

The concept for this category of antagonism is going from a divine state to a cosmic state.

In the context of one's spiritual status, degeneration tracks a person's decline away from establishment and biblical standards while moving through the stages of reversionism.

A believer, while previously growing in grace, is distracted by internal or external concepts and from that influence exchanges doctrine for human viewpoint and devolution¹ into evil.

Inside the bubble, the advancing believer functions under standards common to the heavenly **πολίτευμα** (**políteuma**): to behave as a citizen.

πολίτευμα; The condition or life of a citizen. In the New Testament, the state itself, community, commonwealth, used metaphorically of Christians in reference to their spiritual community and their status as citizens of heaven.²

Philippians 3:20 - Our citizenship [**πολίτευμα** (**políteuma**)] is in heaven—and we also await a savior from there, the Lord Jesus Christ,

v. 21 - who will transform [**predictive future active indicative of the verb μετασχηματίζω** (**metaschēmatízō**): prophetic of resurrection bodies at the Rapture] these humble bodies [**Homo sapiens' human bodies**] of ours [**believers**] into the likeness of His glorious body [**resurrection bodies**] by means of that power [**omnipotence**] by which He is able to subject all things to Himself. (NET)

The idea Paul is teaching is that believers are citizens of a heavenly commonwealth while presently existing in a human-dominated, earth-restricted citizenship.

This dual citizenship imposes on believers dual responsibilities to each balanced by acquiring guidance from the Divine Academy of Grace Didactics.

¹ “Devolution: descent or degeneration to a lower or worse state” (*The New Oxford American Dictionary*, 2001, s.v. “devolution.”)

² Spiros Zodhiates, ed., “πολίτευμα,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1194.

While functioning in the earthly community every person is initially challenged by yet another citizenship which is characterized by the word “world,” the masculine noun **κόσμος (kósmos)**.

The *kósmos* has a ruler, pointed out by the Lord who calls Lucifer the “ruler of this *world*” in John 14:30 and 16:11; Paul refers to Satan in 2 Corinthians 4:4 as the “god of this *world*” and the “prince of the power of the air” in Ephesians 2:2; John informs us that the “whole *world* is in the power of the evil one” in 1 John 5:19

The principle that Lucifer is the ruler of this world is described by Dr. Lewis Sperry Chafer who coined the term from two Greek words but with a Latin spelling: *cosmos diabolicus*, or the “devil’s world.”

We have established that *kósmos* is Greek for “world.” *Diabolicus* is from the Greek word “**διαβολικός (diabolikós)**: slanderous; devilish, enemy, Satan, the Devil.”³

Chafer, in volume 2 of his *Systematic Theology*, gives the development of the term, *cosmos diabolicus*.

Investigation will prove that the **LXX [Septuagint]** ... never uses *cosmos* to translate the thought of world. The translation of ‘world’ by *cosmos* is peculiar to the New Testament and presents a wholly new revelation in the progress of doctrine. An attentive consideration of the 186 uses of *cosmos*, where it is translated ‘world,’ will reveal that in every instance where moral values are involved, the sphere of satanic influence and authority is indicated. The New Testament consideration of *the world* is that it is opposed to God as worldliness is opposed to spirituality.

Though he may have a vague notion that so-called *worldliness* is contrary to God, the inattentive Bible reader apparently thinks of the world, as mentioned in the Scriptures, as merely a place of abode, a planet whereon both good and evil are equally at home. The truth that the great portion of instances where *cosmos* is used in the New Testament invests that which the term represents with an antigod character, cannot but be a surprise to many. They, as are all the world, being under the delusion of Satan’s deception, are unaware of the revelation which the word *cosmos* conveys.

³ Henry George Liddell and Robert Scott, “διαβολικός,” in *A Greek-English Lexicon*, rev. Henry Stuart Jones and Roderick McKenzie (New York: Oxford University Press, 1968), 390.

The darkness of the *cosmos* is implied when Christ said, “I am come a light into the world” (*cosmos*—John 12:46). Thus likewise it is promised of the Spirit that He would “reprove the world” (*cosmos*—John 16:8). To the believer it is said, “In the world [*cosmos*] ye shall have tribulation” (John 16:33). And again, “They are not of the world [*cosmos*], even as I am not of the world” (*cosmos*—John 17:14). Thus equally definite is the word of Christ, “The world [*cosmos*] has not known (You)” (the Father—John 17:25). Similarly, “My kingdom is not of this world” (*cosmos*—John 18:36). Certain other short phrases are most expressive: “Sin entered into the world” (*cosmos*—Romans 5:12); “That ... all the world [*cosmos*] may become guilty” (Romans 3:19); “The world [*cosmos*] by wisdom knew not God” (1 Corinthians 1:21); “The fornicators of this world” (*cosmos*—1 Corinthians 5:10); “That we should not be condemned with the world (*cosmos*—1 Corinthians 11:32); “Without God in the world” (*cosmos*—Ephesians 2:12); “Keep himself unspotted from the world” (*cosmos*—James 1:27); “The corruption that is in the world” (*cosmos*—2 Peter 1:4); “Escaped the pollutions of the world” (*cosmos*—2 Peter 2:20). (pp. 76–77)

The *cosmos* is a vast ... system that Satan has promoted, which conforms to his ideals, aims, and methods. It is civilization now functioning apart from God—a civilization in which none of its promoters really expect God to share, who assign to God no consideration in respect to their projects; nor do they ascribe any causativity to Him. This system embraces its godless governments, conflicts, armaments, jealousies, its education, culture, religions of morality, and pride. It is that sphere in which man lives. It is what he sees, what he employs. To the uncounted multitude it is all they ever know so long as they live on this earth. It is properly styled *the satanic system*, which phrase is in many instances a justified interpretation of the so-meaningful word, *cosmos*. It is literally a *cosmos diabolicus*.⁴ (pp. 77–78)

Degeneration in Cosmic Two has two manifestations: immoral, which is obvious, and moral which is calculating pseudo-spirituality often undetected.

During a reversionistic decline, descending wheel-tracks of righteousness are inhibited while ascending wheel-tracks of wickedness or facilitated.

⁴ Lewis Sperry Chafer, “Satanology: The Satanic *Cosmos*” in *Systematic Theology: Angelology-Anthropology* (Dallas: Dallas Theological Seminary, 1947), 2:76–78.

This means that previous paths of least resistance are being exchanged for those that amplify the sin nature's areas of weakness, either the trend toward legalism and moral degeneracy or the trend toward antinomianism and immoral degeneracy.

Moral degeneracy is inspired by the arrogance of self-righteousness while immoral degeneracy is motivated by the arrogance of self-indulgence.

Moral degeneracy is illustrated by Paul in his dealings with Peter's hypocrisy in:

Galatians 2:11 - But when Cephas [**Peter**] came to Antioch, I opposed him to his face, because he stood condemned [**of moral degeneracy**].

v. 12 - For prior to the coming of certain men from James [**a legalist**], he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.⁵

v. 13 - The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

v. 14 - But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews? (NASB)

Punishment for immoral degeneracy is the subject of:

Galatians 6:7 - Do not be deceived, God is not mocked [μυκτηρίζω (*muktērízō*)⁶]; for whatever a man sows, this will he also reap.

Moral degeneracy is more subtle and is assumed as spiritual by the benighted. Yet in reality it is uncontrolled and unrestrained legalism.

Matthew 23:28 - "Outwardly you look righteous to men, but inside you are full of hypocrisy and iniquity."

⁵ "The group of Jewish Christians who insisted on circumcision of Gentiles before they could become Christians" (*NET Bible*, Galatians 2:12tn14).

⁶ "To turn up one's nose in scorn and hence to mock, deride (Galatians 6:7, meaning God will not let Himself be mocked)" [Zodhiates, "μυκτηρίζω" [*The Complete Word Study Dictionary*], 999).