–16)
- Those positions are in rebellion against God because their occupants joined the satanic rebellion; Keith says God is going to reconcile those governmental authorities back to Himself — that's really what the mystery of Christ is primarily all about
- The body of Christ will be utilized for the reconciliation of that realm and put in those positions; those creatures are the ones God has designed us to impact — though He wants His own angels educated also

L3

Greater in Power and Might; Servants and Ministers *II Peter 2:11; Matthew 28; Ephesians 6:10; Psalm 103; Job 38: Frame of Reference Issues 4–6*

Preliminary Frame of Reference Issues

- Keith is still going through preliminary frame of reference issues — seven in all, three already looked at — that bear upon the education of the angels issue to be zeroed in on later
- Most teaching about angels focuses on things that pertain to God's program with Israel; yet even Satan and his angels, though forced to, attend class in this dispensation of grace

The 4th Issue: Greater in Power and Might

- Peter is writing to the members of the remnant of Israel; in II Peter 2 he has in

view God avenging His cause with Israel and caretaking of the remnant during that time

- Verse 11 compares angels and men: angels "are greater in power and might"
- In Genesis 18–19 two angels exceeded the whole mob in power and might; the angel of the Lord smote Sennacherib's army — one hundred eighty-five thousand Assyrian soldiers in a few hours
- At the Lord's resurrection (Matthew 28) an angel descending from heaven could produce a great earthquake and by himself exceeded the keepers in power and might — Keith is not saying an angel resurrected Him
- Power is applied force to the accomplishment of something; might is that the applied force can't be overcome by the one on the receiving end. Angels exceed men by nature, and the one they serve is all-powerful and almighty

The Power of His Might

- We cannot be victorious over these creatures in our own power and might; Paul says "be strong in the Lord, and in the power of his might" (Ephesians 6:10) — the power resident in the armor cannot be overcome by the wiles of the devil
- We are beneficiaries of the exceeding greatness of God's power by which He overcame the adversary in the battle on the cross; angels see something they have never seen before in the Lord's glorious power operating within us

The 5th Issue: Servants and Ministers

- The general role of the angels, seen all the time in God's program with Israel, is servants and ministers; it is not normal for them to be ministered unto, but that is what goes on in the dispensation of grace
- Psalm 103:20–21 describes that role — Keith says all five books of the Psalms pertain to God's program with Israel; it's like they're just standing there waiting for an order to be given and then go do it, looking to serve, not to be served

The 6th Issue: Limited Knowledge

- Angels have limited knowledge and often learn by observation; God is the omniscient one and did not create them omniscient, so us educating them is not a foreign concept
- A classic case is the revelation of the mystery: neither the holy angels nor the devil and his angels knew anything of what God kept secret since before the world began
- Angels can't read your mind — not even the adversary; Keith says reading your mind is the prerogative of God (Amos 4:12–13). In Job 1 Job did not curse the Lord to his face; rather, he did the exact opposite

Learning by Observation; Not Created as Confidants

- In Job 38:4–7, when God laid the foundations of the earth, the sons of God — the angelic beings, including Satan — observed it, came to understand it, and shouted for joy
- God never created angels to be His confidants, but He did create man with that in mind; we possess a closeness of relationship with God that angels do not — we're being treated as sons — and there's education in that

L4 Godliness, and the Issue in Satan's Mind *Genesis 1:26; Romans 8:14–15; I Timothy 1; Isaiah 14; Ezekiel 28; Romans 16:25–27: the 6th and 7th*

Matters

Confidants: Man, Not Angels

- Angels were never created by God to be His confidants, but as servants and to be His ministers; man really was created to be His confidant, with an intimacy of fellowship exceeding that of any creature

Godliness: "After Our Likeness" (Genesis 1:26)

- Man is created after God's likeness, with no such declaration about angels; Keith says godliness is an issue with man, not really with the angels — saying it that way to show the contrast
- "After our likeness" means God likeness — the word godliness: man created to have some things in common with God, to be able to do some things like God
- The three components of godliness: to think like God does, to act like God does, and to labor with God in what He is doing; Adam labored with God by having dominion over the earth

Sonship and Godliness

- Godliness is experienced and put on display when God treats men like sons; in this dispensation of grace He's made us sons of God — we've received the adoption (Romans 8:14–15)
- Sonship is not unique to this dispensation; what is unique is that us Gentiles get in on it. Israel rejected sonship and godliness and signed a law contract to be dealt with as children, not sons
- In Hebrews 1:5, written to the remnant of Israel, God never said anything to the angels about a father and son relationship; He created man to have that relationship with Him

Godly Edifying; Educating the Angels in Godliness

- Because sonship is an issue with us, godliness is an issue with us; God wants "godly edifying" (I Timothy 1:3–4) — edification unto godliness with the members of the body of Christ
- Godliness was put on hold from the moment Adam sinned; we educate the angels in the way God designed man to function, never on display to them since Adam fell — before the kingdom is established on this earth

The 7th Matter: the Issue in Satan's Mind Is Wisdom

- In Satan's plan of evil and contention with God, the issue in his mind is wisdom — not power, and not so much authority, though authority is not excluded
- Isaiah 14 is prophetic of what redeemed Israel will say; the last thing Satan says, "I will be like the most High," gives the goal of the plan of evil — not to eliminate the Most High, but to be like Him
- In Ezekiel 28 the prince of Tyrus is a man; the king of Tyrus, from verse 11, is Satan himself — the anointed cherub, created full of wisdom, who corrupted his wisdom by reason of his brightness
- He infused the prince of Tyrus with the same thinking, doing and laboring — the components of godliness in Satan likeness. His boast: I'm wiser than you, and you can't keep a secret from me

God the Only Wise

- Especially the second half of that boast — you can't keep a secret from me — is the reason the dispensation of grace issue was the mystery of Christ; by the simple act of keeping a secret, God produced the complete doom of the Satanic plan of evil

- The biggest issue in educating angels is putting on display to Satan and his cohorts that Satan wasn't wise enough; in his professed superior wisdom he demonstrates himself to be a complete fool
- Because wisdom is the issue, Paul speaks of "God only wise" (Romans 16:25–27) and "the only wise God" (I Timothy 1:16–17); he can't speak of the revelation of the mystery given to him without it

L5

The Five Categories and Real Godliness *Genesis 1:26; Ephesians 2; Deuteronomy 4; Isaiah 55:8–9: Gentiles Consigned to Ungodliness, Israel God's Godly Nation*

Roles Reversed: Five Categories of Angelic Education

- In this dispensation of grace the roles are almost completely reversed: we are the ones ministering to angels in an educational sense
- Keith quickly lists again the seven matters from the last lessons, among them: an innumerable company of angels; both camps receiving an educational impact from us; angels as students in a classroom in this dispensation; angels' limited knowledge; and wisdom, not power, as the issue in Satan's plan of evil
- There are primarily five major categories of angelic education: real godliness; the excellency of the power of God's Word operating within us; the manifold wisdom of God (Ephesians 3:10); the grandeur of the time we judge angels; and the inexpressible magnificence of the cross work
- Each of the four preceding categories has its foundation upon the cross work of the Lord Jesus Christ

What Godliness Is (Genesis 1:26)

- The word godliness or godlikeness comes from Genesis 1:26; angels weren't created in God's image after God's likeness, but man is — and man wasn't created to become a god
- Godliness is having some very personal, intimate things in common with God. Its three components: to think like God does (man's spirit designed to have the knowledge of God operating within it), to act like God does, to labor with God in what he's doing

Man's Fall and the Gentiles' Ungodliness

- The angels saw the specialness in man, created to have a relationship with God exceeding theirs; on the very day God created Adam he began to educate him, and Keith personally believes the adversary's attack came the next day
- Having sinned, man thinks unlike God, acts unlike God and no longer labors with God; from that moment the angels haven't seen real godliness, but man thinking like, acting like and laboring with the adversary
- In time past we Gentiles were consigned over to ungodliness: "without God in the world" (Ephesians 2:12), left in the hands of the adversary, belonging to the power of darkness
- Especially following the Tower of Babel, God consigned the nations over to the adversary; the course Satan charted for this world was one of Satanliness, and ungodliness (Romans 1:18) is all the Gentiles have ever been producers of

Israel, God's Godly Nation (Deuteronomy 4; Isaiah 55)

- God created Israel to be a godly nation; once the kingdom is established, the

issue will be Israel teaching the nations godliness

- In Deuteronomy 4:5 Moses has the first two components of godliness in view; Israel's godliness was put on display in the sight of the nations — with Israel, the issue is the earth
- Israel opted to become that godly nation by performing a law contract; Isaiah 55:8–9 is a rebuke, citing the indictment: you aren't the godly nation I designed you to be; that distance brings the fifth course of punishment

The Mystery of Godliness

- The Messiah is going to come and do what is necessary to make Israel a godly nation; the believing remnant begins to be dealt with on the basis of godliness, its impact still in the eyes of men
- God interrupted and suspended his program with Israel and brought in the dispensation of grace, the mystery program, and with it the mystery of godliness
- Godliness itself is not the mystery, and with us it is not in the exact same way as with Israel: our godliness is in the sight of the angels, and we have the privilege of educating them in it

L6

Real Godliness in the Sight of the Angels *James; I and II Peter; I Timothy 3:14–16; I Corinthians 11:10: The Realm of the Impact; the Second Category Introduced*

Real Godliness: the Realm of the Impact

- The first category is educating the angels in real godliness — that God created man to be a godly creature; we formerly twice dead Gentiles were once consigned over to ungodliness, to Satanliness
- In accordance with the mystery of godliness, the primary difference from Israel is not really in the thinking, acting and laboring (though there are matters of difference within the three) but the realm of the impact; the angels are educated in the Body of Christ bringing godliness to their realm

The Remnant: Godliness in the Eyes of Men (James; I and II Peter)

- Hebrews through Revelation are the epistles written to the remnant of Israel; there godliness is an issue because it is an issue in God's program with Israel, and the impact is in the eyes of men
- In James the program is God's program with Israel; James takes the corrective doctrine the Lord taught, summarizes it, and teaches the remnant to be "a kind of firstfruits of his creatures" (James 1:18)
- The remnant of Israel have the privilege of putting godliness on display in the eyes of men; the Gentiles behold their good works (I Peter 2:11–12), the result of thinking like God does, and their labor makes an impact upon the nations, the same issue as Deuteronomy 4
- In II Peter 1 God has given them "all things that *pertain* unto life and godliness"; to be "partakers of the divine nature" is to think like God does, act like God does, and labor with God

Seen of Angels (I Timothy 3:14–16)

- Like the remnant, we are beneficiaries of a position in Christ that enables us to be godly; our godliness is on display especially in the sight of the angels, and the holy angels are thrilled by it
- I Timothy 3 summarizes the grandeur of "the mystery of godliness"; the local

assembly is a classroom for education in godliness, and "seen of angels" connects with what followed the raising up of Paul

Our Position in Christ and Our Vocation

- Our position in Christ has three components — justification, sanctification and exaltation; justification gives eternal life with God, and sanctification allows you to live unto God
- Being dead unto sin allows you to think like God does; alive unto righteousness, to do things God's way; and being a son, to labor with God in what he's doing
- Our vocation is in their realm: its governmental authorities think like the adversary, their prince, and man in Christ is made fit to bring godliness to those positions
- The goal of our edification is what Paul calls "godly edifying" (I Timothy 1:4); to stop its impact, other doctrines get taught

Because of the Angels (I Corinthians 11:10)

- Paul makes plain that an impact is made upon the angels by the way the woman conducts herself; he is dealing with an issue of godliness, and the custom is contrary to godly thinking
- Paul says "because of the angels" because that is where our impact is made most particularly — not that men aren't impacted; think of the real observers, the angelic realm

The Second Category Introduced

- The second category is educating angels in the excellency of the power of God's Word operating within us, especially Satan and his angels; angels are greater in power and might (II Peter 2:11), but Satan also claims that spiritually
- The adversary boasts that his course for this world can still entice us back in and his policy of evil can deceive us, lead us astray or intimidate us into silence; we display that God's Word within us excels his power

L7

God's Word Excels the Course for This World *Colossians 1; Ephesians 2–6; II Corinthians 4; Romans 6, 8, 13; Galatians 5:16; Titus 2–3: The Adversary's Bravado Boasts*

Not the Power of Ownership (Colossians 1:12–13)

- This category is the excellency of the power of God's Word operating within us; the power in view is not the Colossians 1 power of darkness we've been delivered from — that power of ownership he used to have with us has been broken, and we belong to the Lord

Two Bravado Boasts

- The adversary boasts there is more attraction in the course for this world he has charted than in what God has provided — yet we are not only justified unto eternal life but sanctified unto living unto God
- God before ordained that we walk in good works, not according to the course of this world (Ephesians 2:10); Paul exhorts us not to give the devil, the diabolos, the occasion he wants to slander and reproach us
- He also claims that through contrary doctrines and winds of doctrine he can corrupt our minds from the simplicity that is in Christ; he wages a policy of evil to prevent the Ephesians 3:10 impact

- The policy of evil has three phases: attack the message, attack the messenger to intimidate him into silence, and if that doesn't work, discourage and discredit him; the doctrinal armor of Ephesians 6 — not physical armor — is designed to handle all three

The Excellency of the Power Within (II Corinthians 4)

- We educate the angelic realm in the excellency of the power of God's Word, which exceeds the adversary's boastful claims; it operates in our inner man, and we get to exalt its power in a way the angelic realm has never seen before
- Excellency exceeds, goes beyond and surpasses; as we grow in appreciation of it, the devil and his cohorts are educated, to their chagrin, in the toughness of the effectual working of God's Word in us
- The power of God operated within Paul so he did not faint — not in his circumstances; the trouble is not removed, but who God has made you in Christ is greater than your circumstances
- That excellency of power is in the Book, in Romans through Philemon in particular; it can handle both the course of this world with its enticements and the policy of evil with its opposition

Who We Are in Christ (Romans 6, 8, 13; Galatians 5:16)

- Baptized by the Holy Spirit into Christ's death, burial and resurrection, sin's mastership in our members has been broken; sin and its lusts are still there, but you don't have to yield to them
- Walking after the Spirit is minding the things of the Spirit — who he has made you to be in Christ — and is the issue of "put ye on the Lord Jesus Christ" (Romans 13:14)
- Galatians 5:16 does not say "most of the time"; the issue isn't the eradication of the lusts but the power to overcome them

Adorning the Doctrine (Titus 2–3)

- Walking consistent with who we are in Christ, we adorn the doctrine of God our Saviour in all things; the adversary's boast is that the doctrine of God our Saviour doesn't really have all that much power to it
- Denying ungodliness is not denying that it is real but denying its right to entice us back in; the doctrine teaches you to think like God does about it, and its effectual working is a greater power than the Adversary's got in the course for this world
- In Titus 3:5 "he saved us" includes salvation from having to succumb to those things and follow the course of the world; Paul says to affirm the doctrine constantly, and you're mindful of something when your mind is full of it
- When Satan succeeds he speaks reproachfully; when he does not, the excellency of the power of God's Word is put on display to his chagrin and his frustration

L8

Power to Overcome the Policy of Evil *Ephesians 6:10–13; II Corinthians 1 and 4; II Timothy 1; Ephesians 3:13–16, 20: The Second Bravado Claim*

The Bravado Claim in the Policy of Evil

- The last lesson covered the first bravado claim, the course of this world, and the doctrine of who God has made us to be in Christ — a more excellent

power than the adversary's temptations, seductions, pleasures and lusts

- Satan claims power in his opposition, through doctrinal corruption and intimidation and discouraging tactics, to take us out of the battle: as a captive prisoner of war, or by voluntary resignation through a spirit of fear
- By natural possession his claim to greater power is true, but God has provided something more excellent than the power within the policy of evil

The Doctrinal Armor (Ephesians 6:10–13)

- The Ephesians had been weathering the storm of phase one, doctrinal corruption; Paul's big concern was phases two and three — the intimidation tactics, fainting in the mind
- The armor is not doctrine in general but specific doctrines, contained in Romans through Philemon in particular, designed to address every single wile of the devil in each of the three phases
- There is joy in the presence of God and his angels over the demonstration of the excellency of the power of God's Word operating within us

The Sufferings of Christ (II Corinthians 1)

- This entire epistle, II Corinthians, is dedicated to the tactics of the policy of evil against us and the sufferings of Christ that result from it; in chapter 1 Paul is not talking about the sufferings of this present time as in Romans 8 — he is talking about the sufferings of Christ
- God has provided for us to be comforted in the face of the opposition from the policy of evil, and encouraged, strengthened and fortified to endure it; the salvation of II Corinthians 1:6 is not from sin's debt and penalty but from being victimized by the policy of evil
- Where you begin is understanding and appreciating the capacity God has provided to endure; desiring the sufferings and rejoicing, as in Ephesians, Philippians and Colossians, is doctrinally advanced appreciation

Timothy and the Spirit of Fear (II Timothy 1)

- Timothy, victimized especially by phases two and three, resigned from the battle voluntarily — he never became a prisoner of war; Keith notes it to underscore that the policy of evil has great power to it
- God's power does not stop the policy of evil from working; it operates within. Timothy had learned these things, but his mind was not occupied with them — not that the doctrine was insufficient
- The power does not get rid of "the afflictions of the gospel"; it operates within so Timothy can be a partaker of them — the power is in the doctrine that gives a spirit "of power, and of love, and of a sound mind"
- Paul and Timothy both suffered; Timothy was ashamed and Paul wasn't. The difference is what Paul knew and was mindful of — "I know whom I have believed" (II Timothy 1:12)

The Excellency of the Power and the Inner Man (II Corinthians 4; Ephesians 3)

- What Paul describes in II Corinthians 4 is all facets of the sufferings of Christ, all a result of the policy of evil working against him; the excellency of the power is Paul's spirit of faith in the doctrine, almost the opposite of a spirit of fear
- For Ephesians in danger of fainting in their minds, Paul prays for strength in the inner man; the power that worketh in us does exceeding abundantly above all the policy of evil can work against you
- The next lesson begins the third category: educating the angelic realm, especially the principalities and powers in heavenly places, in God's manifold

wisdom

L9

Manifold Wisdom: Taking the Wise One in Craftiness *Ephesians 3:10; Ephesians 1; Colossians 2; I Corinthians 2; Ezekiel 28: the Centerpiece Category*

Five Major Categories of Angelic Education

- Educating angels in this dispensation of grace is almost a complete role reversal from God's program with Israel: we minister unto the angelic realm, and they are in the classroom, observing and watching
- The series is going through five major categories of angelic education; the centerpiece is educating Satan's principalities and powers in the genius of God and the cross of the Lord Jesus Christ, providing for the reconciliation of their realm
- Still to come: the grandeur of the Body of Christ occupying positions of governmental authority in the heavenly places and judging angels, and the magnificence of what God the Father accomplished through the cross

Principalities and Powers in Heavenly Places (Ephesians 3:10)

- The principalities and powers of verse 10 are not the holy angels, though the holy angels do have interest in this angelic education and rejoice in it
- They are the same principalities and powers of Ephesians 6 that we wrestle against; they don't like this education, but they're forced to be confronted with it
- The revelation of the mystery is God's exceeding great wisdom in taking the wise one, Satan and his cohorts, in their own craftiness; we have the privilege of keeping the knowledge before their eyes

The Heavenly Places Taken Back Too

- Keith assumes we understand the dispensation of grace is a distinct program from God's program with Israel; in Acts 9 the Lord came back from heaven, raised up Saul of Tarsus, and the revelation of the mystery began to be made known to him
- Reconciling the earthly realm from Satan's usurpation God accomplishes through the nation Israel; now He reveals He will take back the heavenly places as well, usurped by Satan even before the earth was
- The "all things" of Ephesians 1:10 are the two realms of creation and their governmental authority; the church will be Christ's fullness in the heavenly places, just as Israel will be His fullness on this earth

Far Above All Principality and Power (Ephesians 1; Colossians 2)

- God in His genius provided for repossessing the heavenly places through the cross work of Christ but said nothing about it — keeping this a mystery was the hidden wisdom of God; the adversary thought only the earth was in view
- Christ sat down in a governmental position far above all principality, power, might and dominion; Ephesians 1:22 and Colossians 2:10 speak of Him as head over all the principalities and powers, not as head of the church
- The "it" of Colossians 2:15 is the cross, where the battle over Satan's usurpation took place; all God did was keep a secret, and they lost not only the earth but their right to occupy the heavenly places as well

The Hidden Wisdom (I Corinthians 2:6–8)

- The revelation of the mystery is described as a hidden wisdom of God; God

ordained it before the world but said nothing about it until He revealed it to Paul — to keep it secret from particular characters, He kept it secret from everybody

- The princes of this world — Satan and his cohorts in governmental positions in the heavenly places — crucified the Lord of glory as a display of what they thought was their superior wisdom and power, ignorantly sealing their own doom

"there is no secret that they can hide from thee" (Ezekiel 28)

- In Ezekiel 28 Satan, the king of Tyrus behind the scenes, was having the prince of Tyrus speak; all this man was doing was expressing what Satan expressed in connection with his plan of evil; the adversary's issue is one of wisdom, not so much one of power
- God did keep a secret, and by it triumphed over them in the cross; the humiliating testimony is that they are the biggest fools in the universe — that is why that message is hated so much, and why you don't hear it very often in Christianity

L10

Joyful Education; the Cross Is All in All *I Corinthians 2; Matthew 25; Luke 4; Colossians 1; Ephesians 4:1; I Corinthians 6; Revelation 5: the 4th and 5th Categories*

Concluding the 3rd Category: Hidden Even from the Holy Angels

- Finishing the 3rd category, Keith underscores — not new information — that by keeping the mystery hid in Himself, God did not tell the angels; not even His holy angels knew anything about it
- I Corinthians 2 deals with both categories of intelligent creation, but the focus is that the hidden wisdom was hidden from the angelic beings; God said nothing about it to anything within His creation
- What thrills us translates for the principalities and powers into embarrassment, humiliation, disgrace and disgust; even when men don't respond, that impact is being made regardless — encouragement and consolation

The Earth's Repossession Was No Secret

- Satan and his cohorts understood the issue was the repossession of the earth; what God said nothing about was the repossession of the heavenly places
- In Matthew 25:34 the kingdom entered is the kingdom of heaven established on this earth — God's original design when He created man on the earth, not something kept secret from the foundation of the world
- In Luke 4 Satan knew exactly what the Lord had come for; the power was delivered to him when Adam sinned and he has the right of possession, but he did not perceive the Lord coming to deal with the heavenly places

4th Category: the Joyful Education of the Holy Angels

- An extension of the 3rd: before the mystery was revealed, the holy angels thought they would just have to put up with that garbage in their realm; now they understand it is going to be cleaned out and reconciled
- The "all things" of Colossians 1 are thrones, dominions, principalities and powers — not the trees and the rocks; the holy angels want godly creatures in those positions and look forward to our judging angels with godly judgments

Walking Worthy of the Vocation (Ephesians 4:1; I Corinthians 6)

- Our vocation is to occupy positions in the heavenly places, part of "the fulness of him that filleth all in all"; we don't walk worthy to get it — we have it in Christ and walk worthy of it
- Godly decision-making now is like a dry run for our vocation in the heavenly places, giving the holy angels a foretaste of what judging angels will be like
- Paul raises judging angels in his reproof of the Corinthians in I Corinthians 6: doing this before unbelievers was inconsistent in the first place, and the other thing is that they are going to judge angels

5th Category: the Cross, the All in All

- The 5th and final matter is the genius of God and the cross of the Lord Jesus Christ; there is no redemption for the angels on the cross — Christ died as our Redeemer — yet there is something in it they can revel in
- The blood of His cross made it possible for reconciliation to come to their realm as well as the earthly realm; the cross is the all in all for every creature in the universe
- For the devil and his angels the cross is the all in all in sealing their complete doom; the privilege given us in this dispensation of grace is to make the cross the all in all to every creature

How the Victory of the Cross Is Perceived

- In Matthew 28:18 the mystery had not been made known yet; the Lord speaks of His right to implement the remaining mandates of the Davidic Covenant, and the disciples were to look at the cross as the victory for the repossession of the earth
- In Revelation 5 the angels rejoice that the battle was won and the earth is going to be repossessed; with the mystery revealed, they also see the cross as the victory for the reconciliation of their realm

L11

Roles Reversed: Ministering Spirits in Israel's Program

Hebrews 1 and 13; Psalms 103, 104 and 34: Angels in God's Program with Israel

Angel Fever and the Failure to Rightly Divide

- Most Christians don't rightly divide the word of truth and are taught to think God deals with us today as He dealt with Israel; they expect angelic involvement because they see it in the Bible — but in God's program with Israel
- When God's Word is not rightly divided, Christians get the wrong idea about angelic operations today, and never even hear about the real issue of angels and the dispensation of grace

The Roles Are Primarily Reversed

- In this dispensation of grace the roles are primarily reversed: it's like the angels are in a classroom, and the spectacle concept is them observing us, not we observing them
- We don't look for angels to do things; they look for us to do things with an educational impact. In God's program with Israel, that is where you find angels ministering unto God's people
- Satan is a dispensationalist: he understands the issue now is not the repossession of the earth through Israel, and his policy of evil for this dispensation differs in a great number of areas from his policy against Israel

Hebrews 1 and 13: Written to the Hebrews

- Christians are taught that Hebrews 1 applies to us and that the heirs of salvation of verse 14 are us — with guardian angel, ministering angel and touched-by-an-angel ideas attached
- The book of Hebrews is written to the Hebrews and deals with God's program with Israel; its gospel is the gospel of the kingdom, the gospel of the world to come, which the Lord began to speak when He was here (Hebrews 2:3–5)

Natural in Israel's Program — Especially the Final Installment

- In view of what God's program with Israel is all about and how He is dealing with Israel, all those things are natural, appropriate, to be expected — and they especially have application to the time yet to come, when the Lord has His day of avenging and purging wrath
- The Psalms and the prophets that Hebrews 1 quotes knew nothing about the dispensation of grace; the angels are described as ministering spirits in connection with the final installment in God's program with Israel

Them Who "shall be heirs of salvation" (Hebrews 1:14)

- Hebrews 1 first reorients the remnant to God's dealings when He starts dealing with them again; Keith names five mandates to the Davidic Covenant: Redeemer, Deliverer, Avenger, King, Blesser
- Hebrews 1 tells the remnant the Redeemer and His redemption is time past; the believing remnant gets the benefits of deliverance and avengement through the angels
- Verse 14 says "shall be heirs of salvation", not are or have been — ones future from when it was written, when the gospel of the kingdom is going to be preached again
- Christ will give orders to His angels to deliver members of the remnant in trouble and take vengeance upon their persecutors; sometimes they'll entertain an angel unawares (Hebrews 13)

The Psalms: the King and the Angels

- Keith says the five books of Psalms correlate to the five mandates of the Davidic covenant; Psalms 102, 103 and 104 are in book four, the King and His kingdom — and none of the Psalms speak of the dispensation of grace
- Psalm 103:20–21 is a prophetic psalm about when the King is here; the angel of the Lord doesn't camp around you at all in this dispensation of grace — there's no need for him to do so — but there is for the remnant out there (Psalm 34)

L12

From Unclean Spirits to an Angel of Light

I Peter 1; Daniel 12; Matthew 18; Revelation 1–3; Mark 5; Matthew 12; II Corinthians 11: the Devil and His Angels

The Time Those Angel Passages Speak Of

- The common passages are about the time yet to come when God's program with Israel is resumed and He has His day of wrath, putting the 2nd and 3rd mandates of the Davidic Covenant into effect as Israel's Deliverer and Avenger
- That is when God's angels function as ministering spirits, and Michael the archangel stands up as Israel's prince and musters his heavenly host to fight for Israel — angelic activity at a climactic zenith

"which things the angels desire to look into" (I Peter 1)

- Peter writes to the believing members of the remnant; "the last time" is his expression for the final installment in God's program with Israel, during which the day of the Lord's wrath takes place
- The salvation ready to be revealed is not spiritual salvation — the remnant have that — but physical salvation, commensurate with the Lord as Deliverer and Avenger; the angels desire to look into it because that is when they swing into action

Michael, the Little Ones' Angels, and the Seven Spirits

- Michael the archangel is the angelic prince of the nation Israel; at the midpoint, when the extermination policy goes into effect and the Lord begins to function as the Avenger, He has Michael stand up (Daniel 12:1)
- That time of trouble has nothing to do with this dispensation of grace, and we're not going to be on the earth during it; the "little ones" of Matthew 18 and their angels are out there in that time
- The seven assemblies of the remnant of Israel outside the land have an angel associated with them — that's not talking about local churches today having an angel associated with them; the seven spirits of God are special angelic beings, in a special sense guardian angels of the nation Israel

Unclean Spirits Defiling the Land (Mark 5)

- It is in God's program with Israel that Satan and his angels possess a land and his unclean spirits operate; in his policy of evil against Israel he was keenly interested in defiling the land
- The spirit in Mark 5 is called an unclean spirit — the issue is defilement; Satan had so many unclean spirits in the land of Israel he could afford about 2,000 in one man, and the legion had orders to be in that country

The Strong Man (Matthew 12; Luke 11)

- Satan held Israel as his lawful captive (Isaiah 49), a strong man stronger than Jacob (Jeremiah 31); he established his kingdom in the very land in which God was supposed to establish His
- Two hallmark signs of the kingdom: healing physical infirmities and causing the unclean spirit to pass out of the land; by the time the Lord entered the battle of the cross, He had stripped Satan of all his armor
- In Matthew 12 the Lord prophesies that when the extension of mercy and forbearance is over and Israel spurns that final honest opportunity, the unclean spirits will be allowed to come back in

An Angel of Light in the Dispensation of Grace

- Defiling the land doesn't do Satan a whit of good in grace: as Paul says in II Corinthians 11, he has transformed himself into an angel of light, and does not do a Mark 5, except as a trap to ensnare a Christian
- The satanic policy of evil for this dispensation of grace is learned from Paul's epistles, Romans to Philemon — and not once are you told there to cast out a devil
- Counterfeit spiritual phenomena are used in both programs; Satan wants Christians studying their Bibles but following God's program with Israel in it — the doctrines of devils come from the Bible
- The primary purpose of the series: appreciating the privilege of God's grace to be educating angels in this dispensation of grace; our conduct and behavior has a privileged impact upon the angelic realm

Key Doctrinal Distinctions

Angels in God's Program with Israel vs. This Dispensation of Grace

In God's program with Israel angels did the ministering; in this dispensation of grace we more or less minister unto the angels. With us it is educating angels; with them it is entertaining angels. Keith calls it almost a complete role reversal: the angels are, so to speak, in the classroom, and the spectacle concept is them observing us, not we observing them. Guardian angels, entertaining angels, ministering spirits and the angel of the Lord encamping pertain to God's program with Israel, especially to the time yet to come when the Lord has His day of avenging and purging wrath. The majority of what Christianity thinks today about angels comes from God's program with Israel; ignorance of the right division of God's word means being caught up in angel fever.

Godliness: An Issue with Man

Keith says godliness is an issue with man and really not an issue with the angels; he notes it may not be precisely accurate to say it that way, but says it so we see the contrast: man is created after God's likeness, and there is no such declaration about angels. The three components of godliness are to think like God does, to act like God does, and to labor with God in what He is doing. God has made us sons — we have received the adoption — and because sonship is an issue with us, godliness is an issue with us. Godliness itself is not the mystery; Israel's godliness was put on display in the sight of the nations, while in this dispensation of grace our godliness is in the sight of the angels. The primary difference is the realm of the impact.

The Hidden Wisdom of God

God kept the mystery hidden not only from men but from the angelic realm; not even His holy angels knew anything about it. In Satan's plan of evil the issue in his mind is wisdom, not power; his boast is "I'm wiser than you, and you can't keep a secret from me." God kept it a secret so the princes of this world would crucify the Lord of glory and so produce their own doom; by the simple issue of keeping a secret, God took the wise one in his own craftiness. Satan and his cohorts did understand what God had revealed: the issue was the repossession of the earth. What God said nothing about was the repossession of the heavenly places. Because wisdom is the issue, Paul cannot speak of the revelation of the mystery given to him without saying God is the only wise one.

The Excellency of the Power of God's Word vs. the Adversary's Bravado Claims

Angels are greater in power and might than men are; we cannot be victorious over them in our own power and might. The adversary boasts that the course for this world he has charted is still powerful enough to entice us back in, and that his policy of evil is powerful enough to deceive us, lead us astray, or intimidate us into silence. The armor of Ephesians 6 is not physical armor but doctrinal armor: specific doctrines contained in Romans through Philemon in particular, designed to address every wile of the devil in each of the three phases of the policy of evil. The excellency of the power of God's Word operating in this dispensation of grace is not operating in circumstances; it operates in our inner man, and the power does not get rid of the afflictions.

Judging Angels and Our Vocation

Our vocation is to occupy those positions of the heavenly places; we do not walk worthy to get it — we have it in Christ and get the privilege of walking worthy of it. The holy angels want godly creatures in those positions of principality, power, might, and dominion and look forward to the time when we judge angels with godly judgments. Our godly decision-making now gives them a foretaste of what judging angels will be like — like a dry run, so to speak, for what we are going to be doing in our vocation in the heavenly places. Redeemed Israel will be Christ's fullness on this earth; the church, the body of Christ, will be His fullness in the heavenly places.

Satan Is a Dispensationalist

Satan did not transform himself when he fell; Paul in II Corinthians 11 is talking about a dispensational change. Satan is a dispensationalist, and the only way to recognize his tactics today is to be one. In God's program with Israel Satan and his angels possessed a land, and in his policy of evil he was keenly interested in defiling it; in the dispensation of grace the adversary can't defile any particular land, and he has transformed himself into an angel of light. The doctrines of devils come from the Bible: what the devils want you to follow is God's program with Israel. The satanic policy of evil uses the attractive issue of angels because an uneducated Christian can't educate an angel.

Key Scripture References

Genesis 1:26	Man created "after our likeness" — God likeness, where the word godliness comes from
Psalm 103:20–21	A prophetic psalm about the time when the King is here; the angels' role as servants and ministers in God's program with Israel
Isaiah 14:12–14	Prophetic: what redeemed Israel will say; the goal of Satan's plan of evil is to be like the Most High
Isaiah 55:8–9	A rebuke to Israel: you aren't the godly nation I designed you to be
Ezekiel 28:1–7, 11–17	The prince of Tyrus is a man in whom Satan infuses his thinking; the boast is great wisdom. The king of Tyrus is Satan himself, created full of wisdom, who corrupted his wisdom
Daniel 12:1	Michael the archangel stands up as Israel's prince in that time of trouble — nothing to do with this dispensation of grace
Matthew 25:31, 41	All the holy angels come with Him; the everlasting fire is the ultimate end of the devil and his angels
Mark 5:7–13	Unclean spirits in Israel's program: the issue was defiling the land
I Corinthians 2:6–8	The hidden wisdom of God, kept secret from the princes of this world, who otherwise would not have crucified the Lord of glory
I Corinthians 4:9	A spectacle: the angels are compelled to watch, for the purpose of their

	education
I Corinthians 6:1–3	Paul's reproof of the Corinthians: going to law before the unjust is inconsistent with judging angels
I Corinthians 11:10	The woman's conduct makes an impact upon the angels
II Corinthians 4:7–9	The excellency of the power operates within Paul, not in his circumstances
II Corinthians 11:13–15	Satan transformed into an angel of light — a dispensational change
Ephesians 1:19–23	Christ set far above all principality and power; head over all the principalities and powers to the church
Ephesians 3:10	The goal verse of the study: the manifold wisdom of God made known by the church to the principalities and powers
Ephesians 6:10–13	The wrestling is about preventing the impact; the armor is doctrinal armor
Colossians 1:15–20	Through the cross God made it possible for all governmental authorities in both realms to be reconciled
Colossians 2:14–15	The "it" is the cross, where the battle over Satan's usurpation took place
Colossians 2:18–19	A warning about being beguiled by teaching on angels from Israel's program that reverses the roles
I Timothy 3:14–16	A summary of the mystery of godliness; "seen of angels" is connected with what took place in the heavenly places following the raising up of Paul
Hebrews 1:13–14	Written to the Hebrews, in God's program with Israel; "shall be heirs of salvation" speaks of a future time in that program
Hebrews 13:2	Entertaining angels belongs to God's program with Israel; we will not entertain an angel in this dispensation of grace
I Peter 1:10–12	Written to the remnant: the angels desire to look into the physical salvation of that time, when they swing into action
II Peter 2:11	Written to the remnant of Israel: angels are greater in power and might than men