

The Heavenly Story

the spiritual world and our place in it

Introduction

- Good morning saints!
- Greet: in Name of the Father, Son, and Holy Spirit
- Joy to be back "in the saddle" and have the opportunity to preach. I'm Brandon.
- This morning is going to be... *interesting*. We're going to be talking about... *something a little different*.
- This morning we're going to look at what the Bible says about the *spiritual world* (you know - angels, demons, and so forth). Yes, the *spiritual world*.
 - "Why?" Fair question. If visiting, this is unusual. We don't talk about angels and demons and stuff a lot. Please come back next week.
 - Sermon came from a desire to compliment Abe's sermons through the book of Ephesians. Today's sermon has actually been planned for some time and is intended as a deeper dive into what we saw back in Ephesians chapter 1. So that's where this idea came from.
- So here's my plan for this morning: there's a lot that *could* be said, but my goal is to give a flyover of this topic so that you learn something new, have something to do, and *worship* God too. That's my goal.
 - So here we go.

Where the Wild Things Are

- So, let's start this morning with a **[picture]**. Do you guys know what book this is from? Yeah, "*Where the Wild Things Are*." It was one of my favorite books as a kid. If the Bible had a subtitle, one very fitting option would be—The Bible: *Where the Wild Things Are*. The Bible's worldview is an *ancient* worldview, and can be very different than our own in a way that can be a challenge for us. In the Bible, there's more than meets the eye, and the world it portrays is almost *enchanted*, often without clean distinctions between the "natural" and the "supernatural."
- And hear this loud and clear: the scriptures are *true* and *trustworthy*. They are God's *true* and *trustworthy* revelation to us. If these things seem strange to us, then the problem is not the Scriptures. If we are going to understand God's revelation rightly and "think God's thoughts after him" then we have to enter into this ancient, true worldview and transform our thinking to align with what we encounter in the text.
- If you want to study these things further, The Bible Project has some stuff on this that's really good and really accessible. Also, there's a semitic scholar named Michael Heiser that has kind of specialized in this area and he has a popular level

book called *Supernatural* and a more scholarly version called *The Unseen Realm*. I've learned a lot from those resources if you're interested in going deeper.

- In Ephesians 1 Abe introduced us to the concept of Christ's victory over spiritual powers. In that passage the apostle Paul says:
 - God raised [Christ] from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. **(Eph 1:20-21)**
 - Abe showed us in his sermon that those terms—rule, authority, power, and dominion—refer to the dark spiritual forces evil, using language of *rulership* to describe spiritual beings. Paul mentions them again later in Ephesians in chapter 6, using similar words:
 - "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. **(Eph 6:12)**
- Whoever these heavenly "powers" are, Paul thinks that they are *real* and that Jesus has conquered them. Where did Paul, as a good student of the OT scriptures, get his understanding of these evil forces? What's their story? And what does all of that have to do with us? That's what we're talking about this morning, and we have a lot of ground to cover.

Heaven and Earth

- To start, we have to understand that the Bible from beginning to end is a heaven-and-earth-story. We know quite a bit about earth because *we live here*. But what about heaven? What's the heavenly side of the story?
- It all starts at creation. In the beginning, God (whose name is Yahweh) created the "heavens" and the "earth," which means that heaven is just as much a part of God's creation as the earth is. Heaven therefore is not eternal (only God is!) but was brought into being by Yahweh's creative power.
- It does seem from biblical evidence that heaven was created before the earth was. For example, in the book of Job it describes heavenly beings watching on as God created the earth. In Job 38, Yahweh is speaking to Job, rebuking him, and rhetorically asks him:
 - "Where were you (Job) when I laid the foundation of the earth? Tell me, if you have understanding.... On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy? **(Job 38:4,6-7)**.
- And so it seems that heavenly beings were present when God created the world. Take note of the two phrases that God uses to describe these heavenly beings. They're called "morning stars" and "sons of God."

- It shouldn't surprise us that heavenly beings are referred to as "morning stars." It's important to remember that the word "heaven" in the Bible's original languages (*and in Old English!*) simply means "sky." So for the original authors of the Bible, *the sky and the spirit world were conceptually linked*. That's not to say that the sky and the spirit world are the same thing, but rather that the sky in some way for the ancients *represented* spiritual realities. They were conceptually tied. So if we want to think the Bible's thoughts after it, when we think of "heaven" we should think of *the sky*.
- And the inhabitants of heaven included Yahweh, the eternal God, as well as a multitude of other lesser celestial beings that He created, *the heavenly host*.
- The Bible uses a vast array of vocabulary to talk about these mysterious beings. We've seen some of that vocabulary already: thrones, dominions, sons of god, morning stars. There're also called: ministering spirits, angels, unclean spirits, demons, holy ones, princes of the nations, watchers, rulers of this present darkness, prince of the power of the air, the satan (the great Accuser), etc. You get the idea. It's complicated.
- The umbrella term that the Bible uses to refer to any and all spiritual beings is the Hebrew word *elohim* which is typically translated "God/god." Whenever we see the letters *g-o-d*, we tend to think about certain attributes: omniscience, omnipotence, eternity, etc. But for the authors of the Hebrew Bible, the word *elohim* simply refers to a spirit being. Any inhabitant of the spirit world can be rightly called an *elohim*, or a "god." In the OT, the word is used to refer to Yahweh, the gods of the nations, angelic beings, demons, and even disembodied human spirits.
- Out of the *elohim*, Yahweh is species-unique. Nobody is like him. He is incomparable, the Most High God. He alone is creator and sustainer of all things. He alone is eternal with all power and all knowledge. To him alone belong our worship and loyalty, but he is surrounded by other, lesser, created *elohim*.

Yahweh the King

- Throughout the OT, the picture of heaven is the picture of a Kingdom, where Yahweh reigns as King.
 - **Yahweh is in his holy temple; Yahweh's throne is in heaven. (Ps 11:4)**
 - **For Yahweh is a great God, and a great King above all gods (elohim). (Ps 95:3)**
- Yahweh is the King. And heaven is his throne, the place where his kingdom rules, which is why we pray that his Kingdom would come "on earth as it is in heaven." And in many prophetic passages of scripture we read of visions of the heavenly throne room where God is depicted as sitting on a throne as a mighty King.
- And just like earthly kings, Yahweh, as the King of heaven, has an entire entourage of heavenly courtiers that fulfill different functions for him. So the picture is that Yahweh is the King, and he is surrounded by a vast, heavenly *staff team* of spiritual beings.

Angels

- For example there are *angels*. Culture and history often incorrectly portray angels as serene women with wings, playing violins. But that's not an angel! That's a full-grown Tinkerbell. Biblical angels are always described with male pronouns, can appear on earth in human form. And they do not have wings. If you saw one, it would look like a man. In fact, Hebrews says they can look so much like normal dudes that you can show one hospitality to an angel without even know it (13:2). The word "angel" simply means "messenger." Angels are heavenly messengers who relay messages for the King. They also compose his heavenly army, which is why God is called the "LORD of Hosts" or "Yahweh of Armies." Angels are like the *grunts* of heaven, doing the more menial tasks of combat and message-relay. So there are *angels*.

Cherubim

- Also on the King's heavenly staff team are very strange beings called "cherubim" or "seraphim." They are regularly depicted in the OT as winged, multiform, animal-like creatures who act as *throne guardians*, protecting the sacred space of the Divine Presence. In the NT, John calls them "living creatures." These are Yahweh's bouncers. Do not mess with them. These creatures show up in Genesis (protecting the way into the garden where God's presence was). Their iconography was used in the construction of the ark, the tabernacle, and the temple (again, where God's presence dwelt). And visions of cherubim show up in prophetic visions of the heavenly throne room in Isaiah, Ezekiel, and Revelation. Throne guardians—cherubim.

The Divine Council

- Lastly, in Yahweh's court there's also what's called "the divine council," which acts as Yahweh's royal team of advisors. Again, this is not because God needs advice or lacks wisdom. God doesn't *need* anything. Rather God has decided to rule his good creation *through* his heavenly and earthly family. They are welcomed by the King into the privileged space of co-ruling his creation together with him and under him. And so, there's a heavenly council. For example, in Psalm 82 we read:
 - "God has taken his place in the divine council; in the midst of the gods (lit: *elohim*) he holds judgment." (v1)
- And in the psalm God rebukes members of the council for acting corruptly showing partiality to the wicked and pronounces judgment on them:
 - "I said, "You are gods (*elohim*), sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince." (v 26)
- In Psalm 89 we read again about the council, "Who in the skies can be compared to Yahweh? Who among the heavenly beings (lit: "sons of God") is like Yahweh, a God greatly to be feared in the council of the holy ones, and awesome above all who are around him?" (89:6-7)

- Other passages that mention the divine council are: Job 15, Daniel 7, Jeremiah 23, and 1 Kings 22. You get the idea: the scene of Yahweh sitting as King among his heavenly council is a frequent picture in the OT.
- In the NT, in the book of Revelation (4:4), around God's throne John sees 24 elders seated on 24 thrones, clearly telegraphing this familiar scene.
- And so, this heavenly staff team, like us humans, was created *by God and for God*, to co-rule his good creation as vice-regents or "under-rulers," governing the cosmos together *with* God and *under* his good, wise, Kingly rule—they in heaven and we on earth. But it all went horribly wrong.

The Three Falls (Gen 3-11)

- In Genesis chapters 3-11, we get a divine commentary on why everything is messed up. And if you look closely, what you see in Genesis is not just *one* "fall" or rebellion story but *several* "recapitulated" rebellion stories.

Rebellion 1

- We're most familiar with the story in Genesis 3 where Satan in the form of a serpent deceives the first humans to eat from the tree of the knowledge of good and evil. What's interesting is how the serpent lures humanity to sin. He promises, "you will be like God (lit: *you will be like elohim*) knowing good and evil." The promise is clearly one of exaltation—"being like *elohim*"—and you don't have to obey Yahweh to achieve it. You can have it on your own terms.
- And so humans sin, seeking to transcend their earthly status and be exalted "like *elohim*," attempting to achieve it through self-rule, defining good and evil on their own terms, instead of living under Yahweh's good rule. This tragically spells disaster for humanity—creation is cursed, we were expelled from the garden (the place of God's presence), enmity arises, and death enters the world. That's the first rebellion.

Rebellion 2

- Number 2. Later, in Genesis chapter 6, we have a recapitulation, but the story is inverted. Instead of humans seeking to be exalted "like *elohim*," we now have *elohim* coming down to earth.
 - "The sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.... The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown." (Gen 6:2,4)
 - You'll remember from earlier in the book of Job angelic beings are called "sons of God." Genesis 6 is picturing an event where divine beings reproduced with human women.
 - This passage was popularly discussed in ancient Jewish literature, like 1 Enoch, and was significant for NT writers (commented on in 2 Pet and Jude). In my studies, there is no clear Biblical evidence for a great heavenly rebellion before

the creation of the world. If you asked an ancient Israelite when the angels fell, they would likely point you to this text. If you want to know why heaven and earth are messed up, Gen 3-11 would be their answer. It seems as though we are watching, in these events, heaven and earth falling together.

- Some Bible scholars associate this event in Gen 6 both with the emergence two things in the Bible: the origin of the giant peoples that Israel would later face, *and* the origin of demonic activity—angelic beings inappropriately mixing with, and entering into, humans.
- After this event, the earth is filled with so much violence and corruption that God sends the Great Flood. That's rebellion number 2.

Rebellion 3

- The third we see in Gen chapter 11 where we have a final recapitulated fall narrative, the story of the tower of Babel, which recapitulates the fall of the garden, but this time on a societal level. No longer is it individual humans seeking to exalt themselves to be "like *elohim*." Now it's a whole city. This impulse for self-rule and self-exaltation is now affecting humanity on the grandest scales of civilization as they try to construct a tower "with its head in the heavens."
- There, God confuses the people's language and divides them up, scattering and dispersing humanity across the face of the earth so that the human family is divided into cultural-regional factions with their own territories and languages.
- But there's more here than meets the eye. There's also a deeply *spiritual* of the Babel story. What we find as we read later Scripture is that as Yahweh divides humanity, he also *disinherits* them, giving them over to be ruled and dominated by lesser, rebel *elohim*.
- In Deuteronomy 4, Moses warns the people of Israel against idolatry and he says:
 - Beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that Yahweh your God has allotted to all the peoples under the whole heaven. (Deut 4:19)
- So God has at some point "allotted" to all the peoples of the world to worship the host of heaven. When did that happen?
- Later in Deut we're told, and it's *direct commentary on the Babel event*:
 - When the Most High gave to the nations their inheritance, when he divided mankind; he fixed the borders of the peoples according to the number of the sons of God. But Yahweh's portion is his people, Jacob his allotted heritage. (Deut 32:8-9)
- So the picture is this: that when God divided up the nations at Babel, he did so "according to the number of the sons of God" giving over humanity to serve other gods, the heavenly host. This is the Israelite explanation for the global worship of other gods. In other words, the gods of the nations were and are *real beings*. They are not imaginary. They are lesser *elohim* that Yahweh created, but that have rebelled against him, take worship for themselves, and have real evil power over the nations. The picture in Deut 32 is something of a "cosmic geography," that these

spiritual powers seem to have been given geographic, territorial dominion over humanity. And the people that live in their areas of domain are under the influence and control of these rebel sons of God.

- Now some of you may wonder, "wait... but I thought the gods of the nations weren't real. Doesn't the Bible say that idols aren't real?" Yes, idol statues (made of wood and stone) aren't really gods, and even the ancients knew that. Rather, it was believed that the presence of a deity could somehow inhabit an idol. The idol was something like an "access point" to worship the god and offer sacrifices. But make no mistake, behind those idols are very real spiritual powers. In 1 Cor 8 & 10, Paul warns the church not to take part in sacrifices to idols, because to do so is to participate with the worship of demons.
- This revolutionizes our reading of the OT. The gods of the nations aren't imaginary, but are very real, evil spiritual forces that have territorial dominion. When Yahweh says, "don't have any other god before me," he means, "don't have any other god before me." When there's the showdown between Elijah and the prophets of Baal, it's not a question of who is real and who is imaginary, but which God is more powerful, which God deserves Israel's worship.
- Understanding this is significant, because it helps us understand our world. What it meant for the ancient world, and what it means for us today is that we can be under the power and influence of dark forces much more power than we—with or without us even knowing it. What Babel shows us is that in every human society, there are dark powers at work behind the scenes. Heaven and earth are so intertwined that there is a deep connection between human societal behavior and heavenly rulership. Heaven and earth are cooperating in some strange union in their rebellion against the true God. We must be aware of this.
- For example, in the NT when Judas goes to betray Jesus, we are told that "Satan entered" Judas. So was it Judas that betrayed Jesus or Satan? When the chief priests and officers come to arrest Jesus, he says to them, "this is your hour and the power of darkness." There are spiritual powers at work in the sons of disobedience, a "god of this world" who blinds minds and holds nations captive.
- And it was at Babel that God handed over humanity to this condition, disinheriting all nations *except one*. He divides the nations according to the number of the sons of God, "But Yahweh's portion is his people, Jacob his allotted heritage." (**Deut 32:9**)
- Out of all the peoples on earth, God chooses a people. Immediately after Babel, starting in the very next chapter (Gen 12) God launches his plan to set it all right, and it would be through one man (Abraham), who would become a great family and nation. And through this family God would reverse the curse: reuniting and blessing all the nations of the earth, constituting a new unified human family, which ultimately is fulfilled in Israel's Messiah, Christ Jesus our King and Lord.

Messiah Comes

- Jesus comes to completely undo all the damage caused by fallen heaven and earth, or as John puts it, "the reason the Son of God came was to destroy the works of the devil." Jesus' ministry starts by overcoming Satan's temptations in the wilderness. He then launches into his public ministry where he goes around confronting the evil powers. Pick a gospel, any gospel, and what do you find? The kingdom of darkness arrayed against the Kingdom of God. But Jesus (Yeshua) as the new *Joshua* goes throughout the land, cleansing it and casting out evil spirits that have inappropriately mingled with and dominated humans. And finally his earthly ministry concludes when he sets his face toward Jerusalem to confront the "powers" — at the human level: Pilate, Caiaphas, Herod, and all dark forces behind them and their actions— and defeats those powers *through* the cross. The cross was a mystery, a plan that Yahweh kept secret from both his heavenly and earthly family, that ended up being the greatest sucker-punch of history. As Paul says, "None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory." (1 Cor 2:8)
- At every step of his ministry, Jesus is undoing the joint rebellions of heaven and earth that we find in the early pages of Genesis: Satan, the demons, the powers at national levels— Gen 3, Gen 6, and Gen 11. This gets right to the heart of the Christian good news, the gospel. The gospel is the story of how Jesus became, and is, King. The good news is that:
 - Jesus is the eternal Son, one God together with the Father and the Spirit. Through him and for him all things were made.
 - In the fulness of time, the Father sent the Son.
 - He was conceived by the Holy Spirit, born of a virgin named Mary, descended from David according to the flesh in fulfillment of God's promises.
 - He lived a perfect life of obedience to the Father going about doing good (teaching, healing, casting out evil spirits).
 - He was crucified, died for our sins in accordance with the Scriptures, and was buried.
 - On the third day, he resurrected from the dead, according to the Scriptures.
 - He appeared to many witnesses.
 - He ascended into heaven to sit enthroned at the Father's right hand as the cosmic Lord, *King over all things*.
 - He poured out his Spirit on his people, effecting his reign in human hearts.
 - And the day is coming when he will return from heaven to judge the world in righteousness.
- *That* is the Christian gospel. And we are told in Romans 1 that the gospel is what? The *power of God* for salvation. Everyone who gives allegiance to *this* King is transferred from the domain of darkness to the Kingdom of God's beloved Son. This is where you come in, church. (Now we're getting practical)

Our Present

- When the Spirit was poured out at Pentecost, most commentators agree that what's happening is a reversal of Babel. Instead of tongues being divided, now you have different nations miraculously hearing the gospel proclamation in their own languages. Instead of the peoples being scattered, they are being gathered. It's Babel undone. That's at the human level. What's the *spiritual* significance to Pentecost?
- Pentecost is the moment when the Church was empowered for spiritual warfare. What we are now called to do is go throughout the whole earth: whether that's other nations or just places in our cities and suburbs and rural areas that are very evidently under the dominion of darkness, these places where very real, evil spiritual powers have control over people, in the power of *the Spirit*, and show these rebel sons of God that their time is up. The Gospel is the power of God for salvation. It is what sets captives free. And as we go and proclaim that gospel, in the power of the Spirit, people will transfer allegiance to Jesus, and those dark powers are *plundered*, and there's nothing they can do to stop it. The gates of hell can't stand up against a mobilized Church.
- The Church is the place where God is *re-inheriting* the nations that were disinherited at Babel, making them all one again. It is a new humanity, formed by a common allegiance to King Jesus. It's as though the world is a place of darkness, and each little local church is a point of light, and what we are called to do is spread that light over the whole world, reclaiming all that was lost.
- That is the practical element of this sermon: Church, *proclaim the Gospel*. And watch what happens by its supernatural and transformative power. Are you engaged in this battle? Are you about the building up of the Kingdom? Jesus is, and he calls you to be. And how can we call him "lord" if we don't do what he commands?
- Share the gospel with your friends, coworkers, family, neighbors, or on foreign lands. It is the power of God, and *watch what happens*. Jesus is King. *All authority in heaven and on earth has been given to him*. All things are under his feet. Therefore go, proclaiming this gospel, making disciples, baptizing them, and teaching them to walk in obedience to the Lord Jesus.

Our Future

- That's the practical bit, and that's what we're called to now, in the present. But the story gets even better, because *there's a future*.
- If you, saint, are going through a particular trial or difficulty right now in your life, this part is for you. This is where I want your ears to perk up, because this part of the story gets *unbelievably* good.
- Here's the gist of it: the final expectation for Jesus' people is one of exaltation. In the end, we will be made *like elohim*. The great irony is that what mankind has been pursuing from the beginning of creation in sinful ways actually *is* the ultimate destiny of humanity. They were just seeking it wrongly.
- The way is not the way of the serpent: seeking exaltation through self-rule apart from God. It's the way of Jesus: the way of the cross, not self-exaltation but self denial. Jesus was humbly obedient to the Father, even unto death. Jesus was raised from the dead and exalted to the Father's right hand, but only *after the cross*. And so as you and I pick up our daily crosses of enduring trials or persecution, rejecting all sinful impulses, selflessly loving and serving others, and obeying Jesus *whatever the cost*, we are walking that same path that Jesus walked. For Jesus, the result was exaltation, and it will be for you too, suffering-but-yet-enduring saint. And that hope contextualizes all of our hardships now. The one who endures faithfully will be made *like the elohim*. These creatures so radiantly glorious, emanating such beauty and light that if you saw one, you would be tempted to worship it... *you will be like them*.
- This is what the Bible means when it speaks of conformity to Christ's image or glorification. It's not just talking about moral transformation. We are told that when Jesus returns, "our lowly body will be transformed to be like his glorious body." (Phil 3:21)
- In 1 Cor 15, Paul essentially says that in the resurrection we will get new bodies with something like "celestial flesh." He says that if there are heavenly bodies, and there are earthly bodies. And if there's a natural body, there's also a spiritual body. And as we've borne the image of the man of the earth (Adam), we will also bear the image of the man of heaven (Jesus).
- And these resurrection bodies will be marked by two qualities: *power* and *the inability to die*—immortality.
- You remember earlier I pointed out that angelic beings are called "morning stars" in Job. In fact throughout scripture there's a close association between angels and stars. And Jesus says this, "**The righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear. (Matt 13:43)**. Daniel says it this way, "**And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. (Dan 12:3)**. You will be like them.

- This shouldn't be news. You'll remember that on one occasion a man (who didn't believe in the resurrection of the dead) came to Jesus and asked about a woman who had been married 7 times. In the resurrection, out of the seven whose wife will she be? And Jesus responds, "Isn't this why you're wrong? You know neither the Scriptures nor the power of God. In the resurrection they don't get married, but *are like angels in heaven.*"
- You will be *like* them. But it gets more ridiculous than that. You'll even be *over* them. "O Yahweh, our Lord, how majestic is your name in all the earth. When I consider the heavens, the work of your hands, the moon and stars which you've set in place, what is a human that you are mindful of him? Or a human's child that you would care for him? Yet you have made him a little lower than the *elohim*, and crowned him with glory and honor. And you have given him dominion *over the work of your hands*. You have put *all things under his feet.*" (Ps 8)
- When the Lord Jesus returns for the final judgment, we are told that every dark spiritual force - and every person on earth that has aligned themselves with such dark forces - will be thrown into the lake of fire. Every enemy will be destroyed. And when Jesus comes back, it says that he'll be accompanied by a vast army of his "holy ones." Do you know how "holy ones" can also be translated? Saints.
- Which is why Paul asks the Corinthians in chapter 6, "Don't you know that you will judge angels?" Or to the Romans why he says, "God will soon crush Satan under *your feet.*"
- In 1 Thess, when Paul says that we will be "caught up together" with Jesus in the clouds and meet the Lord in the air... this is what that is talking about. It's not a rapture, but exaltation. We will join the divine family and take our seats among the council, co-ruling creation together with our glorious King. The heavenly and earthly families will be reunited. All things, in heaven and on earth, are being summed up and consummated in Christ Jesus. And so Paul adds, "therefore encourage one another with these words."
- I hope you're encouraged. Know your future, Christian. If you have enduring faithfulness to Jesus as your King, you stand today among the assembly of the righteous. And all who are so justified *will be glorified*. The sufferings of this present time aren't even worth comparing with the glory that is to be revealed to us, when you will shine like the stars in heaven. He who has ears to hear, let him hear.
- Let's pray.

Resources for further study

1. The Bible Project: Spiritual Beings Videos
 - Study Notes PDF
 - Podcast episodes
2. Michael Heiser: Supernatural (more accessible)
3. Michael Heiser: The Unseen Realm (more scholarly)
4. Blog series – Powers and Principalities: the Bible's Most Overlooked Storyline