

This same kingdom, as we have been speaking, is described as the *kosmos* (Strong's Greek 2889), and it represents the collection of all that opposes God in the earth. There was a time when it was not configured in the finished format that would allow it to be identified as a kingdom, but the spirit of this kingdom has always been against God. Needless to say, when Christ came into the earth, the focus of this kingdom was against Christ. When the idea of this kingdom, of this *kosmos*, was introduced in the garden of Eden, it focused upon two things: it focused upon provision and identity.

When the serpent, when Satan spoke—and this is the ancient serpent.<sup>1</sup> You will see again the reference to the ancient serpent who gives his power, his throne, and great authority to this kingdom as it emerges in that level of distinctiveness at the end of the age.<sup>2</sup> When he approaches man in the garden—Adam being a type of Christ, Satan always being himself, and Eve a type of the bride of Christ—all the players were there, then, in seed form. And they will be all the players at the end in full expression. So what does he say? He basically says, “Is there anything to eat around here? Can you eat of any tree in this garden?” And Eve corrected him and said, “Oh, no. We may eat of all the trees of the garden.” Satan is always focused on lack, because he knows that it opens the human soul to the emotion of fear. Lack is one of the most basic fears that humans have. It threatens his survival at its most fundamental level. So that is what he does: he comes in and he says, “Can you eat of any tree in this garden?” Which, my understanding is, “Is there anything to eat around here?” So he posits his approach to address the question of lack. That tells us that his great weapon is the fear of the lack of provision.

Now, it is not necessarily that Adam believed that they did not have anything to eat. Satan was just looking for opportunity to engage them. When Eve assured him that they could eat of all the trees of the garden, except the one, then he focused on that and said he had secret knowledge about that tree. He said, “Because God knows that in the day you eat of it, your eyes will be opened.” This is deceptive speech. This mouth has been speaking, from the beginning of human time, blasphemous things. I want you to see these things, because it is not some all of a sudden entrance into the earth of this kingdom. In fact, it has been in the earth all along, but it has not necessarily been benign, although it has not been as aggressive as it is going to be. So finding a way to worm his way into

the human soul and the emotions of the human soul, he suggested to them a vain approach: “This is what *you* can do. You do not need God. This is what you can do.”

The kingdom at the end of the age has exactly that profile: You do not need God. If you can come together and share resources, you do not need God. What does it do? It shifts the focus away from God’s original intent and places the focus on human survival. This is the fundamental philosophy of the *kosmos*. In all of its systems, in all of the ways it moves and maneuvers, it holds that promise, which is a direct assault upon the emotions of the human soul to cultivate:

- the fear of the lack of provision,
- and the fear of the lack of protection,
- and an identity separate and apart from God.

And what does it produce? It produces alienation from God, and it produces an economy that is subject to your own ability to make it happen. God describes this economy as “the sweat of your brow.”

God did not curse Adam. There is no reference in the Scriptures to Adam being cursed. Because the original plan of God remains intact, even after Adam had fallen out of grace—fallen out of relationship with God. Because God knows the end from the beginning, He is going to raise up *in Christ* that fallen standard. But He said the *earth* was cursed for the sake of man, and it would bring forth thorns and thistles, and by the sweat of man’s brow he would eat bread until he died. He was not saying that the sweat of the brow was the result of Adam being cursed; Adam was never cursed. The sweat of the brow was the economy that replaced the stewardship of the garden from a position of rest.

What has God been trying to bring man back to since then? To *rest*—to re-enter the finished work of God. For God knows the end from the beginning, and in the end of the age, though these mountains of confusing messages will arise and threats to human existence will be made, the goal of God is to bring us back into the rest that He entered into since the seventh day, since the last of the seven sequences of creation. That rest still remains.<sup>3</sup> And in this rest we encounter again the provision of God. So the conflict between the *kosmos* and the Kingdom centers on,

- On the one side, fear to induce turmoil, chaos, confusion, and deception, so that you look to the kingdom of darkness for your provision, in which case, you are entrapped in a mindset that separates you from God.

Versus

- Entering into God's rest, where you *tithémi* (Strong's Greek 5087), you lie down in the fundamental truth that God is your Father, and He will reward you with His presence when you diligently seek Him, and His presence comes with everything necessary for life and godliness.

And a people will enter into His rest in these hellacious times, whereas a majority of people will default to the terror and confusion and fear of not having enough. Both kingdoms will come into sharp focus and sharp relief at the end of the age.

Now, let's focus on the *kosmos* for a moment. The Kingdom of God is in the Holy Spirit, and we will come to that as we speak of the overcoming of the saints. But the kingdom of the *kosmos* is focused in the dread of the lack of provision, the lack of protection, and the search for an identity; because when Adam left His Father, he no longer knew who he was. The end of the age, and the juxtaposition to that in the end of the age, would be God turning the hearts of the fathers to their children and the hearts of the children to their fathers, as an indication of the restoration of that which was lost from the garden of Eden. What am I telling you? I am telling you that none of this should surprise you because it is the culmination of the themes that have begun since the garden of Eden, and the maturation of these themes in the final expressions on the earth.

That is why it is foolish to say that this fourth beast stopped having any relevance, and the reference to it was fulfilled at the time of the Roman Empire. No. That was a particular manifestation of it to those early saints. But what has happened since then is that this systemic kingdom has grown in its reach, in its scope, and in its intensity. It has grown in the insidious nature of its culture to pervert the thoughts of humankind, until now we have reached a place where that kingdom's existence is visibly represented in the following Scripture. This is how people look when they walk in this kingdom. This is in the book of 2 Timothy. It is the Scripture that speaks of how, in the last days perilous times will come, men will be lovers of pleasure, etc. Look in 2 Timothy, chapter 3.

This is the evidence of that kingdom, and it is spoken of as in the times before the return of the Lord.

*But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!*  
(2 Timothy 3:1-5 NKJV)

- “But know this, that **in the last days**”— This term “last days” and “last hour” is a specific term. “Last hour” is *eschatos* (Strong’s Greek 2078), as in eschatology- *eschatos hóra*: in the last hour, in the last days, marking out a period of time that precedes the return of the Lord.
- “For men will be lovers of themselves”—As you read these words with me, keep in mind what I have said about the earmarks of this kingdom. What does it deal with? How does it invade human thought? How does it deceive people? What is it that people lust for? Because that is what is contained in this kingdom. They lust for provision, they lust for protection, and they lust for relevance. This kingdom has been established to take full advantage of men’s souls, and the emotions of their souls, when their spirits do not lead their souls. Here are the results among humans. This is the quantifiable evidence that such a kingdom has come to exist and that it has reached such a place and such a form that is as grotesque and as insidious, as godless, and as rejecting of truth as it will reach.
- “...in the last days, **perilous times** will come”—Note, the times are as much perilous because of who men become, rather than the outside intervention of this kingdom.
- Right now in our world, men are lovers of themselves. Right now, men are lovers of money. Right now, today, men are boasters, proud, blasphemers—they are echoing the words of the evil one regarding God. Disobedient to parents, unthankful—in other words, they are entitled. Unholy, unloving, unforgiving—you see people all the time saying, “I could never forgive.” Slanderers, without self-control—nobody is responsible for anything, because “I just had to do it.” They are brutal, despisers of good, traitors,

headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. From such, turn away!

Then Paul goes on to talk about the long-suffering, love, and perseverance that is created and a manner of life that is created in those who follow his doctrine.

When this age comes to a close, and we are drawing rapidly to the close of it, what you will see is how successful this deception has been in keeping people subjugated to this kingdom of darkness, which has been described as the *kosmos*. Now listen to John, who speaks on this issue. He says, “Do not love the world, nor the things of the world. Whoever loves the world, the love of the Father is not in him” (cf. 1 John 2:15). The word here in 1 John for “world” is the word *kosmos*. The same John, writing in the Gospel of John, chapter 3, verse 16, says (and you know the verse), “For God so loved the world that He gave His only begotten Son.” Wait a minute. Do not love the world. If you love the world, the love of the Father is not in you. But the same Father, your Father, the Father God loves the world? It is not a confusing point at all. There are seven different meanings to this word *kosmos*. All of them speak of an arrangement of order.

In the case of the relationship to God who loves the world, the orderly arrangement is that of a father and a son. Because the word *kosmos* is an orderly arrangement, an adornment, that may speak as readily to a relationship as it may speak to a world defined by systems. So, the God and Father of our Lord Jesus Christ is a relational God. “Now I go to My Father and your Father” (cf. John 20:17). In the Kingdom, the strength and power of the Kingdom of God exists to support the relationship between God as Father and ourselves as His children, as the sons of God. I keep using the term “sons,” because when we are talking of God as our Father, we are not talking about natural birth. “That which is born of flesh is flesh; that which is born of Spirit is spirit” (cf. John 3:6). So we are speaking about the Father of your spirits. We have a spirit, and when we are born again, that spirit within us is released from its state of subjugation to the soul and is empowered, *dunamis* (Strong’s Greek 1411) is engaged by the power of the Spirit of God. The first recognition we have and we cry out as a result of that recognition is, “Father, Father!”<sup>4</sup> So in the Kingdom of God, the entire Kingdom exists to support our sonship as the sons of God.

In the kingdom of darkness, there is no relationship. There is no relationship to anyone. Even if Satan is described, as Jesus once did, as our father,<sup>5</sup> it is not in any fashion similar to a father and a son. It is your relationship to a system—the way that a system is used to control human behavior. So in that sense, the *kosmos*—that has a god who created it known as the *kosmokratór* (Strong's Greek 2888), the creator of the *kosmos*—relates to humankind through systems that are deceptively constructed to appeal on a one-to-one basis to human lusts, whatever you lust for. So 1 John speaks of, whoever sins is of the devil, and he describes the kingdom of darkness as one that consists of lusts. “For all that is in the world,” he says, “the lust of the flesh, the lust of the eyes, and the pride of life, they come, not from God, but from the world.” And he says, “The world will pass away, but the man of God remains” (cf. 1 John 2:16-17). So the things that are *in the world*, he describes them as the lust of the flesh, the lust of the eyes, and the pride of life. All of the systems of the *kosmos*, and we will go further in talking about what these systems look like, are based upon the three imperatives of survival that the human has:

- The lust of the flesh—what drives him to preserve his life.
- The lust of the eyes—what he sees as reality.
- And the pride of life—how he can achieve what he has identified and what he sees and believes.

These are what the systems of the world are designed to capture.

What might these systems be? What are you talking about when you talk about a world that is systemic? By the way, this is why it can oppress the whole earth, because it functions apart from geography. It is carried in the hearts of men; it is carried in the belief structures of men, regardless of where they live, in the same way that the Kingdom of Heaven is carried in the hearts of men, regardless of where they live. It produces the same culture wherever mankind lives. So in the systems of this *kosmos*, it has set out to entrap every desire that the human has for survival, it has set out to redefine his vision as to who he is, and it has set out to replace the empowerment of God with human toil.

- Again, the lust of the flesh—the desire for survival in all of its forms. This is one of the pillars upon which the kingdom of darkness rests. The “to the death” survival of the human being is the lust of the flesh
- The lust of the eyes—what he views as his identity.

- And the pride of life—what he trusts in that is in a compendium fashion described as “the sweat of his brow.” What can he produce to define who he is and to ensure his survival?

What do people typically ask you if you meet them, even casually? They want to know what you do for a living, because they determine your survival based on what you do for a living, and they determine your importance by what you do for a living. What you do for a living is not who you are, but it can become, to you, the definition of who you are. In which case, it is the lust of your eyes, meaning, it is the point of view that you hold as to who you actually are. It is your vision. Taking these bases as how the kingdom of darkness has been constructed to take full and complete advantage of the default setting of the human being when he is ruled by his soul, we will then look at the systems of the kingdom and see how they function. Now what I want to show you then is, as we move forward to the end of the age, how these systems then will reach their apogee in both their offering of human survival, and a vision for human life, and the power by which humans will be assured that they will survive. There is where we will go in the next broadcast.

Blessings. Bye-bye.

Endnotes:

1. See Revelation 12:9 NIV: “The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.”
2. See Revelation 13:2 NKJV: “Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”
3. See Hebrews 4:9-10 NKJV: “There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His.”
4. See Romans 8:15 NKJV: “For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father.’”
5. See John 8:44 NKJV: “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because

there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.”