

MSB225

MORE Seed and Bread

BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder - David R. Hettema, Director

WHAT DOES *KATABOLEE* MEAN?

by Howard W. White

In the King James version of the Bible, the Greek word **katabolee** appears eleven times. It is translated 'foundation' ten times and 'conceive' only once.

The verb form of this word, **kataballo**, is found three times, translated 'cast down' twice and 'laying' once. There is another Greek verb, **themelioo**, 'to found' or 'ground,' and its noun, **themelios**, always translated 'foundation(s),' which together with **kataballo** and **katabolee** express the same ideas in the NT as the Hebrew word **yasad**, 'found,' 'establish,' 'lay the foundation,' does in the OT.

The two Greek words are used together in the same context in Heb. 6: 1, "Not again a foundation (**themelios**) laying down (**katabolee**), (Rotherham throughout unless noted)." We rely upon the Holy Spirit to teach us how He uses a word in the Bible. Here we learn that **katabolee** is the founding, establishing, setting or laying down of the foundation while **themelios** is the word for the foundation itself as fully constructed.

A major point to be made in this essay is to show by the way **kataballo** /**katabolee** is used in the NT that it does not mean overthrow in the sense of destroy or destruction. Nor does it mean disruption. This is proven by what we read in 2 Cor. 4: 9, "Thrown down (**kataballo**), but not destroyed." Paul was probably, as we well know, thrown or cast down to the ground for stoning, but this in itself did not destroy him.

A careful look at Rev. 12:9,10 will also confirm this. "And the great dragon was cast out (**ekballo**),--the ancient serpent, he that is called Adversary and the Satan, that deceiveth the whole habitable world,--he was cast (**ekballo**) to the earth, and his messengers with him were cast. (**ekballo**)..."

Because the accuser of our brethren hath been cast out (kataballo, but LTrA's texts have ekballo, cast out) who was accusing them before our God day and night." In any event, while they will overcome him by the blood of the Lamb, he will not yet have been destroyed but will be cast out of heaven and grounded to the earth to continue making trouble. His destruction will come when he is finally cast (ekballo) into the lake of fire (Rev. 20: 10).

Another strong proof that this word does not mean overthrow or disruption is found in the way it is used in Heb. 11: 11. "By faith even Sarah herself received power for founding (katabolee) a seed." Sarah received strength not only for the conception but to bring forth a child at its birth. There is no way that this word can mean overthrow or disruption in this passage. The primitive figure here is the broadcasting or laying down of seed grain into cultivated ground.

The remaining references where this word appears speak of something that happens either from, since (apo) or before (pro) the founding of a world (kosmos) except in Mat. 13: 35, "I will open in parables My mouth, I will bring up things hidden from the foundation," where it is the founding absolute according to the texts above mentioned where kosmos is omitted. This is quoted from Psa. 78:2, "I will open in a parable my mouth, I will pour forth enigmas out of antiquity." Note the variation.

Kosmos, usually translated world depending upon its use in the context, means primarily order, regular disposition, ornament, decoration, embellishment as in 1 Pet.3: 3, 'adorning,' or the material universe. For instance, the human race is spoken of as the world, external to Israel or to the Christian body of people. Sometimes it is the present order of things, the secular world or the aggregate of mankind. The context determines the meaning.

Consider the other references where from or since the founding of a world appear. "Then will the king say to those on his right [hand]: 'Come ye the blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world'" (Mat. 25:34). In the Greek text this last phrase reads, GpO kataboles kosmou, 'from founding of world' (order, genitive case). There is no definite article before either founding or world.

To be consistent Rotherham should have translated this as he did in Eph. 1:4, "the founding of a world;" same construction. There is a time to come when God will intervene in the affairs of mankind to found and establish His government over the earth, 'at His manifestation even His kingdom,' a new world order for incorruptible and undying men. It is from that point forward that those blessed by the Father, the 'sheep nations' because they were good to the people of Israel, the King's brethren, will be invited to inherit the kingdom prepared for them from founding or laying down of that order. It cannot be inherited until it is founded.

There will be a generation of undying men living under the pre-parousia kingdom of God who will be judged by how they treated Israel. At Christ's second coming the sheep nations will be given responsibility in the kingdom while the goat nations will be cast into eonian punishment prepared for the devil and his angels. No resurrection is involved here. These nations do not include Israel or past and present believers. They will already have been raised and/or changed, people who never had an opportunity to believe or men born under God's kingdom.

"That the blood of all the prophets which hath been shed from the foundation of the world (from founding of order) may be sought out (required) from this generation,--From the blood of Abel unto the blood of Zachariah who was destroyed betwixt the altar and the house" (Lu. 11:50,51). Here the meaning is obvious because the list of offenders begins with Cain's murder of Abel. This world had its founding when God's work of creation was finished including the creation of Adam and Eve, and God rested on the seventh day. It was since or from that point in time when these sinful murders began.

"For we who have believed are to enter into the rest, According as he hath said--So I swear in mine anger They shall not enter into My rest; And yet the works from the foundation of the world (from founding of order) had been brought into existence" (Heb. 4:3). There can be no excuse for the unbelieving because the plan of salvation was complete from the day that Eve was promised the Seed. The rest for the believer is yet future.

"Else had it been needful for Him oftentimes to suffer from the foundation of the world (from founding of order); But now once for all Upon a conjunction of the ages (eons), For setting aside of sin through means of His sacrifice Hath He been made manifest" (Heb. 9:26).

Thankfully Christ did not suffer every year since the sin of Adam but died only once in the coming-together of the eons. He will appear a second time apart from sin unto salvation when we are manifested with Him in glory.

"And all they who are dwelling upon the earth will do homage unto him,-- every one whose name is not written in the scroll of life of the Lamb slain from the foundation of the world (from founding of order)" (Rev. 13:8). The Lamb was not slain since that foundation, but in the conjunction of the eons, about 29 AD. This passage should read as it does in Rev. 17:8, "And they who are dwelling upon the earth whose name is not written upon the book of life from the foundation of the world." This covers the history of man from Adam on.

There are three places where before (pro) is used in this phrase. In this prayer Jesus said, "Father...Because Thou lovedst Me before the foundation of the world" (In. 17:24)--Before creation of the world. Because He was with the Father even then. "Anointed One (Christ),--Foreknown indeed before the foundation of the world (founding of order), But made manifest at a last stage of the times" (1 Pet. 1 :20).

Lastly, the Father has eulogized us, "According as He made choice of us (saints who are believing) in Him before the founding of a world...In love marking us out beforehand unto sonship through Jesus Christ for Himself" (Eph. 1:4,5). "Who hath saved us and called us with a holy calling,.. Which was given to us in Christ Jesus before age-during times (before times eonian, out-flowing)" (2 Tim. 1:9). We are to be sons of the kingdom, that great new world which is yet to be founded in times eonian, having marked us out before hand for that purpose. This is ongoing as people are born and God chooses (a verb in the indicative aorist middle voice third person singular) them when they believe in Christ before He founds His government.

END

ISSUE NO. 225
Published Dec. 10, 1997