The god of this World

Commentary for August 17, 2012 — Is It Satan or God the Father?

I deliberately left the word “god” uncapitalized in the title above. This is because I did not want God the Father (YHWH) to be confused with “the god of this world.”

A correspondent replied to my May 19, 2012 Commentary “The Son as God,” stating that the 2 Corinthians 4:3–4 passage I quoted referred to God the Father. The argument was made that the one who “blinded (or blinds) the minds” of those who do not believe is God Himself, that He is “the God of this world” being discussed. I will show that this is not the case. The apostle Paul writes:

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world [eon] has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

• 2 Corinthians 4:3–4, King James Version

“Now, if our evangel is covered, also, it is covered in those who are perishing, in whom the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them.”

• 2 Corinthians 4:3–4, Concordant Literal Version

The first thing to notice is that the individual discussed in 2 Corinthians 4:3 is not “the god of this world,” but it is actually “the god of this eon.” This is clear and easily identifiable even if you cannot read Greek:

Note that the word αἰῶνος (aionos, singular) or eon, highlighted in yellow, is different from the Greek word for “world” which is kosmos. Kosmos deals with the physical realm of creation as it is today. It does not deal with a period time, which eon denotes.

There are nine verses that have both a form of eon and kosmos in the same verse. One verse that is particularly relevant also deals with evil. That is Ephesians 2:1–2. Look first at the King James Version:
“And you [has he quickened (italics in the KJV mean these words are not in the Greek text)], who were dead in trespasses and sins; Wherein in time past you walked according to the course [eon] of this world [kosmos], according to the prince of the power of the air, the spirit that now works in the children of disobedience: ...

- Ephesians 2:1–2, King James Version

Note how the phrase “according to the eon of this kosmos” relates directly to “according to the prince of the power of the air.” Both phrases relate to “the spirit that now works in the children of disobedience.” Does God the Father do such things? Was Paul referring to God’s Holy Spirit? He meant “the spirit” of evil that pervades this present kosmos.

If Paul had meant “world” in 2 Corinthians 4:4, he would have written kosmos, but he did not. He wrote eon. Here is the Ephesians verse from the literal Concordant Version:

“And you, being dead to your offenses and sins, in which once you walked, in accord with the eon of this world [kosmos], in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness.”

- Ephesians 2:1–2, Concordant Literal Version

Other verses do use the word “prince” in connection with the “world” (kosmos): Luke 4:6; John 12:31, 14:30, 16:11; and 1 John 5:19 (besides Ephesians 2:2). In each case Jesus is the speaker and Satan as the prince of the kosmos is the object of His discussion.

“Of righteousness, because I go to my Father, and you see me no more; Of judgment, because the prince of this world [kosmos] is judged.”

- John 16:10–11, King James Version

Christ is preparing His disciples for the coming of the Holy Spirit after He ascends into heaven. Note the full context of this passage, including verses 8–9 of Ephesians chapter 16.

“Oh now if I should be gone, I will send him to you. And, coming, that will be exposing the world [1] concerning sin and [2] concerning righteousness and [3] concerning judging:

[1] concerning sin, indeed, seeing that they are not believing in Me; yet
[2] concerning righteousness, seeing that I am going away to My Father,
[3] concerning judging, seeing that the Chief of this world [kosmos] has been judged.

- John 16:8–11, Concordant Literal Version

Three individuals are involved in this verse: God the Father (verse 10), Jesus (speaking in the first person), and “the chief of this world” (verse 11).

God creates evil (Isaiah 45:7), and He obviously permits evil and allows His agents like Satan and other servants to use evil to righteously punish mankind. He also allows “the god of this world [eon]” to blind “the minds of them which believe not, lest the light of the glorious gospel of Christ, ... should shine unto them” (2 Corinthians 4:4). God is in charge. God is responsible for your salvation and the salvation of the world.

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