

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.*

(Philippians 3:13-14 NASB)

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Meaning of "From the Disruption of the World"

This is a continuation of the previous two issues, so you are encouraged to read them if you have not done so.

What Kind of Body?: <http://www.kingdomandglory.com/tuc/tuc632.pdf>

Before the Disruption of the World: <http://www.kingdomandglory.com/tuc/tuc633.pdf>

After writing these issues, I still had a question: What does *from the disruption of the world* mean? Looking for an answer, I did a study of the words contained in this expression and ended with an unintended consequence, a new view that is different from one I have held for many years.

The phrase ***the foundation [disruption] of the world*** appears in scripture ten times: Matthew 13:35; 25:34; Luke 11:50; John 17:24; Ephesians 1:4; Hebrews 4:3; 9:26; 1 Peter 1:20; Revelation 13:8; 17:8. Depending on the translation, this phrase begins with one of three prepositions – *since, before, from*.

It is best to start in reverse order, so let us begin with the word ***world***, which in the Greek transliteration is the word ***kosmos*** (G2889), meaning "**orderly arrangement**, implying the world in a wide or narrow sense, including its inhabitants" [Strong's *Concordance*]. *Kosmos* differs from the Greek word *ge*, which is translated as *earth*, which comes from a primary word for *soil*. In Appendix 129 of the *Companion Bible*, Dr. Bullinger explains *kosmos* as:

"The world as created, ordered, and arranged. Hence it is used in the LXX (Septuagint) for the Hebrew word rendered "*ornament*". See Exodus 33:5, 6. Isaiah 49:18. Jeremiah 4:30. Ezekiel 7:20, etc. It denotes the opposite of what man has called "chaos", which God never created. See notes on Isaiah 45:18 and Genesis 1:2: for the Hebrew *bara* means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty."

Given this meaning, *kosmos* does not refer to a world in chaos and disorder, but rather to one that is ordered and even beautiful. *Kosmos* is used in the New Testament nearly 250 times in a variety of applications. Peter wrote of the ancient *kosmos* and the *kosmos* at that time (2 Peter 2:5; 3:6), meaning there was an ancient orderly arrangement. John wrote that the *kosmos* or orderly arrangement of man that is driven by lust is passing away (1 John 2:17). Paul wrote that Jesus came into the *kosmos* or orderly arrangement that existed 2,000 years ago and that there is a *kosmos* or orderly arrangement to come in the next age (Hebrews 10:5, 2:5). Jesus declared to the Philadelphian ecclesia that a testing is to come upon the whole *kosmos* or orderly arrangement (Revelation 3:10). And then a day is coming very soon when the angel will sound the great declaration that the kingdom of the *kosmos* or orderly arrangement of man known as **Mystery Babylon** will become **the Kingdom of our Lord and of His Christ** (Revelation 11:15). These are just a few examples of the use of the word *kosmos* in scripture.

Moving on; the word ***foundation***, which, in the Greek transliteration, is the word ***katabole*** (G2602), means "a deposition, that is, founding." Figuratively, it means "**conception**," as in birthing something. Through its root words, it has the sense of throwing something down. *Katabole* comes from *kataballo* (G2598) which means "to throw down or cast down." *Kataballo* comes from two words: *kata* (G2596) meaning "down (in place or time)," and *ballo* (G906) meaning to "throw; cast out, or throw down" [Strong's *Concordance*]. The word *foundation* (*katabole*) is not so much about a structure, such as a physical foundation of a building, as it is about the act or process of laying down the structure, more or less violently or intensely. Something is cast or thrown down in order to conceive or bring forth something else. It is like casting a seed or giving birth.

The idea of conception is discovered in Sarah who conceived beyond her natural years. In the following verse, the word *sperma*, from which we derive our English word *sperm*, is used in conjunction with *katabole*. *Sperma* refers not only to the male sperm but in a broader sense to something sown as in a seed. The *Concordant Literal Version* uniformly translates *katabole* as *disruption*, defining it as "disruption of the world or cosmos, prefiguring the result of sin; physiologically, the discharge of seed from the ovaries Hb 11.11."

Through faith also Sara herself received strength to conceive [disruption of seed] (*katabole, sperma*), and was delivered of a child when she was past age.... (Hebrews 11:11 KJV [CLV])

Now, the Greek word *apo* (G575) is a primary participle meaning *off*, that is, *away* (from), in various senses (of place, time, or relation; literally or figuratively) [Strong's *Concordance*]," and is translated a variety of ways, such as *after, ago, before, by (the space of), for, from since*, to name a few. Of the ten uses of the phrase, the word *apo* precedes it in seven verses. Dr. Bullinger claims these refer to the kingdom. Matthew 13:35 speaks of **things hidden from (since [NASB])** from the foundation of the world. Matthew 25:34 speaks of **the kingdom prepared from** the foundation of the world. Luke 11:50 speaks of **shed blood of the prophets from (since [NASB])** the foundation of the world. Hebrews 4:3 speaks of **His works finished from** the foundation of the world. Hebrews 9:26 speaks in **the negative of Christ suffering from (since [NASB])** the foundation of the world. Revelation 13:8 speaks of **the Lambkin slain from** the foundation of the world. Revelation 17:8 speaks of **names written in the Lambkin's book from** the foundation of the world.

The Greek word *pro* (G4253) is a primary preposition that means "fore, that is, *in front of, prior* (figuratively *superior*) *to* [Strong's *Concordance*]," and is translated as *above, ago, before, ever*. Of the ten uses of the phrase, the word *pro* precedes it in three verses. Dr. Bullinger claims these refer to the "purpose" of God. John 17:24 speaks of **the Father's love** for His Son *before* the foundation of the world. Ephesians 1:4 speaks of **saints being chosen** in Him *before* the foundation of the world. 1 Peter 1:20 speaks of **Christ being foreknown before** the foundation of the world. It is interesting that these verses refer to not only the Son but also to His brethren (saints) before the foundation, meaning before the disruption.

Apart from Dr. Bullinger's claim for the seven *from* and the three *before* expressions, I don't think further parsing of *from* or *before* is necessary. What is more important is the fact that the defining point of all ten expressions is the *disruption* of Genesis 1. A question that has been hotly debated is whether there is a **gap between Genesis 1:1 and 1:2**. It goes something like this: In the beginning, God created the earth with an orderly arrangement (beauty) and then something happened to bring it into ruin and chaos, after which He had to restore it (Genesis 1:2b ff). Some see the ruin resulting from some great cosmic angelic battle instigated by Satan. Years ago, I held to the gap theory and wrote about it. After all, Isaiah 45:18 (CLV) says: ***He did not create it a chaos. He formed it to be indwelt.*** Yes; but this doesn't mean God didn't use chaos to get there. Here is my new insight.

Taking the meaning of *katabole* as a *conception* and *kosmos* as an *orderly arrangement*, could we not rephrase *from the disruption of the world* into ***from the conception of the orderly arrangement?*** Maybe what God wants us to see is a metaphorical picture of the earth being like a huge seed. *Elohim* in His infinite creative wisdom, cast or threw down the seed of the earth into the womb of His universe and brought forth a beautiful, orderly arrangement that He declared ***very good*** (Genesis 1:31). Perhaps, the chaos was a form of death as a type of God's divine law of death to life. It was like *Elohim* cast down a seed into the ground to die; only this time, the earth itself was the seed. He conceived it in germ, *sperma* form and proceeded to bring forth order and life. The result was a paradise, the perfection of divine order, a germinating seed that died (disorder) to bring forth life (order). This would mean that Genesis 1 is one continuous record with no gap built into it and just might be proof that God actually created through some level of what we would call *chaos* or *ruin*, which is no challenge for God.

I must admit, whether true or not, today, this answers to my heart more than the gap. It speaks more to the heart of God. ***God is love*** cast down His seed to bring forth life that ultimately will lead to glory filling not only earth but all of mankind and creation. God is not after chaos or ruin for anyone or anything in His creation. He is after His ***divine order of All in all***, and His Son assures us that it will be so. Thus, all ten expressions of *the conception of the orderly arrangement* were set or established at this point in history and speak of this love, especially of the love of the Father and the Son conceiving something so glorious that it is beyond our wildest imaginations.