

Before “the Casting Down”

“And God said, **Let there be light**: and there was light” (Gen 1:3). John and Paul both taught that Jesus Christ’s preaching was “Let there be light” of the truth into the darkness of deception, “And the light shineth in darkness; and the darkness comprehended it not” (Jhn 1:5), “For God, who commanded the light to shine out of darkness, hath shined in our hearts” (2Co 4:6). Those that abide in His Son’s preaching are His people that He calls “Day” and divides from all others, “**God divided the light from the darkness**. And God **called the light Day**, and the **darkness he called Night**” (Gen 1:4-5). And the “Day” are ruled by the Greater Light now seated at His right hand, “And to **rule over the day and over the night**, and to **divide the light from the darkness**” (Gen 1:18).

The “Day” were chosen before “the casting down” of the world, “According as he hath **chosen us in him** before the foundation [*casting down*] of the world” (Eph 1:4). God’s people were “in him” before “the casting down” and will be “taken out of” Him when He returns, “she was taken out of Man” (Gen 2:23), “**in Christ** shall all be made alive” (1Co 15:22), “the dead **in Christ** shall rise first” (1Th 4:16).

God gave His people bread from heaven, “I will rain bread from heaven for you” (Exo 16:4), which Jesus said was figurative and prophetic of Himself coming from heaven, “my Father giveth you the true bread from heaven” (Jhn 6:32). And the bread came down based on the Sabbath week, “**Six days ye shall gather it**; but on **the seventh day, which is the sabbath**, in it there shall be none” (Exo 16:26), which in turn was based on the creation week, “**For in six days** the LORD made heaven and earth, the sea, and all that in them *is*, and **rested the seventh day**: wherefore the LORD **blessed the sabbath day, and hallowed it**” (Exo 20:11). Therefore, God’s Son coming from heaven to save His people was foretold in the creation week before “the casting down.”

It was at “the casting down” that man was appointed to die, “For then must he often have suffered since **the foundation [casting down] of the world**: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as **it is appointed unto men once to die**, but after this the judgment” (Heb 9:26-27), “**till thou return unto the ground**; for out of it wast thou taken: for dust thou *art*, and **unto dust shalt thou return**” (Gen 3:19).

Before “the casting down,” the Son had called to Adam, “And the LORD God called unto Adam” (Gen 3:9). And “the hope of his calling” (Eph 1:18), is the hope of resurrection from the dead, “For **the creature was made subject to vanity**, not willingly, but by reason of him who hath **subjected the same in hope**” (Rom 8:20). Salvation is this hope, “For we are saved by hope” (Rom 8:24).

Gentiles can now be joined with God’s people in unity of the same hope, “Endeavouring to keep **the unity of the Spirit [Breath]** in the bond of peace. *There is one body*, and one Spirit [*Breath*], even as **ye are called in one hope of your calling**; One Lord, one faith, one baptism, One God and Father of all, who *is* above all, and through all, and in you all” (Eph 4:3-6). In unity, both belong to the same body, have the same Breath, share the same hope, serve the same Lord, have the same faith, are baptized into the same name, and worship the same God.

“Which he wrought in Christ, when he raised him from the dead, and **set him at his own right hand in the heavenly places**, Far above all principality, and power, and might, and dominion, and **every name that is named**, not only in this world, but also in that which is to come: And hath **put all things under his feet**” (Eph 1:20-22). Paul was quoting from the Psalms about Adam, “Thou madest him to have dominion over the works of thy hands; thou hast **put all things under his feet**” (Psa 8:6). But before Adam named “every name that is named,” God had already determined to make a wife for him, “I will make him an help meet for him” (Gen 2:18), “And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: **and whatsoever Adam called every living creature, that was the name thereof**” (Gen 2:19). Before “the casting down,” Christ’s authority at the right hand of God over every name that is named was shown in Adam’s dominion.

Paul prayed earnestly that the Ephesians would understand these things, “Cease not to give thanks for you, making mention of you in my prayers ... The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints” (Eph 1:16,18). And for what purpose? To simply be amazed? It’s so that we’ll not be deceived by men about salvation, “That we *henceforth* be no more children, tossed to and fro, and carried about with **every wind of doctrine**, by the **sleight of men, and cunning craftiness**, whereby **they lie in wait to deceive**” (Eph 4:14).