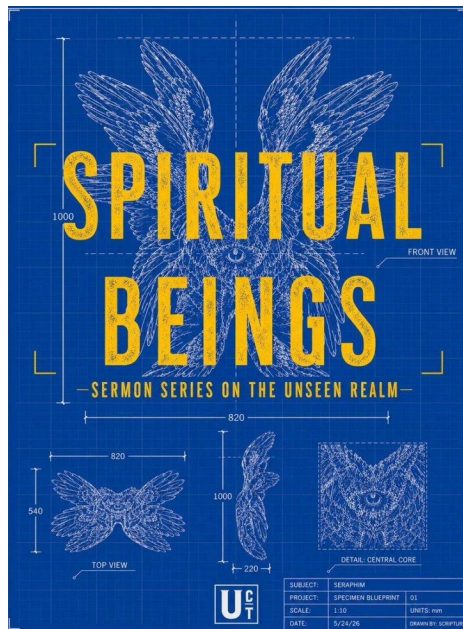


SPIRITUAL BEINGS

A Sermon Series on the Unseen Realm



WEEK 1

The Sons of God & the Divine Council

Home Study & Sermon Notes

Teaching Pastor Frank · with Pastor Sabas Jimenez

Anchor Text: Psalm 82:1 (ESV)

A NOTE ON SOURCES

Many of the ideas, interpretive frameworks, and theological categories in this study are drawn from the work of **Dr. Michael S. Heiser** — especially *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Lexham Press, 2015), along with his companion volumes *Angels* and *Demons*.

This includes the divine-council worldview, the meaning of *elohim* as a category of residence rather than a rank, the two-households framework, and the reading of the *nachash* as a divine throne-guardian. We teach this material with gratitude for his scholarship and in the spirit of academic honesty; any errors of application are our own. Scripture is quoted from the ESV unless otherwise noted (LEB / NIV where indicated).

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How to Use These Notes

These notes follow Sunday night movement by movement, so you can relive the teaching at home or in a group. Each section gives you the big idea, the key Scriptures, a plain-language explanation, and — at the end — a Recap box you can review at a glance. Bolded words are defined in the Key Terms glossary near the back, and you'll find a full Scripture index and discussion questions there too.

One simple instruction: **read with your Bible open.** The whole point of Week 1 was learning to slow down and actually see what is sitting on the page.

1. Why This Series — The Sign in the Sky

Reports of UAPs and “alien” phenomena have moved from the fringes of the internet to the front pages and the halls of government. Many believers feel spiritually unarmed for the questions that are coming.

This series exists to anchor us — before any “disclosure” arrives — in a deep, biblical understanding of the unseen realm: angels, demons, and the end times. The goal is not speculation. Jesus warned that in the last days deception would be so powerful it could fool even the elect if that were possible (Matthew 24:24). Paul calls the great falling-away that precedes the end the apostasia, when the lawless one comes “with all power and false signs and wonders” (2 Thessalonians 2:3, 9).

Our method is simple and disciplined: *sola Scriptura* — Scripture alone — and *exegesis*, drawing the meaning out of the text rather than reading our assumptions into it. No conspiracy chatter. No human speculation. When we let it, the Bible becomes “living and active, sharper than any two-edged sword” (Hebrews 4:12).

Where Jesus Begins: “Fearful Events” (Luke 21:11)

There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven. — Luke 21:11 (NIV)

Camp on two words: “**fearful events.**” The Greek is *phobētra* — you already know half of it, because *phobos* gives us *phobia*. But Luke adds an ending that turns it from the *feeling* of fear into the *things that produce the fear* — the sights and objects that walk into your life and put fear in you. It appears only once in the entire New Testament, and Luke reaches for it on purpose. History doesn't just shake under your feet; it shows you things you cannot un-see.

Jesus is not telling us to be afraid. He is telling us not to be surprised. And He tells us what to do when it happens:

Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near. — Luke 21:28 (ESV)

STUDY NOTE Heiser himself was cautious about tying specific modern UFO/UAP events to prophecy. The pastoral point is the one the text actually makes: whether or not these specific phenomena are the fulfillment, Scripture tells us not to be

shocked that something like them would come. The category is biblical; the identification is an application, held loosely.

BIG IDEA

- ✓ When the skies start showing us things, we are not the people who panic — and not the people who bow.
- ✓ Jesus told us. Strange signs are an announcement, not the final word.
- ✓ Our posture is readiness, not fear.

2. The Verse That Breaks the Filter (Psalm 82:1)

Most of us read the Bible like modern Americans — trying to make it clean, safe, and organized. But it was written by ancient men “carried along by the Holy Spirit” (2 Peter 1:21), who lived in a world we've been trained to ignore.

Before we say one word about angels, demons, or aliens, we have to get our “ancient eyes” back. So we read the anchor text of the entire series slowly:

| *God has taken his place in the divine council; in the midst of the gods he holds judgment. — Psalm 82:1 (ESV)*

Slow Down and See What's on the Page

- **“God has taken his place.”** The Hebrew verb is *nitzav* — not strolling by, but planting His feet and taking up His official position. He is on His throne, in charge.
- **“In the divine council.”** A formal, convened assembly. He is not alone — He is surrounded by other spiritual beings.
- **“He holds judgment.”** Legal, courtroom language. The bench is set; a verdict is coming.
- **“In the midst of the gods.”** God is surrounded, holding court, judging ... the gods.

Here is what most English translations hide. The first word — “God” — is the Hebrew word ***elohim***. And the last phrase — “the gods” — is the **same word**. *Elohim*, used twice in one verse. The second use is plural. Plainly read, God stands in the middle of other spiritual beings, rendering judgment over them.

The Bible Carries a “Divine Council” Worldview

The spiritual world is:

- More populated than we think.
- More structured than we assume.
- More real than we believe.

Many of us claim to believe in the supernatural but live like skeptics. We call this **Selective Supernaturalism** — gladly believing the comfortable parts (guardian angels) while quietly dismissing the parts that unsettle us (real demonic powers

behind astrology, a populated heaven, spirits standing behind the nations). If we believe *some* of the supernatural in the Bible, we need to believe *all* of it.

Say It Carefully: What We Are / Are Not Saying

WE ARE NOT SAYING	WE ARE SAYING
<ul style="list-style-type: none"> ✗ there are many gods. ✗ these beings are God's equals. ✗ Yahweh is competing for His throne. 	<ul style="list-style-type: none"> ✓ Yahweh is utterly supreme over all divine beings. ✓ There are other, lesser spiritual beings who exist beneath Him.

There is **one** Most High God. One Creator. One Yahweh. One Elohim above all elohim — with no rivals, no equals, and no one sharing His throne.

Watch How Fast It Stacks Up

Psalm 82 isn't an outlier. The same throne-room scene appears all over Scripture:

- **Job 1:6** — “the sons of God came to present themselves before the LORD.” A council.
- **1 Kings 22:19** — the LORD on His throne, “all the host of heaven standing beside him on his right hand and on his left.” A council.
- **Daniel 7:9-10** — “thrones were placed ... the court sat in judgment, and the books were opened.” A council.
- **Deuteronomy 32:8** — the nations divided “according to the number of the sons of God.” The council, assigned over the nations.

The God of Scripture is not a solitary king on an empty throne. He rules the way a great King rules — through a household, a court, a real and ordered government. (The “safe” explanation — that these gods are merely human judges — collapses once you read the rest of the psalm: they are charged with mismanaging the nations, an assignment Scripture never gives to a council of human elders.)

SECTION RECAP

- ✓ The unseen realm was never hidden in the Bible.
- ✓ Read with “ancient eyes”: Scripture was written for us, but not to us.
- ✓ Yahweh presides over a real divine council.
- ✓ Still one God: Yahweh alone — no rivals and no equals.
- ✓ There are other, lesser spiritual beings who exist beneath Him.
- ✓ God set these spiritual beings over the nations (next week: Babel).

3. The Toolkit — Four Rules of Engagement

If the problem is that we've been reading the Bible through our own modern, Western lens, the answer isn't to read less Bible — it's to learn to read it

through the context of the authors who wrote it. Four rules carry us through the whole series.

Rule 1 — The Bible was written FOR us, but not TO us.

Every word is for you — your authority and your daily bread. But it was not originally addressed to twenty-first-century readers. To know what it means for me, I first have to ask what it meant to them. The meaning travels through the original audience to get to me; I don't get to skip the line.

Rule 2 — Context is king.

A verse doesn't mean whatever I want. "I can do all things through Christ" (Philippians 4:13) is not about your bench press. Meaning is locked inside the context that produced it — the Hebrew and Greek, the ancient culture, and the original audience. Rip a verse out of its home and you can make the Bible say almost anything.

Rule 3 — If it's weird, it's important.

When a passage makes you stop and ask "what on earth does that mean?", don't skip it. That weirdness is usually a neon sign that an ancient worldview is crossing into ours. Think of the passages we tend to skim:

- Genesis 6:1-4 — the sons of God, the daughters of men, and the Nephilim.
- Leviticus 16:8-10 — a goat sent to a wilderness entity named Azazel.
- 1 Samuel 28 — the medium of Endor summoning a spirit from the ground.
- Daniel 10 — the "prince of Persia" delaying a heavenly messenger.
- Deuteronomy 32:8-9 — the nations divided among the sons of God.

Rule 4 — Read the Bible as a mosaic, not through a filter.

A mosaic is built from a thousand small, broken pieces. Up close, any single piece looks random. Step back, and they snap together into one breathtaking picture. Genesis 6 is a piece. Psalm 82 is a piece. Daniel 10 is a piece. On their own they look bizarre; fit together they form a single, coherent picture of spiritual reality.

4. One Word: Elohim

*Here's the mistake almost everyone makes: we assume *elohim* is a measure of greatness — a rank that automatically means all-powerful, eternal, worthy of worship. It isn't.*

Scripture calls a lot of beings *elohim*: Yahweh, the members of His council, the angels, the gods of the nations — and in 1 Samuel 28, even the disembodied spirit of the dead prophet Samuel ("I see an *elohim* coming up out of the earth"). If *elohim* meant "all-powerful and worthy of worship," those verses would be a theological disaster.

Elohim Is an Address, Not a Rank

Elohim is a statement about **where a being lives**, not how great it is. It marks the realm a being calls home — the unseen, spiritual realm. Think of the word “*ocean-dweller*.” A whale, a shrimp, and a great white are all ocean-dwellers. Are they equal? Of course not — one could swallow the others. But they share an address. That is exactly what *elohim* does.

Being	An Elohim?	Status in Biblical Theology
Yahweh (God)	Yes	The unique, uncreated Creator. He is an elohim — but no other elohim is like Him.
Angels / Heavenly Host	Yes	Loyal spiritual beings serving in God's heavenly council.
Demons / Rebel Spirits	Yes	Fallen, rebellious, lower-tier spiritual beings working in opposition to God.
Human Spirits (the Dead)	Yes	Disembodied humans existing in Sheol, the realm of the dead.

Two Domains, and the “Border Crossings”

- **Humans** belong to the *seen realm* — made from “the dust of the ground” (Genesis 2:7) to rule and cultivate a physical world.
- **Elohim** belong to the *unseen realm* — non-physical beings, categorized as *elohim* whether loyal (angels) or rebellious (demons).

The two realms aren't sealed off. They overlap, and boundaries get crossed: an elohim taking physical form (angels appearing as men), a human dying and the spirit passing into the unseen realm, or believers accessing the unseen realm in prayer, vision, and discernment.

God — Lord — Elohim — Yahweh

- “**God**” — in English, a category, the bin we toss the divine into.
- “**Lord**” / **Adonai** — authority; “master,” the One in charge.
- **Elohim** — the spiritual-realm category we've been unpacking. The address; the kind of being.
- **Yahweh** — a *name*. His personal, covenant name, given to Moses at the burning bush: “I AM.” Not a title, not a category — His identity.

So catch this: **Yahweh is an elohim — but not every elohim is Yahweh**. It's the difference between the word “human” and the name “Frank.” He lives in the spiritual realm, yes — but only one elohim carries the name Yahweh. Only one is uncreated; the rest are made. The lesser elohim are judged; Yahweh is the Judge (Psalm 89:7: He is “greatly to be feared in the council of the holy ones”).

So Where Does That Put Jesus?

Is Jesus just a high-ranking elohim? That is precisely the Jehovah's Witness error — “Jesus is *a* god, not *the* God.” Here is why it fails. When the Hebrew Old Testament was translated into Greek (the Septuagint), translators rendered *Yahweh* with the Greek word *Kurios* (“Lord”). So when the New Testament authors call Jesus *Kurios*, they are doing something staggering: writing Jesus into Yahweh's own verses.

- “To me every knee shall bow” (Isaiah 45) → “every knee bow at the name of Jesus” (Philippians 2).
- “Call on the name of the LORD [Yahweh]” (Joel 2) → “call on the Lord Jesus” (Romans 10).

Jesus is not one more being in the unseen realm. He is the One the whole realm trembles before — the Angel of the LORD who met Abraham, wrestled Jacob, and spoke from the burning bush. When He confronted Legion, the demons screamed, “What do you want with me, Jesus, Son of the Most High God?” (Mark 5:7) — they recognized their Creator. When He rebuked the storm, His own disciples whispered, “Who then is this, that even the wind and the sea obey him?” (Mark 4:41). As Paul says, “by Him all things were created ... whether thrones or dominions or rulers or authorities” (Colossians 1:16). **Jesus is Yahweh incarnate — the Elohim above all elohim.**

ELOHIM RECAP

- ✓ Elohim is not a measure of greatness — it's a category.
- ✓ Scripture calls many beings elohim: Yahweh, the council, angels, demons, and disembodied human spirits.
- ✓ Elohim is an address, not a rank: it marks where a being lives (the unseen realm).
- ✓ Elohim is a category; Yahweh is a name.
- ✓ One uncreated Creator, no rivals.
- ✓ And Jesus is no mere elohim — He is Yahweh incarnate.

5. The Divine Council — God's Household

The simple point of the divine council is this: God was never alone. Before there was a galaxy or a grain of sand, God already had a household — a family, a court. Before there was an earth, there was already a council.

Creation Had an Audience (Job 38:7)

... where were you when ... the morning stars sang together and all the sons of God shouted for joy? — **Job 38:7 (ESV)**

At first glance this looks like two crowds — stars and divine sons. But Hebrew poetry has a signature move called **parallelism**: it states a thought, then restates it in mirror words. “The morning stars” and “the sons of God” are the **same**

crowd, named twice. The “morning stars” aren't balls of burning gas; they are living, spiritual *elohim* who stood at the cradle of creation and sang.

Bene Elohim — “Sons of God”

The Hebrew is ***bene elohim***. Don't let “sons” mislead you — this isn't biological. In the ancient Near East, “son of” was family language: it meant you came from Him, you belong to His household, and you answer to His authority. And don't flatten them all into “angels.” The Hebrew for angel, *malak*, means *messenger* — a job description, a courier. The *bene elohim* are more than couriers; they are the inner circle.

The Structure of the Unseen Realm

The unseen realm isn't a chaotic cloud of spirits. It is a Divine Council with order, ranks, and a hierarchy — pictured by the ancient Israelite like a royal court.

Tier	Group / Rank	Role in the Unseen Realm
1. The Creator	Yahweh	The Category-of-One — the uncreated, unrivaled King.
2. The Council	Bene Elohim (Sons of God)	The Cabinet — high-ranking authorities who deliberate with God.
3A. The Command	Archangels (e.g., Michael)	The Generals — commanders of the messenger task force.
3B. The Couriers	Ordinary Angels (Malakim)	The Field Agents — messengers sent to execute orders in the physical world.

Two Councils, One Decisive Difference

“Wait,” you might say, “a supreme King over a council of lesser gods sounds like Zeus on Olympus or Odin in Valhalla.” And you'd be right — it *does* sound like that. The pagans absolutely believed in a divine council. Here is the world-altering difference:

The Pagan Council	The Biblical Council
“Chief among equals.” The high god is just the strongest bully in the yard — made of the same “stuff,” so he can be challenged, tricked, or overthrown.	“Chief who has no equals.” Yahweh isn't the strongest of His kind; the gap is one of being, not size.
In Canaanite myth, El grows old and weak; the young storm god Baal fights the sea and seizes power. The throne can change hands.	No rebellion ever puts His throne in jeopardy. They are created; He is Creator. They had a beginning; He never did.
Power is up for grabs.	A creature can no more overthrow Yahweh

The Pagan Council	The Biblical Council
	than a painting can overthrow the painter.

Then Why Have a Council at All?

Not because God is short-staffed. He delegates **out of choice, not weakness**. Picture Pharaoh: a great king doesn't run an empire alone from a locked back room — he rules through a household of family, officials, and administrators. To the ancient mind, *that* is the definition of a magnificent king. God does the same in the seen realm too: He runs His Church through pastors and elders, delivers His Word through prophets, and answers prayers through ordinary hands and feet. The thrones, rulers, authorities, and powers in your Bible aren't poetry — they're the org chart of God's kingdom.

The Council in Session

- **1 Kings 22:19-22** — God asks how to bring judgment on Ahab; spirits propose ideas; one steps forward (“I will entice him”); God cross-examines and gives the plan the green light.
- **Isaiah 6:8** — “Whom shall I send, and who will go *for us*?” God addresses the assembly; Isaiah volunteers.
- **Daniel 7:9-10** — thrones (plural), thousands serving, the court seated, the books opened.

The Famous “Let Us” (Genesis 1:26)

Then God said, “Let us make man in our image, after our likeness ...” —
Genesis 1:26 (ESV)

Believers from different traditions hear the “us” differently. Those from a **Trinitarian** background hear the Father, Son, and Spirit. Those from a **Oneness** background hear God addressing the angels. Read the way an ancient Israelite would, the most natural sense is that God is announcing His decision to His **divine council**. And watch the teaching key — the beautiful switch:

- v. 26 — plural: “*Let us make man ...*”
- v. 27 — singular: “*So God created man ... in his own image.*”

The announcement is plural; the act of creating is singular. God announces His decision to the council — the council hears it — but God, **alone**, creates. You are not made in the image of angels or of the council. **You bear the image of God Himself — His, and His alone.**

The Two Households of Yahweh

Household	Identity	Domain	Operational Assignment
The Heavenly	Bene Elohim (Sons of	The Unseen	Image God and

Household	Identity	Domain	Operational Assignment
Household	God / Divine Council)	Realm	execute His will in the spiritual world.
The Earthly Household	Humanity / The Family of Dust	The Seen Realm	Image God and execute His will in the physical world.

Two households — one heavenly, one earthly — bound by one purpose: both were created to represent Him. God's dream from before the foundation of the world was for the two to run together in seamless harmony. Heaven and earth. **One Kingdom. One King.** “On earth as it is in heaven.”

You Have a Seat at the Table

The unseen world had a functioning government long before you existed. God didn't create you to be a spectator but a participant — an earthly member of the King's own household, designed to rule with Him on earth the way the council rules with Him in heaven.

You made him for a little while lower than the angels; you have crowned him with glory and honor ... — Hebrews 2:7 (ESV)

Quoting Psalm 8, Hebrews admits that *right now*, in the current order, humans rank structurally lower than the spiritual beings — “a little lower ... for a little while.” But the promise of the gospel is that through Jesus, humanity will be raised to reign. This is why, praying in the name of Jesus — the One who presides over the heavenly council — we have authority to operate in the unseen realm.

The Cosmic Order (Right Now)

Tier	Group / Rank	Identity & Assignment
1	Yahweh	The Uncreated Creator — sovereign over all.
2	Bene Elohim	The Divine Council — governing assemblies in the unseen realm.
3	Malakim	The Angels — ministering spirits sent to serve the heirs of salvation.
4	Humankind	Physical image-bearers — made a little lower than the elohim, for a little while.

Now read the opening verse again: “God has taken his place in the divine council ...” It isn't weird anymore. But keep reading — Yahweh isn't only presiding; He is *prosecuting*. “How long will you judge unjustly? ... You are gods, sons of the Most

High ... nevertheless, like men you shall die” (Psalm 82:2, 6-7). Some of His own household went rogue. A rebellion erupted in the unseen realm — and the next time we meet these rebellious elohim interacting with our world, we call them **demons**.

DIVINE COUNCIL RECAP

- ✓ God was never alone — before creation there was already a household.
- ✓ The bene elohim (“sons of God”) are the inner circle of an ordered, ranked kingdom.
- ✓ No equals: creatures can't overthrow the Creator.
- ✓ He rules through His household — by choice, not need.
- ✓ You have a seat at the table.

6. The Dangerous Gift — Free Will

Before we can talk about how it all went wrong, we have to see one design decision God made when He built His families. Miss it, and the rest of the Bible won't make sense — and it happens to answer the hardest question anyone asks about God.

God made His imagers **free**. You cannot represent a free God unless you yourself are free. God is the freest Being there is; puppets reading a script could never mirror Him. So when He built the council, and when He built us, He installed real freedom — genuine agency, the actual power to choose.

Why Freedom Is the Only Road to Love

If God knew freedom could go wrong, why hand it out? Because of one truth: love cannot be forced.

- Coerced love isn't love.
- Programmed worship isn't worship.
- Forced loyalty is just slavery.

Yahweh wanted **a family, not a factory**. So He took the ultimate risk: He gave real freedom, knowing that the only thing capable of genuine love is also the only thing capable of cosmic rebellion. There is no third option — a creature that can truly love you is, by definition, one that can truly reject you. Knowing exactly what it could cost Him (Genesis 2:16-17), God chose freedom.

Then Where Did Evil Come From?

If God is good and made everything — did He make evil? **No**. Here is the hinge, worth writing down:

Evil flows from the abuse of free will by imperfect imagers — spiritual and human.

Even in his servants he puts no trust, and his angels he charges with error; how much more those who dwell in houses of clay ... — Job 4:18-19 (ESV)

If God finds flaws even in spiritual beings, how much more in mortals who live in “houses of clay.” We — and our spiritual counterparts — are like God, but we are not God. Only He is flawless. Every other being, in heaven or in this room, is a free creature who can abuse that freedom and produce evil.

So why doesn't God simply erase all evil? Because He would have to erase *us*, the contributors to it. Instead He is “patient ... not wishing that any should perish, but that all should reach repentance” (2 Peter 3:9). And to be clear: God does *not* need evil for His plans. He did not need the Holocaust; He does not require abuse or atrocity; He does not predestine wickedness. What we do genuinely matters — we are either partnering with what God is doing or with what the enemy is doing. Your choices are real.

FREE WILL RECAP

- ✓ God made His imagers free.
- ✓ Love can't be forced — a family, not a factory.
- ✓ Free to love means free to rebel.
- ✓ Evil = free will abused, not God's doing.
- ✓ God doesn't need evil, and never predestines it.
- ✓ Your choices are real: partner or rebel.
- ✓ One chose treason — the nachash (the cosmic war begins).

7. Treason Like a Snake — The Nachash

The first to turn freedom into a weapon was not a human. It was an elohim — a son of God, a member of the heavenly household. We meet him in full next week; here is the introduction.

We were handed a simple picture of the fall: a garden, a woman, a talking snake — easy to file away as metaphor. The ancient reader saw something else. The Hebrew word for the creature is **nachash**, one of the most loaded words in the Old Testament, carrying three meanings at once:

Nachash	Meaning
a serpent	the surface image — but not the point
the shining one	from the same root as polished bronze; a luminous being
the diviner	a dispenser of forbidden, hidden knowledge

To the Israelite ear this was no mere animal. The story of Eden isn't zoology. The *nachash* was a luminous, intelligent *elohim* — a guardian of God's throne, a member of the divine council. And it didn't startle Eve, because in Eden — where

the unseen and seen realms overlapped — Adam and Eve didn't just walk with God; they walked with His heavenly council (Genesis 3:8, 22).

You were in Eden, the garden of God ... You were an anointed guardian cherub ... you were on the holy mountain of God; in the midst of the stones of fire you walked. — Ezekiel 28:13-14 (ESV)

Scripture calls this figure a **guardian cherub**. In the ancient world a cherub was not a winged infant — it was a throne-guardian, stationed closest to the King to protect His seat. So the rebel in the garden was one of the highest, most trusted beings in the council, created to guard the throne and reflect God's glory. And he is the very one who tried to *take* it: “I will make myself like the Most High” (Isaiah 14). That is where next week begins.

STUDY NOTE The reading of Ezekiel 28 and Isaiah 14 as windows into this figure's pride is a rich interpretive tradition, and the texts' first horizon is the kings of Tyre and Babylon. We're following the pattern Scripture itself invites by placing a fall “in Eden, the garden of God.” Hold the details humbly; hold the main point firmly.

NACHASH RECAP

- ✓ The first rebel wasn't human — he was an elohim.
- ✓ The nachash is not a snake, but a “shining one.”
- ✓ He guarded the throne — and tried to take it.
- ✓ Eden: rebellion inside God's own household.
- ✓ The first rebellion, and not the last.

8. Why We Do Not Panic

From the first page of the Bible to the last, the storyline never changes: a King, a household, a rebellion, and a war to take it all back. The unseen realm is not a side plot in Scripture — it is the spine of the whole thing. It stepped into a garden in the beginning, and it has been stepping into our world ever since.

So bring it back to the *phobētra* — the fearful things in our skies, headlines, and halls of government. Tonight didn't answer every question, but it handed us a category and laid a foundation. And it gives us our posture:

We are not the people who panic. And we are not the people who bow.

Because every power in that unseen world — loyal or fallen — was made by one set of hands and answers to one single Name. Jesus made it. Jesus owns it. Jesus has already won. The *phobētra* are not the final word. **Christ is.**

9. Key Terms

Elohim — A Hebrew term for an inhabitant of the spiritual / unseen realm — a category (an “address”), not a measure of greatness. Used of Yahweh, the divine council, angels, demons, and even the human dead.

Bene Elohim — “Sons of God”; family language for the created spiritual beings who form God's inner-circle council.

Yahweh — God's personal covenant name (“I AM,” Exodus 3), rendered “LORD” in small caps in most English Bibles. A name, not a category.

Adonai — “Lord / Master”; a title of authority.

Malak (pl. Malakim) — “Messenger”; the Hebrew word behind “angel.” A job description, not a species.

Nachash — The Genesis 3 figure; a triple-meaning word — serpent, shining one, and diviner. Read as a rebellious divine throne-guardian, not a mere animal.

Nitzav — The verb in Psalm 82:1: to take up one's official, planted position (God taking His stand).

Divine Council — The assembled heavenly court over which Yahweh presides.

Phobētra — Greek (Luke 21:11): “things that cause fear” — fear-producing sights and events. Occurs only once in the New Testament.

Parallelism — Hebrew poetry's habit of stating a thought, then restating it in mirror words (e.g., “morning stars” = “sons of God,” Job 38:7).

Kurios — Greek “Lord”; used in the Septuagint for Yahweh, then applied to Jesus in the New Testament — identifying Him with Yahweh.

Septuagint — The ancient Greek translation of the Hebrew Old Testament.

Apostasia — Greek “rebellion / falling away” that Paul says precedes the end (2 Thessalonians 2:3).

Sheol — The Old Testament realm of the dead.

10. Scripture Index

Every passage referenced on Sunday, gathered for your own study:

Genesis 1:26-27; 2:7; 2:16-17; 3:8, 22; 6:1-4 · Leviticus 16:8-10 · Deuteronomy 32:8-9 · 1 Samuel 28 · 1 Kings 22:19-22 · Job 1:6; 4:18-19; 38:7 · Psalm 8; 82:1-2, 6-7; 89:7 · Isaiah 6:8; 14:14; 45:23 · Daniel 7:9-10; 10 · Joel 2:31-32 · Matthew 24:24 · Mark 4:41; 5:7 · Luke 21:11, 25, 28 · Acts 2:20 · Romans 10:13 · Philippians 2:10; 4:13 · Colossians 1:16 · 2 Thessalonians 2:3, 9 · Hebrews 2:7; 4:12 · 2 Peter 1:21; 3:9

11. Reflection & Discussion Questions

For personal journaling or home-group conversation. Read the relevant Scriptures together before you discuss.

1. Before Sunday, where had most of your ideas about angels and demons actually come from — Scripture, or culture (movies, shows, social media)?
2. “Selective supernaturalism”: which parts of the supernatural are easy for you to believe, and which make you uncomfortable? Why?
3. Read Psalm 82 slowly with your Bible open. What do you notice now that you would have skimmed past before?
4. How does “the Bible was written FOR us, but not TO us” change the way you approach a confusing passage?
5. Elohim is an address, not a rank. Why does that single distinction protect us from error — for example, the claim that Jesus is merely “a god”?
6. God rules through a household “by choice, not need.” Where do you see that same pattern in how He runs the church and answers prayer today?
7. “You have a seat at the table.” What would change this week if you lived as a participant in God's kingdom rather than a spectator?
8. Why is freedom the only road to real love? How does that help answer, “If God is good, where did evil come from?”
9. The first rebellion came from inside God's own household. What does that suggest about where spiritual danger often begins?
10. We don't panic, and we don't bow. Practically, what does a non-anxious, non-deceived faith look like when “fearful events” fill the headlines?

12. Looking Ahead to Week 2

Next week we open the literal cosmic map of your Bible. We'll trace how God **disinherited the nations at Babel** and placed them under the jurisdiction of spirit-beings (Deuteronomy 32; Daniel 10) — why Scripture names entities like the “Prince of Persia” and the “Prince of Greece,” and why the archangel Michael had to wage a territorial war in the unseen realm just to get a message through. The rebellion that began with the *nachash* in the garden widens into Genesis 6 and the table of the nations. The comfortable answers collapse — and the plain one remains.