

# The Foundation of the World.

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- “I will come again, and receive you  
unto Myself” . . . . . JESUS.
- “Whom having not seen ye love” . . . . . PETER.
- “Be patient therefore, brethren” . . . . . JAMES.
- “We shall see Him as He is” . . . . . JOHN.
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THE  
FOUNDATION OF THE WORLD.

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THIS phrase, which is found only in the New Testament, is a very significant one in every way, and a special word has been selected by the Holy Ghost for its use. What we understand generally by the word "foundation" is, that it is something stronger, firmer, and less perishable than what is to be built upon or fitted into it. Thus the stones of the Temple at Jerusalem were not merely laid upon the solid rock, they were dovetailed into it. This, however, is not the idea intended to be conveyed by the word "foundation" in the phrase "The foundation of the world." It might better be expressed by the word "founding," like founding a kingdom or an empire, giving

it a beginning, a place it had not before, whatever it might have possessed under another state of things. The founding of an empire is an apt illustration of the use of the word in the remarkable phrase under consideration. Not the *creation* of the planet called the Earth, but the founding of the Cosmos, or orderly arrangement of it: that which we read of in the six days of Genesis i., and in the sixth day of which Man, the object of this wondrous disposition of things, was placed upon it.

Now, in the Scripture of Truth, when He who is the Truth came into the world He disclosed seven things in relation to the world that had been thus founded, and which things dated *from* its foundation.

1st. According to the prophecy of Psalm lxxviii. 2 the Lord utters seven parables, containing the mysteries of the Kingdom of Heaven. These had been kept secret *from the foundation of the world*. In our authorized and revised versions the trans-

lators have, singularly enough, made the third verse falsify the second. The Septuagint is clear in its expression of the second verse by putting a full stop. But the words of the Lord put the matter beyond question. The third verse says, "That which we have heard and known and our fathers have told us we will not hide from their children"; and then from Jacob to David the wonderful instruction of Asaph flows on like a river. But it was reserved for David's Son and Lord to open up verse 2; and when the Lord had explained these mysteries to His disciples, He asked them (Matt. xiii. 51), "Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them, Every scribe instructed unto the kingdom of the heavens is like unto a man, a householder, who brings out of his treasure new and old."

2nd. But new as this kingdom was as to its disclosure, it had formed part of

God's counsels when He arranged the Cosmos. Preparation for it had been made from the foundation of the world by the King's Father, and the subjects in it had been foreseen also ; for, says the Son of man, when He sits upon the Throne of His Glory, to those who received His hungry and thirsty wayfarers, His sick and ragged prisoners : " Come, ye blessed of My Father, inherit the kingdom *prepared for you from the foundation of the world.*" (Matt. xxv. 34.) So different from the place that the Lord had to *go away and prepare* for another class of His loved ones to whom He spoke. (John xiv. 2, 3.)

3rd. Alas for man, especially religious man ! for Cain was the first religious man, so religious that he slew his brother Abel for not according with *his* idea of religiousness. And thus *from the foundation of the world* blood has been shed like water ; prophets and apostles slain and persecuted

by men who have taken away the key of knowledge; "entering not in themselves, and hindering those that were." (Luke xi. 49-52.)

4th. Should such men enter into God's rest? For, *from the foundation of the world, i.e.,* the six days of labour, God rested, and invited men to partake of His rest. (Heb. iv. 3, 4.) The works of the six days were a means to an end. That end was the seventh day. "The heavens and the earth are completed, and all their host; and God completeth by the seventh day His work which He hath made, and ceaseth by the seventh day from all His work which He hath made. And God blesseth the seventh day and sanctifieth it, for in it He hath ceased from all His work which God had prepared for making." (Gen. ii. 1, 2.) Here we are instructed that the foundation of the world was the six days' work, and that the seventh day was God's enjoyment of what He had done.

5th. If man was to enter into God's enjoyment (for until man does enter into it God's intention will not have had its accomplishment—hence the institution of the Sabbath with Israel as seal of it)—If man was to enter into God's enjoyment of His six days' work, it must be by blood-shedding; for, No blood-shedding, no remission of sins; just as we might say, No sinner, no blood-shedding. But if sinner, then blood-shedding. But whose blood? Only One by divine appointment. "Thou shalt call His name Jesus, for HE shall save HIS people from THEIR sins." But many of HIS people died long before HIS blood was shed. True. So, as the weekly Sabbath was the link with the REST, so the continual sacrifice was the link with HIS BLOOD, else must He *often* have suffered *from the foundation of the world.* (Heb. ix. 26.) But now *once* in the end of the world.

6th. If the six days' work were the



foundation of the world, that one day's work of the cross, where Jesus laid down His life by commandment of the Father (John x. 17, 18), was the end of the world (John xii. 31), and therefore we may as well open the Book of Revelation and read those things that are written therein, for the time is at hand. (Rev. i. 3.) I know some will say or think, "Why you have skipped 1860 odd years!" I know it. I will give an account of them before I finish this paper, if God permit. But to Revelation. Do you know that ere long men will worship the devil? You have heard of the beast. Well, the dragon, that old serpent which is the devil and Satan (Rev. xx. 2), will be worshipped. (Rev. xiii. 4.) He will give his power to the beast, and men will worship the beast. (Rev. xiii. 4.) All that dwell on the earth shall worship him, if their names have not been written *from the foundation of the world* in the Book of Life of the Slain Lamb.

7th. If the above has been grasped, it is easy to see that when the angel (one of those who had poured one of the seven vials) shews John the judgment of Mystery Babylon, John is so astounded at finding this woman drunk with the blood of the saints of Jesus, that the angel gives further information respecting the beast that carried her, says that it came out of the bottomless pit, and is going into perdition, and that all that dwell on the earth will wonder when they see the beast that was (Roman Empire), 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 foundation of the world* when they behold the beast that it was, and is not, and shall be present. (Rev. xvii. 8.)

Let us recapitulate the truth we have collected from the Holy Scriptures :

The founding of the world, not its

creation, but the setting of it in order, and setting man upon it. (Gen. i.)

1st. The Lord's announcement of a kingdom prepared at the founding, but not revealed hitherto. (Matt. xiii.)

2nd. The class of persons composing this kingdom. (Matt. xxv. 32.)

3rd. Not the religious class hitherto known. (Luke xi. 49-52.)

4th. Only *faith* enters into God's rest. (Heb. iv. 3, 4.)

5th. And *that* only by blood-shedding. (Heb. ix. 26.)

6th. As to the residue, they worship the devil. (Rev. xiii. 4.)

7th. By means of a kingdom raised from hell. (Rev. xvii. 8.)

Thus the Lord's kingdom was, is not, is : was at the world's founding ; was not known till the King revealed it ; is, for the King has preached it, and it has been recognized in mystery, and will shortly be known publicly. And the devil's kingdom

was, is not, and is about to be : was, in the Roman Empire ; is, in Mystery Babylon ; is about to be, revived in its Satanic form.

But "the foundation of the world" is spoken of three times in Scripture as an epoch that came AFTER certain counsels of God in respect to a *heavenly* kingdom, having a *heavenly* calling, a *heavenly* hope. Of this kingdom Christ and the Church are the regnant powers. While, therefore, the earthly kingdom which we have traced *from* the foundation of the world to the end of the millennium, comprises within it saved Israel and the saved nations ; that which we have now to consider has *no sphere within the earthly cosmos*. It has, however, been witnessed to by the Holy Ghost during some 1860 years. As ever, the Lord is the beginning of it. With His personal glory that we will now refer to the Church has nothing in common. It

will be the subject then, as now, of our worship and adoration.

“And now, O Father, glorify Thou Me with Thine own self” (*i.e.*, in Thy company) “with the glory which I had with Thee *before the world was.*” (John xvii. 5.) With this, we repeat, we shall never be aught but worshippers. But there is a glory given to Him which He shares with others, “And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one.” (John xvii. 22, 23.)

Then there is a glory given to Him which we shall gaze upon as beholders, but it is proper to Himself alone. “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 foundation of the world.*” (John xvii. 24.)

Having then (1st) seen three aspects of His glory *before* the world's foundation, in one aspect of which believers in Him (*v.* 20), who is no longer in the world (*v.* 11), shall share (*v.* 22), let us look at (2nd) the doctrine of the Holy Ghost concerning this astounding position of blessing. "The Father of our Lord Jesus Christ hath blessed us with all spiritual blessings in the heavenlies in Christ: according as He hath chosen us in Him *before the foundation of the world.*" (Eph. i. 3, 4.)

But it might be said, that as all the blessing prepared *from the foundation of the world* depended on blood shed once in the *end* of the world so founded, how could a purpose formed *outside* the world have a divine basis on blood shed *within* the limits of the world's foundation? The Holy Ghost has prepared this instruction, and prepared it so that it should reach us by the mouth of the apostle deputed more

especially to announce the "*from the foundation*" order of blessing. "The precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained *before the foundation of the world*, but was manifest in these last times for you, who by Him do believe in God." (1 Peter i. 19, 20.)

Let us, as before, recapitulate:

1. God loved Christ, and gave Him a glory to share with others. (John xvii. 24.)

2. God chose those others in Him. (Eph. i. 4.)

3. God foreordained the Lamb for their redemption. (1 Peter i. 19.)

Having now shewn the difference between earthly blessing *from* the foundation and heavenly blessing *before* the foundation of the world, let us allude to three scriptures, which ought now to speak to our hearts without further comment:

1. "We speak the wisdom of God in a

mystery, even the hidden wisdom, which God ordained *before the world* unto our glory : which none of the princes of *this world* knew." (1 Cor. ii. 7.)

2. "God saved us, and called us with an holy calling, not according to our works, but according to *His own purpose and grace, which was given us in Christ Jesus before the world began.*" (2 Tim. i. 9.)

3. "The faith of God's elect, and the acknowledging of the truth which is after godliness ; in hope of eternal life, which God, that cannot lie, promised" (that is, made the announcement from Himself without any condition) "*before the world began.*" (Titus i. 1, 2.)

Can we add anything? Only two lines : "Behold, what manner of love the Father hath bestowed upon us." (1 John iii. 1.)

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