

## ~WORLD (1948)

[ Greek, *ko'smos* ]

- Kosmos And Its Various Senses
- Linked With Mankind
- All Humankind
- The Founding Of The World
- Spectacle To World, Both To Angels And Men
- The Human Sphere Of Life And Its Framework
- Coming Into The World
- The Elementary Things Of The World
- The World Alienated From God
- Ungodly World Ends, Humankind Preserved

- This is the usual English term for translating the Greek *ko'smos* in all of its occurrences in the Christian Greek Scriptures except,
- And do not let your **adornment** be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments. (1 Peter 3:3)
- Where it is rendered, **adornment**. **World** can mean;
- Humankind as a whole, apart from their moral condition or course of life. Or
- The framework of human circumstances into which a person is born and in which he lives, and in this sense it is at times quite similar to the Greek *ai-on'*, **system of things**. Or
- The mass of mankind apart from Yehowah's approved servants.
- The King James Version used, **world**, to render not only *ko'smos* but also three other Greek words in some of its renderings of them, *ge, ai-on'*, *oi-kou-me'ne* and five different Hebrew words, *'e'rets, che'dhel, che'ledh, 'oh-lam', te-vel'*.
- This produced a blurring or confused blending of meanings that made it difficult to obtain correct understanding of the scriptures involved. Later translations have served to clear up considerably this confusion.

- The Hebrew, *e'rets* and the Greek, *ge*, from which come the English words, **geography** and **geology**, mean, **earth, ground, soil, land**.
- The Nephilim proved to be in the earth in those days, and also after that, when the sons of the true God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame. (**Genesis 6:4**)
- And Yehowah proceeded to speak to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month in the second year of their coming out of the land of Egypt, and he said. (**Numbers 1:1**)
- And you, O Bethlehem of the land of Judah, are by no means the most insignificant city among the governor's of Judah, for out of you will come forth a governing one, who will shepherd my people, Israel. (**Matthew 2:6**)
- Happy are the mild-tempered ones, since they will inherit the earth. (**Matthew 5:5**)
- Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge. (**Matthew 10:29**)
- Others fell upon the rocky places where they did not have much soil, and at once they sprang up because of not having depth of soil. (**Matthew 13:5**)
- Although in some cases they may stand in a figurative sense for the people of the earth, as at;
  - All people of the earth will bow down to you, and they will make melody to you, they will make melody to your name. (**Psalms 66:4**)
  - And I saw one of its heads as though slaughtered to death, but its death-stroke got healed, and all the earth followed the wild beast with admiration. (**Revelation 13:3**)
- Both Hebrew *'oh-lam'*, and Greek *ai-on'*, relate basically to a period of time of indefinite length.

- After that Yehowah said; My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years. (**Genesis 6:3**)
- Every man born in your house and every man purchased with money of yours must without fail get circumcised, and my covenant in the flesh of you men must serve as a covenant to time indefinite. (**Genesis 17:13**)
- Just as he, through the mouth of his holy prophets from of old, has spoken. (**Luke 1:70**)
- *Ai-on'* may also signify the **system of things** characterizing a certain period, age, or epoch.
- He gave himself for our sins that he might deliver us from the present wicked system of things according to the will of our God and Father. (**Galatians 1:4**)
- **Hebrew, *Che'ledh***, has a somewhat similar meaning and may be rendered by such terms as, **life's duration** and **system of things**.
- And brighter than midday will your **lifes duration** arise, darkness will become like the morning itself. (**Job 11:17**)
- From men, by your hand, O Yehowah, from men of this **system of things**, whose share is in this life, and whose belly you fill with your concealed treasure, who are satisfied with sons and who do lay up for their children what they leave over. (**Psalms 17:14**)
- **Greek, *Oi-kou-me'ne***, means, **the inhabited earth**.
- While men become faint out of fear and expectation of the things coming upon **the inhabited earth**, for the powers of the heavens will be shaken. (**Luke 21:26**)
- And **Hebrew, *te-vel'***, may be rendered, **productive land**.
- And the streambeds of the sea became visible, the foundations of the **productive land** became uncovered, at the rebuke of Yehowah, from the blast of the breath of his nostrils. (**2 Samuel 22:16**)
- **Hebrew, *Che'dhel***, occurs only at;

- I have said; I shall not see Yah, even Yah, in the land of the living ones. I shall no more look on mankind, with the **inhabitants of the land of cessation**. (**Isaiah 38:11**)
- And in the **King James Version** it is rendered, **world**, in the expression, inhabitants of the **world**.
- **The Interpreter's Dictionary of the Bible** [edited by G. Buttrick, 1962, Vol. 4, p. 874] suggests the rendering **inhabitants of the world of cessation**, while pointing out that most scholars favor the reading of some **Hebrew** manuscripts that have *che'ledh* in place of *che'dhel*. The **New World Translation** reads, **inhabitants of the land of cessation**.

**See Also AGE**

**See Also EARTH**

**See Also SYSTEMS OF THINGS**

### · Kosmos And Its Various Senses

- The basic meaning of the **Greek** *ko'smos* is, **order** or **arrangement**. And to the extent that the concept of beauty is bound up with order and symmetry, *ko'smos* also conveys that thought and therefore was often used by the Greeks to mean, **adornment**, especially as regards women. It is used in that way at;
  - And do not let your **adornment** be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments. (**1 Peter 3:3**)
  - Hence also the English word, **cosmetic**. The related verb *ko-sme'o* has the sense of **putting in order** at;
    - Then all those virgins rose and put their lamps in order. (**Matthew 25:7**)
    - And that of **adorning** elsewhere.
      - Then it says; I will go back to my house out of which I moved, and on arriving it finds it unoccupied but swept clean and **adorned**. (**Matthew 12:44**)
      - Woe to you, scribes and Pharisees, hypocrites! Because you build the graves of the prophets and **decorate** the memorial tombs of

- the righteous ones. (**Matthew 23:29**)
- And on arriving it finds it swept clean and **adorned**. (**Luke 11:25**)
  - Later, as certain ones were speaking concerning the temple, how it was adorned with fine stones and dedicated things. (**Luke 21:5**)
  - Likewise I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb. (**1 Timothy 2:9**)
  - Not committing theft, but exhibiting good fidelity to the full, so that they may adorn the teaching of our Savior, God, in all things. (**Titus 2:10**)
  - For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands. (**1 Peter 3:5**)
  - I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
  - The foundations of the city's wall were adorned with every sort of precious stone, the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald. (**Revelation 21:19**)
  - The **Greek** adjective *ko'smi-os*, at;
  - Likewise I desire the women to **adorn** themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb. (**1 Timothy 2:9**)
  - The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, **orderly**, hospitable, qualified to teach. (**1 Timothy 3:2**)
  - Describes that which is **well-arranged** or **orderly**.

- Evidently because the universe manifests order, Greek philosophers at times applied *ko'smos* to the entire visible creation. However, there was no real unanimity of thought among them, some restricting it to the celestial bodies only, others using it for the whole universe.
- The use of *ko'smos* to describe the material creation as a whole appears in some Apocryphal writings [Wisdom 9:9][Wisdom 11:17], these being written during the period when Greek philosophy was making inroads in many Jewish areas.
- But in the inspired writings of the Christian Greek Scriptures this sense is virtually, perhaps entirely, absent. Some texts may appear to use the term in that sense, such as the account of the apostles address to the Athenians at the Areopagus.
- Paul there said,
- Paul now stood in the midst of the Areopagus and said; Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. (Acts of Apostles 17:22)
- For instance, while passing along and carefully observing your objects of veneration I also found an altar on which had been inscribed, To an Unknown God. Therefore what you are unknowingly giving godly devotion to, this I am publishing to you. (Acts of Apostles 17:23)
- The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples. (Acts of Apostles 17:24)
- Since the use of *ko'smos* as meaning the universe was current among the Greeks, Paul might have employed the term in that sense. Even here, however, it is entirely possible that he used it in one of the ways discussed in the rest of this article.

### ·Linked With Mankind

- Richard C. Trench's, Synonyms of the New Testament [London, 1961, pp. 201,202], after presenting the philosophic use of *ko'smos* for the universe, says: From this signification of *ko'smos* as the material universe, followed that of as that external framework of things in

which man lives and moves, which exists for him and of which he constitutes the moral center.

- A woman, when she is giving birth, has grief, because her hour has arrived, but when she has brought forth the young child, she remembers the tribulation no more because of the joy that a man has been born into the **world**. (John 16:21)
- It may be that there are so many kinds of speech sounds in the world, and yet no kind is without meaning. (1 Corinthians 14:10)
- But whoever has this **world's** means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? (1 John 3:17)
- And then the men themselves, the sum total of persons living in the **world**.
- The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the **world**! (John 1:29)
- Now as he looked up he saw the rich dropping their gifts into the treasury chests. (Luke 21:1)
- Namely, that God was by means of Christ reconciling a **world** to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. (2 Corinthians 5:19)
- And then upon this, and ethically, all not of the *ek-kle-si'a*, the church or congregation, alienated from the life of God and by wicked works enemies to Him.
- Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the **world** foolish? (1 Corinthians 1:20)
- For since, in the wisdom of God, the **world** through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. (1 Corinthians 1:21)
- For sadness in a godly way makes for repentance to salvation

that is not to be regretted, but the sadness of the **world** produces death. (2 Corinthians 7:10)

- Adulteresses, do you not know that the friendship with the **world** is enmity with God? Whoever, therefore, wants to be a friend of the **world** is constituting himself an enemy of God. (James 4:4)
- Similarly, the book *Studies in the Vocabulary of the Greek New Testament*, by K. S. Wuest [1946, p. 57], quotes Greek scholar Cremer as saying: As *kosmos* is regarded as that order of things whose center is man, attention is directed chiefly to him, and *kosmos* denotes mankind within that order of things, humanity as it manifests itself in and through such an order
- Woe to the **world** due to the stumbling blocks! Of course, the stumbling blocks must of necessity come, but woe to the man through whom the stumbling block comes! (Matthew 18:7)

#### •• All Humankind

- *Ko'smos*, or the **world**, is therefore closely linked and bound up with **mankind**. This is true in secular Greek literature and is particularly so in Scripture. When Jesus said that the man walking in daylight sees the light of this **world**, form of *ko'smos*.
- Jesus answered; There are twelve hours of daylight, are there not? If anyone walks in daylight he does not bump against anything, because he sees the light of this **world**. (John 11:9)
- It might appear that by **world** is meant simply the planet Earth, which has the sun as its source of daylight. However, his next words speak of the man walking at night who bumps into something because the light is not **in him**.
- But if anyone walks in the night, he bumps against something, because the light is not in him. (John 11:10)
- It is primarily for mankind that God gave the sun and other heavenly bodies.
- And God went on to say; Let luminaries come to be in the expanse of the heavens to make a division between the day and the night, and they must serve as signs and for seasons and for days and years. (Genesis 1:14)



- **When I see your heavens, the works of your fingers, the moon and the stars that you have prepared. (Psalms 8:3)**
- **What is mortal man that you keep him in mind, and the son of earthling man that you take care of him? (Psalms 8:4)**
- **You also proceeded to make him a little less than godlike ones, and with glory and splendor you then crowned him. (Psalms 8:5)**
- **You make him dominate over the works of your hands, everything you have put under his feet. (Psalms 8:6)**
- **Small cattle and oxen, all of them, and also the beasts of the open field. (Psalms 8:7)**
- **The birds of heaven and the fish of the sea, anything passing through the paths of the seas. (Psalms 8:8)**
- **That you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. (Matthew 5:45)**
- **Similarly, using light in a spiritual sense, Jesus told his followers they would be the light of the world.**
- **You are the light of the world. A city cannot be hid when situated upon a mountain. (Matthew 5:14)**
- **Certainly not meaning they would illuminate the planet, for he goes on to show their illuminating would be for mankind, before men.**
- **Likewise let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens. (Matthew 5:16)**
- **Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked. (John 3:19)**
- **Therefore Jesus spoke again to them, saying; I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life. (John 8:12)**

- As long as I am in the **world**, **I am the world's light**. (John 9:5)
- I have come as **a light into the world**, in order, that everyone putting faith in me may not remain in the darkness. (John 12:46)
- That you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the **world**. (Philippians 2:15)
- The preaching of the Good News **in all the world**.
- Truly I say to you, wherever this Good News is preached in all the **world**, what this woman did shall also be told as a remembrance of her. (Matthew 26:13)
- Also means preaching it to mankind as a whole, even as in some languages, **all the world**, is the common way of saying, **everybody**, as in French *tout*, in Latin *monde*, in Spanish *todo el mundo*.
- I have many things to speak concerning you and to pass judgment upon. As a matter of fact, he that sent me is true, and the very things I heard from him I am speaking in the **world**. (John 8:26)
- Jesus answered him; I have spoken to the **world** publicly. I always taught in a synagogue and in the temple, where all the Jews come together, and I spoke nothing in secret. (John 18:20)
- First of all, I give thanks to my God through Jesus Christ concerning all of you, because your faith is talked about throughout the whole **world**. (Romans 1:8)
- Because of the hope that is being reserved for you in the heavens. This hope you heard of before by the telling of the truth of that Good News. (Colossians 1:5)
- Which has presented itself to you, even as it is bearing fruit and increasing in all the **world** just as it is doing also among you, from the day you heard and accurately knew the undeserved kindness of God in truth. (Colossians 1:6)

- In one basic sense, then, *ko'smos* refers to all humankind. The Scriptures therefore describe the *ko'smos*, or **world**, as being guilty of sin
- The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the **world**! (**John 1:29**)
- Now we know that all the things the Law says it addresses to those under the Law, so that every mouth may be stopped and all the **world** may become liable to God for punishment. (**Romans 3:19**)
- That is why, just as through one man sin entered into the **world** and death through sin, and thus death spread to all men because they had all sinned. (**Romans 5:12**)
- For until the Law sin was in the **world**, but sin is not charged against anyone when there is no Law. (**Romans 5:13**)
- **And needing a savior to give it life.**
- And they began to say to the woman; We do not believe any longer on account of your talk, for we have heard for ourselves and we know that this man is for a certainty the savior of the **world**. (**John 4:42**)
- For the bread of God is the one who comes down from heaven and gives life to the **world**. (**John 6:33**)
- I am the living bread that came down from heaven, if anyone eats of this bread he will live forever, and, for a fact, the bread that I shall give is my flesh in behalf of the life of the **world**. (**John 6:51**)
- But if anyone hears my sayings and does not keep them, I do not judge him, for I came, not to judge the **world**, but to save the world. (**John 12:47**)
- In addition, we ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the **world**. (**1 John 4:14**)

- Things applicable only to mankind, not to the inanimate creation nor to the animals. This is the **world** that God loved so much that he gave his only-begotten Son, in order, that **everyone** exercising faith in him might not be destroyed but have everlasting life.
- For God **loved the world** so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (**John 3:16**)
- For God sent forth his Son into the **world**, not for him to judge the world, but for the world to be saved through him. (**John 3:17**)
- And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole **world's**. (**1 John 2:2**)
- Namely, that God was by means of Christ reconciling a **world** to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. (**2 Corinthians 5:19**)
- Faithful and deserving of full acceptance is the saying that Christ Jesus came into the **world** to save sinners. Of these I am foremost. (**1 Timothy 1:15**)
- That **world** of mankind forms the field in which Jesus Christ sowed the fine seed, the sons of the kingdom.
- Another illustration he set before them, saying; The kingdom of the heavens has become like a man that sowed fine seed in his field. (**Matthew 13:24**)
- In response he said; The sower of the fine seed is the Son of man. (**Matthew 13:37**)
- The field is the **world**, as for the fine seed, these are the sons of the kingdom, but the weeds are the sons of the wicked one. (**Matthew 13:38**)
- When Paul says that God's invisible qualities are clearly seen from the **world's** creation onward, because they are perceived by the things made, he must mean from the creation of mankind forward, for only when mankind appeared were there minds on earth capable of perceiving such invisible qualities by means of the visible creation.

- For his invisible qualities are clearly seen from the **world's** creation onward, because they are perceived by the things made, even his eternal power and godship, so that they are inexcusable. (**Romans 1:20**)
- He was in the **world**, and the world came into existence through him, but the **world** did not know him. (**John 1:10**)
- Says of Jesus that, the **world**, *ko'smos*, came into existence through him. While it is true that Jesus shared in the production of all things, including the heavens and the planet Earth and all things in it, *ko'smos* here applies primarily to humankind in whose production Jesus likewise shared.
- All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence (**John 1:3**)
- He is the image of the invisible God, the firstborn of all creation. (**Colossians 1:15**)
- Because by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him. (**Colossians 1:16**)
- Also, he is before all other things and by means of him all other things were made to exist. (**Colossians 1:17**)
- And God went on to say; Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth. (**Genesis 1:26**)
- Hence, the rest of the verse says; But the **world**, that is, the world of mankind, did not know him.

## ·· The Founding Of The World

- This clear connection of *ko'smos* with the **world** of mankind also aids one in understanding what is meant by the founding of the **world**, as referred to in a number of texts.

- **These texts speak of certain things as taking place from the founding of the **world**. These include the shedding of the blood of the prophets from the time of Abel onward, a kingdom prepared, and names being written on the scroll of life.**
- **So that the blood of all the prophets spilled from the founding of the **world** may be required from this generation. (Luke 11:50)**
- **From the blood of Abel down to the blood of Zechariah, who was slain between the altar and the house. Yes, I tell you, it will be required from this generation. (Luke 11:51)**
- **Then the king will say to those on his right; Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the **world**. (Matthew 25:34)**
- **And all those who dwell on the earth will worship it, the name of not one of them stands written in the scroll of life of the Lamb who was slaughtered, from the founding of the **world**. (Revelation 13:8)**
- **The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life from the founding of the **world**. (Revelation 17:8)**
- **That there might be fulfilled what was spoken through the prophet who said; I will open my mouth with illustrations, I will publish things hidden since the founding. (Matthew 13:35)**
- **Otherwise, he would have to suffer often from the founding of the **world**. But now he has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself. (Hebrews 9:26)**
- **Such things relate to human life and activity, and hence, the founding of the **world**, must relate to the beginning of mankind, not of the inanimate creation or the animal creation.**
- **For we who have exercised faith do enter into the rest, just as he has said; So I swore in my anger; They shall not enter into my**

rest, although his works were finished **from the founding of the world**. (Hebrews 4:3)

- Shows that God's creative works were, not **started**, but **finished from the founding of the world**. Since Eve was evidently the last of Yehowah's earthly creative works, the world's founding could not precede her.

**See Also ABEL 1**

**See Also FOREKNOWLEDGE**

**See Also FOREORDINATION (Foreordination of the Messiah)**

- The **Greek** term, *ka-ta-bo-le'*, for **founding** can refer to the conceiving of seed in human conception. *Ka-ta-bo-le'* literally means, a throwing down of seed and at;
- By faith also Sarah herself **received power to conceive** seed, even when she was past the age limit, since she esteemed him faithful who had promised. (Hebrews 11:11)
- May be rendered, **conceive, RS, NW**. Its use there evidently refers to Abraham's throwing down human seed for the begetting of a son and Sarah's receiving that seed so as to be fertilized.
- Therefore the founding of the **world** need not be taken to mean the beginning of the creation of the material universe, nor does the expression, before the founding of the world.
- So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the **world** was. (John 17:5)
- Father, as to what you have given me, I wish that, where I am, they also may be with me, in order to behold my glory that you have given me, because you loved me before the founding of the **world**. (John 17:24)
- Just as he chose us in union with him before the founding of the **world**, that we should be holy and without blemish before him in love. (Ephesians 1:4)
- True, he was foreknown before the founding of the **world**, but he was made manifest at the end of the times for the sake of you. (1 Peter 1:20)

- **Refer to a point of time prior to the creation of the material universe. Rather, these expressions evidently relate to the time when the human race was founded through the first human pair, Adam and Eve, who, outside of Eden, began to conceive seed that could benefit from God's provisions for deliverance from inherited sin.**
- **After this Adam called his wife's name Eve, because she had to become the mother of everyone living. ([Genesis 3:20](#))**
- **And Yehowah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. ([Genesis 3:21](#))**
- **And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. ([Genesis 3:22](#))**
- **With that Yehowah God put him out of the garden of Eden to cultivate the ground from which he had been taken. ([Genesis 3:23](#))**
- **And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. ([Genesis 3:24](#))**
- **Now Adam had intercourse with Eve his wife and she became pregnant. In time she gave birth to Cain and said; I have produced a man with the aid of Yehowah. ([Genesis 4:1](#))**
- **Later she again gave birth, to his brother Abel. And Abel came to be a herder of sheep, but Cain became a cultivator of the ground. ([Genesis 4:2](#))**

## ·· **Spectacle To World, Both To Angels And Men**

- **Some have understood the use of the [Greek](#) word *ko'smos* in;**
- **For it seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the **world**, and to angels, and to men. ([1 Corinthians 4:9](#))**



- To include both invisible spirit creatures and visible human creatures, by the rendering; We are made a spectacle unto the **world**, both to angels and men. **AS**
- However, the footnote offers an alternative reading in saying, **Or, and to angels, and to men**. This latter rendering is also the way in which other versions render the **Greek** text here. **KJ, LA, MO, VG, CC, Murdock. Young's translation reads: A spectacle we became to the world, and messengers, and men**. Just preceding this, in;
- Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the **world** foolish? (**1 Corinthians 1:20**)
- For since, in the wisdom of God, the **world** through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. (**1 Corinthians 1:21**)
- But God chose the foolish things of the **world**, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame. (**1 Corinthians 1:27**)
- And God chose the ignoble things of the **world** and the things looked down upon, the things that are not, that he might bring to nothing the things that are. (**1 Corinthians 1:28**)
- Now we received, not the spirit of the **world**, but the spirit which is from God, that we might know the things that have been kindly given us by God. (**1 Corinthians 2:12**)
- For the wisdom of this **world** is foolishness with God, for it is written: He catches the wise in their own cunning. (**1 Corinthians 3:19**)
- Whether Paul or Apollos or Cephas or the **world** or life or death or things now here or things to come, all things belong to you. (**1 Corinthians 3:22**)
- The writer uses the word *ko'smos* to mean the **world** of humankind, so that evidently he does not depart from that sense immediately afterward in;
- For it seems to me that God has put us the apostles last on

- exhibition as men appointed to death, because we have become a theatrical spectacle to the **world**, and to angels, and to men. (1 Corinthians 4:9)
- When being defamed, we entreat, we have become as the refuse of the **world**, the offscouring of all things, until now. (1 Corinthians 4:13)
  - Hence, if the rendering, both to angels and men, is admitted, the expression is merely an intensification, not to enlarge the meaning of the word *ko'smos*, but to enlarge on the spectatorship as going beyond the **world** of mankind, so as to include **angels** as well as **men**. RO

### · The Human Sphere Of Life And Its Framework

- This does not mean that *ko'smos* loses all of its original sense of **order** or **arrangement** and becomes merely a synonym for mankind. Mankind itself reflects a certain order, being composed of families, tribes, and having developed into nations and language groups.
- It may be that there are so many kinds of speech sounds in the **world**, and yet no kind is without meaning. (1 Corinthians 14:10)
- After these things I saw, and, look! A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. (Revelation 7:9)
- And I saw another angel flying in midheaven, and he had everlasting Good News to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people. (Revelation 14:6)
- With their wealthy and poor classes and other groupings.
- Listen, my beloved brothers. God chose the ones who are poor respecting the **world** to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? (James 2:5)
- You, though, have dishonored the poor man. The rich oppress you, and they drag you before Law courts, do they not? (James 2:6)

- **A framework of things that surround and affect mankind has been built up on earth as mankind has grown in number and in years of existence.**
- **When Jesus spoke of a man as gaining the whole **world** but forfeiting his soul in the process, he evidently meant **gaining all that the human sphere of life and human society as a whole could offer.****
- **For what benefit will it be to a man if he **gains the whole world** but forfeits his soul? or what will a man give in exchange for his soul? (**Matthew 16:26**)**
- **Of similar significance are Paul's words about those making use of the **world** and the married persons anxiety for the things of the **world.****
- **And those making use of the **world** as those not using it to the full, for the scene of this world is changing. (**1 Corinthians 7:31**)**
- **Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lords approval. (**1 Corinthians 7:32**)**
- **But the married man is anxious for the things of the **world**, how he may gain the approval of his wife. (**1 Corinthians 7:33**)**
- **And he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the **world**, how she may gain the approval of her husband. (**1 Corinthians 7:34**)**
- **As also is John's reference to this **world's** means for supporting life.**
- **But whoever has this **world's** means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? (**1 John 3:17**)**
- **Whether Paul or Apollos or Cephas or the **world** or life or death or things now here or things to come, all things belong to you. (**1 Corinthians 3:22**)**

- In the sense of signifying the framework, order, or sphere of human life, *ko'smos* has a meaning similar to that of the Greek *ai-on'*. In some cases the two words can almost be interchanged. For example, Demas is reported to have forsaken the apostle Paul because he loved the present system of things, *ai-o'na*, while the apostle John warned against loving the **world**, *ko'smon*, with its way of life that appeals to the sinful flesh.
- For Demas has forsaken me because he loved the present system of things, and he has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. (**2 Timothy 4:10**)
- Do not be loving either the **world** or the things in the world. If anyone loves the world, the love of the Father is not in him. (**1 John 2:15**)
- Because everything in the **world**, the desire of the flesh and the desire of the eyes and the showy display of ones means of life, does not originate with the Father, but originates with the world. (**1 John 2:16**)
- Furthermore, the **world** is passing away and so is its desire, but he that does the will of God remains forever. (**1 John 2:17**)
- And the one who is described at;
- Now there is a judging of this **world**, now the ruler of this world will be cast out. (**John 12:31**)
- As the ruler of this **world**, *ko'smou*, is identified at;
- Among whom the god of this **system of things** has blinded the minds of the unbelievers, that the illumination of the glorious Good News about the Christ, who is the image of God, might not shine through. (**2 Corinthians 4:4**)
- As the god of this **system of things**, *ai-o'nos*.
- At the close of his Gospel, the apostle John says that if all the things Jesus did were set down in full detail, he supposed, the **world**, form of *ko'smos*, itself could not contain the scrolls written.
- There are, in fact, many other things also which Jesus did, which,

if ever they were written in full detail, I suppose, the **world** itself could not contain the scrolls written. (John 21:25)

- He did not use *ge*, the earth, or *oi-kou-me'ne*, the inhabited earth, and thereby say that the *planet* could not contain the scrolls, but he used *ko'smos*, evidently meaning that human society, with its then existing library space, was not in position to receive the voluminous records, in the book style then used, that this would have entailed. Compare also such texts as;

- For nobody does anything in secret while himself seeking to be known publicly. If you do these things, manifest yourself to the **world**. (John 7:4)

- Therefore the Pharisees said among themselves; You observe you are getting absolutely nowhere. See! The **world** has gone after him. (John 12:19)

- For similar uses of *ko'smos*.

## •• Coming Into The World

- When one is born **into this world**, then, he is not merely born among mankind but also comes into the framework of human circumstances in which men live.

- A woman, when she is giving birth, has grief, because her hour has arrived, but when she has brought forth the young child, she remembers the tribulation no more because of the joy that a man has been born into the **world**. (John 16:21)

- For we have brought nothing into the **world**, and neither can we carry anything out. (1 Timothy 6:7)

- However, while references to ones going or coming into the **world** may refer to ones birth into the human sphere of life, this is not always the case. Jesus, for example, in prayer to God said; Just as you sent me forth into the **world**, I also sent them his disciples forth into the **world**.

- Just as you sent me forth into the **world**, I also sent them forth into the **world**. (John 17:18)

- He sent them into the **world** as grown men, not as newborn babes. John speaks of false prophets and deceivers as having gone forth into the **world**.
- Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the **world**. (1 John 4:1)
- For many deceivers have gone forth into the **world**, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. (2 John 1:7)
- The many references to Jesus coming or being sent forth into the **world** evidently do not refer primarily, if at all, to his human birth but more reasonably apply to his going out among mankind, publicly carrying out his assigned ministry from and after his baptism and anointing, acting as a light bearer to the **world** of mankind.
- The true light that gives light to every sort of man was about to come into the **world**. (John 1:9)
- For God sent forth his Son into the **world**, not for him to judge the world, but for the world to be saved through him. (John 3:17)
- Now this is the basis for judgment, that the light has come into the **world** but men have loved the darkness rather than the light, for their works were wicked. (John 3:19)
- Hence when the men saw the signs he performed, they began to say; This is for a certainty the prophet that was to come into the **world**. (John 6:14)
- And Jesus said; For this judgment I came into this **world**, that those not seeing might see and those seeing might become blind. (John 9:39)
- Do you say to me whom the Father sanctified and dispatched into the **world**, You blaspheme, because I said; I am God's Son? (John 10:36)
- She said to him; Yes, Lord. I have believed that you are the Christ the Son of God, the One coming into the **world**. (John 11:27)

- **I have come as a light into the **world**, in order, that everyone putting faith in me may not remain in the darkness. (John 12:46)**
- **By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the **world** that we might gain life through him. (1 John 4:9)**
- **His human birth was solely a necessary means to that end.**
- **Therefore Pilate said to him; Well, then, are you a king? Jesus answered; You yourself are saying that I am a king. For this I have been born, and for this I have come into the **world**, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice. (John 18:37)**
- **In corroboration of this, the writer of Hebrews represents Jesus as speaking words from.**
- **Sacrifice and offering you did not delight in, these ears of mine you opened up. Burnt offering and sin offering you did not ask for. (Psalms 40:6)**
- **In view of that, I said; Here I have come, in the roll of the book it being written about me. (Psalms 40:7)**
- **To do your will, O my God, I have delighted, and your Law is within my inward parts. (Psalms 40:8)**
- **When he comes into the **world**, and Jesus logically did not do this as a newborn babe.**
- **Hence when he comes into the **world** he says; Sacrifice and offering you did not want, but you prepared a body for me. (Hebrews 10:5)**
- **You did not approve of whole burnt offerings and sin offering. (Hebrews 10:6)**
- **Then I said; Look! I am come, in the roll of the book it is written about me, to do your will, O God. (Hebrews 10:7)**
- **After first saying; You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin**

offering, sacrifices that are offered according to the Law.  
(**Hebrews 10:8**)

- Then he actually says; Look! I am come to do your will. He does away with what is first that he may establish what is second.  
(**Hebrews 10:9**)
- By the said, **will**, we have been sanctified through the offering of the body of Jesus Christ once for all time. (**Hebrews 10:10**)
- When his public ministry among mankind came to its close, Jesus knew that his hour had come for him to move out of this **world** to the Father. He would die as a man and would be resurrected to life in the spirit realm from which he had come.
- Now, because he knew before the festival of the Passover that his hour had come for him to move out of this **world** to the Father, Jesus, having loved his own that were in the **world**, loved them to the end. (**John 13:1**)
- I came out from the Father and have come into the **world**. Further, I am leaving the **world** and am going my way to the Father. (**John 16:28**)
- Also, I am no longer in the **world**, but they are in the world and I am coming to you. Holy Father, watch over them on account of your own name which you have given me, in order, that they may be one just as we are. (**John 17:11**)
- So he went on to say to them; You are from the realms below. I am from the realms above. You are from this **world**. I am not from this world. (**John 8:23**)

#### •• The Elementary Things Of The World

- Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is. (**Galatians 4:1**)
- But he is under men in charge and under stewards until the day his father appointed beforehand. (**Galatians 4:2**)
- Likewise we also, when we were babes, continued enslaved by the elementary things belonging to the **world**. (**Galatians 4:3**)



- **After showing that a child is like a slave in the sense of being under the stewardship of others until he is of age, Paul states; Likewise we also, when we were babes, continued enslaved by the elementary things, *stoi-khei'a*, belonging to the **world**.**
- **He then proceeds to show that God's Son came at the full limit of the time and released those becoming his disciples from being under the Law that they might receive the adoption of sons.**
- **But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under Law. (Galatians 4:4)**
- **That he might release by purchase those under Law, that we, in turn, might receive the adoption as sons. (Galatians 4:5)**
- **Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out; Abba, Father! (Galatians 4:6)**
- **So, then, you are no longer a slave but a son, and if a son, also an heir through God. (Galatians 4:7)**
- **Look out! Perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the **world** and not according to Christ. (Colossians 2:8)**
- **Because it is in him that all the fullness of the divine quality dwells bodily. (Colossians 2:9)**
- **If you died together with Christ toward the elementary things of the **world**, why do you, as if living in the world, further subject yourselves to the decrees. (Colossians 2:20)**
- **He warns the Christians at Colossae against being carried off through the philosophy and empty deception according to the tradition of men, according to the elementary things, *stoi-khei'a*, of the **world** and not according to Christ, because it is in him that all the fullness of the divine quality dwells bodily, stressing that they died together with Christ toward the elementary things of the world.**
- **Of the Greek word *stoi-khei'a*, plural of *stoi-khei'on*, used by Paul, *The Pulpit Commentary [Galatians, p. 181]* says: From the primary sense of stakes placed in a row, the term, *stoi-khei'a*, was applied to the letters**

of the alphabet as placed in rows, and thence to the primary constituents of speech, then to the primary constituents of all objects in nature, as, for example, the four elements.

- Yet Yehowah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered. (**2 Peter 3:10**)
- Awaiting and keeping close in mind the presence of the day of Yehowah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt! (**2 Peter 3:12**)
- And to the rudiments or first elements of any branch of knowledge. It is in this last sense that it occurs in, [Edited by C. Spence, London, 1885]
- For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God, and you have become such as need milk, not solid food. (**Hebrews 5:12**)

The related Greek verb *stoi-khe'o* means, **walk orderly**.

- And all those who will **walk orderly** by this rule of conduct, upon them be peace and mercy, even upon the Israel of God. (**Galatians 6:16**)
- In his letters to the Galatians and Colossians, Paul was evidently not referring to the basic or component parts of the material creation but, rather, as German scholar **Heinrich A. W. Meyers Critical and Exegetical Hand-Book [1884, Galatians, p. 168]** observes, to the elements of non-Christian humanity, that is, to its fundamental, or primary, principles.
- Paul's writings show this would include the philosophies and deceptive teachings based purely on human standards, concepts, reasoning, and mythology, such as the Greeks and other pagan peoples reveled in.
- Look out! Perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, **according to the elementary**

**things of the world** and not according to Christ. (**Colossians 2:8**)

- **However, it is clear that he also used the term as embracing things of a Jewish nature, not only non-Biblical Jewish teachings calling for asceticism or worship of the angels, but also the teaching that Christians should put themselves under obligation to keep the Mosaic Law.**
- **Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a Sabbath. (**Colossians 2:16**)**
- **For those things are a shadow of the things to come, but the reality belongs to the Christ. (**Colossians 2:17**)**
- **Let no man deprive you of the prize who takes delight in a mock humility and a form of worship of the angels, taking his stand on the things he has seen, puffed up without proper cause by his fleshly frame of mind. (**Colossians 2:18**)**
- **But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under Law. (**Galatians 4:4**)**
- **That he might release by purchase those under law, that we, in turn, might receive the adoption as sons. (**Galatians 4:5**)**
- **Tell me, you who want to be under Law. Do you not hear the Law? (**Galatians 4:21**)**
- **True, the Mosaic Law was of divine origin. However, it had now been fulfilled in Christ Jesus, the reality to which its shadows pointed, and it was therefore obsolete.**
- **Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, God made you alive together with him. He kindly forgave us all our trespasses (**Colossians 2:13**)**
- **And blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. (**Colossians 2:14**)**

- **Stripping the governments and the authorities bare, he exhibited them in open public as conquered, leading them in a triumphal procession by means of it. (Colossians 2:15)**
- **Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a Sabbath. (Colossians 2:16)**
- **For those things are a shadow of the things to come, but the reality belongs to the Christ. (Colossians 2:17)**
- **Additionally, the tabernacle, and later temple, was worldly or of human construction, hence, mundane, Greek, *ko-smi-kon'*.**
- **For its part, then, the former covenant used to have ordinances of sacred service and its mundane holy place. (Hebrews 9:1)**
- **That is, of the human sphere, not heavenly or spiritual, and the requirements related thereto were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight.**
- **Christ Jesus had now entered into the greater and more perfect tent not made with hands, that is, not of this creation, into heaven itself.**
- **Thus the Holy Spirit makes it plain that the way into the holy place had not yet been made manifest while the first tent was standing. (Hebrews 9:8)**
- **This very tent is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. (Hebrews 9:9)**
- **But have to do only with foods and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight. (Hebrews 9:10)**
- **However, when Christ came as a High Priest of the good things that have come to pass, through the greater and more perfect tent not made with hands, that is, not of this creation. (Hebrews 9:11)**

- **He entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us. (Hebrews 9:12)**
- **For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh. (Hebrews 9:13)**
- **How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God? (Hebrews 9:14)**
- **Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. (Hebrews 9:23)**
- **For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. (Hebrews 9:24)**
- **He himself had told a Samaritan woman that the time was coming when the temple at Jerusalem would no longer be used as an essential part of true worship but that the true worshipers would worship the Father with spirit and truth.**
- **Jesus said to her; Believe me, woman, the hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father. (John 4:21)**
- **You worship what you do not know. We worship what we know, because salvation originates with the Jews. (John 4:22)**
- **Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. (John 4:23)**
- **God is a Spirit, and those worshiping him must worship with spirit and truth. (John 4:24)**
- **So the need to employ such things that were only typical representations.**

- Therefore it was necessary that **the typical representations** of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. (**Hebrews 9:23**)
- Within the human sphere picturing the greater things of a heavenly nature had ceased with Christ Jesus death, resurrection, and ascension into heaven.
- Hence the Galatian and Colossian Christians could now worship according to the superior way based on Christ Jesus. He, and not human's and their principles or teachings, or even the legal requirements pertaining to the flesh as found in the Law covenant, should be recognized as the appointed standard and the full means of measuring the truth of any teaching or way of life.
- Because it is in him that all the fullness of the divine quality dwells bodily. (**Colossians 2:9**)
- Christians should not be like children by voluntarily placing themselves under that which was likened to a pedagogue or tutor, namely, the Mosaic Law.
- However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. (**Galatians 3:23**)
- Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. (**Galatians 3:24**)
- But now that the faith has arrived, we are no longer under a tutor. (**Galatians 3:25**)
- You are all, in fact, sons of God through your faith in Christ Jesus. (**Galatians 3:26**)
- But they were to be in a relationship with God like that of a grown son with his father. The Law was elementary, **the A B C of religion**, as compared with the Christian teaching. [H. Meyer's *Critical and Exegetical Hand-Book*, 1885, *Colossians*, p. 292]
- Anointed Christians, because of their being begotten to heavenly life, had, in effect, died and been impaled to the *ko'smos* of the human

**sphere of life, in which regulations such as fleshly circumcision had been in force, they had become a new creation.**

- **Consequently if anyone is in union with Christ, he is a new creation, the old things passed away, look! New things have come into existence. (2 Corinthians 5:17)**
- **By relationship with him you were also circumcised with a circumcision performed without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ. (Colossians 2:11)**
- **For you were buried with him in his baptism, and by relationship with him you were also raised up together through your faith in the operation of God, who raised him up from the dead. (Colossians 2:12)**
- **If you died together with Christ toward the elementary things of the **world**, why do you, as if living in the world, further subject yourselves to the decrees. (Colossians 2:20)**
- **Do not handle, nor taste, nor touch. (Colossians 2:21)**
- **Respecting things that are all destined to destruction by being used up, in accordance with the commands and teachings of men? (Colossians 2:22)**
- **Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh. (Colossians 2:23)**
- **All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake of the Christ, Jesus. (Galatians 6:12)**
- **For not even do those who are getting circumcised keep the Law themselves, but they want you to be circumcised that they may have cause for boasting in your flesh. (Galatians 6:13)**
- **Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the **world** has been impaled to me and I to the world. (Galatians 6:14)**

- **For neither is circumcision anything nor is uncircumcision, but a new creation is something. (Galatians 6:15)**
- **So he went on to say to them; You are from the realms below. I am from the realms above. You are from this world. I am not from this world. (John 8:23)**
- **They knew that Jesus Kingdom was not from a human source.**
- **Jesus answered; My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source. (John 18:36)**
- **They certainly should not turn back to the weak and beggarly elementary things of the human sphere.**
- **But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? (Galatians 4:9)**
- **And thereby be deluded into giving up the riches of the full assurance of their understanding and accurate knowledge of the sacred secret of God, namely, Christ, in whom are concealed all the treasures of wisdom and of knowledge.**
- **For I want you to realize how great a struggle I am having in behalf of you and of those at Laodicea and of all those who have not seen my face in the flesh. (Colossians 2:1)**
- **That their hearts may be comforted, that they may be harmoniously joined together in love and with a view to all the riches of the full assurance of their understanding, with a view to an accurate knowledge of the sacred secret of God, namely, Christ. (Colossians 2:2)**
- **Carefully concealed in him are all the treasures of wisdom and of knowledge. (Colossians 2:3)**
- **This I am saying that no man may delude you with persuasive arguments. (Colossians 2:4)**



## · The World Alienated From God

· A use of *ko'smos* unique to the Scriptures is in making it stand for the **world** of mankind apart from God's servants. Peter writes that God brought the Deluge upon a **world** of ungodly people, while preserving Noah and his family, in this way the **world** of that time suffered destruction when it was deluged with water.

· And he did not hold back from punishing an ancient **world**, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a **world** of ungodly people. (2 Peter 2:5)

· And by those means the **world** of that time suffered destruction when it was deluged with water. (2 Peter 3:6)

· It may again be noted that the reference here is not to the destruction of the planet or of the celestial bodies of the universe, but it is restricted to the human sphere, in this case the unrighteous human society. It was that **world** that Noah condemned by his faithful course.

· By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the **world**, and he became an heir of the righteousness that is according to faith. (Hebrews 11:7)

· The pre-Flood unrighteous **world**, or human society, ended, but mankind itself did not end, being preserved in Noah and his family.

· After the Flood the majority of mankind again deviated from righteousness, producing another wicked human society. Still there were those who took a separate course, adhering to righteousness.

· In course of time God designated Israel as his chosen people, bringing them into covenant relationship with himself.

· Because the Israelites were thus made distinct from the world in general, Paul could use *ko'smos*, **world**, as equivalent to the non-Israelite, people of the nations, or Gentiles, at, **NW, KJ**

· Now if their false step means riches to the **world**, and their decrease means riches to people of the nations, how much more

- will the full number of them mean it! (**Romans 11:12**)
- Now I speak to you who are people of the nations. Forasmuch as I am, in reality, an apostle to the nations, I glorify my ministry. (**Romans 11:13**)
  - If I may by any means incite those who are my own flesh to jealousy and save some from among them. (**Romans 11:14**)
  - For if the casting of them away means reconciliation for the **world**, what will the receiving of them mean but life from the dead? (**Romans 11:15**)
  - He there pointed out that Israel's apostasy led to God's revoking his covenant relationship with them and that it opened up the way for the Gentiles to enter into such relationship and its riches, by being reconciled to God.
  - Therefore keep bearing in mind that formerly you were people of the nations as to flesh, uncircumcision you were called by that which is called circumcision made in the flesh with hands. (**Ephesians 2:11**)
  - That you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the **world**. (**Ephesians 2:12**)
  - But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. (**Ephesians 2:13**)
  - The **world**, or *ko'smos*, then, during this post-Flood and pre-Christian period again designated all humanity outside of God's approved servants, and specifically those outside Israel during the period of its covenant relationship with Yehowah.
  - And the **world** was not worthy of them. They wandered about in deserts and mountains and caves and dens of the earth. (**Hebrews 11:38**)
  - In a similar manner and with great frequency, *ko'smos* is used to signify all non-Christian human society, regardless of race. This is the **world** that hated Jesus and his followers because they bore witness concerning its unrighteousness and because they maintained

separateness from it, such world thereby showed hatred for Yehowah God himself and did not come to know him.

- The **world** has no reason to hate you, but it hates me, because I bear witness concerning it that its works are wicked. ([John 7:7](#))
- These things I command you, that you love one another. ([John 15:17](#))
- If the **world** hates you, you know that it has hated me before it hated you. ([John 15:18](#))
- If you were part of the **world**, the world would be fond of what is its own. Now because you are no part of the **world**, but I have chosen you out of the **world**, on this account the **world** hates you. ([John 15:19](#))
- Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also, if they have observed my word, they will observe yours also. ([John 15:20](#))
- But they will do all these things against you on account of my name, because they do not know him that sent me. ([John 15:21](#))
- If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. ([John 15:22](#))
- He that hates me hates also my Father. ([John 15:23](#))
- If I had not done among them the works that no one else did, they would have no sin, but now they have both seen and hated me as well as my Father. ([John 15:24](#))
- But it is that the word written in their Law may be fulfilled; They hated me without cause. ([John 15:25](#))
- Jesus knew they were wanting to question him, so he said to them; Are you inquiring among yourselves over this, because I said; In a little while you will not behold me, and, again, in a little while you will see me? ([John 16:19](#))
- Most truly I say to you, you will weep and wail, but the **world** will rejoice; You will be grieved, but your grief will be turned into

joy. (John 16:20)

- I have given your word to them, but the **world** has hated them, because they are no part of the world, just as I am no part of the world. (John 17:14)
- Righteous Father, the **world** has, indeed, not come to know you, but I have come to know you, and these have come to know that you sent me forth. (John 17:25)
- See what sort of love the Father has given us, so that we should be called children of God, and such we are. That is why the **world** does not have a knowledge of us, because it has not come to know him. (1 John 3:1)
- Do not marvel, brothers, that the **world** hates you. (1 John 3:13)
- Over this **world** of unrighteous human society and its kingdoms, God's Adversary, Satan the Devil, exercises rulership, in fact, he has made himself the god of such **world**.
- Again the Devil took him along to an unusually high mountain, and showed him all the kingdoms of the **world** and their glory. (Matthew 4:8)
- And he said to him; All these things I will give you if you fall down and do an act of worship to me. (Matthew 4:9)
- Now there is a judging of this **world**, now the ruler of this world will be cast out. (John 12:31)
- I shall not speak much with you anymore, for the ruler of the **world** is coming. And he has no hold on me. (John 14:30)
- Then concerning judgment, because the ruler of this **world** has been judged. (John 16:11)
- Among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious Good News about the Christ, who is the image of God, might not shine through. (2 Corinthians 4:4)

- God did not produce such unrighteous **world**, it owes its development to his chief Opposer, in whose power the whole **world** is lying.
- You originate with God, little children, and you have conquered those persons, because he that is in union with you is greater than he that is in union with the **world**. (1 John 4:4)
- They originate with the **world**, that is why they speak what proceeds from the world and the world listens to them. (1 John 4:5)
- We know that every person that has been born from God does not practice sin, but the One born from God watches him, and the wicked one does not fasten his hold on him. (1 John 5:18)
- We know we originate with God, but the whole **world** is lying in the power of the wicked one. (1 John 5:19)
- Satan and his wicked spirit forces in the heavenly places act as the invisible **world rulers**, or, **cosmocrats**, Greek, *ko-smo-kra'to-ras*, over the **world** alienated from God.
- Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil. (Ephesians 6:11)
- Because we have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the **world rulers** of this darkness, against the wicked spirit forces in the heavenly places. (Ephesians 6:12)
- Not simply humanity, of which Jesus disciples were a part, but the whole organized human society that exists outside the true Christian congregation is meant in such texts. Otherwise Christians could not cease to be a **part of the world** without dying and ceasing to live in the flesh.
- I have made your name manifest to the men you gave me out of the **world**. They were yours, and you gave them to me, and they have observed your word. (John 17:6)
- If you were part of the **world**, the **world** would be fond of what is its own. Now because you are no part of the **world**, but I have

chosen you out of the **world**, on this account the **world** hates you. (John 15:19)

- Though unavoidably living in the midst of that society of **worldly** persons, including those engaging in fornication, idolatry, extortion, and similar practices.
- In my letter I wrote you to quit mixing in company with fornicators. (1 Corinthians 5:9)
- Not meaning entirely with the fornicators of this **world** or the greedy persons and extortioners or idolaters. Otherwise, you would actually have to get out of the world. (1 Corinthians 5:10)
- But now I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. (1 Corinthians 5:11)
- For what do I have to do with judging those outside? Do you not judge those inside. (1 Corinthians 5:12)
- While God judges those outside? Remove the wicked man from among yourselves. (1 Corinthians 5:13)
- Such Christians must keep themselves clean and unspotted by that **world's** corruption and defilement, not entering into friendly relations with it, lest they be condemned with it.
- However, when we are judged, we are disciplined by Yehowah, that we may not become condemned with the **world**. (1 Corinthians 11:32)
- The form of worship that is clean and undefiled from the standpoint of our God and Father is this. To look after orphans and widows in their tribulation, and to keep oneself without spot from the **world**. (James 1:27)
- Adulteresses, do you not know that the friendship with the **world** is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. (James 4:4)
- Through these things he has freely given us the precious and very grand promises, that through these you may become

- sharers in divine nature, having escaped from the corruption that is in the **world** through lust. (2 Peter 1:4)
- Certainly if, after having escaped from the defilements of the **world** by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first. (2 Peter 2:20)
  - For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. (1 Peter 4:3)
  - Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. (1 Peter 4:4)
  - But these people will render an account to the one ready to judge those living and those dead. (1 Peter 4:5)
  - In fact, for this purpose the Good News was declared also to the dead, that they might be judged as to the flesh from the standpoint of men but might live as to the spirit from the standpoint of God. (1 Peter 4:6)
  - They cannot be guided by **worldly** wisdom, which is foolishness in God's sight, nor can they breathe in the spirit of the world, that is, its selfish and sinful activating force.
  - For since, in the wisdom of God, the **world** through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. (1 Corinthians 1:21)
  - Now we received, not the spirit of the **world**, but the spirit which is from God, that we might know the things that have been kindly given us by God. (1 Corinthians 2:12)
  - For the wisdom of this **world** is foolishness with God, for it is written: He catches the wise in their own cunning. (1 Corinthians 3:19)
  - For the thing we boast of is this, to which our conscience bears witness, that with holiness and godly sincerity, not with fleshly

- wisdom but with God's undeserved kindness, we have conducted ourselves in the **world**, but more especially toward you. (**2 Corinthians 1:12**)
- Instructing us to repudiate ungodliness and **worldly** desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things. (**Titus 2:12**)
  - And I will request the Father and he will give you another helper to be with you forever. (**John 14:16**)
  - The spirit of the truth, which the **world** cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you. (**John 14:17**)
  - Furthermore, it is you God made alive though you were dead in your trespasses and sins. (**Ephesians 2:1**)
  - In which you at one time walked according to the system of things of this **world**, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. (**Ephesians 2:2**)
  - Do not be loving either the **world** or the things in the world. If anyone loves the world, the love of the Father is not in him. (**1 John 2:15**)
  - Because everything in the **world**, the desire of the flesh and the desire of the eyes and the showy display of ones means of life, does not originate with the Father, but originates with the **world**. (**1 John 2:16**)
  - Furthermore, the **world** is passing away and so is its desire, but he that does the will of God remains forever. (**1 John 2:17**)
  - Thus, through their faith they conquer the **world** of unrighteous human society, even as did God's Son.
  - I have said these things to you that by means of me you may have peace. In the **world** you are having tribulation, but take courage! I have conquered the **world**. (**John 16:33**)
  - You originate with God, little children, and you have conquered those persons, because he that is in union with you is greater



- than he that is in union with the **world**. (1 John 4:4)
- Because everything that has been born from God conquers the **world**. And this is the conquest that has conquered the world, our faith. (1 John 5:4)
  - Who is the one that conquers the **world** but he who has faith that Jesus is the Son of God? (1 John 5:5)
  - That unrighteous human society is due to pass away by divine destruction.
  - Furthermore, the **world** is passing away and so is its desire, but he that does the will of God remains forever. (1 John 2:17)
  - Even as the ungodly pre-Flood **world** perished.
  - And by those means the **world** of that time suffered destruction when it was deluged with water. (2 Peter 3:6)

**See Also SPIRIT (Impelling Mental Inclination)**

· **Ungodly World Ends, Humankind Preserved**

- Thus, the *ko'smos* for which Jesus died must mean the **world** of mankind viewed simply as the human family, **all human flesh**.
- For God loved the **world** so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (John 3:16)
- For God sent forth his Son into the **world**, not for him to judge the world, but for the world to be saved through him. (John 3:17)
- As to the **world** in the sense of **human society alienated from God** and in actual enmity toward God, Jesus did not pray on behalf of such world but only for those who came out of that world and put faith in him.
- Because the sayings that you gave me I have given to them, and they have received them and have certainly come to know that I came out as your representative, and they have believed that you sent me forth. (John 17:8)

- I make request concerning them, I make request, not concerning the **world**, but concerning those you have given me, because they are yours. (**John 17:9**)
- Even as human flesh survived the destruction of the ungodly human society, or **world**, in the Deluge, so Jesus showed that human flesh is to survive the great tribulation that he likened to that Flood.
- For then there will be great tribulation such as has not occurred since the **world's** beginning until now, no, nor will occur again. (**Matthew 24:21**)
- In fact, unless those days were cut short, no flesh would be saved, but on account of the chosen ones those days will be cut short. (**Matthew 24:22**)
- Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. (**Matthew 24:36**)
- For just as the days of Noah were, so the presence of the Son of man will be. (**Matthew 24:37**)
- For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark. (**Matthew 24:38**)
- And they took no note until the flood came and swept them all away, so the presence of the Son of man will be. (**Matthew 24:39**)
- After these things I saw, and, look! A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. (**Revelation 7:9**)
- And they keep on crying with a loud voice, saying; Salvation we owe to our God, who is seated on the throne, and to the Lamb. (**Revelation 7:10**)
- And all the angels were standing around the throne and the elders and the four living creatures, and they fell upon their faces before the throne and worshiped God. (**Revelation 7:11**)

- **Saying; Amen! The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength be to our God forever and ever. Amen. (Revelation 7:12)**
- **And in response one of the elders said to me; These who are dressed in the white robes, who are they and where did they come from? (Revelation 7:13)**
- **So right away I said to him; My lord, you are the one that knows. And he said to me; These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. (Revelation 7:14)**
- **That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple, and the One seated on the throne will spread his tent over them. (Revelation 7:15)**
- **They will hunger no more nor thirst anymore, neither will the sun beat down upon them nor any scorching heat. (Revelation 7:16)**
- **Because the Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes. (Revelation 7:17)**
- **The kingdom of the **world**, evidently meaning of humankind, is, in fact, promised to become the kingdom of our Lord and of his Christ, and those reigning with Christ in his heavenly Kingdom are due to rule as kings over the earth, hence over humankind apart from the deceased ungodly human society dominated by Satan.**
- **And the seventh angel blew his trumpet. And loud voices occurred in heaven, saying; The kingdom of the **world** did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever. (Revelation 11:15)**
- **And they sing a new song, saying; You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation. (Revelation 5:9)**
- **And you made them to be a kingdom and priests to our God, and they are to rule as kings over the earth. (Revelation 5:10)**

