



# The Reformed Christian Perspective

*A Bridge Framework  
Between Postmillennial Hope  
& Divine Council Worldview*

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### • Shared Theological Commitments

Both Reformed postmillennial theology and the Divine Council worldview (“DCW”) affirm foundational Christian doctrines, including:

- The **present reign of Jesus Christ**, enthroned at the right hand of the Father (Ps. 110:1; Acts 2:33–36).<sup>1</sup>
- The **authority and sufficiency of Scripture** as the final norm for doctrine and life (2 Tim. 3:16–17).<sup>2</sup>
- The **power and efficacy of the gospel**, which advances God’s redemptive purposes in history (Matt. 28:18–20; Rom. 1:16).<sup>3</sup>
- The reality of **spiritual powers and principalities**, decisively disarmed through the cross (Col. 2:15).<sup>4</sup>

Accordingly, Christian hope is grounded **not** in cultural conditions or historical trends, but in the sovereignty of God and the accomplished victory of Christ. Eschatological systems driven primarily by fear or speculation fail to do justice to this foundation.

- **The Kingdom as a Present and Advancing Reality**

Postmillennialism and DCW agree that the kingdom of God is **already inaugurated**, though not yet consummated (Luke 17:20–21; Heb. 2:8).<sup>5</sup> Christ presently reigns, and the church is called to faithful obedience, mission, and endurance within history.

Dr. Keith A. Mathison emphasizes that Scripture presents the kingdom as advancing through the proclamation of the gospel, resulting in increasing submission of the nations to Christ's lordship prior to His return.<sup>6</sup>

The Divine Council worldview likewise affirms the present reign of Christ but places additional interpretive weight on the ongoing activity of rebellious spiritual powers operating within the created order (Deut. 32:8–9 [LXX/ DSS]; Ps. 82).<sup>7</sup>

Thus, disagreement should not exist regarding whether Christ reigns or the kingdom advances. It is simply a differing focus on **how opposition to that reign manifests while the ongoing redemptive history unfolds**.

- **The Central Point of Perceived Divergence**

Any perceived primary divergence could be summarized as follows:

- **Postmillennialism** emphasizes the *historical success and visible expansion* of Christ's kingdom through the gospel.
- **The Divine Council worldview** emphasizes the *adaptive strategies of defeated but still operative spiritual rebels* within history.

Dr. Mathison's postmillennial framework focuses on the *trajectory* of redemptive history—expecting the progressive discipling of the nations as the gospel takes root.<sup>8</sup>

DCW, drawing especially from the work of Dr. Michael S. Heiser, **focuses** on the *tactics of resistance* employed by hostile spiritual powers who, though judged and destined for destruction, continue to exert influence through deception, corruption, and counterfeit authority.<sup>9</sup>

A close examination of each of these principles reveals that the differing emphases are not mutually exclusive. They prioritize different dimensions of the biblical narrative.

- **Complementary Emphases in Biblical Perspective**

Actual complementary emphases can more easily be visualized through the following chart:

Category	Postmillennial Emphasis	Divine Council Emphasis
Orientation Focus	Confidence in Christ's present reign and the long-term historical effectiveness of the gospel.	Ongoing vigilance regarding spiritual deception and counterfeit authority.
View of Evil ( <i>in relation to the individual</i> )	Evil is addressed through faithful obedience to God, cultural discipleship, and personal transformation by the Holy Spirit.	Evil often operates through deceptive claims to spiritual or moral authority and false forms of mediation.
Concerning the "Primary Threat"	Evil is progressively constrained, manifesting primarily through external opposition and persecution.	Evil increasingly manifests through internalized deception, imitation of divine authority, and morally persuasive counterfeits.

Scripture repeatedly warns that deception intensifies not merely through overt hostility, but through **false signs, false prophets, and counterfeit authority** (Matt. 24:24; 2 Thess. 2:9–12).<sup>10</sup>

- **Clarifying any Disagreement**

A concise formulation of any perceived disagreement can be understood in that the DCW proposes:

*The gospel does not fail; but adds that “deception adapts” in its ongoing struggle against God and the Church.*

This statement does not deny the success of gospel mission or the reality of its historical fruit. Rather, it reflects the biblical pattern in which opposition to God often becomes more **subtle and morally persuasive** as truth becomes more widely known (Gen. 3:1; 2 Cor. 11:13–15).<sup>11</sup>

The work of Dr. Heiser emphasizes that rebellious spiritual beings frequently seek legitimacy through imitation of divine authority rather than outright rebellion, a theme evident throughout Scripture and Second Temple Jewish literature.<sup>12</sup>

So, the theological question becomes not whether Christ reigns, but **how rival powers attempt to simulate or appropriate the functions of rightful rule** (Rev. 13:11–15).<sup>13</sup> A concern demonstrating the DCW emphasis on spiritual powers operating through institutions, ideologies, and symbolic systems rather than through persecution alone.

- **A Shared Theological Posture**

Both perspectives affirm that:

- Christ is sovereign (Eph. 1:20–22).
- Scripture is authoritative (Isa. 40:8).
- Hope is essential to Christian faithfulness (Rom. 15:13).
- Discernment is a biblical mandate (1 John 4:1).
- Charity must govern theological disagreement (Eph. 4:15).

In conclusion, these frameworks are best understood **not** as opposing camps, but as **distinct watch posts within the same kingdom**, attending to different aspects of the same redemptive drama as it unfolds.

## • Footnotes

- 1) Scripture quotations from ESV unless otherwise noted:
- 2) 2 Timothy 3:16–17.
- 3) Matthew 28:18–20; Romans 1:16.
- 4) Colossians 2:15.
- 5) Luke 17:20–21; Hebrews 2:8.
- 6) Keith A. Mathison, *Postmillennialism: An Eschatology of Hope* (Phillipsburg, NJ: P&R Publishing, 1999), 89–112.
- 7) Michael S. Heiser, *The Unseen Realm* (Bellingham, WA: Lexham Press, 2015), 113–120.
- 8) Keith A. Mathison, *Postmillennialism*, 171–195.
- 9) Michael S. Heiser, *The Unseen Realm*, 307–319.
- 10) Matthew 24:24; 2 Thessalonians 2:9–12.
- 11) Genesis 3:1; 2 Corinthians 11:13–15.
- 12) Michael S. Heiser, *Angels* (Bellingham, WA: Lexham Press, 2018), 181–204.
- 13) Revelation 13:11–15.