

There are many obvious tie-ins to this fourth beast of Daniel, or the singular beast of Revelation 13 which is the composite of three prior beasts and the fourth and variously described as having seven heads, ten horns, and ten crowns upon his head. There is a tie-in between that and the world because the enemy builds that kingdom upon the original discovery that he had about how humans could be deceived.

We saw in the Garden, the deception through the lust of the flesh, the lust of the eyes, and the pride of life. We went through that. It is highlighted when the enemy comes and tells man, “God knows in the day that you eat of this tree, your eyes will be opened.”¹ We know that he was not speaking of the ability to see the fruit on the tree, which was pleasing to the eye. We know he was not talking about those set of eyes which would be the physical eyes, the eyes within the human body, because he could walk around and he could see; he was not blind. He saw that the fruit of the tree was pleasing to the eye. So that was not the eyes of his *sarx*,² or in the Old Testament, his *adam*,³ his being a man.

And then, he could hear God, because God talked to him. He met with God every day. His spirit was awakened morning by morning. He went into the Garden in the cool of the day (the early morning would be the cool of the day) and talked with God. So, his spirit could hear God because God has always spoken to man, Spirit to spirit. His Spirit bears witness with our spirits that we are sons of God.⁴

But the soul of man blindly followed his spirit. Because, when the eyes of the soul function as they were designed to, the soul of man follows the impulses and the messages that come to the human from his spirit. And so, yes, man has a different interpretive model than the emotions of his soul

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See Genesis 3:5 “For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

² See *sarx*, Strong’s Greek 4561 - <https://biblehub.com/str/greek/4561.htm>

³ See *adam*, Strong’s Hebrew 120 - <https://biblehub.com/hebrew/120.htm>

⁴ See Romans 8:16: “The Spirit Himself bears witness with our spirit that we are children of God.”

when his soul is under the rule of his spirit. Because the spirit, you see, connects the man, the person, directly to the mind of God. And so whatever emotions are stirred, they are subject to the rule, to the hope, to the economy, to the support of the Kingdom of God. Fear does not enter in as an emotion of the spirit, because the love of God for man is shed abroad in the heart of man when his spirit is ruling, and therefore, he knows that he is well no matter how the things that he is confronting look to his soul. So, salvation includes the bringing back of the soul under the order of the spirit, under the rule of the spirit, within mankind, within humankind.

The power of the enemy has been drawn up as a compendium represented by this final beast with seven heads and ten horns. The compendium of that power is described as the “world” because the methodology of the world in deceiving mankind and the methodology of the beast are identical. They take advantage of the known weakness of the human soul. In his fallen condition, man cannot resist the power the world. So, this is what John had to say in 1 John.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world [in other words, the strength, the power, the substance, if you like, of what constitutes the term “world”]—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. [I want to go on just a little bit and read this passage from verse 18.]

Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

But you have an anointing from the Holy One, and you know all things...

²²Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise that He has promised us—eternal life (1 John 2:15-20, 22-25 NKJV, comments added in brackets).

John is referencing here, John 17, which you heard in the beginning. This same John is writing, who had previously written, “Father, I am not praying for the world, but I am praying for those whom You have given Me, and those who will believe on Your word brought through them. Let them be one; as You are in Me, and I am in You, let them be one in Us, that the world might believe that You sent Me” (cf. John 17:20-21). So that was the original message: to be assembled to Christ. That is the original, basic message of salvation: translated out of the kingdom of darkness into the Kingdom of the Son of God.⁵ So there is a juxtaposition between that which contains the lust of the flesh, the lust of the eyes, the pride of life and that which is contained in Christ. That is the juxtaposition. That word is called the “world.” That which opposes Christ and contains the lust of the flesh, the lust of the eyes, and the pride of life, that is called the “world.” The Greek word is the word *kosmos*.⁶ I want to unpack that word more thoroughly than I did the last time I spoke about this.

There are eight different meanings in the Greek to the word *kosmos*.

1. The first is “an apt and harmonious arrangement, or order, or constitution.” This is from *Thayer’s Greek Lexicon*.⁷ So, there is a constitution, an arrangement or order.

We understand constitutions, according to the United States, as a basis for the establishment of a kingdom. In our Constitution there are three articles that decide where the power that underlies this Constitution comes from, how it is to be administrated, and what are the checks and balances or accountability factors associated with those three articles of the Constitution. And then there are exemptions from the grant of authority so that it cannot be presumed that authority was given in

⁵ See Colossians 1:13: “He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love...”

⁶ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/str/greek/2889.htm>

⁷ <https://biblehub.com/str/greek/2889.htm> - See under *Thayer’s Greek Lexicon*, definition #1.

these amendments. In the original Constitution there were ten amendments, and they were called the Bill of Rights. Since then, the Constitution has been amended, and amended again, and so the Bill of Rights has been expanded. But the presumption with the Bill of Rights is, it cannot be said that these rights were granted. With that said, the primary aspect of the Constitution are these three articles that create the distribution of power to the judicial branch, to the executive branch, and to the legislative branch. It specifies the respective powers that are given to each of these branches of government. So, sovereignty is discussed in that way.

The *kosmos*, or the world, is an harmonious arrangement or constitution of the order of that kingdom. The inherent concept, then, is that of an arrangement of systemic ways in which power is understood to have been derived, to be vested, to be administrated, and to be accounted for. That is what a “world” is. In that sense therefore, there are seven different ways of looking at this.

The second meaning of the word *kosmos*—which is really ways of deconstructing this original concept; the word “world” may mean different things, to put it simply. If, for example, I said, “I have been traveling in the world,” you would understand that I have been traveling geographically. If I said, “God so loves the world” (cf. John 3:16), you would understand that is not so much the world I have been traveling in, but God loves humanity. When the Scriptures say, “Do not love the world” (cf. 1 John 2:15), it is speaking of something else. Which, if you love, the love of God, who loves humanity (one of the meanings of the word “world”) is not in you, for God does not love the world that is opposed to Him.

2. So, another of the meanings of the word *kosmos* (the first being, an harmonious arrangement or constitution of order) is an ornament, a decoration, an adornment, such as an arrangement of the stars, the heavenly hosts, as the ornament of the heavens.⁸
3. A third meaning of the word “world” is the universe.⁹ In the famous Greek phrase, *Graeci nomine ornamenti appellarunt, eum nos a perfecta absolutaque elegantia mundum*, these

⁸ <https://biblehub.com/str/greek/2889.htm> - See under *Thayer's Greek Lexicon*, definition #2.

⁹ <https://biblehub.com/str/greek/2889.htm> - See under *Thayer's Greek Lexicon*, definition #3.

were words attributed to Pythagoros, the ancient Greek mathematician/philosopher who was studying the elegant order of the adornment and ornamentation of the world.

4. The fourth meaning of the word *kosmos* is a circle of the earth, or just the earth.¹⁰
 - a. It is an equivalent to far and wide, widely separated spaces;
 - b. the earth and all of its inhabitants (among those who are living upon the earth, as opposed to those who are dead).

So, it is a reference to both geography and humanity.

5. A fifth meaning is the inhabitants of the world, particularly the inhabitants of the earth, mankind, the human race.¹¹ Those are found in various references in the Scriptures: Matthew 13:38, Matthew 18:7, Mark 14:9, John 1:10, 29, John 3:16, James 2:5, and so on.
 - a. To make its appearance or come into existence among men, spoken of the light which is from Christ, which shown among men—So, another meaning of the inhabitants of the world might be the word Messiah or Jesus as the Messiah.
 - b. It could also, by the way, mean false teachers, as in 1 John 4:1, people who are of the world.
 - c. It does also mean to invade; it means of evils coming into existence among men and beginning to exert their power or the power of sin, 1 Corinthians 3, 4, John 3:17, John 10:36, John 17:18, 1 John 4:9, Ephesians 2:12, and so on.
 - d. It can also mean to withdraw from human society and seek an abode outside of it, such as in Romans 11:12.

All these are different meanings of and references to the inhabitants of the world.

6. Number six, however, is a particularly interesting one (six of eight): “the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ.”¹² That is one of the meanings of the word *kosmos*: the ungodly multitude; the

¹⁰ <https://biblehub.com/str/greek/2889.htm> - See under *Thayer's Greek Lexicon*, definition #4.

¹¹ <https://biblehub.com/str/greek/2889.htm> - See under *Thayer's Greek Lexicon*, definition #5.

¹² <https://biblehub.com/str/greek/2889.htm> - See under *Thayer's Greek Lexicon*, definition #6.

whole mass of men alienated from God, and therefore hostile to the cause of Christ. Such references are found in John 7:7, John 14:27, John 17:27, 1 Corinthians 1:21, 6:2, 2 Corinthians 7:10, James 1:27, 1 Peter 5:9, and so on.

- a. It is a reference to the aggregate of ungodly and wicked men in Old Testament times, such as in the time of Noah, and referenced again in the New Testament.
 - b. And, to speak in accordance with the world's character and mode of thinking, 1 John 4:5; in other words, to deceive, to speak—ungodly multitudes speaking in accordance with the world's character and mode of thinking. That is one of the meanings of the word *kosmos*, and 1 John 4:5 speaks of that.
 - c. Essentially, it is the devil—he that is operative in the world (also the devil), John 12:31, 14:30, 16:11, 1 John 4:4, 1 Corinthians 2:12, on and on; Colossians 2:8, 20, Galatians 4:3.
7. Now, the seventh meaning of *kosmos* is “worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ;”¹³
- a. to be of earthly origin and nature, such as is spoken of in Galatians 6:4, 1 John 2:16, 1 John 3:17, John 18:36, 1 John 2:6, Matthew 16:26, Mark 8:36, Luke 9:25, 1 Corinthians 7:31, James 4:4, 1 John 2:5;
 - b. these represent incentives to sin proceeding from the world, 1 John 5:4;
 - c. the obstacles to God's cause, John 16:33.
8. Finally, number eight: any aggregate or general collection of particulars of any sort,¹⁴ such as the sum of all iniquities, James 3:6, Proverbs 17:6.

So, particularly in the sixth and seventh references to the *kosmos*, we get this picture of the world and the reference to the world that is opposed to God. Now, here is an interesting connection

¹³ <https://biblehub.com/str/greek/2889.htm> - See under *Thayer's Greek Lexicon*, definition #7.

¹⁴ <https://biblehub.com/str/greek/2889.htm> - See under *Thayer's Greek Lexicon*, definition #8.

between the world and the devil. In Ephesians 6:11-12, in John 12:31, in 2 Corinthians 4:4, there is the reference to the lord of the world or the god of this world, the prince of this age, the devil and demons; and they are called, together, the rulers of the darkness of this world. They are used both of human rulers and of the angel of death and destruction. The word for that is the word *kosmokratór*,¹⁵ merging the words *kosmos* and *krato*. There is a god to this world, this arrangement of systems, that contains in it as the base of its assumption, its philosophical premise is structured upon the basis of what is in the world: the lust of the flesh, the lust of the eyes, and the pride of life. The one who created this world, the *kosmokratór*, is the devil, is Satan, is “that ancient serpent, the devil and Satan, who leads the whole world astray.”¹⁶ And he leads them astray by an appeal to these three lusts. He forms these lusts into a kingdom, and this is the kingdom known as the beast that captures mankind.

God gave mankind freewill, but the deceiver has come to use against mankind, the weakness of his soul as it is given to the lust of the flesh, the lust of the eyes, and pride of life. The word “lust” is the word *epithumia*, which is a longing (for that which is forbidden)—it is concupiscence; it is desire, it is to lust after.¹⁷ This phrase, “the lust of the flesh,” describes the emotions of the soul, the natural tendency towards things evil. Such lusts have the characteristic of being inconsistent with the will of God. The *epithumeó* is this longing;¹⁸ it is where we get the word epitome, where someone is defined by the strength of their desire.

There are numerous Scriptures that define the term “lust.” It is a stretching after; it is reaching for. There are different words that reference lust, but in 1 John, chapter 2, at verse 16, where he talks about what is in the world—the lust of the flesh, the lust of the eyes, the pride of life—there it uses the word *epithumia*. There are other meanings of the word “lust,” such as *hédoné*,¹⁹ where we get

¹⁵ See *kosmokratór*, Strong’s Greek #2888 - <https://biblehub.com/str/greek/2888.htm>

¹⁶ See Revelation 12:9: “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.”

¹⁷ See *epithumia*, Strong’s Greek 1939 - <https://biblehub.com/greek/1939.htm>

¹⁸ See *epithumeó*, Strong’s Greek 1937 - <https://biblehub.com/greek/1937.htm>

¹⁹ See *hédoné*, Strong’s Greek 2237 - <https://biblehub.com/str/greek/2237.htm>

hedonistic and hedonistic pleasures. There is the word *orexis*²⁰ (and you will find that in Romans 1:27), which means to stretch oneself out and/or to reach after; it is speaking of desires. But *epithumeó* is where the person and the lust are synonymous. Lust is not always bad if what your desires are, are related to God. But if they are related to the world, they will entrap you.

Now when we come back, I want to get into what is the basic kingdom of the *kosmokratór*. The *kosmokratór* speaks of one who has power to take hold of, one who holds in his hand, one who holds fast, one who has power, one who is a chief or a master, one who rules absolutely, and so on; one whose authority is exercised over others to conquer, to subdue, to continue to hold, and the like. So, in the *kosmokratór*, his power to hold, his power to rule, his power to govern, to draw in, is based in human lust. When we come back, I would like to look at the way he has exactly executed this holding, this entrapment, this binding up of humanity, so much so that this great beast of his devours them, oppresses them, crushes them down, but can only wage war against the saints, verbally.

We will discuss that when we come back. I am Sam Soleyn. I will see you then.

²⁰ See *orexis*, Strong's Greek 3715 - <https://biblehub.com/str/greek/3715.htm>