

## 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:

4:4	ΕΝ	ΟΙΣ	Ο	ΘΕΟΣ	ΤΟΥ	ΑΙΩΝΟΣ	ΤΟΥΤΟΥ	ΕΤΥΦΛΩΣΕΝ	ΤΑ	ΝΟΗΜΑΤΑ
	en	hois	ho	theos	tou	aiOnos	toutou	etuphlOsen	ta	noEmata
	in	whom(P)	the	god	of-the	eon	this	blinds	the	apprehensions
	ΤΩΝ	ΑΠΙΣΤΩΝ	ΕΙΣ	ΤΟ	ΜΗ	ΑΥΓΑΣΑΙ	ΑΥΤΟΙΣ	ΤΟΝ	ΦΩΤΙΣΜΟΝ	ΤΟΥ
	tOn	apistOn	eis	to	mE	augasai	autois	ton	phOtismon	tou
	of-the	unbelieving	into	the	no	to-irradiate	them	the	illumination	of-the
	ΕΥΑΓΓΕΛΙΟΥ	ΤΗΣ	ΔΟΣΗΣ	ΤΟΥ	ΧΡΙΣΤΟΥ	ΟΣ	ΕΣΤΙΝ	ΕΙΚΩΝ	ΤΟΥ	ΘΕΟΥ
	euaggeliou	tEs	doxEs	tou	christou	hos	estin	eikOn	tou	theou
	well-message	of-the	glory	of-the	Christ	who	is	image	of-the	God

Note that the word *αἰῶνος* (*aiōnos*, 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.

**“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.