

WORLD (KOSMOS, AION)
Biblical Words
Banska Bystrica, 24th January 2021

John 3:16-17 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁷ οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

John 3:16-17 For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

1 John 2:15 Μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. ¹⁶ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. ¹⁷ καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὃ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα

1 John 2:15-17 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world- the desires of the (1) flesh and the desires of the (2) eyes and pride in (3) possessions – is not from the Father but is from the world. ¹⁷ And the world is passing away along with its desires, but whoever does the will of God abides forever.

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0. INTRODUCTION

- Past topics: ▶ Scripture; ▶ Law; ▶ Gospel; ▶ Sin; ▶ Repentance; ▶ Faith; ▶ Hope; ▶

Love;

- ▶ Kingdom of God; ▶ Church; ▶ Covenant; ▶ “The LORD” [Yahweh]; ▶ Hell;
- ▶ Redemption;
- ▶ the World;

0.1. “SVET” IN SLOVAK

[SLEX99] 1. vesmír, kozmos: vznik sveta

2. Zem so všetkým, čo na nej jestvuje; všetko, čo jestvuje okolo nás: mapa sveta, cesta okolo sveta, národy sveta, udalosti vo svete, poznávať svet; Starý svet; Nový svet; majstrovstvá, majster sveta v športových disciplínach

3. svety kniž. nebeské telesá, galaxie: neobjavené svety

4. ďaleké kraje, cudzina: cestovať po svete; ísť do sveta, svetom

5. expr. ľudia, ľudstvo, verejnosť svet sa mu smeje, zišlo sa mnoho sveta

6. život (ľudí na zemi); jeho usporiadanie: budovanie nového sveta; teraz je už iný svet; užívať svet, sveta; publ. krajiny tretieho sveta rozvojové

7. okruh ľudí s rovnakými záujmami; skupina jedincov rovnakého druhu: podnikateľský svet, hokejový svet; ľudia veľkého sveta tzv. vyššej spoločnosti; rastlinný, živočíšny svet

8. okruh (význ. 3), pole, sféra: myšlienkový, citový svet (dieťaťa); rozprávkový svet; domov, to je jeho svet; otvorili sa mu nové svety

0.2. “WORLD” IN THE BIBLE

[LACOSTE] The terms in biblical Greek which may be translated by “world” are kosmos (world), oikoumenè (terrestrial universe) and aiôn (age), along with the Hebrew tévél and (post-Biblical in this sense) ólám. In the Christian vocabulary, “world” may either denote simply the totality of created things, or this totality insofar as it is under the influence of evil* or unable to attain God* of its own accord.

0.3. KOSMOS

[LACOSTE] *Kosmos* (verb: *kosmein*) in Greek generally denotes “order” or “ornament (*taxis, tassein*: only “organization); it also designates the universe (space-time) and its harmony (see Origen*, *Princ.* 2, 3, 6). In the Septuagint, *kosmos* and *kosmein* are associated primarily with the Hebrew lexicon of ornament and sometimes with that of the cosmos created by God*, notably in The Wisdom of Solomon (16 times: “universe”). Biblical Hebrew has no equivalent for “universe”; *ólám* means “indefinite time*” or “eternity” (“universe” in postbiblical Hebrew).

- **1 Peter 3:3** Do not let your adorning be external- the braiding of hair, the wearing of gold, or the putting on of clothing (ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος)

[PASSOW]

Κόσμος, ὄν, ὁ, (prob. from κομέω) φεύγειν, ἀπιέναι οὐδενὶ κόσμῳ, 3, 13; the Spartan constitution, Hdt. 1, 65, *order, κόσμῳ καθίσειν*, to sit in order, 8, 60, 3, etc.; so too, οὐδένα κόσμον, cf. Clearch. ap. Ath. 681 C.—4. in genl. Od. 13, 77: esp. κατὰ κόσμον, in or- Id. 9, 69; opp. to σύν κόσμῳ, 8, 86: the mode or fashion of a thing, Hdt. 3, der, duty, in Hom. usu. strengthd., εὖ hence—2. *good order, good behaviour*, 22.—II. *an ornament, decoration, dress, κατὰ κόσμον*, opp. to οὐ κατὰ κόσμον, *decency*, Aesch. Ag. 521; opp. to ἀκο esp. of women, Lat. *mundus muliebris, μῦψ ἄταρ οὐ κατὰ κόσμον*; later opp. *σμῖα*, Soph. Fr. 726.—3. *a set form or ll.* 14, 187, Hes. Op. 76; of a horse, to παρὰ κόσμον: so in Hdt., οὐδενὶ order, Hdt. 1, 99: of states, order, ll. 4, 145; of men, first in Hdt. 5, 92, κόσμῳ, in no sort of order, 9, 59; esp., *government*, Thuc. 4, 76, etc.; esp. of 7, etc.; and in plur., *ornaments*, Aesch.

Ag. 1271.—III. metaph. *(an honour, credit, Pind. O. 11, 13, N. 2, 12: κῶσμον φέρει τιμή, it does one credit, Hdt. 8, 60, 142, cf. Ar. Nub. 914.—*

IV. *(a ruler, regulator)* title of the chief magistrate in Crete, Arist. Pol., v.

Müller Dor. 3, 8; cf. κοσμέω II, κοσμητής 3, and κοσμήτειρα.—V. *the*

world or (universe), from its perfect (arrangement) opp. to the indigesta moles of chaos; hence of the different members of the universe, the heavenly bodies, earth, etc.: and later the inhabitants of earth, mankind, cf. Lat. mundus: on the history of this Pythagorean usage, v. Bentl. Phalar. p. 351, Näke

- 1Cor 1:21 For since, in the wisdom of God, the world did not know God through wisdom (οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν), it pleased God through the folly of what we preach to save those who believe.
- 1Cor 2:12 Now we have received not the spirit of the world (οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν), but the Spirit who is from God, that we might understand the things freely given us by God.

0.4. AION

Αἰών, ὄνος, ὁ, also ἦ, Ion., Ep., and Eur. Phoen. 1484; acc. apocop. αἰῶ, Aesch. Fr. 413:—*a space or period of time, esp. a lifetime, life*, Lat. *aevum*, Hom., who joins ψυχῇ καὶ αἰῶν, and so freq. in Hdt., and Att., αἰὼν πέφαται, Il. 19, 27, φθίνει, Od. 5, 160, λείπει τιμῆ, Il. 5, 685, τέλευ-

τῶν τὸν αἰῶνα, Hdt. 1, 32, etc., ἀπ- ἐπνευσεν αἰῶνα, Eur. Phil. 14: also *one's time of life, age: the age of man, νέος ἀπ' αἰῶνος, young in age*, Il. 24, 725: *δι' αἰῶνος, for one's life long*, Aesch. Ag. 554: *an age, generation*, Aesch. Theb. 744: also *one's lot in life*, Soph., Eur. And. 1215.—2. *a*

long space of time, eternity, like Lat. aevum, τὸν αἰῶνα, forever, Plat. Tim. 38 C; *εις ἅπαντα τὸν αἰῶνα*, Lycour. 162, 24: and in plur. *εις τοὺς αἰῶνας τῶν αἰῶνων, unto ages of ages, for ever and ever*, N. T. Gal. 1, 5.—3. *later, a space of time clearly defined and marked out, an era, age, period of a dispensation: ὁ αἰὼν οὗτος, this present life, this world*, N. T. Luc. 16, 8, opposed to ὁ αἰὼν ὁ μέλλον or ἐρχόμενος, Marc. 10, 30; *the world*, Hebr. 1, 2.—II. *the marrow, spinal*

- Mt 13:22 As for what was sown among thorns, this is the one who hears the word, but the cares of the world (ἡ μέριμνα τοῦ αἰῶνος) and the deceitfulness of riches choke the word, and it proves unfruitful.

0.5. OIKOUMENE

Οἰκουμένη (sc. γῆ), ης, ἡ, the inhabited world;—used by the Greeks to designate their portion of the earth, as opp. to barbarian lands, Dem. 85, 17, Aeschin. 77, 19: later, the Roman world. Hence

- Mt 24:14 And this gospel of the kingdom will be proclaimed throughout the whole world (ἐν ὅλῃ τῇ οἰκουμένῃ) as a testimony to all nations, and then the end will come
- Heb 1:6 And again, when he brings the firstborn into the world (εἰσαγάγη τὸν πρωτότοκον εἰς τὴν οἰκουμένην), he says, "Let all God's angels worship him."

1. CREATION

[καταβολὴ κόσμου]

καταβολή, καταβολῆς, ἡ (καταβάλλω, which see);

1. *a throwing or laying down*: τοῦ σπέρματος (namely, εἰς τὴν μήτραν), the injection or depositing of the virile semen in the womb,

2. *a founding* (laying down a foundation): εἰς καταβολὴν σπέρματος, to found a posterity, Heb. 11:11

- Matt 13:35 "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.
- Matt 25:34 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world...
- Eph 1:4 ...even as he chose us in him before the foundation of the world, that we should be holy and blameless before him in love.

1.1. THE POWER OF GOD IN CREATING

- Col. 1:17 'By him all things consist'.

1.1.1. EX NIHILO

- (BARA) **Genesis 1:1** In the beginning, God created (בָּרָא) the heavens and the earth

1.1.2. ORDER

- separations → **Genesis 1:4** God separated (וַיַּבְרֵד) the light from the darkness
 - → **Genesis 1:6** "Let there be an expanse in the midst of the waters, and let it separate (וַיַּבְרֵד) the waters from the waters."
- naming → **Genesis 1:5** God called the light Day, and the darkness he called Night
 - **Genesis 1:8** And God called the expanse Heaven.
 - **Genesis 1:10** God called the dry land Earth,

1.2. THE WORLD WITNESSING TO GOD'S POWER

- **Psalm 19:1-6[2-7]** The heavens declare the glory of God, and the sky above proclaims his handiwork. ² Day to day pours out speech, and night to night reveals knowledge. ³ There is no speech, nor are there words, whose voice is not heard. ⁴ Their measuring line goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun, ⁵ which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. ⁶ Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.
- **Rom 1:19-20** For what can be known about God is plain to them, because God has shown it to them. ²⁰For his invisible attributes, namely, his (1) eternal power and (2) divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

2. WORLDLINESS

- **James 4:4** Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God (οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐάν οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται).

2.1. LOVING *THIS* WORLD

- **2Tim 4:10** For Demas, in love with this present world, has deserted me and gone to Thessalonica. (Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην.)
- **1 John 2:15-17** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world- the desires of the flesh and the desires of the eyes and pride in possessions- is not from the Father but is from the world. ¹⁷ And the world is passing away along with its desires, but whoever does the will of God abides forever
- **Titus 2:12** training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age

[PAWSON *John 3:16*] I came to the conclusion that talking about the love of God to unbelievers is a classic example of something Jesus told us not to do. He said, "Don't throw pearls to pigs". Far from appreciating the value of what you are giving to them, "they will trample them underfoot and turn and

rend you to pieces.”

2.2. WORLD → ESTRANGED FROM GOD

- **John 1:10-11** He was in the world, and the world was made through him, yet the world did not know him. ¹¹ He came to his own, and his own people did not receive him.
- Rom 1 → idolatry

2.3. WORLD → IGNORANT OF GOD

- **Psalm 73:1-12** Truly God is good to Israel, to those who are pure in heart. ² But as for me, my feet had almost stumbled, my steps had nearly slipped. ³ For I was envious of the arrogant when I saw the prosperity of the wicked. ⁴ For they have no pangs until death; their bodies are fat and sleek. ⁵ They are not in trouble as others are; they are not stricken like the rest of mankind. ⁶ Therefore pride is their necklace; violence covers them as a garment. ⁷ Their eyes swell out through fatness; their hearts overflow with follies. ⁸ They scoff and speak with malice; loftily they threaten oppression. ⁹ They set their mouths against the heavens, and their tongue struts through the earth. ¹⁰ Therefore his people turn back to them, and find no fault in them. ¹¹ And they say, "How can God know? Is there knowledge in the Most High?" ¹² Behold, these are the wicked; always at ease (וְשִׁלְוֵי עוֹלָם), they increase in riches.

2.4. WORLDLY CARES

- **1Cor 7:33-34** But the married man is anxious about worldly things (μεριμνᾷ τὰ τοῦ κόσμου), how to please his wife, and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband.

2.5. VISIBLE THINGS

- faith → future (against the AION) invisible (against the KOSMOS)
- **Heb 11:1** Now faith is the assurance of things hoped for, the conviction of things not seen.

3. THE CHRISTIAN IN THE WORLD

3.1. DIED TO THE WORLD

- **Col 2:20** If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations-

3.2. "IN" NOT "OF"

- **John 15:19** If you were of the world, the world would love you as its own; but because you are not of the world (ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ), but I chose you out of the world, therefore the world hates you
- **John 17:11** And I am no longer in the world, but they are in the world (καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν), and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one
- **John 17:14** I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- **John 17:16** They are not of the world (ἐκ τοῦ κόσμου οὐκ εἰσὶν), even as I am not of the world.
- **John 17:18** As thou hast sent me into the world, even so have I also sent them into the world.
- **John 17:21** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- **John 17:25** O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

3.3. VICTORY OVER THE WORLD

- **1John 5:4-5** For everyone who has been born of God overcomes the world. And this is the

victory that has overcome the world- our faith (ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις ἡμῶν) **5** Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

4. TO REMEMBER

- The “world” is both a great divine work and a base enemy of God. The danger for a Christian is *worldliness*.
- A Christian both fights the world as a spirit of rebellion and loves the world as an object of God’s mercy.
- The ability and strength for this attitude comes from the Holy Spirit and the fact it is TEMPORARY.