

# Arminianism – World (κόσμος)

Kosmos Meanings:

1. an apt and harmonious arrangement or constitution, order, government
  2. ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Pet. 3:3
  3. the world, the universe
  4. the circle of the earth, the earth
  5. the inhabitants of the earth, men, the human family
  6. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ
  7. world affairs, the aggregate of things earthly
  8. 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
  9. any aggregate or general collection of particulars of any sort
  10. the Gentiles as contrasted to the Jews (Rom. 11:12 etc)
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Strong's Definitions: κόσμος κόσmos, kos'-mos; probably from the base of G2865; orderly arrangement, i.e. decoration; by implication, >>>the world in a wide or narrow sense<<< including its inhabitants, literally or figuratively (morally:—adorning, world.

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“Kosmos” is used of the Universe as a whole: Acts 17: 24 – “God that made the world and all things therein seeing that He is Lord of heaven and earth.” is used of the Universe as a whole: Acts 17: 24 – “God that made the world and all things therein seeing that He is Lord of heaven and earth.”

“Kosmos” is used of the earth: John 13:1; Eph. 1:4, etc., etc.- “When Jesus knew that his hour was come that He should depart out of this world unto the Father, having loved His own which were in the world He loved them unto the end.” “Depart out of this world” signifies, leave this earth. “According as He hath chosen us in Him before the foundation of the world.” This expression signifies, before the earth was founded—compare Job 38:4 etc.

“Kosmos” is used of the world-system: John 12:31 etc. “Now is the judgment of this world: now shall the Prince of this world be cast out”— compare Matt. 4:8 and I John 5:19, R. V.

“Kosmos” is used of the whole human race: Rom. 3: 19, etc.—“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”

“Kosmos” is used of humanity minus believers: John 15:18; Rom. 3:6 “If the world hate you, ye know that it hated Me before it hated you.” Believers do not “hate” Christ, so that “the world” here must signify the world of unbelievers in contrast from believers who love Christ. “God forbid: for then how shall God judge the world.” Here is another passage where “the world” cannot mean “you, me, and everybody,” for believers will not be “judged” by God, see John 5:24. So that here, too, it must be the world of unbelievers which is in view. is used of humanity minus believers: John 15:18; Rom. 3:6 “If the world hate you, ye know that it hated Me before it hated you.” Believers do not “hate” Christ, so that “the world” here must signify the world of unbelievers in contrast from believers who love Christ. “God forbid: for then how shall God judge the world.” Here is another passage where “the world” cannot mean “you, me, and everybody,” for believers will not

be “judged” by God, see John 5:24. So that here, too, it must be the world of unbelievers which is in view.

“Kosmos” is used of Gentiles in contrast from Jews: Rom. 11:12 etc. “Now if the fall of them (Israel) be the riches of the world, and the diminishing of them (Israel) the riches of the Gentiles; how much more their (Israel’s) fulness.” Note how the first clause in italics is defined by the latter clause placed in italics. Here, again, “the world” cannot signify all humanity for it excludes Israel!

“Kosmos” is used of believers only: John 1:29; 3:16, 17; 6:33; 12:47; I Cor. 4:9; 2 Cor. 5:19. We leave our readers to turn to these passages, asking them to note, carefully, exactly what is said and predicated of “the world” in each place.

— A.W. Pink

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World not being exhaustive:

■ John 18:20 NASB

Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret.

➤ Not every single person in existence. Notice that world has limitations and the immediate sentence says “I always taught in the synagogues and in the temple”.

■ Acts 24:5 NASB

For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

➤ Impossible for this to mean “all Jews without exception” or the “entire world”.