

A Divine Council Worldview and Everyday Christian Living

Many of the ideas connected to the Divine Council worldview can sound startling at first, especially for Christians raised within traditional evangelical environments where the supernatural world of the Bible was often simplified or pushed into the background. But one of the most important things to understand is that the DCW is not really an attempt to invent a new theology as much as it is an effort to recover an old worldview—the worldview the biblical writers themselves assumed every time they picked up a pen. Ancient Israelites and early Christians did not read the Bible through the categories of modern rationalism, post-Enlightenment skepticism, or later theological systems. They inhabited a world alive with spiritual beings, sacred space, cosmic conflict, covenant loyalty, and divine presence. In many ways, what feels unusual to us would have felt completely ordinary to them. The goal of the Divine Council worldview, then, is not to make the Bible stranger than it already is, but actually to let the Bible be as normal as it was for its original audience. That shift alone can dramatically change how certain passages are understood.

At the same time, the purpose of studying these ideas is not to “wow” people with hidden knowledge or to make Christianity feel mysterious and exotic. Nor is it to scare believers into seeing demons behind every inconvenience in life. The goal is much simpler—and much more important. It is to encourage Christians to read Scripture within its own historical, literary, and theological context. In other words, the DCW is ultimately a hermeneutical approach before it is a theological system. It asks us to read the Bible the way ancient readers would have heard it. Ideally, that should not be the specialty of scholars alone. Every Christian who studies the Bible should desire to understand what the biblical writers meant in their own world before importing assumptions from ours. That is why conversations like these matter so much.

It is also important to recognize that there is not yet a single, universally agreed-upon “system” of Divine Council theology. Those who embrace this worldview often share several core convictions—the reality of the unseen realm, the existence of divine beings under Yahweh’s authority, the importance of cosmic geography, and the role of spiritual powers in the biblical story—but there remains plenty of room for discussion, disagreement, and refinement. We are still collectively trying to determine the true “spine” of the worldview, the *sine qua non* (“without which not”) that defines what is essential to the DCW and what belongs more to speculation or secondary interpretation. That is actually a healthy sign. It means the conversation is alive, developing, and still being tested against the text of Scripture itself. So the purpose of the following ideas is not to present a closed system but to invite thoughtful reflection on how the Bible’s supernatural worldview shapes the larger story of God, humanity, and the reclaiming of creation.

That being said, *here are what I consider to be 30 important DCW concepts:*

1. The Bible assumes a supernatural world.

One of the first surprises for modern readers is that the Bible never tries to prove the existence of the unseen realm. It simply assumes it. The biblical writers believed heaven was populated with real spiritual beings (“gods,” “divine beings,” “spirits”) who interacted with humanity and influenced history.

2. Yahweh is utterly unique among the gods.

The Divine Council worldview does not teach that all gods are equal. The Bible consistently presents Yahweh as incomparable—the Creator, the Most High, the god above every other spiritual power (thus our capital “G” on God). The issue in Scripture is never whether other divine beings exist, but which divine being is better than all the others—thus deserving our loyalty and worship.

3. “Elohim” does not mean “God” in the modern sense.

The Hebrew word *elohim* is often translated “God,” but it can refer to many kinds of spiritual beings. Yahweh is an *elohim*, but no other *elohim* is Yahweh. That distinction changes how many biblical passages are understood.

4. The Bible often depicts an “assembly” of divine beings surrounding Yahweh

Passages like Psalm 82, Job 1, and 1 Kings 22 portray Yahweh presiding over some kind of heavenly assembly, possibly even one that is organized and structured. This imagery would have felt completely normal to ancient readers. The unseen realm, in the biblical worldview, would have meaning that reflected how a great king would rule over a vast kingdom.

5. Humanity was uniquely created to be both divine and physical.

Genesis 1:26 describes humans as purposely being made to live in two worlds at the same time. Like the animals, we enjoy a physical creation. But like spirits (“let us make man in *our* image”), we participate in a divine world of ideas, creativity, and theological purpose.

6. The story of the Bible is about reclaiming a family.

The gospel is bigger than overturning the effects of Adam’s sin. Scripture instead describes the gospel as a story of God reclaiming his loyal human family and bringing this family into a new kind of creation. Salvation is therefore relational (not transactional), cosmic (not judicial), and communal (not just individual) all at once.

7. Babel changed the nations.

During the story of Genesis 10-11, God gave the nations over to the rule of created spiritual rulers (Deut 32:8–9). The purpose of this allotment was so that these gods would lead each of these nations to worship Yahweh (Acts 17:22-24). Israel became Yahweh’s own inheritance among the nations. This explains why the biblical story focuses so intensely on Israel.

8. Some of the gods of the nations became corrupt.

Psalm 82 presents a poetic rendition of God judging the spiritual rulers of the nations because they ruled unjustly. The Bible therefore sees evil not only as human rebellion but also as corrupted spiritual authority. Many of the nations were spiritually oppressed as well as morally broken.

9. Jesus came to reclaim the nations.

When Jesus announces the kingdom of God, he is not simply talking about heaven after death. He is announcing the beginning of God's reclaiming mission to rule the entire world in a proper way—again, for the glory of Yahweh. The spiritual powers ruling the nations were challenged by the arrival of the true King, Jesus Christ.

10. The demons recognized Jesus immediately.

One of the fascinating details in the gospels is that demons often understood who Jesus was before humans did. The unseen realm recognized the threat his arrival represented. The powers understood that their authority was collapsing.

11. The Great Commission reverses Babel.

At Babel the nations were divided. At Pentecost the nations begin coming back together. The mission of the church is therefore not merely evangelism; it is the reclaiming of humanity under the lordship of Christ.

12. Paul's "powers" are real spiritual authorities.

When Paul speaks about rulers, authorities, and powers, he is not talking only about psychological struggles or political systems. He is referring to real spiritual powers opposing God's kingdom—the gods of the Old Testament. Thus the New Testament assumes the same supernatural worldview as the Old Testament, only using different language.

13. Spiritual warfare, like salvation itself, is about loyalty.

Many Christians think spiritual warfare means dramatic encounters with demons. In the Bible, however, the deeper issue is allegiance. Every day people decide which kingdom they will serve and whose voice they will trust.

14. Idolatry is more than statues.

In Scripture, idolatry involves giving ultimate loyalty to a divine being other than Yahweh. Ancient idols represented spiritual powers, while we often speak of modern idols as money, politics, sex, status, or self. While anything demanding ultimate allegiance can bring bondage, it is good to retain the original understanding of idolatry when reading the Bible.

15. The gospel is a transfer of kingdoms.

Conversion is not simply adopting new beliefs. Paul describes salvation as being transferred from the kingdom of darkness into the kingdom of Christ. Christianity therefore involves a new loyalty and a new identity.

16. Sacred space was a real thing in biblical culture.

Biblical “holiness” was not about morality, but about the idea of something reserved for divine purposes. Every ancient culture believed that it was dangerous to enter sacred space uninvited, and the Bible largely echoes this idea. This was why sacrifices were prevalent in the Bible as well as around the ancient world. It was one of the ways humans “cleansed” themselves for entering a god’s presence.

17. Personal salvation has always been a matter of worshipping the right god.

The Old and New Testaments unite in their story concerning personal salvation. A person is simply required to show faith (“loyalty, allegiance”) in the correct deity—with Scripture describing how Yahweh is alone worthy of this description. Dependence upon upon the wrong god, or in no god at all, will bring the punishment of death.

18. The church is supposed to be a preview of the new creation.

The church is not merely a weekly religious gathering. It is meant to model the future kingdom in the present world. Christians are called to embody God’s reign before the nations.

19. Christians live between victory and completion.

The New Testament teaches that Christ has already defeated the powers, but the final removal of evil has not yet occurred. Believers therefore live in contested territory. The war has been decided, but the cleanup continues.

20. Fear is one of the powers’ greatest tools.

The powers thrive when people live in fear, despair, hatred, or hopelessness. The gospel repeatedly calls believers away from fear because Christ already reigns above every ruler and authority. Christian courage is rooted in cosmic confidence.

21. The Bible’s worldview is deeply communal.

Modern Christianity often focuses almost entirely on the individual. But the biblical story emphasizes families, nations, peoples, and communities. God is forming a covenant family, not merely collecting isolated converts.

22. Loyalty matters more than perfection.

One of the most encouraging themes in Scripture is that God repeatedly works through flawed people who remain loyal to him. Biblical faith is not sinless performance but covenant allegiance. The central question is: *To whom do you belong?*

23. Prayer participates in heavenly realities.

The Divine Council worldview gives prayer greater significance. Prayer is not merely private therapy or positive thinking. It is participation in God's kingdom purposes within a world contested by spiritual powers.

24. Evangelism is cosmic in scope.

Sharing the gospel is not simply helping individuals avoid hell. It is announcing that Jesus is Lord over all nations and all powers. Every conversion represents territory reclaimed for God's kingdom.

25. The Bible's strange passages often become clearer.

Many difficult texts suddenly make more sense once readers understand the supernatural worldview of Scripture. Passages about giants, gods, principalities, or heavenly beings stop feeling random. They belong to the Bible's larger narrative world.

26. The unseen realm should not become an obsession.

The purpose of the Divine Council worldview is not fascination with demons or hidden knowledge. The Bible's focus remains Yahweh and his mission. The unseen realm matters because it helps explain the larger story of redemption.

27. Jesus is the culmination of the entire biblical story.

Every major biblical theme eventually converges on Christ. He is the faithful image bearer, the true King, the Son of Man, and the Lord over the powers. The Divine Council worldview only matters if it ultimately magnifies Jesus.

28. The Christian life is participation in God's story.

Believers are not spectators watching theology from a distance. The gospel invites people into the biblical story itself. Christians become participants in God's reclaiming mission.

29. The end of the story is restoration, not escape.

The Bible does not end with souls floating away from earth. It ends with resurrection, new creation, and God dwelling among humanity. Christianity is ultimately about restored creation under God's righteous reign.

30. The Divine Council worldview helps the Bible feel unified.

Many Christians experience the Bible as disconnected stories and isolated doctrines. The Divine Council worldview helps reveal the coherence of Scripture from Genesis to Revelation. The result is not merely new information, but a deeper appreciation for the beauty and unity of the biblical story.