

Slaying Dragons – Daniel Kolenda

Chapter 1 – Angels & Demons in the Bible

The number shown in brackets is the page where the passage shown may be found.

What Are Angels?

[p4] The word angel means messenger.

[p4] Scripture describes angels as powerful spiritual beings who enjoy access to God's presence, obey His commands, worship Him, protect His people, and minister to their needs.

[p8] The unique phrase "**sons of God**" is yet another way the Old Testament refers to angelic beings who dwell in the heavens.

- Angelic beings are in some sense God's children.
- The phrase "sons of God" means these spiritual beings are supernatural and powerful.
- And finally, "sons of God" bear God's image.

[p11] In the New Testament, then, the word angels refers to the various spiritual beings that convene on the Lord's council.

[p11] Angels in the New Testament are nonhuman, heavenly entities God created as His spiritual children. They bear God's image, sit on His heavenly council, and assist Him in governing the universe.

[p12] As in the Old Testament, angels are spiritual beings who do not possess natural, earthly bodies but can appear in human form

[p12] Angelic activity will increase on the earth as the day of the Lord approaches.

The Council of the Lord

[p5] God is surrounded by a massive throng of spiritual beings that constitute a great heavenly assembly—an assembly Jeremiah calls "the council of the LORD" (Jer. 23:18; see also v. 22).

[p6] Then one "spirit" stepped forward before the Lord and volunteered his services. He suggested going out as "a **deceiving spirit** in the mouths of all his [false] prophets". 1 Kings 22

[p6] God uses His heavenly host for the same reasons He uses redeemed people. He is full of love and does not want to execute His plan alone.

[p7] The existence of this council—with its various kinds and levels of spirits—helps us understand the origin of demons and why they have different evil characteristics.

[p12] The most vivid example occurs in the Book of Revelation. The Father sits on a throne that gleams with color and is encircled by twenty-four elders on thrones, four living creatures, myriads of angels, and the Lamb

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[p12] The other New Testament mention of the council occurs in Hebrews 12:22–24.

[p12] Both New Testament visions of the council include humans with angels, and both include Jesus as coleader of the council with the Father.

Seraphim

[p9] Seraph means “fiery serpent.” The verb form of this Hebrew word means to burn, and the noun means serpent, so most translators simply combine the meanings.

[p10] Seraphim seem to attend the Lord’s throne as guardians and to administer the Lord’s restoring power.

Cherubim

[p10] The word cherub comes from a Semitic word that means “to bless, praise, adore.”

- Cherubim are also stewards of the Lord’s presence.
- Cherubim also act as guardians for the Lord.
- The Bible mentions cherubim almost one hundred times.

Princes

[p10] The angelic princes in the Book of Daniel have a level of authority over various nations.

[p11] Michael is called “one of the chief princes” and “the great prince”. That means there is a hierarchy with higher-ranking princes leading military contingents.

[p13] Michael, the prince who looks after the nation of Israel, is called an “archangel” in the New Testament. Archangel clearly refers to a chief angel.

[p13] Michael and the devil probably had similar ranks before the rebellion.

What Are Demons?

[p14] Different types of angels who had various abilities and responsibilities in heaven now, after rebellion, have distorted versions of their original characters. The expulsion and perversion of these fallen angels turns them into what the New Testament calls demons.

[p14] Demons must usurp humanity’s role as rulers of the earth. But they also must create a kind of partnership with humans as hosts for their mission against God.

The Fall of Angels

[p14] The prophet Ezekiel offers an interesting proclamation of judgment and lamentation against the king of Tyre (Ezek. 28:1–19).

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[p14] As Ezekiel unfolds his prophecy, he clearly switches into another mode and begins to speak of a supernatural being.

[p15] The prophet says this spiritual entity used to be “an anointed guardian cherub” who dwelled “on God’s holy mountain,” was covered with precious stones, had the seal of perfection, was “full of wisdom and perfect of beauty,” walked among the stones of fire, and was “in Eden, the garden of God”

[p15] The serpent was the former cherub prince who wanted to rise to the highest place of the Lord’s council, even making himself “like the Most High” (Isa. 14:14). He was a high-ranking council member that now appeared in the garden to seduce Eve and steer Adam into human rebellion and death. The New Testament identifies this serpent with none other than “the devil” and “Satan” (Rev. 12:9; see also 2 Cor. 11:3, 14). His rebellion inspired other angelic beings to follow suit. They also were expelled from the heavenly council (Rev. 12:9; see also Matt. 25:41).

[p15] Genesis tells us that “sons of God” took human wives for themselves (Gen. 6:1–4). These seem to be the same “angels who did not keep to their own domain but deserted their proper dwelling place,

[p15] Psalm 82 reveals that some of the sons of God who stood on the Lord’s council became corrupt, while other sons of God clearly remained loyal to Him

Various Kinds of Demons

[p16] Former high-ranking angels—cherubim, seraphim, and princes—are now dark forms of their prior selves. They still carry authority over nations, but they now use their authority to pervert justice, oppress people, resist God’s plan, and create war and death on the earth.

[p16] On a larger scale a seraph initially given extensive power to restore may now be a high-ranking prince with power to inflict the worst kinds of diseases on many people.

Demons’ Need for Rest

[p17] Higher-ranking spirits inhabit heavenly regions, also called “the kingdom of the air” (Eph. 2:2). They do not seem to need individual humans to inhabit. But they do still need human regimes through which to express their dominion.

[p17] This human connection is the “rest” demonic forces need. Added to this is the fact that God designed us humans to live by His Spirit. Adam naturally lived when the breath of life entered him (Gen. 2:7). And believers supernaturally live when we receive the Spirit of God and Christ (Rom. 8:9). God created us to be inspired by His Spirit. But if we do not have His Spirit, we will have a cavity in our hearts longing for some other kind of spirit.

[p18] Without the Holy Spirit, humans must have some kind of connection with spirit—whether direct demonization or a general inspiration from the spirit of the world.

[p18] **Demons need rest, and people need spirit.** The degree of mutual cooperation, as well as other factors, determines the degree of influence.

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Jesus Christ is Lord!

[p18] When Jesus took His throne as the perfect Son of God and Son of Man, He specifically took dominion over the entire network of fallen angels. That is a huge part of what the Bible means when it says that Jesus is Lord!

[p19] In the man Christ Jesus, the original design for humans to rule the earth has been restored.

Questions

1. Why do you think God has created so many different kinds of creatures in heaven and on earth?
2. Why does God use human and angelic agents rather than doing everything Himself?
3. Why do demons need/want human hosts?
4. Have you ever had an encounter with a demonized person? Have you ever seen an angel or a demon?