

ARAMAIC BIBLE COMPANION & CLASSICS

WHAT DOES JOHN TEACH ABOUT JESUS AND THIS WORLD

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INTRODUCTION

Of 150 NT references or thereabout to “the world” exactly half belong to John. And about 45 to Paul. The common term is “κοσμος” and it can mean “order” “fashion” “government”(Aristotle in his “politics” speaks of a “cosmos” as a Cretan politician or ruler. It also is often used for “ornament” or “embellishment”. It was used of the universe on account of its perfect order though it was also used of some stars as opposed to the whole. ”The stoics used it of the “mind or soul of “the world” and the Pythagorean philosophers of the order that came out of primeval Chaos. In Alexandrian Greek it was a term for the known or inhabited world. It is used by Matthew and John of the world of men-or “mankind in general terms”(Matthew 16.26 & John 7.4,12.19. and also when “this world” is opposed to “the world to come”(John 12.25 & 18.36.)-Bob Coffey

Living in the Real World

by Henry Morris, Ph.D.



"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." ([Isaiah 65:17](#))

People often think they are being practical when they place material values ahead of spiritual, emphasizing that we have to "live in the real world." The fact is, however, that we are not living in the real world at all, but in a world that is dying and will soon be gone. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" ([1 John 2:17](#)). This is not even the world that God created, for that world was "very good" ([Genesis 1:31](#)). Because "sin entered into the world, and death by sin" ([Romans 5:12](#)), therefore, "the whole creation groaneth and travaileth in pain together until now" ([Romans 8:22](#)). In fact, this world is not even as it was soon after God's curse, for "the world that then was, being overflowed with water, perished" ([2 Peter 3:6](#)).

The present, post-Flood world is now under the dominion of Satan, who is "the prince of this world" ([John 12:31](#)) and of "all the kingdoms of the world" ([Matthew 4:8](#)). The Lord Jesus Christ came to "deliver us from this present evil world" ([Galatians 1:4](#)). As our text says, this world shall not even "be remembered, nor come into mind." It "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" ([Romans 8:21](#)).

Therefore, we must "be not conformed to this world" ([Romans 12:2](#)). We must "live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" ([Titus 2:12-13](#)). In the meantime, our true citizenship, if we have been born again in Christ, is in the real world to come, and we are His ambassadors to an alien land ([2 Corinthians 5:20](#)).

HMM



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CONCLUSION-THE WORLD OF JOHN 2.15-17

The "world" is mentioned five times in this passage.

- (1) We are taught by the theologian John not to love the world
- (2) We are further instructed not to love the things in the world
- (3) We are told quite directly on the individual level that to love the world is to demonstrate that the love of the Father is not in me.
- (4) John argues that everything in the world or in the circle of the world-which he comprehends in "the desire of the flesh" "the desire of the eyes" and the "false pretension" or "bragging about a way of life" or "false philosophical confidence" is not of the Father but is out of the world itself.

There does appear to be one meaning accorded to the word in this passage which governs each of the four teaching principles given.

The first principle is that we are not to love in the sense of "receiving readily" "to desire" or "be content and satisfied with" the world itself. John is I believe concentrating on heavenly not earthly good. This principle is found in John 12:24. John is asking us to "hate our life in this world" so that we may keep it. The Philo love for the soul is closely related to this Agape of the world. The "kingdom" as seen in John 18:36 is that which should be our first love. Matthew teaches us "Seek first the Kingdom of God".

The second principle is that we are not to mind “things”. John left his nets and boats for Christ. He put things second. Jesus Challenged Peter again on that very score after his Resurrection. We possess more things than all the 12 disciples put together. There is a great danger in putting things in the place of first affection. This is John 21 territory.

The third principle is to direct our desires and prayer to God as opposed to what is delivered up to us by carnal lust or what the eye delights in or simply putting physical advantages first Cf John 12.31 & 1John5.19

The fourth principle is to beware of the natural lusts and the failure of the single eye and the pride that comes from aggrandisement or ideas not in line with Christ’s will and attitude.

Our passion is not to be as men around us feast their desire on the world, following the delight of their eyes and boasting about physical things (Βίος).

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