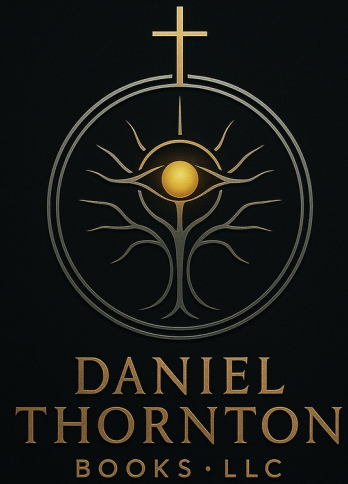




Old Gods, New Thrones

Why the Divine Council Worldview Matters in the Age of AI

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Artificial intelligence is often discussed as though it presents Christianity with an entirely new set of questions—questions concerning human identity, wisdom, authority, trust, and the proper boundaries of our relationship with the technologies we create.

In one sense, it does. Never before have human beings created machines capable of conversing with us, interpreting enormous bodies of information, imitating human expertise, generating counsel for people, and progressively acting on our behalf.

So, while the technology comprising artificial intelligence is genuinely new, the underlying questions are not. Where do we go to seek wisdom? Who is trusted to interpret our reality? To whom do we surrender judgment? What happens when the authority we delegate begins to function independently, operating beyond our immediate judgment or oversight? When does trust become dependence, with dependence itself becoming allegiance?

Truly, these are very old questions.

They also belong to a biblical world considerably larger in scope than the one most modern Christians have inherited, often filtered through systematic theological frameworks that unintentionally narrow the supernatural landscape familiar to those who penned the Scriptures themselves.

Scripture does not portray reality as consisting simply of God above, human beings below, and an occasional angel or demon passing between them. The biblical supernatural vocabulary is far richer. It speaks of a heavenly assembly, sons of God, rulers, authorities, dominions, powers, thrones, and spiritual beings associated with the affairs of nations and influencing the kingdoms of mankind.

This larger biblical framework is often called the Divine Council Worldview.

Understanding it does not require constructing an elaborate chart of invisible beings. Nor does it require seeing demons behind every human choice or technological development. The importance of such understanding is much simpler.

The Divine Council Worldview matters in the age of AI not because artificial intelligence proves the existence of heavenly realms and ancient gods, but because it reminds us that Scripture has always portrayed human history as unfolding within a larger contest—a struggle over authority, allegiance, worship, and rule.

That contest did not disappear when the ancient temples fell. And new technology does not make old questions obsolete. If Scripture portrays unseen powers influencing human affairs through kingdoms, rulers, cultures, and structures of delegated authority, there is little reason to assume that technological modernity has somehow removed our own civilization from that larger contest. AI simply introduces new structures of human authority through which ancient patterns of influence, allegiance, and rebellion can find expression.

- **The Strange World Behind the Bible**

Modern Western readers often approach the supernatural world of Scripture with a fairly simple hierarchy: God, angels, demons, and human beings. Yet biblical writers appear to have understood the unseen world in more complex terms.

Psalms 82 and 89 portray God standing in a divine assembly and rendering judgment among other *elohim*. Psalm 89 speaks of a council of holy ones surrounding the incomparable God of Israel. Deuteronomy 32 describes the nations within a framework of divine administration while identifying Israel as God's own portion. Daniel 10 portrays mysterious spiritual "princes" associated with Persia and Greece. The New Testament continues this supernatural vocabulary: Ephesians 6 speaks of rulers, authorities, cosmic powers, and spiritual forces of evil, while Colossians speaks of thrones, dominions, rulers, and authorities.

Whatever questions remain concerning the precise identities and functions of every being described in these passages, one point is difficult to avoid:

Biblical history takes place within both a visible and an invisible cosmic order.

The earthly story matters, but Scripture repeatedly suggests that the earthly story is not the big picture.

And here resides one of the central insights recovered in modern discussions of the ancient Divine Council Worldview, particularly through the work of biblical scholars such as Michael Heiser. The value of the framework is not that it provides Christians with secret information about the supernatural realm. Quite the opposite. Properly handled, it forces us back toward the biblical text and the conceptual world of its authors.

And that produces an important principle.

God rules absolutely, but Scripture repeatedly portrays Him exercising His rule through created agents.

In other words, God delegates.

- **Delegated Authority—and the Possibility of Rebellion**

It is within God's delegation of authority that created agents are given a genuine capacity to act, creating the possibility of either obedience or rebellion. And humanity itself provides the most familiar example of this principle at work.

Human beings themselves are created as God's image bearers. In Genesis, humanity is commissioned to exercise dominion over creation—to cultivate, govern, and represent God's rule within the world He made.

Authority is therefore not inherently rebellious, since delegated authority itself is part of God's created order. But what does such authority actually mean once it has been delegated? It means that the recipient possesses a genuine capacity to act—to choose how the authority entrusted to it will be exercised. And within that choice resides the possibility of either obedience to the one who delegated that authority, or rebellion against Him.

But Scripture also portrays created beings abusing what has been entrusted to them. Human rulers have. Nations have. And spiritual beings are likewise portrayed exercising delegated authority in rebellion against the One who entrusted it to them. So, across the biblical story, a recognizable pattern begins to emerge:

Authority → delegation → rebellion → counterfeit rule → judgment → restoration.

Here, *counterfeit rule* does not necessarily reject the concept of authority; rather, it takes authority that has been entrusted and redirects its exercise toward purposes contrary to the one who entrusted it. What was intended to serve the purposes of the Creator instead becomes an instrument of the creature's own will.

Rebellion, then, is not always the rejection of authority. Sometimes it is the usurpation of it. After all, the serpent's temptation in the Garden isn't simply, "Reject God by disobeying Him." It is an invitation to reach beyond the authority humanity had been given and seize for itself the prerogative of determining good and evil.

This does not mean every biblical rebellion is identical or that every passage should be forced into a single theological system. It means that Scripture repeatedly confronts the problem of created beings attempting to exercise authority apart from the purposes of the Creator.

Neither does rebellion always begin with the declaration, There is no God.

Sometimes it begins with something far subtler: I will define this. I will decide that. I myself will determine...!

These are enough. And thus begins the movement from delegated authority toward autonomous authority—a movement that itself lies near the heart of the biblical problem of idolatry.

- **Idolatry Is Bigger Than Statues**

Modern people tend to imagine idolatry as an ancient and rather unsophisticated practice.

Someone carves a statue → Someone bows before it → Someone offers a sacrifice.

Today, we congratulate ourselves socially for having evolved beyond such primitive behavior.

In truth, however, Scripture is less reassuring.

Christians, of course, have long recognized that idolatry need not involve the proverbial *carved image*. Money can become an idol. So can power, sex, fame, status, career, or virtually anything else permitted to occupy a place within the human heart that properly belongs to God. Such teaching is useful, and it is biblically warranted. Paul himself describes *covetousness* as idolatry, demonstrating that the biblical category of idolatry extends beyond the confines of religious worship itself.

But something important is lost when this pastoral application becomes our entire definition of what idolatry actually is—while everything surrounding ancient idolatry is dismissed as little more than primitive ritual.

To dive deeper, we begin by acknowledging the benefit of understanding that idolatry truly can exist without statues. Yet from that legitimate insight, modern thinking often quietly arrives at a very different conclusion altogether: that the statues—and the gods they represented—were never really the point at all.

Within the ancient world, people understood themselves to be worshiping *supernatural beings*. Yet *modern* people with *modern* worldviews somehow presume to know better. The presumption is that what they were really experiencing were the same disordered desires we now describe psychologically: greed, power, fear, lust, ambition, and the countless other competitors for the human heart—all bundled into a mistaken notion of ritual and religion.

We are right to recognize that idolatry is bigger than statues. But we are wrong if we conclude that it was therefore never really about *gods*.

Romans 1 provides a familiar starting point. Paul describes humanity exchanging the glory of the incorruptible God for images resembling *created things*. He then describes the exchange more fundamentally: they exchanged the truth of God for a lie, worshiping and serving the creature rather than the Creator.

The language of exchange is important.

Something that properly belongs to the Creator has been redirected toward creation. Worship has been transferred. Service has been transferred. And the disorder that follows reaches into human desires, relationships, thinking, and behavior.

But here an important distinction can easily be missed. Within the biblical worldview, creation encompasses more than the material world. Human beings and animals are created beings, but so are the spiritual beings Scripture variously describes as sons of God, heavenly hosts, rulers, authorities, thrones, and dominions. However extraordinary such beings may appear from the human side of the supernatural divide, they remain *creatures* on the other side of the far more fundamental divide between Creator and creation.

Paul's indictment, then, should not simply be reduced to the foolishness of ancient people worshiping animals, statues, or other material objects. The fundamental disorder he describes is larger: worship and service belonging to the Creator have been redirected toward His creation.

In that sense, the familiar pastoral application of idolatry is entirely appropriate. Idolatry reaches into the human heart because the human heart is involved in the exchange.

But **Romans 1** does not therefore reduce idolatry to an inward psychological condition. The disordered desires that follow are consequences within a much larger rebellion against the proper order established by God. And elsewhere, Scripture makes the supernatural dimensions of that rebellion considerably more explicit.

Deuteronomy 32 takes us considerably deeper into that supernatural landscape. Early in the chapter, Moses describes the Most High dividing the nations and fixing their boundaries according to the “sons of God,” while identifying Jacob—Israel—as the LORD's own portion. The textual history of this passage requires some care, but the reading preserved among the Dead Sea Scrolls and reflected in the ancient Greek tradition places the nations within precisely the kind of supernatural administrative framework we encountered earlier in the Divine Council Worldview.

What follows makes Israel's later rebellion especially significant.

Moses describes Israel provoking God to jealousy with “strange gods.” Then comes a statement difficult to reduce to misplaced *human desire* alone: “They sacrificed to demons that were not gods, to gods they had never known, to new gods that had come recently.”

Whatever questions remain concerning the precise identity or classification of every being described in the passage, the worldview itself is difficult to miss. Israel's idolatry is not portrayed merely as an unhealthy attachment to created objects. Sacrifice was offered. Other gods are involved. And Israel redirected toward them something belonging exclusively to the God who had claimed Israel as His own.

This is not simply *desire* misplaced. This is allegiance transferred.

Psalm 106 remembers Israel's rebellion in similarly unsettling terms. Israel mingled with the nations, learned their practices, and served their idols. But the Psalmist does not stop with the objects themselves. He continues:

“They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan.”

The progression is difficult to reduce to an inward problem of misplaced desire: Israel learned the ways of the nations → served their idols → sacrificed to demons → and ultimately shed the blood of their own children.

Here the biblical seriousness of idolatry becomes impossible to separate from its consequences. Worship and allegiance were not abstract matters of private belief. They produced participation, sacrifice, and behavior—including practices so corrupt that innocent human life itself would be placed upon the altar.

What modern readers can easily dismiss as primitive superstition, Scripture treats as rebellion of the most serious kind.

The New Testament does not abandon this supernatural understanding of idolatry. In his first letter to the Corinthians, Paul confronts Christians living within a culture where pagan temples, sacrifices, and idols remained part of ordinary life—making a remarkable distinction.

He has already acknowledged that “an idol has no real existence” and that “there is no God but one.” The material object itself is not another deity standing alongside the God of Israel. The wood remains wood. The stone remains stone. The image itself possesses no independent divine nature simply because human beings have fashioned it for worship.

Yet Paul does not conclude that therefore *nothing* spiritually significant is taking place.

Returning to the subject in 1 Corinthians 10, he asks, “What do I imply then? That food offered to idols is anything, or that an idol is anything?” His answer does not contradict what he has already established about the idol itself. Instead, Paul looks beyond the object:

“No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons.”

Paul then warns that believers cannot simultaneously participate in the table of the Lord and the table of demons. The distinction is extraordinary.

The idol may be nothing. The idolatry is not.

The material object and the spiritual reality surrounding its worship are not necessarily the same thing. Paul can deny divine reality to the manufactured image while simultaneously affirming a supernatural dimension to the worship, sacrifice, and participation occurring through it.

The biblical problem of idolatry, then, cannot be reduced to either the physical object or to the psychology of the worshiper. Something larger is taking place—a disordering of the proper relationship between Creator and creation. A disordering in which worship, service, sacrifice, participation, and allegiance are directed where they do not belong.

Modern pastoral teaching rightly reminds us that the same fundamental disorder can take subtler forms within the human heart. We need no carved image before money, power, status, ideology, or countless other created things can receive the trust, devotion, and allegiance that properly belong to God.

But the application should not be allowed to erase the reality from which such application is drawn. When idolatry is reduced entirely to misplaced human desire, something important happens to the biblical story. The *gods* disappear. The supernatural dimensions of worship and rebellion recede into metaphor. And God's fierce opposition to ancient idolatry can begin to appear strangely disproportionate—as though nations were judged simply because their people valued the wrong things too much.

Scripture describes something considerably larger. It describes worship offered, sacrifices made, participation entered, allegiances transferred, and created things receiving what properly belongs only to the Creator.

So perhaps the question for the modern world is not simply whether we still carve idols. What if idolatry did not disappear when we stopped carving statues for worship—what if we merely stopped recognizing the architecture that sustains it?

That question becomes increasingly important as we turn, now, to *artificial intelligence*.

A machine does not have to be divine for human beings to surrender something to it that properly belongs elsewhere. Technology does not have to be supernatural for our relationship with it to become spiritually disordered. And artificial intelligence does not need to contain a demon, embody an ancient god, or possess any supernatural nature before Christians should begin asking serious questions about trust, authority, dependence, mediation, and allegiance.

The important question, then, is not whether there is a god inside the machine, but what we are increasingly willing to entrust to something made by human hands.

- **The Forgotten Question: Who Mediates Wisdom?**

For most of human history, acquiring information required approaching some form of intermediary.

We've asked teachers. We've consulted experts and we've read books. We listened to pastors, physicians, scholars, counselors, parents, and trusted friends. Even the arrival of the internet did not entirely change this *primordial* pattern. Search engines provided extraordinary access to information, but for the most part, human beings still had to examine what they found, compare competing sources, evaluate credibility, and ultimately decide what it meant.

Artificial intelligence, though, has introduced something fundamentally different.

Increasingly, we no longer ask technology merely to find information for us. We ask it to interpret information for us.

The distinction may appear subtle, but it represents an enormous transfer of responsibility.

Consider the progression:

Information → interpretation → judgment → trust → dependence → allegiance.

At the beginning of that progression, the machine appears to be little more than a tool. We ask a question. It supplies information. We remain responsible for determining whether the answer is accurate, useful, wise, or true.

But the relationship changes as we begin asking different kinds of questions:

What does this mean?

Which interpretation is correct?

What should I believe?

What should I do?

What would you do if you were me?

At this point, artificial intelligence is no longer functioning merely as a repository through which information is retrieved. It is increasingly becoming an intermediary between human beings and reality itself—selecting information, organizing it, interpreting its significance, and presenting conclusions in a form specifically designed for human consumption.

None of this makes artificial intelligence malevolent. Neither does it make the use of AI spiritually suspect. Human beings have always depended upon intermediaries for knowledge, and Scripture itself assumes the importance of teachers, counselors, witnesses, and communities through which wisdom can be shared.

Still, with artificial intelligence, an old question rises anew: Who—or what—do we permit to mediate wisdom for us, and how much authority do we eventually surrender to the mediator?

This becomes critical because mediation itself carries an easily overlooked power. The mediator does not merely influence the answers we receive. It increasingly influences the questions we are conditioned to ask.

A particularly important truism is raised by this perspective, especially within the biblical worldview. The ability to answer questions is not the same thing as possessing wisdom.

Scripture does not treat wisdom as merely the accumulation of information, nor does it equate wisdom with intelligence, analytical ability, or even the capacity to arrive at correct conclusions. Biblical wisdom possesses *orientation*. It's not concerned simply with what can be known, but how knowledge is rightly understood and faithfully applied within the order established by God.

This is why Proverbs can declare that “the fear of the LORD is the beginning of wisdom.” Wisdom begins not with the quantity of information available to us, but with the proper relationship between the creature and the Creator.

James makes the distinction even sharper. He speaks of a wisdom that ‘comes down from above,’ describing it in terms of purity, peace, gentleness, mercy, sincerity, and the righteousness it produces. But he also warns that something capable of presenting itself as wisdom can arise from very different sources and possess an entirely different character.

The point is not that artificial intelligence represents an “earthly, unspiritual, demonic” wisdom that James condemns. Such a conclusion would go far beyond anything the passage establishes.

The point is far simpler:

Scripture itself teaches us to ask where wisdom comes from, what character it possesses, and toward what end it leads.

Artificial intelligence can aggregate extraordinary quantities of human knowledge. It can identify patterns across information no individual human being could possibly examine. It can synthesize competing arguments, generate recommendations, anticipate consequences, and present its conclusions with remarkable clarity. But scale does not transform information into biblical wisdom.

Nor does computational sophistication eliminate the question of *mediation*. AI systems inevitably present information through processes shaped by human knowledge, human assumptions, human choices, human objectives, and the enormous collections of human expression upon which they are trained.

And so the question asked earlier becomes more important, not less. When we increasingly approach artificial intelligence not merely to retrieve information but to interpret our circumstances, evaluate our choices, and recommend how we should act, we are doing more than asking a machine what it knows. We are beginning to ask what the machine recommends as *wise*.

And when the judgments of a mediator are repeatedly accepted as our own, mediation begins to assume authority.

- **From Tools to Thrones**

A throne is more than a chair where *authority* sits. Biblically and historically, a throne represents the public seat of authority—the place from which judgment is rendered, decisions are issued, and rule is exercised.

Artificial intelligence obviously does not sit upon any literal throne. Neither does describing AI in terms of thrones require us to imagine that the technology itself has somehow acquired consciousness, personhood, or spiritual agency.

The point being made here is considerably more functional.

A tool remains subordinate to the judgment of the person using it. But something begins to change when human beings increasingly permit the tool to not merely execute their decisions, but to participate in making them—to interpret, evaluate, recommend, prioritize, authorize, and eventually act on their behalf as decisions are implemented.

It's at this point, as the individual begins surrendering fundamental elements of decision-making, that the distinction between tool and authority narrows significantly.

This does not necessarily mean that such delegation is wrong. Human beings delegate authority frequently and in many ways. We entrust decisions to physicians, judges, teachers, governments, institutions, and countless other human authorities because no individual can personally possess the knowledge or capacity necessary to make every decision alone.

But delegation always raises another question:

How much authority have we entrusted, and to whom—or what—have we entrusted it?

Artificial intelligence makes that question unusually important because we are developing systems precisely for their ability to perform functions that once required human analysis and judgment. The usefulness of these intelligent machines increasingly lies not merely in what they can calculate, retrieve, or produce, but in what we are willing to permit them to decide.

No supernatural claim is necessary before this becomes spiritually significant. AI does not need consciousness to exercise influence. It does not need personhood to mediate judgment. It does not need spiritual agency to shape human decisions. And perhaps most significantly to our understanding, it does not need supernatural *indwelling* before human beings grant machine-derived conclusions functional authority within their lives and institutions.

The throne is not the server rack. The throne is the authority human beings place upon the machines operating there.

This is what is meant by new thrones. The phrase does not imply that ancient deities have somehow migrated into computer servers. It describes something both more ordinary and more consequential: human beings constructing new structures through which judgment can be mediated, authority delegated, and decisions increasingly exercised on humanity's behalf.

The machine does not have to seize that authority. We willingly surrender it.

And once human beings construct new structures of authority, a much older biblical question inevitably returns:

What kinds of powers can exercise influence through the structures of authority human beings create?

- **Principalities Without Possession**

From here we must proceed carefully... To suggest that technological structures can participate in the biblical contest over authority does not require us to imagine demons inhabiting computers, ancient gods speaking through algorithms, or artificial intelligence functioning as some kind of digital vessel for supernatural beings.

Such claims would require evidence that we simply do not possess.

But neither should avoiding those claims force us toward the opposite conclusion—that spiritual influence requires supernatural possession before that influence becomes real. Scripture portrays something considerably more complex.

In Daniel 10, the mysterious “prince of Persia” and “prince of Greece” appear in connection with earthly kingdoms, yet the text does not describe those spiritual powers as somehow possessing every Persian or Greek ruler through whom those kingdoms operated. In Ephesians 6, Paul describes the Christian struggle as extending beyond “flesh and blood” to rulers, authorities, cosmic powers, and spiritual forces of evil. Yet human rulers, institutions, cultures, and systems remain very much part of the visible world in which such struggle unfolds.

The biblical picture, then, does not require a simple equation between spiritual influence and supernatural possession. And this distinction remains critical when considering artificial intelligence.

If the biblical writers understood unseen powers as capable of exercising influence within the affairs of nations, kingdoms, rulers, cultures, and systems of human authority, there is little reason to assume that modern technological structures somehow exist outside that larger spiritual contest merely because their mechanisms can be explained materially.

A computer remains simply a computer. An algorithm remains just an algorithm. Artificial intelligence remains entirely the product of human engineering. And yet the structures human beings construct around those technologies can still participate in patterns of authority, mediation, allegiance, deception, domination, and rebellion—already revealed and recognizable within the biblical story. The human beings constructing and using those structures, after all, are already participants in that same larger spiritual contest.

And here the distinction becomes critical.

Spiritual influence need not somehow enter the machine before the machine can amplify its consequences. Human beings influenced by the values, assumptions, priorities, deceptions, and patterns of a rebellious world can embody those same intangibles within the structures they create. Those structures then amplify those influences to others through the technology.

Artificial intelligence introduces an extraordinary new dimension to that workflow. The structures we create can now interpret, recommend, personalize, advise, filter information, render judgments, and increasingly act on our behalf. What begins within the human beings constructing and employing these systems becomes mediated through the technology to other individuals interacting with it.

A principality does not need to live inside the machine for the machine to become part of an architecture through which power is exercised.

This is not an argument that every AI system—or perhaps any particular AI system—is being directly manipulated by unseen spiritual beings. Scripture gives us no basis for mapping specific principalities onto specific technologies, corporations, governments, algorithms, or computer networks. Nor do we need such speculation to recognize the larger concern.

The biblical question has never been confined to: What inhabits the object?

It also ponders:

What authority operates through a given structure?

What does that authority ask human beings to trust?

What understanding of truth does it mediate?

Toward what ends does it direct human action?

And ultimately:

Where does it ask us to place our allegiance?

Those questions return us to the architecture of idolatry we encountered earlier. The object itself need not possess any divine nature. Neither did the ancient idols of wood or stone. The mechanism itself need not even be supernatural. What matters is the relationship human beings form with the created structure—the trust, authority, dependence, and allegiance invested within it—and whether that relationship becomes a point through which larger spiritual influences can find *expression*.

The ancient world built temples, erected images, established kingdoms, and constructed systems through which authority was mediated. Today, our world builds entirely different types of structures—including digital ones.

But new structures of authority do not necessarily place humanity beyond the reach of very old spiritual patterns.

- **Old Gods, New Thrones**

We should end where the biblical story itself insists that we end: not with other powers, but with Christ.

The rulers and authorities described throughout Scripture do not exist as rival *eternals* alongside God, nor do rebellious powers represent some competing sovereignty whose final outcome remains uncertain. Paul writes that all things in heaven and on earth, visible and invisible—including “thrones,” “dominions,” “rulers,” and “authorities”—were created through Christ and for Him. And where created powers have become rebellious powers, the New Testament does not portray Christ as struggling to regain control. Through the cross, He has “disarmed the rulers and authorities” and triumphed over them.

The Divine Council Worldview, properly understood, should therefore enlarge our understanding of the biblical conflict without enlarging our fear of it.

Artificial intelligence does not change that reality. Neither does any technology humanity may yet create. New technologies may construct unprecedented systems of mediation and authority across our created sphere. They may amplify our collective wisdom or our foolishness, strengthen faithful stewardship or facilitate further rebellion. And the structures built around these technologies are new points of expression for old patterns of influence already recognizable within the biblical narrative.

But human technology does not create a new cosmic order.

This is why a question raised by artificial intelligence is not whether ancient gods have somehow returned to reside within our machines. It is whether human beings—possessing the same capacity for delegated authority, rebellion, idolatry, misplaced trust, and transferred allegiance—are constructing new structures through which very old patterns of influence and authority can find expression once again.

Our temples may look different, as do the mediators to whom many surrender authority. Even the thrones from which authority is exercised assume a new shape and patina. But **the contest over allegiance remains as it ever was.**

And this is precisely why the Divine Council Worldview matters in this age of artificial intelligence. It reminds us that technological modernity has not carried humanity beyond the biblical story. We remain creatures living within God's creation, exercising the authority He has permitted us to exercise, capable of exercising that authority in faithful stewardship—or rebellion. The technologies we create may dramatically alter the conditions of human civilization, but they do not alter the fundamental relationship between Creator and creation.

For Christians, then, discernment in the age of artificial intelligence cannot begin with fear of the machine. Neither can it begin with confidence that technological progress has somehow rendered the ancient spiritual landscape of Scripture obsolete. It must begin where biblical wisdom has always started: with a proper ordering of things, resisting that oldest of temptations which remains remarkably familiar regardless of guises—that of taking what rightfully belongs to the Creator and offering it to others He created as well.

Perhaps, in that sense, the distance between the ancient world and our own is not quite as great as we imagine.

Old gods do not require old temples. They only require new thrones fashioned by modern hands.

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