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WHAT DOES 'THE FOUNDATION OF THE WORLD' REALLY MEAN?

The expression “the foundation of the world” is found ten times in the Bible. All ten occurrences are in the New Testament, and all ten occurrences are translations of the same Greek expression used in the Greek text.

In our age **none of the churches of God have ever explained this expression and its application correctly**. It also follows that none of the churches of God in our age have grasped the consequences of a correct understanding of this expression. While I have understood the correct meaning of this expression for a number of years, until recently I also applied this expression incorrectly. That is something I want to rectify with this article.

None of the commentaries that I have examined understand the truth behind this expression. Until now Satan has managed to deceive all people in our age, without exceptions, as to the true meaning of this expression. This expression was correctly understood in apostolic times, but it has not been understood in our age. You need to understand the truth about “the foundation of the world”! And then you can judge for yourself regarding the things I will present to you in this article.

Let’s start off by examining the correct New Testament Greek word for “foundation”.

THE GREEK WORD FOR “FOUNDATION”

The New Testament Greek word which means “foundation” is “**THEMELIOS**”. This word is used 16 times in 15 different verses in the New Testament, and its meaning is beyond question. It is always translated as “foundation”. It has no other meaning. Here are the 15 verses where “themelios” is used. In each case I have rendered its translation into English in bold capital letters for easier recognition.

> He is like a man which built an house, and digged deep, and laid **THE FOUNDATION** on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without **A FOUNDATION** built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. (Luke 6:48-49)

> Lest haply, after he hath laid **THE FOUNDATION**, and is not able to finish *it*, all that behold *it* begin to mock him, (Luke 14:29)

> And suddenly there was a great earthquake, so that **THE FOUNDATIONS** of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed. (Acts 16:26)

> Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s **FOUNDATION**: (Romans 15:20)

> According to the grace of God which is given unto me, as a wise masterbuilder, I have laid **THE FOUNDATION**, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other **FOUNDATION** can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this **FOUNDATION** gold, silver, precious stones, wood, hay, stubble; (1 Corinthians 3:10-12)
>
> And are built upon **THE FOUNDATION** of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; (Ephesians 2:20)
>
> Laying up in store for themselves **A** good **FOUNDATION** against the time to come, that they may lay hold on eternal life. (1 Timothy 6:19)
>
> Nevertheless **THE FOUNDATION** of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. (2 Timothy 2:19)
>
> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again **THE FOUNDATION** of repentance from dead works, and of faith toward God, (Hebrews 6:1)
>
> For he looked for a city which hath **FOUNDATIONS**, whose builder and maker *is* God. (Hebrews 11:10)
>
> And the wall of the city had twelve **FOUNDATIONS**, and in them the names of the twelve apostles of the Lamb. (Revelation 21:14)
>
> And **THE FOUNDATIONS** of the wall of the city *were* garnished with all manner of precious stones. **THE** first **FOUNDATION** *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; (Revelation 21:19)

The contexts of all of the above 16 places where the Greek word “themelios” is used make abundantly clear that **this is indeed the correct word for “foundation”**. All of the above Scriptures are references to foundations. This word has no other meaning. This noun is formed from the Greek verb “**tithemi**”, which means “**to lay down**, to set in place”. It is also clear that all the New Testament writers were familiar with this common Greek word “themelios”.

> **But this word “themelios” is NEVER USED in the expression translated as “the foundation of the world”!**

So the first thing we need to recognize is that, whatever the Greek expression translated as “the foundation of the world” really means, **IT IS NOT SPEAKING ABOUT ANY KIND OF “FOUNDATION”!**

If any kind of “foundation” was the intended meaning, then the writers of the New Testament would have been COMPELLED to use the Greek word “themelios” in this particular expression. There is

simply no way around the fact that “themelios” is the correct word for “foundation”; and the New Testament writers themselves were well aware of this unambiguous meaning, as the above 15 verses demonstrate. [COMMENT: You could perhaps also consider the Greek word “hupostasis” to apply to the concept of “a foundation”, though in the five places where this word is used in the NT it is never translated as “foundation”. For our purposes we can ignore this word.]

So now let’s examine the Greek expression which is in all ten places where it is used translated as “the foundation of the world”.

THE GREEK EXPRESSION INVOLVED

In seven places the English text reads “FROM the foundation of the world” and in three places it reads “BEFORE the foundation of the world”. [COMMENT: In one place it actually reads “since”, in the KJV, but there it should also read “from”.]

The Greek expression translated “from the foundation of the world” reads “**APO KATABOLES KOSMOU**”, and the Greek expression translated “before the foundation of the world” reads “**PRO KATABOLES KOSMOU**”. Since both these Greek prepositions (i.e. apo and pro) govern the genitive case, therefore the two key words are in the identical form in both cases.

“Kataboles” is the genitive case of the Greek noun “**katabole**”. And “kosmou” is the genitive case of the Greek noun “**kosmos**”. So let’s now examine these two Greek words.

THE GREEK WORD “KATABOLE”

The noun “katabole” is formed from the Greek verb “**KATABALLO**”. And the word “kataballo” is formed from two words: the preposition “**KATA**” joined to the verb “**BALLO**”.

The preposition “kata” is used with two cases. When used with the genitive case, then it denotes **VERTICAL DOWNWARD MOTION**, the opposite of “ana” which refers to vertical upward motion. And when “kata” is used with the accusative case, then it refers to horizontal motion. In our case the meaning associated with the genitive case is clearly intended.

> **IT IS QUITE CLEAR THAT IN THE WORD “KATABOLE” THIS PREFIX “KATA” REFERS TO VERTICAL DOWNWARD MOTION!**

Now let’s consider the Greek verb “ballo”. This verb means: **TO CAST AWAY**, **TO THRUST AWAY**, **TO THROW AWAY**, **TO SCATTER**, etc. This verb implies **the use of force and power**! It is not something that refers to a gentle action. To remember the meaning of this Greek verb, think of our English word “ball” being an object that we throw, kick or hit away to some other location. That ties in perfectly with the meaning of the Greek verb “ballo”. When this Greek verb is transformed into a noun, then it refers to THE ACTION of having thrown down or thrown away or scattered something.

When we combine this meaning with the vertical downward motion inherent in the preposition “kata”, then the meaning of the word “katabole” has to be: **THE FORCEFUL THROWING DOWN OR THE SCATTERING OF SOMETHING**! “Katabole” refers to something that is destructive, not to something constructive!

This is not a reference to any kind of “foundation”! A foundation is not something that in ages gone by was “thrown down”, and it certainly is not something that is “scattered”. Rather, as we have already seen, the Greek word for “foundation” is derived from the verb that means “**to lay down**”, and implied is

calmly, whereas “katabole” refers to “forcefully **throwing** down”.

[COMMENT: In our times we may think in terms of “throwing down the cement” for a foundation. But the use of cement is relatively recent and using cement is not something that was done in biblical times. So in biblical times nobody would have “thrown down” something to build a solid foundation. Besides that, “katabole” implies destruction rather than construction.]

IT IS A GROSS MISTAKE TO TRANSLATE “KATABOLE” AS “FOUNDATION”!

It is a deliberate deception which Satan has foisted upon an unsuspecting humanity, and all the translators and scholars have been deceived in this matter. I will present the evidence which you can then examine for yourself. Now let’s examine the word “kosmos”.

THE GREEK WORD “KOSMOS”

There are several different Greek words we should consider.

1) The Greek word “**ge**” refers to **the Earth**, i.e. to the land that makes up this planet Earth. It is the root for our English word “geography”, a word that refers to “describing the Earth’s surface”. This Greek word “ge” is used 252 times in the New Testament, and it is in the KJV translated **188 times** as “**earth**”, 42 times as “land”, 18 times as “ground”, etc.

The point is that when the writers wanted to refer to this planet Earth, then they used the Greek word “ge”. They did not use any of the other three words to denote this planet Earth.

2) The Greek word “**aion**” refers to “**an age**” or “a period of time”. This Greek word is used 128 times in the New Testament, and **in 38 places** in the KJV it is translated as “**world**”. This word does not refer to this planet Earth, but to one or other specific “age” of this planet’s existence in the greater context of human existence.

3) The Greek word “**oikoumene**” refers to “**the inhabited areas of the Earth**”. It is derived from the Greek verb “oikeo”, which means “**to dwell**”. It is also the root of our English word “economy”. This Greek word “oikoumene” is used 15 times in the New Testament, and in the KJV it is translated **14 times** as “**world**”, and one time as “earth”. Strictly speaking the focus of this word is on areas of this Earth rather than on people per se.

4) The Greek word “**kosmos**” refers to “**human society**, **the condition of human affairs**”. This word is used 187 times in the New Testament, and in the KJV it is translated **186 times** as “**world**”, and one time as “adorning”, in reference to women “adorning” themselves (see 1 Peter 3:3). This last reference illustrates that this word does indeed refer to “human affairs” and to “human society”, rather than to this planet Earth.

It should be clear that these four words we have looked at here were not intended to be synonyms! Even though three of them are sometimes translated as “world”, they don’t mean the same thing at all.

Without unduly belaboring the point, here is what we have in the New Testament:

1) When a writer or speaker wanted to refer to **this planet Earth**, then he used the Greek word “**GE**”.

2) When a writer or speaker wanted to refer to **the inhabited areas of this earth** (thus obviously excluding places like Antarctica, etc.), then he used the Greek word “**OIKOUMENE**”.

3) When a writer or speaker wanted to refer to **a specific epoch or age** (thus obviously not ALL of Earth's history), then he used the Greek word "**AION**".

4) And when a writer or speaker wanted to refer to **human society in general** (thus without any direct reference to this planet Earth), then he used the Greek word "**KOSMOS**".

There are very clear distinctions between these four Greek words. It was an unfortunate mistake, albeit deliberately introduced by Satan through his churches, that the translators indiscriminately translated three of these words as "world".

To compound the confusion, **our ENGLISH word "WORLD**" originally meant "**HUMAN EXISTENCE**". However, **in our times** many English-speaking people think of the word "world" as a synonym for **this planet Earth**. To them this planet Earth IS "the world". And that changed meaning of "world" was already around in the Middle English used by John Wycliffe.

Thus, where originally the English word "world" meant the same as the Greek word "kosmos", TODAY the English word "world" for most people has the same meaning as the Greek word "ge". The unfortunate renderings of "aion" and "oikoumene" as "world" no doubt contributed towards blurring the distinctions between these different Greek words, as well as altering the meaning of the word "world" for us in our English language usage.

One effective way Satan has frequently used to deceive people regarding the true meaning of a word is to simply change the meaning which that word used to have. This trick has been used by Jewish Talmudic sages and Christian theologians alike in attempts to support their respective theological views. In our situation here we have theologians who simply assigned the meaning of "foundation" to the Greek word "katabole", and the meanings of "the world" and "the universe" to the Greek word "kosmos". How cool is that?

So now let's put our two-word Greek expression together.

The New Testament Greek expression "kataboles kosmou" really means:

> **"THE THROWING DOWN OF HUMAN SOCIETY"!**

That meaning is not at all the same as saying that it means "the foundation of the world"!

So now let's look at all ten places where the expression "kataboles kosmou" appears in the Greek text. In each case I will replace the words "the foundation of the world" with the words "the throwing down of human society", the correct meaning of this Greek expression.

<u>THE TEN SCRIPTURES</u>

> That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret **from THE THROWING DOWN OF HUMAN SOCIETY**. (Matthew 13:35)

> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you **from THE THROWING DOWN OF HUMAN SOCIETY**: (Matthew 25:34)

That the blood of all the prophets, which was shed **from THE THROWING DOWN OF HUMAN SOCIETY**, may be required of this generation; (Luke 11:50)

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me **before THE THROWING DOWN OF HUMAN SOCIETY**. (John 17:24)

According as he hath chosen us in him **before THE THROWING DOWN OF HUMAN SOCIETY**, that we should be holy and without blame before him in love: (Ephesians 1:4)

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished **from THE THROWING DOWN OF HUMAN SOCIETY**. (Hebrews 4:3)

For then must he often have suffered **since THE THROWING DOWN OF HUMAN SOCIETY**: but now once in the end of the world (Greek = “aion” meaning “the age”) hath he appeared to put away sin by the sacrifice of himself. (Hebrews 9:26)

[COMMENT: The Greek preposition “apo” is in this expression here translated as “since”. Here it really means “from” as it does in all the other places where “apo” is used in this expression.]

Who verily was foreordained **before THE THROWING DOWN OF HUMAN SOCIETY**, but was manifest in these last times for you, (1 Peter 1:20)

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain **from THE THROWING DOWN OF HUMAN SOCIETY**. (Revelation 13:8)

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life **from THE THROWING DOWN OF HUMAN SOCIETY**, when they behold the beast that was, and is not, and yet is. (Revelation 17:8)

As far as our phrase is concerned, the above renditions convey the correct meanings for all ten verses. All ten of these verses focus NOT AT ALL on “the foundation of the world”, but on “the throwing down of human society”.

ONE MORE USE OF THE WORD “KATABOLE”

While the expression “the foundation of the world” is used ten times in the New Testament, the Greek word “katabole” is in fact used ELEVEN TIMES in the New Testament. This Greek word is thus only used one single time without being linked to the word “kosmos”. Let’s examine that verse.

Through faith also Sara herself received strength **to conceive seed**, and was delivered of a child

> when she was past age, because she judged him faithful who had promised. (Hebrews 11:11)

If we leave the three Greek words rendered as “to conceive seed” untranslated, then this verse looks as follows:

> Through faith also Sara herself received strength **eis katabolen spermatos**, and was delivered of a child when she was past age, because she judged him faithful who had promised. (Hebrews 11:11)

In this Greek expression the preposition ”**eis**” means “**into**” and it governs the accusative case. The word “**katabolen**” is thus the accusative singular of “**katabole**”. And the word “**spermatos**” is the genitive singular of “sperma”, the Greek word for “**a seed**”.

Thus the Greek expression which is in Hebrews 11:11 translated as “to conceive seed” literally means: **INTO THE THROWING DOWN OF A SEED**!

Now WHY did Paul say it this way? WHY didn’t Paul just use the normal Greek word which means “to conceive” and “to beget”? WHY did Paul deliberately refer to “**a throwing down**”?

Paul’s perspective here is that **Sarah was past the age of menopause** (i.e. “when she was past age”), and also that **Abraham** himself **was** by then **no longer producing viable sperm** ((i.e. “him as good as dead” in the next verse). With these factors as a given, Paul is speaking specifically about the act of sexual intercourse between Abraham and Sarah having been an expression of faith!

While it would not have been “proper” to speak in these terms in King James English, and certainly not in Victorian English (i.e. the time when translations like Darby, Young’s, ASV, ERV, etc. were being produced), the fact is that Paul was very bluntly speaking about sexual intercourse. With the expression “eis katabolen spermatos” Paul was referring to “**the forceful ejaculation of sperm during male orgasm**”, when the sperm are very forcefully thrown down **into** the wife’s vagina.

When Paul used the expression “eis katabolen spermatos” Paul was certainly not mincing words. This has always been far too embarrassing for anyone to translate accurately. And yes, the English rendering “to conceive seed” is basically correct; but it completely glosses over the very vivid picture the Apostle Paul has presented in this verse.

It took faith for this old couple to have sex with the expectation that the wife would then fall pregnant, precisely as God had promised. And that is Paul’s point. Paul was not being vulgar; he was being vivid to illustrate the magnitude of faith that was involved in this “mission impossible”. Please keep in mind that the Apostle Paul chose this imagery; I am not the one who selected this imagery.

While this verse has nothing whatsoever to do with “the throwing down of human society”, it does very effectively confirm one point. And that is this:

> **PAUL’S USE OF “KATABOLE” IN HEBREWS 11:11 MAKES QUITE CLEAR THAT THIS GREEK WORD DOES INDEED REFER TO “A THROWING DOWN” THAT IS FORCEFUL AND DECISIVE!**

This Greek word “katabole” does not in any way refer to something that is done gently and carefully and precisely, as we would expect from any “foundation” being laid. Rather, this word implies a certain amount of force and vigor or violence.

As an aside, we might note that amongst the 187 uses of the Greek word “kosmos” God saw to it that one use (1 Peter 3:3) makes quite clear that this word refers to human society; and amongst the 11 uses of “katabole” God also saw to it that one use (Hebrews 11:11) makes quite clear that this word refers to a forceful throwing down of something. The correct meanings which I have presented for these two words in this article are known.

Now that we have established the correct translation for this Greek expression, let’s again look at all ten places where this expression is used and see what this expression refers to.

THE MEANING OF “KATABOLES KOSMOU”

The question now is: WHEN did the “throwing down of human society” occur? At the time when God created Adam and Eve? NO! This expression “pro kataboles kosmou” refers to **THE THROWING DOWN OF HUMAN SOCIETY AT THE TIME OF THE FLOOD!**

In plain language:

> **All the places, except for one (i.e. Luke 11:50-51, see below), where in the English text we read about “the foundation of the world” this is really a reference to “THE TIME OF THE FLOOD”.**

It is an enormous mistake to read all these verses which in our translations refer to “the foundation of the world” as if they applied to the time of Adam. **They don’t apply to the time of Adam at all!** And there are very powerful reasons why all those verses are not speaking about the time of Adam but about the time of the flood in the days of Noah.

This is without doubt one of Satan’s greatest deceptions, that he has deceived us into applying Scriptures that apply to the time of the flood to the time of Adam. In deceiving us along with all of this world’s churches into misapplying these verses to a totally wrong period in human history, Satan has very effectively deceived us about certain major aspects of God’s plan.

There are enormous ramifications to the fact that the expression “the foundation of the world” really applies to the time of Noah’s flood. I have already addressed many of those ramifications in a sermon I have recorded for use at this year’s Feast of Tabernacles. And after the Feast I intend to write an article entitled “THE PROGRESSIVE DEVELOPMENT OF GOD'S PLAN OF SALVATION”, which will address those ramifications.

This present article really serves as a supplement for that sermon, and as an introduction for the next article. But it will probably take me a number of weeks after the Feast to write that “next” article. Here in this article we will now take another brief look at the ten verses where this expression is used, and I will add a few comments to each Scripture.

THE TEN SCRIPTURES RE-VISITED

1) **MATTHEW 13:35**

“That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret **from THE THROWING DOWN OF HUMAN SOCIETY**.”

Here Jesus Christ is saying that He would reveal certain things which had been kept secret since the time of Noah’s flood. The next article will address WHY those things had been kept secret from the flood

onwards up to Christ's ministry.

2) **MATTHEW 25:34**

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you **from THE THROWING DOWN OF HUMAN SOCIETY**:"

Jesus Christ is here pointing out that after the flood God had introduced MAJOR CHANGES in His plan for mankind. The present plan for human beings to inherit the Kingdom of God only came into effect after Noah's flood. The next article will explain those changes and the reasons for those changes.

3) **LUKE 11:50**

"That the blood of all the prophets, which was shed **from THE THROWING DOWN OF HUMAN SOCIETY**, may be required of this generation;"

This statement is correct. But Luke has presented it in a wrong context, by in the next verse referring to "the blood of Abel". Thus Luke here infers that "apo kataboles kosmou" must go back to the time of Adam. That is a mistake Luke made due to a lack of understanding.

Luke himself did not understand this expression "apo kataboles kosmou" correctly. That is clear from the fact that he followed up this expression with a reference to the blood of Abel. My 70-page article from 2007 entitled "**Understanding The Gospel Of Luke**" presents over 70 examples where Luke is at odds with the other gospel writers. In each case it is Luke, who had not been around during Christ's ministry, that has his details somewhat confused.

Here in Luke 11 Luke follows this statement up with the statement "from the blood of Abel unto the blood of Zechariah." (Verse 51). This is a reference to what Matthew recorded in Matthew 23:35. But less than ten verses later (i.e. Luke 12:5) Luke has skipped back to what Matthew records in Matthew 10:28. And within another 20 verses (i.e. Luke 12:22-34) Luke has skipped back to Matthew 6:20-34. And a verse later (i.e. Luke 12:35-40) Luke jumps forward to the equivalent of Matthew 24:45-51. Matthew was an eyewitness of Christ's ministry, and Matthew recorded events in their correct sequence. My 70-page article documents that Luke time and again presents correct statements from Christ's ministry but in totally wrong contexts.

Luke 11:50-51 is one more example of Luke's lack of personal familiarity with Jesus Christ's ministry. Luke's statement about "the blood of Abel" in Luke 11:51 belongs into the context of Matthew 23:35. And nowhere in Matthew 23 did Jesus Christ make any reference to "apo kataboles kosmou". We will see that Luke's placing this statement into the same context as "the blood of Abel" is at odds with all the other nine references to "kataboles kosmou".

So let's move on.

4) **JOHN 17:24**

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me **before THE THROWING DOWN OF HUMAN SOCIETY**."

Here Jesus Christ makes reference to His very close relationship with God the Father, which relationship preceded the time of the flood by a long, long shot. But there is a reason why, in the context of referring to glory, Jesus Christ used the time of the flood as a reference point. This will be addressed in the next

article.

5) **EPHESIANS 1:4**

“According as he hath chosen us in him **before THE THROWING DOWN OF HUMAN SOCIETY**, that we should be holy and without blame before him in love:”

God the Father “chose us” before the time of the flood. It was during the 120 years leading up to the flood (see Genesis 6:3) that God formulated the present plan according to which we are “chosen”. While a very few people before the flood did willingly submit to God, there wasn’t really any “calling” at that time. This will also be explained in the next article.

6) **HEBREWS 4:3**

”For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished **from THE THROWING DOWN OF HUMAN SOCIETY**.”

This is a reference to the fact that the present plan of God, in calling specific individuals and working with them, has been in effect since the time of the flood. More on this in the next article.

7) **HEBREWS 9:26**

For then must he often have suffered **since (i.e. from) THE THROWING DOWN OF HUMAN SOCIETY**: but now once in the end of the world (Greek = “aion” meaning “the age“) hath he appeared to put away sin by the sacrifice of himself. (Hebrews 9:26)

It was only determined at the time just before the flood that Jesus Christ “would suffer” for us. The present plan which revolves around Christ’s sacrifice for our sins does not necessarily go back to the time of Adam, though it may? More on this in the next article.

8) **1 PETER 1:20**

“Who verily was foreordained **before THE THROWING DOWN OF HUMAN SOCIETY**, but was manifest in these last times for you,”

Jesus Christ was foreordained to die for our sins BEFORE the start of the flood when human society “was overthrown”. Yes, Christ’s sacrifice for us was ordained at least 120 years before the flood , because it is clear that in Genesis 6:3 God had already formulated a plan to deal with the unexpected magnitude of man’s perverse conduct and hostility to God’s ways. More on this in the next article.

9) **REVELATION 13:8**

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain **from THE THROWING DOWN OF HUMAN SOCIETY**.”

This verse shows that Jesus Christ’s sacrifice for us was determined from the time of the flood. These references to “BEFORE the throwing down” and “FROM the throwing down” are really the same type of thing as “after three days” and “in three days” in reference to Jesus Christ’s resurrection. More on this in the next article.

10) **REVELATION 17:8**

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life **from THE THROWING DOWN OF HUMAN SOCIETY**, when they behold the beast that was, and is not, and yet is.”

Prior to the flood nobody needed a special calling from God. God willingly worked with all those human beings who were willing “to walk with God”. At the flood God introduced a new plan, one which called for 144,000 individuals to be called and chosen to have a part in the first resurrection, while the vast majority of people would receive their opportunity much later, at the second resurrection. That new plan had provision for a book of life that has space for exactly 144,000 individuals. A few spaces were already filled in (i.e. Abel, Enoch, Noah, and perhaps a handful of others?). But that plan, which calls for exactly 144,000 people for the first resurrection, goes back to the time of the flood (i.e. technically to 120 years before the flood), and this verse is a reference to the time when this plan was put into force. More on this in the next article.

And that basically covers all the references to “the foundation of the world”.

Now let’s briefly consider the origin of the false understanding of this expression.

THE SOURCE OF THE WRONG UNDERSTANDING

To keep things simple, we’ll just consider the phrase “apo kataboles kosmou”, which is used in seven of the verses.

1) The key **Greek** expression in these verses is: “**APO KATABOLES KOSMOU**”.

2) In the **LATIN VULGATE** Translation this expression is mostly rendered as “**AB ORIGINE MUNDI**”, which basically means “**from the beginning or origin of the universe or the world**”.

So we see that Jerome, in composing the Latin Vulgate Version, did not correctly translate either “katabole” or “kosmos”. Here we have the origin of the totally wrong focus on the creation of the universe or else on the creation of man, instead of a correct focus on “the“throwing down of human society”.

3) **John Wycliffe** translated his version around 1380 from the Latin Vulgate text. Wycliffe translated the relevant Latin expression in these verses as “**FROM THE MAKING OF THE WORLD**” (Matthew 13:35) and as “**FROM THE BEGINNING OF THE WORLD**” (Hebrews 9:26)). So Wycliffe clearly understood this Latin phrase to be a reference to the creation of the Earth and the universe. Wycliffe had been very effectively misled by the Vulgate ext.

4) The 1537 **MATTHEW’S BIBLE** translated this expression as “**SINCE THE WORLD BEGAN**”.

5) The **GENEVA BIBLE** (1560'S) and the **BISHOPS BIBLE** (1580's) both translate this expression as “**SINCE THE FOUNDATION OF THE WORLD**”.

6) The **1611 KING JAMES BIBLE** also then rendered this expression as “**SINCE THE FOUNDATION OF THE WORLD**”.

So here are the facts:

NOBODY EVER ACTUALLY BOTHERED TO CORRECTLY TRANSLATE THE GREEK WORD

“KATABOLE”! NOR DID ANYBODY EVER CORRECTLY TRANSLATE THE WORD “KOSMOS”.

It was Jerome who first replaced the correct concept of “a throwing down” with the false concept of “an origin”. And it was also Jerome who first switched the focus away from “human society” to the wrong focus on the whole planet or even the universe.

These false ideas were copied by John Wycliffe. And even though later translators used the Greek text for the New Testament instead of the Latin Vulgate, they still retained the wrong concepts Wycliffe had first introduced into the English translations.

So our English translations of verses like Matthew 13:35 and Hebrews 9:26 went from: “**FROM THE MAKING OF THE WORLD**” to “**SINCE THE WORLD BEGAN**” and then to “**SINCE THE FOUNDATION OF THE WORLD**”. Thus it wasn’t actually until the devious Geneva Translation came along that the word “foundation” was even introduced into these verses. And once the Geneva Bible had introduced this word, then it stuck! That is how and why our translations today use the word “foundation”, even though they all know that the correct Greek word for ‘foundation” is “themelios”.

Well, now you have the facts about the expression “the foundation of the world”. Because the implications of the correct translation of the Greek expression are so profound and so far-reaching, I suspect that many people will reject the information I have presented in this short article. But that is not my responsibility. I have fulfilled my responsibility in presenting this information and thereby correcting wrong explanations I have previously provided for this Greek expression.

The numerous questions that this information raises will have to wait for the next article.

Frank W Nelte