

Scripture Research - Vol. 2 - No. 16

Scripture Research, Inc., P.O. Box 51716 Riverside, CA 92517

Formerly

Ewalt Memorial Bible School, Atascadero, California

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OF THE KOSMOS 514

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*From the Choirmaster's
collection. A song of
David.*

The heavens proclaim God's
splendor,

the sky speaks of His handiwork;
day after day takes up the tale,

night after night makes Him
known;

their speech has never a word,
not a sound for the ear,

yet their message spreads the
wide world over,

their meaning carries to earth's
end.

See, there is the sun's pavilion
Pitched!

He glows like a bridegroom
leaving his chamber,

He exults like a hero to run his
course;

He sets out from one end of
heaven,

and round he passes to the other,

missing nothing with his heat!

EXEGESIS OF GENESIS 1:1, 2.

Introductory note

Genesis 1:1, 2

One cannot but be intrigued by a supposed primeval catastrophic judgment as having taken place between the first two verses of Genesis. Was the earth of Genesis 1:1 a perfect habitation for angelic beings, including the unfallen Lucifer? The King of Tyrus (Ezek. 28:11-19), or the Power represented behind him, is spoken of as having been in Eden, the Garden of God. Is this the Eden of Genesis 2:8-15? Has there ever been another? Some say, "yes," in Genesis 1:1 for there God created a perfect earth.

In Scripture two interesting phrases are found:

From the foundation of the *Kosmos*.

and

Before the foundation of the *Kosmos*.

Certainly, these terms cannot be speaking of the same time, and they must point to some delineative reference marker somewhere, such as Genesis 6 (the flood), or

Genesis 1:2 (the earth without form and void), or Genesis 1:1 (creation), or before Genesis 1:1, i.e., before the *kosmos* was set forth in time and space.

In view of the interest in these subjects and the possible relationship of Genesis 1:2 to these, Dr. A. J. Roddy offers this very serious, critical and academic dissertation. Few other living men are as familiar with the Semitic, Romantic and

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Oriental languages so as to have an adequate background for such a study.

It is hoped that the conscientious student of The Word of God will patiently consider this intricate grammatical material in order to arrive at an accurate translation of Genesis 1:1 and Genesis 1:2. For only then can one begin to consider how these verses may or may not relate to the great truths found elsewhere in The Word of God.

*Russell H. Schaefer

In the following study all references are to the book of Genesis unless otherwise noted. Below are the symbols used to transcribe the Hebrew words, in the order of the Hebrew alphabet:

a3 h t t f m m p p ph s c
b b, bh v n y y n n & x s v
g g, gh z z k, k kh s s q q t, t th
d d, dh h h l l 8 x r r

All long vowels, changeable and unchangeable, are marked with ". Unmarked vowels are to be considered short. Shew a ~ is marked *e, when vocal, otherwise disregarded. No distinction is made between the hateph vowels and their full counterparts. Thus Gen. 1 : 1, 2 are transcribed:

"BereSslth bara SelohTm 3?th

haSsSmayim vSSeth hiSUrec.

VghtSSrec. hiyfcthah thShu

vSbhShu ve68sekh 8al-pn?y

theh'om, v<eruan' SelShtm

me^r afiepheth 8al-pn€y

hammayim . "

*Typographical errors are mine.

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EXEGESIS

OF

GENESIS 1:1, 2

by Dr. A. J. Roddy

Readers of *Scripture Research* will probably be familiar with the various translations of the Hebrew text of Gen. 1:2 (particularly the verb was), or of the notes accompanying the text-such as in the *Scofield Bible*, the *Analyzed Bible* (G.C. Morgan), the *Annotated Bible*, the *Companion Bible*, and others. As an illustration Rotherham's *Emphasized Bible* is cited:

Now the earth had become waste and wild, and darkness was on the face of the roaring deep...

The most elaborate paraphrase of the entire first two verses of Genesis One which this writer has encountered is the following:

In a former state God perfected the heavens and the earth. But the earth had become a ruin and a desolation, and the darkness of judgment was upon the face of it.

It is with great reluctance that one disagrees with the scholars who produced these fine study Bibles, and with the last unique and devoted scholar who produced this translation. What he boldly inserts in his text, others have placed in their notes, therefore this study is an effort to show that these fine men have not made a proper approach to the Hebrew text. These notes or translations ignore the peculiar nature of the Hebrew Perfect; the simple verb hayah, (was, in the A.V.) is

given a meaning which it may have only in very carefully constructed syntactic settings; the translation is not reflective of the true Hebrew usage of the noun *re3sith* (beginning); it confuses the use of the conjunction *vay* (and); and it introduces without warrant the phrase "of judgment" in connection with the word darkness in verse 2.

While this critique-study may suggest a readjustment of those writer's notes and translations on the Sacred text, (if this study has any validity) still we have the profoundest appreciation of them as men of God and men of the Book.

Also, it should be pointed out that this study is not given to test the correctness of various teachings regarding the fall of Satan and certain angels, the effort to reconcile Darwinian evolution with Scripture, the question of pre-Adamic "man", or of the Pauline phrase *Pro katabole kosmou* (before the foundation of the world, A.V.). It is this writer's hope that this study will demonstrate that the first two verses of Genesis are not intended to call attention to any of these things. Using the translation of Gen. 1:1, 2 already quoted on the prior page as an extreme example of views held by many authors in varied degrees, it is needful that this critique explore the words *re3sith* and its synonym *tehillah*, both of which mean "beginning"; the verb *bara3*, "create"; the conjunction *vay*, "and", and its use with the Perfect and Imperfect states of the verb; the verb *hayah*, "be", alone and in connection with the devices for showing the inceptive aspect of existence, "become" (distinguished in Gr. by *gignomai*—N. T., *ginomai*). Finally, a look will be taken at the rare expression *tohu vabhou*, A.V. "without form and void." All this will require patience and careful consideration in the reader of these pages.

A COMPARISON

A comparison of the quoted translation, p. 493, of Genesis 1:1, 2 with the A.V. will show that the quoted version has given a special meaning to every word in the passage that has significance.

in the beginning	in a <u>former</u> state
God created	God <u>perfected</u>
and the earth was .	<u>but</u> the earth <u>had become</u>
and darkness	and the darkness <u>of judgment</u>

the face of the deep

the face of it

The propriety of each of the under-scored words will be questioned.

The Word re3sith

It is argued that tehillah, and not re3sith, is the Hebrew word for a real beginning and that re3sith is not used "absolutely". Thus, the quoted translation uses the expression, "... in a former state ..." In reply, consider the representative occurrences of tehillah in the following:

And he proceeded to go in his journeys from the Negev, yea, unto Bethel, unto the place where his tent had been in the beginning (battehillah), Gen. 13:3.

And they consumed them; but one could not detect it, for their appearance was sickly (Heb. evil) as in the beginning (battehillah), Gen. 41:21.

Because of the money which was returned in our sacks at the beginning (battehillah, i. e., the

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first time we came) we are now being brought in...

... we did indeed come down at the beginning (battehillah) to buy food. Gen. 43:18, 20.

I shall cause your judges to return as at first (kebhari3sonah) and your counselors as at the beginning (kebhattehillah, i.e., in the former state of affairs)". Isa.1:26.

In the afore-going texts it is shown that tehillah denotes a beginning relative to the time of speaking, not an absolute beginning, as some claim.

Re3sith, when set in opposition to 3aharith (end, latter state), may indeed mean "former state," as in Job 42:12:

Thus Jehovah blessed Job's latter times (3aharith) more than his former times (mere3sitho: me-more than; -o, his).

(Delitzsch, in his *Hebrew translation of the N. T.* uses these two words in Matt. 12:45.)

These two words may represent more specific points of time, as in Deut. 11:12:

From the beginning (re3sith) of the year until the end (3aharith) of the year.

Re3sith and tehillah are used interchangeably, as seen from the following texts:

... in the beginning (tehillath, construct state of tehillah) of his ruling. Ezra 4:6. Compare this with Jer. 26:1; 27:1; 28:1; & 49:1, where re3sith is used.

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The beginning (re3sith) of wisdom, (or)

Before everything else, wisdom. Pro. 4:7

The reverence of Jehovah is the beginning (re3sith) of knowledge. Pro. 1:7.

The beginning (tehillath) of wisdom is the reverence of Jehovah. Pro. 9:10.

The beginning (re3sith) of wisdom is the reverence of Jehovah. Ps. 111:10.

Ezekiel describes a former condition of Israel but the word he used was ri3sah, Ezek. 36:11.

Keil and Delitzsch (Delitzsch spoke Hebrew) assert that in Gen. 1:1 bere3sith is used in an absolute sense just as is ε ν α ρ χ η (*en archei*) is used in John 1:1 of The Lord Jesus ... "In the beginning was The Logos." Isa. 46:10 "... declaring the end from the beginning" is also cited by them. Re3sith, they add, is a relative word, indicating the beginning of a series of things or events (it is plural in Gen. 1:1), but they feel that within the context of Gen. 1:1 the meaning is of the very first beginning, the start. (See their Commentary under Gen. 1:1.)

The above considerations draw us to the conclusion that these two words cannot be so clearly distinguished from each other, and frequently are synonymous with the exception when re3sith is used in opposition to 3aharith, i.e. "end".

THE WORD B A R A 3

in the beginning God created (bara3) the heavens and the earth. Gen. 1:1.

In it (the seventh day) He rested from

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all His work which He created (bara) to make (la8asoth).
Gen. 2:3.

Let us make (na8aseh) man. Gen. 1:26.

So God proceeded to create (vayyibhra3) man ... created He (bara3) him.

Gen. 1:27.

Then God created (vayyibhra3) the great sea monsters.
Gen.1:21

Then God formed (vayyicer) man from the dust of the earth. Gen. 2:7.

These and all the words of CREATION used from Gen. 1:1 to Gen. 2:3 are summed up in the expression of Gen. 2:3: "Created to Make" (bara3 la8asoth).

Instead of stating (Gen. 1:1):

"In a former state God perfected the heavens and the earth" does not the simple narrative rather assert that in the beginning God created (for development) the heavens and the earth? To this primal material, then, The Word of God went forth, calling into being all that is named in the six creation days, with two additional acts of special creation, and with the developments summed up in the beautifully uncomplicated assertion of the infinitive (la8asoth) in Gen. 2:3. Note again the special acts of creation in Gen. 1:1; 1:21; and 1:27.

God was to make man. He formed him from the dust of the earth. He breathed into man's nostrils the breath of lives, and man became a living *nephesh* (soul). He was to make man in His own image: in His own image He created him. The steps in the wondrous creating of Gen. 1:27 are subsequently given in Gen. 2. Likewise, God created (1:1) the heavens and the earth. The steps in the development follows.

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In Gen. 1:1 the word created is in the *Qal* (simple) Stem. The same root in the *Piel* Stem (bera3) means to hew, to cut (not to shape). This is the meaning in Josh. 17:15. In the *Qal* Stem, as in Gen. 1:1, the word means to create and is only applied to the divine act of creation (*Keil & Delitzsch*, 1, 47) See Num. 16:30; Ex. 34:10; Psa. 51:10, etc., for its extended meaning. In the context of Gen. 1:1, the heavens and the earth meant the universe. The sense of the declaration in Gen. 1:1 is that at the very beginning God created the present universe out of Himself alone, not out of pre-existent material. The sub-sequent elaboration deals with the progressive development of the earth (with the two acts of creation); and apart from the mention of the luminaries and their regulation, it does not deal with the further development of the heavens.

The Holy Spirit's deliberate intention to deal with the development of the earth, and not the heavens, is indicated by the unusual position of the noun ha3arec at the forefront of verse 2. Normally in Hebrew the verb would be first. The special emphasis thus given to the word ha3arec can be effected in English by the use of italics, or a paraphrase as:

In the beginning God created the heavens
and the earth.

Now as for the earth, it was ...

Verse 2 then, is not to be separated from the creation of 1:1 as though a new situation were being introduced. What is stated in Gen. 1:1, as what follows in verse 2, is a delineation of the proleptic assertion God created, which embraced at least creation days.

The CONJUNCTION

VAV

"And the earth was ..."

Some scholars seek to clarify the Hebrew text of the O.T. by appealing to the *LXX* (Greek O.T. translation), they feel that this conjunction in the Greek meant "but". However the *LXX* at this point reads *de*, not *alla*. Any Greek Lexicon or Grammar will show that *de* is a weak connective. If the Seventy had wished to write "but" to the exclusion of "and", they would have used *alla*, as a translation into Greek of the Heb. "vav".

The Hebrew, like the Greek, has a strong adversative conjunction (3abhil), but it is not used in Gen. 1:2. An example is Gen. 17:19:

Abraham: "Would that Ishmael might live before Thee!!"

Jehovah: "No! BUT Sarah thy wife... "

In the context of Gen. 1:1, 2, the force of the conjunction, "vav" probably does not exceed the force of the simple "and" of the A.V.: "AND the earth was ... "

the verb hayethah

"... and the earth WAS"

The nature of the Hebrew idiom does not always require the copula (usually a form of the English "to be") with predicate nouns and adjectives. Often, where the English idiom requires the copula there is no Heb. word at all. Older editions of the A.V. indicated this lack in the original by writing the copula (am, art, is, are, was, wast, were, been) in italics.

Nor is it correct to assume that the verb hayah (to be) is not expressed in the Heb. text unless to signify a new situation. If it is expressed in the text, it is incorrect to feel it must always be translated by our verb "to become" if one is seeking the exact meaning of the original. To translate accurately one must be aware of the all-important factor of the

nature of the states in the Hebrew verb. This will be illustrated after the next paragraph.

Hebrew does not require the copula in all cases. To express in Hebrew, "the man is black", you do not write, "the black man", rather you write, "the man black, or, black the man". Here are the possibilities:

Hebrew Literal English

1. ha3is Sahor the man--black the man is black
2. sahor ha3is black- -the man the man is black
3. ha3is hu3sahor the man, he-black the man, he is b.
4. ha3is sahor hu3 the man, black-he the man, he is b. (1 and 2 are not identical in meaning, the emphasis shifts, so also with 3 & 4.)
5. ha3is hassahor the man, the b. (one) The b. man
6. ha3is 3aser sahor the man who b. (he) The man who (hu3) (hu3) is black

Hebrew has ways of indicating tense, but it is not primarily (if at all) by means of the verb. Time is relative to the context. Although the above expressions are given in the English present tense, "is" could be substituted by "was" without altering the Heb. equivalents if each of the expressions were prefaced by an expression as, "I saw the man: the man (was) black."

Hayah may express the copula, but it is not always a pre-requisite when the time is clear from the context. It would be used in a present time context, however, only in an emphatic sense (the nature of the Perfect).

And they were (imperfect of hayah) naked it would not do to translate this last verse:

Gen. 2:25.

Then their eyes became open and they recognized that they were (no verb) naked. Gen. 3:7.

"They recognized that they had become naked," for this would imply that they had been clothed before *this*, where-as prior to this they were naked (Gen. 2:25) but unashamed.

A cursory reading of section 37. 5. c, in *Harper's Syntax* (1890 Ed.) would seem to contradict the above and seem to support the notion of become for HYH when it is expressed as a copula:

The verb HYH may be employed (to join subject and predicate): but this always expresses the idea of becoming, existing, and is therefore never identical with the substantive verb to be.

The to be, mentioned, is the English verb, not the translation of some other verb he had in mind. The redeeming words in this quotation are existing and identical. Harper recognized the primary meaning of the root. He should have indicated that becoming is merely one aspect of existence. The simple copula not being needed would seem to imply that the use of the verb HYH would indicate a stronger meaning than the use of the copula. The point being that the inceptive meaning of becoming requires special syntactical settings.

The Hebrew translation of John 1:1 has a striking parallel to Genesis 1:2:

"... ve3lohim hayah haddabhar ." John 1:1b.

"... *kai Theos en ho Logos!*" John 1:1b Gr.

"... vehaa3arec hayethah thohu vabhohu." (Gen. 1:2), i.e.
"The earth was a waste- ness and a void. "

If Gen. 1:2 must be rendered "became" (after 1:1) or had

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become (prior to Gen. 1:1) waste and void, then John 1:1b must be rendered "And the Word had become God." As though The Godhood of The Word were attained by some spiritual progression rather than being inherently His by right of being God, albeit, God in Expression (The Logos), or Manifestation of that invisible, unknowable substance. Moreover, *Delitzsch* uses Bere3sith (the same word as "in the beginning" of Gen. 1:1) to translate *En archei*, "in the beginning" of John. 1:1. If the "was" of the A.V. is to be changed into "became" or "had become" (Gen. 1:2), then on the same basis John 1:1 would have to be translated:

In a former state The Word became (or, had become) with God, for The Word became (had become) God.

Gesenius, in his Hebrew Grammar (141c, p. 452) wrote:

The employment of a substantive as a predicate of a noun-clause is especially frequent ... when the attribute is intended to receive a certain emphasis. For in all cases there is a much greater stress upon a substantial predicate²." His number "2" footnote reads:

The same naturally applies to most of those cases which are not pure noun-clauses, but have the substantial waste and emptiness (*Gesenius's* underscoring). Note: The word "was" in his translation rather than become or had become.

He cites Psa. 35:6; Prov. 8:30; and Job 3:4. He characteristically translates the root HYH by "to be". The Eng. word "be" embraces become, exist, and cease, according to context, as in Hebrew:

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"Eat that, and you will be sick (become)."

"In the beginning was the Word (existed)." "Time shall be no more: (cease)."

The basic meaning of this verb, even as a copula, is being. Thus at Gen. 2:25 the imperfect would read:

"...being naked..."

The imperfect of the verb indicates that all during this period they continued to be naked. At Gen. 3:7 the verb "they recognized" sets the time, and no copula is needed in the expression seyrummim, (naked--they), hem.

COMPARE Gen. 1:2 and Jer. 4:23.

Veha3arec hayethah thohu vabhohu (1:2),

... and the earth was t. vabh. Ra3ithi

3eth-ha3arec

vehinneh ---- thohu vabhohu (Jer. 4:23),

"I saw the earth and behold! (it was) t. vabh. "

Observe the opening verse of the Book of Job:

3is hayah bhe3erec 8uc 3iyyobh semo

a man he-was in-land-of Uz lyov his-name

vehayah ha3ish hahu3 tam, etc.

and -he-was the man the that perfect, etc.

The narrative is past, i.e. the larger context of the passage is past; thus the verb hayah (which simply describes the state of the man at the time indicated by the context) should be translated "he was" in both instances.

Psalm 1:3 reads:

Vehayah ke8ec sathul 8al-palghey mayim like tree planted upon brooks-of waters, etc.

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The opening word vehayah (and he was, and he is, and he shall be) must be interpreted in context. Thinking in terms of the man's future, one would translate, "he shall be;" as present, "he is indeed" (a perfect State in present time is emphatic). The past probably is not intended here. Out of context one may proceed as follows:

1. If no copula, the present is probably intended.
2. The Imperfect State probably indicates a future tense.
3. The Perfect State probably indicates a past tense.

This over-simplification does not give the whole idea.

The primary meaning of the root HYH is being, existing (Gesenius' *Lexicon*). This would be its normal meaning in the Perfect State (Gen. 1:2), for the Perfect describes a complete action of a state or being and can indicate the entrance into a state only in strictly constructed syntactical settings. The Imperfect State describes incomplete action (beginning, continuing, repeated). As these facts relate to the verb hayah, the Perfect means "he was", "he is indeed", or "he shall be" (prophetic perfect). That form alone does not mean "he became." The Imperfect yihyeh means "he is", "he will be", "he ever is", "he will ever be", etc.

The Imperfect yihyeh can so be used to indicate beginning of being, i.e., "he becomes." But that is not the form in Gen. 1:2. The following devices were available for a Hebrew writer desiring to express the incipient state of being:

1. The Perfect State of HYH with the predicate introduced by the preposition lamedth, (to, for), hayah le-, he became

hayethah le-, she became

2. The Imperfect State of HYH with the predicate introduced by the prep, lamedh. yihyeh le-, she becomes, will become

tihyeh le-, she becomes, will become

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3. The use of Vav Consecutive, with special

Imperfect forms,

a. The conjunction vav is vocalized with a short

a (which is lengthened before alpha, which cannot be doubled--see b.

b. The first letter of the Imperfect verb form

(always either a yodh, tav, aleph, or nun) is doubled (except aleph), unless supported only by shewa.

c. The accent of the verb form is drawn from the ultima back toward the beginning of the word, sometimes with the loss of a whole syllable at the end of the word.

The resultant forms of HYH which concern this study are:

vayehi (for vayyihyeh), and he became, be- comes, or will become

vatehi (for vattihyeh), and she became, be- comes, or will become

4. The idiom used with vav Consecutive may also be used with the preposition lamedh.

vayehi le-, and he became, etc.

vatehi le'-, and she became, etc.

5. The Niphal stem of the verb HYH, a passive, may express become.

nihyah, he was been-poor Eng., he became.

Of these, there are some 49 occurrences of vayehi in Genesis one (chapter), but is not found in Gen. 1:2.

Examine these examples of HYH, expressing incipient being:

..and every herb of the field had not yet come to be (yihyeh) in the earth," Gen. 2:5.

And he proceeded to breathe into His nostrils breath of lives, and the man proceeded to become (vayehi le-) a living *nephesh*, Gen. 2:7.

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His wife proceeded to look behind her and thus she became (vatehi) a pillar of salt," Gen. 19:26.

So he went onto seize it and it became (vayyehi le-) a rod, Ex. 4:4.

For Abraham surely will become yihyeh le-) a great nation, Gen. 18:18.

Thou shalt become (hayithah le-) the father of a multitude of nations, Gen. 17:4.

If the intention of the Sacred writer of Gen. 1:2 had been to indicate that the earth became or had become (tohu vabhohu-waste and void) prior to what he narrates in Gen. 1:2, he could have written:

1. vaha3arec havethah le tohu vabhohu
2. vaha3arec tihyeh le.tohu vabhohu
3. vatehi ha3arec lethohu vabhohu
4. vateht ha3arec. tohu vabhohu
5. vahaSSrec. nihyHh lethohu vabhShu
6. vahaSarec. nihyah tohu vabhoh

Or-the Vav Consecutive could have been used with the verb in #6, with or without lamedh, making at least 8 possibilities. But the sacred writer did not use any of these! Nor does the conjunction 3abhal, "but" occur.

Should one translate Gen. 1:2:

"... but the earth had become"

you would be giving a Pluperfect rendering to the Perfect. The Perfect may indeed describe a state prior to a context as just mentioned (as the Imperfect may have a Pluperfect meaning), but that in turn cause Gen. 1:1, 2, to read:

"in the beginning ... for the earth (prior to that) had become,
etc.

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Perfects, with Pluperfect force, i.e., describing states/acts prior to other past states/acts, can be expressed in relative, causal, and temporal clauses when the main clause contains a past context. Imperfects with Vav Consecutive, on the other hand, are used to express actions, events, or states which are to be regarded as temporal or logical sequels of actions, events or states mentioned immediately before (but see #1, P. 505). As a rule, such a narrative is introduced by a Perfect and then continued by means of Imperfects with Vav Consecutive. Thus, the 49 Vav Consecutive occurrences in Gen. Chapter One, show the sequels to the Perfects of Gen. 1:2 and Gen. 1:1.

If other passages of Scripture are translated as some would translate Gen. 1:2 (where the subject precedes a Perfect form of HYH, the result is odd:

A man had become in the land of Uz. Job 1:1.

Moses had been shepherding. Ex. 3:1.

(Rather-hayah sets the stage for the dramatic events which follow).

And ye shall say, "Men of flocks had thy servants become."
Gen. 46:34.

He had become father of all tent dwellers.

Gen. 4:20

On the basis of what has been stated, if Gen. 1:2 states that the earth simple was *thohu vabhohu*, obviously it was created that way or it had become that way. But if it had become that way, it would have to be prior to Gen. 1:1; and this seems against logic as well as the text. For in that case, *be3sith* would indeed have to refer to some beginning other than the Absolute First. The context, however, suggests none of this.

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If the beginning is not the very beginning, then the earth was *thohu* because of something which happened after the Very Beginning, the implication being that now at this Second or third or fourth Beginning God was doing something called bara3 for an earth which was not as He first made it. To make *re3sith* mean that, one needs the support of the becoming-concept for Gen. 1:2, which is syntactically impossible unless that particular meaning of *re3sith* be incontrovertible (which is not the case).

The normal meaning of the Hebrew of Gen. 1:2 is Simply:

... and the earth, it was *thohu vabhohu*.

(and this within the context of the creative activity at the beginning). Inasmuch as the inspired writer did not avail himself of any of the idiomatic devices easily at hand to express an inceptive idea of being at Gen. 1: 2, it must be concluded that the inspired writer did not desire to leave such an impression in his text.

The Genesis narrative is one whose grandeur lies largely in its majestic direct simplicity. Its sweeping majesty has been captured by the old King James translation, especially Gen. 1:2.

SECTION

TWO

THE WORDS TOHU VABHOHU

It has been largely assumed that the words,

tohu vabhohu

(waste and void-A.V.), are always used in a context of judgment; that God's primal creation **MUST** be in a perfect state and that these unflattering epithets would not be used of God to describe His initial act of creation; and that Isa. 45:18

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(enhanced by the intriguing teaching their supposed later sexual relationships with human beings) gives greater credence to the judgment idea in Gen. 1:2. The "judgment-gap concept" also is used as an accommodation to current theories of evolution and geology, providing therein all the supposed time needed to meet the demands of those theories. In respect to this last; it is interesting to note in Gen. 1:14-19 that it wasn't until the fourth creation day that the present solar system is regulated or related to the earth in respect to its elliptic through the heavens, its 24 hr. rotation, its sidereal hour, day, month, year & time, as well as the moon satellite. We might well ask about the growth patterns and time involved that took place on the third creation day before the setting forth of the time-light relationships of the fourth creation day.

That man was not produced instantaneously at Gen. 1:27 is evident in the greater details given at Gen. 2:7 f.f. and 2:18 f.f. In fact, Gen. 2:22 states that God built (vayyibhen) the woman after He had made, formed, and created the man. It is not by means of bara3 of Gen. 1:1 that the perfecting of the work of creation is indicated, but by the vayyekhalla (and they proceeded to be complete) of Gem 2:1-3. For thus were finished (brought to completion) the things which God had created for development (bara3 la8asoth).

Isa. 45:18, 19, (like all the poetry of Isaiah) stands in Hebrew literature in a place parallel to the best of English seventeenth century masterpieces. Those magnificent passages declare:

Yea, thus saith Jehovah,

Creator of the heavens –

He is The God,

Creator of the earth,

Maker of her !

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He stood her upright!

Not tohu (a waste) did He create her! For dwelling did He form her!

I did not say to Jacob's seed,

Tohu (in a waste place)

seek ye Me!

I am Jehovah,

Speaker of righteousness,

Proclaimer of uprightness!

Now where is the context of judgment? Is not God declaring His uniqueness as Creator of an earth He created for a dwelling place, not to be a mere wasteland? Nor has He hidden in some land of darkness, or bidden Jacob's seed to look for Him in some tohu-wasteland (?). By a graceful play on words (which can happily be preserved in English) He declares that He stood His created, to-be-inhabited earth upright (kun) and He can be trusted, for He is a proclaimer of straightness (righteousness) and uprightness (root YSR).

The words "He did not create her tohu" do not contradict Gen. 1:2. Rather, the context of Gen. 1:-confirms Isaiah's meaning; and borrowing the preposition from the infinitive sebheth (for dwelling), observing the principle of parallelism in Isaiah's poetry, we do no violence to his meaning when we paraphrase:

He did not create her to be a wasteland: He created her to be a place of habitations!

The meaning of the root from which tohu comes (THH) is apparently empty. The noun cognates wasteness, desert. The root BHH, from which bohu comes, carries the connotations of brightness and emptiness. Thus the two rhyming words together intensify the idea of wasteness.

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Genesis 1:2 states that this was the condition of the earth when God first created her. The verses which follow in Genesis chapter one show how the vast waste took form at God's effective Word.

SUMMARY

1. Re3sith

a. A "beginning;" a relative term, synonymous with tehillah.

b. When set in opposition to 3alharith, it may mean "earlier state. "

c. The phrase bere3sith (in-beginning) may mean "in the beginning", "at the very start", "at first", "the first time".

2. Bara3

a. A Qal Perfect, a simple past: "He created."

b. In the Piel Stem the intensified root means to cut, to hew. There is no thought of shaping as in the case of YcR, form.

c. Used only of Divine creativity, it may indicate (de- pending on the context) the creating of some thing only out of Himself, not pre-existing matter.

d. Bara3 la8asoth (Gen. 2:3), "created to develop," for developing removes any notion of perfecting from bara.

3. Veha3arec

a. The conjunction ve- is simply and or but: it is not a strong adversative,

b. Earth, the grammatical subject of the sentence, stands in the emphatic position before the verb. It is thus singled out from the preceding phrase, "the heavens and the earth", as being now the topic of the immediate narrative.

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4. Hayethah

a. A Qal Perfect, a simple narrative statement of a past state: "she was " (Earth is feminine in Heb.)

(a) This is not a Previous Perfect (Pluperfect), had been, for the context does not meet the syntactic requirements for this.

(b) This does not describe incipient state (she became), for apart from the idiom with the predicate introduced by le- this is foreign to the nature of the Perfect,

b. This is a legitimate, normal use of HYH as a
copula with a predicate noun phrase,

c. Forth-nine sequels in Genesis Chapter one use Consecutive Imperfect forms of HYH , showing incipient being. Genesis 1:2 does not use this idiom.

In view of the foregoing analysis, it is suggested that the following paraphrase of Gen. 1:1, 2, be deeply considered. The underscored words are not represented by Hebrew words in the original text, but they are inserted to summarize in a concise way the essence of the study here given.

At the very beginning of things as we know them God created from nothing the heavens and the earth. And as for the earth, it was a shapeless mass and darkness was upon the face of the yawning abyss. Moreover, God's Spirit was hovering over the surface of the waters.

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BEFORE THE FOUNDATION OF THE *KOSMOS*

Ephesians 1:4

by Russell H. Schaefer

Section One

One of the most beautiful verses of {Scripture furnishes the theme of this study. Arthur S. Way translates Eph. 1:4 as follows:

Yea, thus did He make choice of us, in choosing Him, ere the foundations of the world were laid.

Charles B. William's translation is:

Through Him He picked us out before the creation of the world ...

James Moffatt's text reads:

He chose us in Him ere the world was founded ...

Kenneth S. Wuest feelingly translates the text to read:

... even as He selected us out for Himself in Him before the foundations of the universe were laid ...

Each word of this mighty book of Ephesians opens great vistas of truth before our eyes, opening to us the unlimited wealth lavished upon those blessed in and with The Beloved Son, that The Father has chosen for His own so long ago. Among the glories set forth is this glimpse of an original purpose implied in the words, "Before the foundation of the

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Kosmos." The Greek text reads: "*pro katabole kosmou*." Literally this would read, and we trust this study will bear this out, "before (the) down-thrust (of the) *kosmos*,"

The question arises as to where else we may search out this grand design of The Father to possess as His own certain creatures of His creation in Christ. Alas, in the tracks across the pages of time, no trace of this purpose is to be found, or as Paul so vividly states:

To me, the one who is less than the least of all saints, there was given this grace, to the Gentiles to proclaim the good news of the incomprehensible wealth belonging to The Christ, and to bring to light what is the administration

(dispensation) of the mystery which has been kept covered up from the beginning of the ages in the God Who created all things ..."Eph. 3:8, 9. (Wuest)

This secret is linked with the very act of creation, and we believe that out of the wealth of The Father's Secret purpose, creation came into being. The design itself being hidden away from the ages, but none-the-less always residing in the heart and mind of God, waiting for the right moment for its unfolding to His own in Christ. The good deposit was entrusted to Paul:

... His Body which is the church, of which I became a servant according to the stewardship of God which was, given to me for you, to fulfill The Word of God, the Mystery which has been kept hidden from the ages and from the generations, but now was made known to His saints me ..." Col. 1:24b-26. (Wuest)

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As one reads again the texts cited as translations of Eph. 1:4, it is to be appreciated that Kenneth Wuest places in his translation the middle voice found in the Greek text. That is, that all this was FOR HIMSELF, for The FATHER. This blessed middle voice runs through so very many of the verses in this first chapter of Ephesians. This leads our thoughts to another verse fraught with a loving purpose, allied with the choice of us in Christ, by the same phrase, i.e., "Before the foundation of the *kosmos*."

Father ... that which you have given Me as a permanent gift, I desire that where I am, also those might be with me, in order that they might be continually beholding the glory which is Mine, which you have given Me because YOU LOVED ME BEFORE THE FOUNDATION OF THE UNIVERSE." (John 17:24, *Wuest*)

In keeping with the above verse, Eph. 1:4b is translated and joined to Eph. 1:5 by Kenneth Wuest, and most trans-lators agree with this arrangement. It lines up the love of The Father for Christ that was operative before the foundation of the *kosmos*, and The Father's love for us IN THE CHRIST, and in Him making us perfect sons and heirs:

... in love having previously marked us out to be placed as adult sons through the intermediate agency of Jesus Christ

for Himself according to that which seemed good in His heart's desire." Eph. 1:4b, 5.

Surely, it is not a mere accident that The Father's love for The Perfect Son and for sons in The Son, should so

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merge. Also, both are spoken of as having been foreordained or marked out, Eph. 1:4, 5 being balanced by I Pet. 1:20:

... Who indeed was foreordained before the foundation of the universe was laid, i.e., Gr. *PRO KATABOLES KOSMOU*. (*Wuest*)

From these verses a simple conclusion may be drawn. At some moment in the heart's desire of God, before time was measured in ages and the *kosmos* was as yet not thrust forth from God, a choice was made and One Whom ye know as Christ Jesus, was "marked out" as The Beloved of The Father, implying that the unseeable and invisible God had projected Himself into the realm of the communicative and comprehensible, this FORM out of the intangible and uncorporeal Spirit Being of the unseeable and unapproachable God, this FORM of the tangible and knowable God, was inherently Beloved since it was of that Divine Substance. The amazing portion of this Divine will or desire is that a company of believers far down and along the corridor of time should be chosen and marked out and co-mingled with the life and purposes of that Beloved One. The DATING IS THE SAME FOR EACH, i.e., BEFORE THE THRUSTING DOWN OF THE *KOSMOS*.

So before us is the task of seeking to discover the meaning of this majestic phrase. Whatever the meaning of *KATABOLE KOSMOU*, these momentous events took place BEFORE THAT, according to the Scriptures. Is it speaking of the creation of the, heavens and earth in Gen. 1:1? Then it was before that. Is it speaking of Gen. 1:2? then it was before that. It was whenever The Father set His love upon His Beloved; it was when this One was marked out, separated as the FORM of God, distinguished from The invisible God as

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The Revealer of The Divine Substance. Once BODY or FORM is associated out from such a being, then creation and creature communication (and all it has involved) is a natural sequence since the prompting motive is not the display of awesome power but

of awesome love. Our destiny and the constant expanding revelation of God in Christ, are bound up together forever.

Section 2.

KATABOLE - ITS ORIGINS

The phrase, "*pro kataboles kosmou*" needs to be broken down. The preposition "*pro*" before this phrase is accurately translated by the word "before." Luke 9: 51b, 52 well illustrates this preposition:

... that He Himself set His face steadfastly to be proceeding to Jerusalem. And He sent messengers on a mission BEFORE (*pro*) His face.

or:

... Behold, as for Myself, I send My messenger AHEAD (*pro*) of you ... Matt. 11:10

In 1 Peter 4:8, this preposition seems to lend itself to a feeling of preference, a "firstness":

... before (*pro*) all things in order of importance, having fervent love among yourselves, because love hides a multitude of sins. (Wuest)

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Considering the phrase again, we see the Greek word "*kosmou*" (or *Kosmos*, Eng. *Cosmos*). This has been taken up in some detail in an earlier issue of *Scripture Research*, and the word "*kosmos*" is more than adequate to cover the whole system and order of creation, whether inanimate matter or organic and sentient creatures. It embraces too the discover-able laws operating in the most minute part of creation or in the galactic reaches of infinite space. The moral and spiritual laws operative in God's self-revelation and relationship to intelligent entities, as well as the systems of evil are comprehended under this word. The word "*kosmos*" may include the earth, but, generally, the concept is of some system or other. Thus, God loves the "*kosmos*," that realm of mankind in need of redemption; but another "*kosmos*" is to be hated ... that realm of evil toward which mankind tends so easily.

This leaves us with the noun, "*katabole*," in considering this phrase. In the A.V. this is translated "foundation" ten times and "conceive" once. The word itself is a compounding of two Greek words - "*kata*" and "*ballo*." The study of this preposition, "*kata*," is very complex and, while a very detailed study setting forth these complexities may be necessary for a full understanding of this phrase, we do not feel it justified in this study. In the N.T. it is used 77 times with, the genitive, denoting possession, measurement or origin. It is used 404 times with the accusative, denoting the direct object of action. Since "*katabole*" in Eph. 1:4 is in the singular genitive, we will consider that aspect of the preposition. When it is used with the genitive of place, it means "down from something." In the older Greek literature, this was more often "out from something, along a certain path." Thus the ancients would speak of rushing down from the bank, or as Matt. 8:32 reads:

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... and behold, the entire herd started FORWARD
IMPETUOUSLY DOWN (*kata*) the precipice."

It is used frequently of "down upon," from one place "toward" another; hence "against" something. Matt. 26:63 illustrates this last:

... I am placing you UNDER (*kata*) oath by The Living God...

The material surrounding this preposition is so very vast that we can but give a brief glimpse of its use, trusting the student to follow up on the suggestions here set forth. In the list of usages to follow, the material offered is simplified:

KATA 1. Down from something, rushing down the bank.

2. Into something, the reaching down into the depths.

3. Down upon, toward something, against, an oath.

4. To bear someone down, an accusation.

5. Space, an extension in space along a certain path.

6. Direction, toward...

7. Distributive, out from every city.

8. Time, indefinite, in the beginnings (Heb. 1:10).

9. According to, agreement with, Eph. 1:5, 7, 9, 11.

10. The norm, the standard, i.e., of law, the result of law, or of faith, etc.

11. Relationship to something.

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Each of these could be illustrated from Scripture and many more usages listed but, since the *KATABOLE* of Eph. 1:4 is in the Genitive case, then we must assume upon the meaning of OUT FROM SOMETHING, DOWN FROM SOMETHING, a something following along a certain path.

The last part of "*katabole*," is from "*ballo*." This is not as difficult as "*kata*" to illustrate, as we see from the following (The underscored word is from the root, "*ballo*."):

... since you are Son of God, hurl yourself down. Matt. 4:6

... throwing a casting-net into the sea." Matt. 4:18

... and into prison you are thrown. Matt. 5:25

... and having crucified Him, they distributed His garments among themselves, casting a lot. Matt. 27:35

... He who is sinless among you, let him be the first to throw the stone upon her. John 8:7

These illustrations are taken from Kenneth Wuest's *N.T. translation* and help us to see how "*ballo*" is used. From this word we obtain our English word, "ball," -- something to be thrust, hurled, thrown, or cast. Notice how this word is joined to other prepositions in the following:

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Sun-ballo -cast together. Acts 20:14.

Apo-ballo -cast off. Mk. 10:50; Heb, 10:35.

Ek-ballo -cast out of. Gal. 4:30; 3 John 10.

Em-ballo -cast into. Lk. 12:5.

Epi-ballo -cast on or upon. Mk. 11:7; 1 Cor. 7:35.

Amphi-ballo -cast around. Mk. 1:6.

Peri-ballo -cast about; hence a garment. Mk. 14:51.

A bank against Jerusalem. Lk. 19:43.

Para-ballo -along-side casting; hence parable.

Mk. 4:30; Heb. 11:19.

Uper-ballo -cast beyond; hence beyond measure.

2 Cor. 1:8; 4:17.

Dia-ballo -one through whom you are cast in the

wrong light, applied to Satan as ACCU- SER. To people ... 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3.

Kata-ballo -cast down, lay down. 2 Cor. 4:9;

Rev. 12:10; Heb. 6:1.

Section 3.

KATABOLE

In the Apocrypha - N.T.

and Classics

The noun "*katabole*" does not occur in the Greek O.T. (*LXX*) but it does occur in the Apocrypha. (2 Mac. 2:29 and some editions, verse 30):

For as the MASTER BUILDER (*katabole*) of a new house
must have care of the whole building.

In the above, the master builder is looked upon as the architect, the one who must lay down full plans for a new building. This is to BUILD - not destroy.

KATABOLE and Hebrews 11:11

In the A.V. of Heb. 11:11, "*katabole*" is translated, "conceive." Wuest translates the verse:

By faith Sarah herself also received power as regards the DEPOSITION (*katabole*) of seed, and that when she was past age ...

The *Marshall-Nestle text* translates the verse:

By faith also herself Sarah power for conception (*KATABOLE*) of seed (*spermatos*) received, even beyond time of age.

Sarah is spoken of as having received strength for nourishing and bringing to a perfect fetus the seed THRUST DOWN and received from Abraham. The flowing forth (*katabolen spermatos*) was used of the male seed by the Greek medical writers and not as a rule of the female ovum that would receive it. In this context "*katabole*" is used not with any thought of destruction, or overthrow, but rather of a divine fulfillment of the promise to Abraham to begin a new dynasty in his descendents.

KATABOLE and the CLASSICS

In accord with the usage of Heb. 11:11, the Greeks used it of PAY; i.e., laying something down. This was a common usage in all the papyri of all periods, and especially so in the Byzantine documents. It was used of PAYMENT of taxes, paying into the account of someone -- of installment payments and of down-payments. It was used of something LAID DOWN, a disposition. Also, it was used as a deposit on

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some purchase to begin anew -- to set forth plans. It was used of the offer of a sacrifice; i.e., the sacrifice was laid out. An attack of illness in which the sufferer was laid low, was a "*katabole*." These ancients used this word of "divine inspiration"; that is, of thoughts sent down from God.

Section 4.

The Verb, *KATABALLO*

This study would not be complete without considering the verbal use, "*kataballo*."

First, the N.T. will be considered and then the *LXX*. It must be understood that the study proper is concerned with the noun, "*katabole*," not the verb, "*kataballo*." But in the interest of considering all the evidence, the verb usage is set forth.

KATABALLO and 2 Cor, 4:9

Paul writes of his sufferings:

... being CAST DOWN but not perishing." *Marshall-Nestle Text.*

Certainly, Paul was buffeted about, but, in the same breath, he states that he is not perishing. Did he mean to say, "Destroyed, but not destroyed?" Or was he, in effect, saying, and the context bears this out, "I am brought low in order to be constantly reminded of the dying of me Lord Jesus, in order that the life of Jesus (that life of service, humility and suffering) might be made manifest in my body."

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KA.TABALLO and Rev. 12:12

(Critical Gr. texts have *kataballo* in verse 12 instead of verse 10.)

... woe to the land and the sea, because the Devil (*Diabolos*) WENT DOWN to you having wrath, a great wrath, knowing that he has a little time.

For those interested in the tenth verse where the critical texts read *EBLETHE*, out-cast or thrown out, Wuest translates this:

... because he who accuses our brethren has been
THROWN DOWN ...

Considering the two passages together, it is concluded that the Devil has been caused to leave the realm where he was and COME DOWN to the earth to war on these tribulation saints. This "thrusting out" and "coming down" in the Revelation takes place during the middle of the great tribulation week, since it has three and one half years yet to run, according to the context (See verse 14.). This coming down intensifies the great conflict of this period though, strangely enough, the Devil's end is yet a thousand years removed from this event. Milton, in *Paradise Lost*, assumes that

this event took place soon after Gen. 1:1, and many follow this conception. How Satan regained access to God (as in Job and into the heavenlies of Eph. 6) is something to conjecture with if Rev. 12:10, 12 is the first recorded thrusting out and remaining on the earth of Satan until his end is sealed in the Lake of Fire. If some primeval and pristine earth were Satan's habitation, and from which estate he was cast out, then he must have been cast upward, since Scripture nowhere denies his access to the high places of that realm, nor of his emissaries residing there

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and engaging in warfare, a commentary on Eph.6:11, 12 is:

Clothe yourselves with the full armor of God to the end that you will be able to hold your ground against the stratagems of the Devil, because our wrestling is not against blood and flesh, but against the Principalities, against the Authorities, against the World Rulers (Cosmic-rulers) of this darkness, against spirit forces of perniciousness in the heavenly places.

Wuest's Text.

A study remains to be written on this vast theme by someone but, whatever its relationship to Rev. 12:12 last judgment of Satan was not at this casting down, but much later.

The Verb *KATABALLO* and Heb. 6:1

In Heb. 6:1 we have in one passage two words generally associated with a FOUNDATION, at least in the A.V. Here, of course, we have the verb form of "*katabole*," i.e., "*kataballo* and "*themelios*," or "*themelion*." This last is properly an adjective denoting to a foundation (connected to *titemi*, to place). It is, however, used as a noun frequently.

Therefore, having put away once for all the beginning word of the Messiah, let us be carried along to that which is complete, not again LAYING DOWN (*kataballo*) a FOUNDATION (*themelion*) of repentance from dead works, etc. Wuest.

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The distinction between these two words has been the source of a great deal of discussion. In view of the classic and ancient usages of "*katabole*" in the early part of this study, we can but quote the works of others in this connection. E.W. Bullinger states in his *Lexican*:

1. Foundation. *Themelios*, placed or laid as a foundation.
2. Foundation. *Katabole*, a casting down; hence a laying down, a founding, involving a reference to an intended continuation.

Young defines "*katabole*" as a casting down, a founding ... *Liddle and Scott*, a founding, a beginning. With the above in mind, the concept for "*themelios*" is of a person having built up a structural foundation on which to rest a house. That foundation structure would be called a "*themelios*;" "*Kata-bole*," on the other hand, would carry the thought a step further back in time -- the architectural plans, designs and making a pad, tearing out and casting down rocks or trees that might hinder the pouring of a good foundation. In the light of this, Heb. 6:1 would convey the thought:

Not erecting a foundation (*themelios*-Gr. text follows this order) upon the concept (*KATABOLE*) of repentance from dead works, etc.

One does not build a foundation upon that which has been destroyed, as in this case the first or old covenant, resting in animal blood, etc., a symbolism faith, O.T. teachings regarding ablutions, priestly imposition of hands, of some far-off resurrection and day of judgment. In the greater light of the person and perfections of Christ The Messiah, the former was

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done away. New wine must be put into new wine skins. God was not offering reformation to Israel in this book of Hebrews but a whole NEW BEGINNING.

The verb *KATABALLO* and the *LXX*

As has been stated before, the noun "*katabole*" does not occur in the Greek O.T. but the verb "*kataballo*" does. In each of the texts listed, one could well translate the verb form by THRUSTING DOWN, or CASTING DOWN. Some writers, in considering these same passages, feel that the strongest possible construction should be placed upon this *LXX* usage; that is, in each instance, it should be translated OVER-THROW. This is to prepare the reader to look at Eph. 1:4 and see in this verse some OVERTHROW in God's past dealings with the earth, namely, Gen. 1:2. These writers

are not content to let the verbal form of "*katabole*," i.e., "*kataballo*," say CAST DOWN or THRUST DOWN, which would be the initial setting out or forth of the cosmos or creation, but to actually read into each passage where these words occur, an act of judgment. If, for the moment, one were to grant that the evidence of the *LXX* seems to point that way and thereby support that position, then we still have the wonderful words in Eph. 1:4:

... He selected us out for HIMSELF in Him BEFORE THE OVERTHROW.

That is, if "*katabole*" in this passage were to be so translated. This choice of us for Himself was not at the supposed overthrow, but before it. Should "overthrow" as a translation seem to fit the concepts inherent in "*katabole*" and "*kataballo*," and should this refer to an act of judgment, then the judgment must be either at Gen. 1:2, Gen. 6 or even into a

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far more distant judgment of angelic beings, regardless. Still our Ephesian passage assures us of a choice of us for Himself **BEFORE THAT EVENT TOOK PLACE**. Some have imagined that God's choice of us in Christ, was a secondary choice" and that we were chosen to fill up a rent in God's plans made by the fall of Satan -- or that we were chosen to fill up-that which Satan lost by his fall, and that we are, in effect, a substitute for Satan and his fallen hosts. If there is a substitution involved, it is felt by this author that the substitution is the other way around. That **SATAN SOUGHT THAT REALM IN THE HEAVENIES** reserved in a sacred secret for a company of saints in Christ. Of no other company in Scripture is it stated that they are seated with Christ in the heavenlies. With the following beautiful verses, one should also read Col. 3:1-3 and Eph.. 1:3:

... and raised us with Him and seated us with Him in the heavenly places in Christ Jesus, in order that He might exhibit for His own glory in the ages that will pile themselves one upon another in continuous succession, the surpassing wealth of His grace in kindness to us in Christ Jesus. (Eph. 2:6, 7, Wuest)

The list of texts cited in the *LXX* for "*kataballo*" might vary from issue to issue. The reader should judge the material offered, considering the fact that in the day to day ordinary usage of "*kataballo*" and "*katabole*" that these words did not have to carry the weight of meaning "judgment" or of "*katastrophe*" (Eng. catastrophe), as a review of the classic usage in this study will remind us.

"Joab battered the wall, *to throw it down*" (2 Sam. 20:15; *LXX* 2 Kings). "Ye (they) shall *fell* (felled) every good tree" (2 Kings 3:19, 25; *LXX* 4 Kings).

"As one *was felling* a beam" (2 Kings 6:5; *LXX* 4 Kings).

"They *slew* him with a sword" (2 Chron. 32:21).

"Behold He *breaketh down*, and it cannot be built again" (Job 12:14).

"He *teareth* me in His wrath" (Job 16:9).

"He *breaketh* me with breach upon breach" (Job 16:14).

"To *cast down* the poor and needy" (Psa. 37:14; *LXX* 36).

"Thou *casteth* them *down* into destruction" (Psa. 73:18; *LXX* 72).

"To *overthrow* them in the wilderness" (Psa. 106:26, 27; *LXX* 105).

"She *hath cast down* many wounded" (Prov. 7:26).

"The words of a talebearer are *as wounds*" (Prov. 18:8).

"Like a city that *is broken down*, and without walls" (Prov. 25:28).

"Esebon and Eleale *have cast down* thy trees" (*LXX* translation, Isa. 16:9). "The lofty city, He

layeth it low" (Isa. 26:5).

"I will cause them *to fall* by the sword before their enemies" (Jer. 19:7).

"I *will cast down* your slain men before your idols" (Ezek. 6:4).

"Thy remnant *shall fall* by the sword" (Ezek. 23:25).

"They *shall destroy* the walls of Tyrus, and *break down* her towers"

(Ezek. 26:4)

"He *shall cast down* with his swords" (LXX translation, Ezek. 26:9).

"He *shall cast down* thy walls" (LXX translation, Ezek. 26:12).

"I will leave thee *thrown* into the wilderness" (Ezek. 29:5).

"I will cause the sword *to fall* out of his hand" (Ezek. 30:22).

"Have him *cast down* upon the mountains" (LXX translation, Ezek. 31:12)

"Will I cause thy multitude *to fall*" (Ezek. 32:12).

"Thou *shalt fall* upon the mountain of Israel" (Ezek. 39:4).

"He *shall cast down* many ten thousands" (Dan. 11:12).

Section 5.

KATABOLE and the Preposition *Apo*

Besides the Greek preposition "pro," translated, "before," as in Eph. 1:4:

"before the foundations of the universe were laid." Wuest.

There is another preposition used 7 times with the same general terminology. Instead of "before the foundation of the cosmos," this other reads from or since the foundation of the cosmos. The context is an interesting one as not once is this latter term used of those truths in the prison letters of Paul, namely the two main doctrinal ones, Ephesians and

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Colossians. It is as though another purpose was being revealed under this term, one touching upon God's purposes for the earth, its kingdom and its ultimate goal. At least the books in which this expression is used do not reveal the origin, calling and future of the select company of saints in Christ, blessed with all spiritual blessings in the heavenlies.

The first occurrence is in Matt. 13:35, that wonderful book revealing the King and the Kingdom:

... I will open My mouth in the form of illustrations. I will utter things which have been kept secret FROM the time when the FOUNDATIONS of the universe was laid. The Lit. Greek reads: *APOKATABOLE*, from the down-thrusting. (*Kosmos* is omitted in the critical Gr. texts.)
Wuest

The illustrative teaching just given by The Lord Jesus was all related to the offer and rejection of the kingdom, with a future sowing that would bring forth the needful fruit of faith and faithfulness to the King and Kingdom that He would set up. The kingdom had its secrets, most of which were hidden or hushed within the confines of the prophetic Word, not as the secret concerning this present program of God. This was hidden away from the ages and generations -- hid in God. Matt. 25:34 follows the kingdom thought, except here The King has returned from His far journey. He sits in judgment on those who were faithless and rewards those who befriended His persecuted people, Israel:

Then shall The King say to those on His right hand. Come, my Father's blessed ones, inherit

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the kingdom which has been prepared for you FROM THE FOUNDATION OF THE UNI-VERSE (*apo katabole kosmou*). Wuest.

The next occurrence of "*apo katabole kosmou*," (before the foundation of the world (A.V.)) is in Lk. 11:50. This verse must be read along with Lk. 11:51 since the latter defines the time-period implied in the earlier verse:

... in order that there may be required the blood of all the prophets which has been shed SINCE THE FOUNDATION OF THE UNIVERSE by this breed of men, from the blood of Abel ...

LK. 11:50, 51a (*Wuest*)

Blood-guiltiness could not be reckoned to anyone unless blood had been shed, and the first record of this is that of Abel in Gen. 4:8. This must also be the explanation of John 8:44 where Satan is called a "... murderer from the beginning." The Gr. word here is "*anthropoktonos*," literally, "a man-slayer." So the beginning here spoken of must have been the instigated death of Abel, unless there existed earlier human-like

races that Satan might have slain. One cannot be called a man-slayer unless there were men to slay. So, here too, the context must define the terms used.

The next use of "*apo katabole kosmou*" is in Heb. 4:3:

For we enter into this rest, we who believed, as He has said,
As I swore in my anger, They shall certainly not enter into
My rest, although the works FROM THE FOUNDATION
OF THE UNIVERSE had come into being. *Wuest.*

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The "rest" here spoken of is the rest that God promised to His people Israel as we see from Heb. 3:7-19. They had no rest in the wilderness and no rest in the Land, and they have had little rest among the nations. What God was seeking to teach Israel is that their experiences were but typical, and the Promised Land was but a picture of a yet greater rest to be secured and found in Messiah and His great kingdom of peace. This greater rest was provided for from that very foundation, or thrusting into being, of the *cosmos*, the earth and man. It was made to be inhabited; it was made to be a kingdom of Peace. This working of God was woven into the very fabric of creation. Sin brought it all into a state compared to bondage (Rom. 8:19-22), and all awaits the freedom from corruption.

Heb. 9:26, in its use of this phrase, "*apo katabole kosmou*," gives us a glimpse into the timeless and changeless efficacy of Christ's sacrifice:

Nor yet (did He enter) in order that He might be offering
Himself often, even as the high priest enters the holy places
every year with blood belonging to another, since then it
would have been a necessity in the nature of the case for
Him to suffer often SINCE THE FOUNDATION OF THE
UNIVERSE." *Wuest.*

What the writer of Hebrews is saying is that Christ's redemptive sacrifice was unlike that which had gone before—for the old system that was vanishing away stood in meats, and drinks, and different baptisms, and carnal ordinances, whereas His person and work was of such an intrinsic value, that the need for its repetition did not exist and was unwarranted by the very nature of WHOM He was and WHAT He had done. His was an endless life and His work of

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redemption could be applied by faith to all future generations without His death being repeated. If His work and person is lacking in any respect, then He, like the frail Aaronic priesthood, must offer sacrifices for sin continuously. As far as Christ would be concerned, a re-enactment of Calvary would be a necessity. Not only would He have had to die frequently in the past (from the foundation of the *cosmos*), but in the present and future as well.

The last two usages of "*apo katabole kosmou*" are found in the Book of Revelation. *Wuest* translates Rev. 13:8 as follows:

... whose name does not stand written in the scroll of the life (the scroll) belonging to The Lamb who has been slain (in the mind and purpose of God) SINCE THE TIME WHEN THE FOUNDATIONS OF THE UNIVERSE WERE LAID (*apo katabole kosmou*), and Who is looked upon (by God) as the slain Lamb at present.

The afore-going translation has sought to present the reader with the words and thoughts of the original text by paraphrasing somewhat. The very act of God whereby moral and non-robotic creatures were created, involves the possibility of good or ill choices and, in view of that possibility, God must assume an obligation toward such creatures in the event they sin and provide them: with an equal opportunity that would result in their well-being. This would include the option of a REDEEMER and REDEMPTION. And so it was. God could do no less, and He does so much more to win us back to Himself and make us Christ-like.

The other reference in Revelation to "*apo katabole*

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kosmou" is in Rev. 17:8:

... and those that dwell on the earth shall wonder, whose names have not been permanently inscribed upon the scroll of the life FROM THE TIME OF THE FOUNDATION OF THE UNIVERSE..." *Wuest*.

The messenger (17:8) is setting forth in these verses the history of the beastly world-ruler, Anti-Christ. The beast (13:1) had died, but was to reappear; hence, the world will wonder after him with wonder and admiration. In the world's eyes death will have been conquered and a new reign of "Man" instituted. The beast fulfills for the world the age-old dream of man's ultimate supremacy and self-sufficiency. The world will

enroll under his banner but, as always, there will be those who treasure still the simple fact that they belong to God and that He knows the role comprising the scroll of life. He has known this from the very inception of the cosmos. He knows those who are His, even though they are not owned by the world. The final issues of this world and its government rest in God and, although things seem to be amiss, still a great assize awaits mankind and in it God will be justified and vindicated.

In this section should be mentioned a few thoughts about the Hebrew word "yasad ' or "yasadh." This corresponds with the verb "*kataballo*," in the *Pi'el* stem, spelled "yissedh," in its simple form may mean no more than "set." The Heb. verb "shalak," "hiph'il" stem, spelled "hishikh" (pronounced "hishleehhh") which does mean cast, casting away, or cast forth. *Delitzsch* uses "MOSeDHOTH (the plural of the noun built on the root, "yasadh," in the Hiph'il stem (again meaning "found") to translate the Greek

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"*katabole*" in Eph. 1:4 into Hebrew as well as in all other places in the N.T. where this is found. There is a Hebrew word "haphakh" that does mean overturn or overthrow, but "hashlikh" is also so used in that manner in the Hebrew O.T.

CONCLUSION

This has been an interesting study. It should strike us that the term found in Eph. 1:4, "BEFORE THE FOUNDATION OF THE WORLD," A.V., is of great importance. In Scripture, it is used of The Father's love for The Lord Jesus in that unknown and unchartered past. Our lives are bound up with that same love and that same Christ, and Ephesians and Colossians more than imply this. In fact, they state that our calling and choice were a part of that divine, original purpose. The term, "*pro katabole kosmos*" was used of the original marking out of The Lord Jesus, and the same is said of those in Christ. This unites our fates and our destinies with The Beloved Son of The Father in the heavenlies. It is enough. All else is of lesser importance.

UNLESS YOU RIGHTLY DIVIDE
DISPENSATIONALLY What will you do with the
command in Matt. 6:25? "TAKE NO THOUGHT FOR
YOUR LIFE, what ye shall eat, or what ye shall drink; nor
yet for your body, what ye shall put on."

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