Crystallization-Study Outlines

GENESIS (1)

Message Two

Creation in Christ for the Fulfillment of God's Purpose

Scripture Reading: Gen. 1:1; Rev. 4:11; John 1:3; Heb. 1:2; 11:3; Rev. 3:14; Col. 1:15-17

Gen 1:1 In the beginning God created the heavens and the earth.

Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Heb 11:3 By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.

Rev 3:14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col 1:17 And He is before all things, and all things cohere in Him;

I. "In the beginning God created the heavens and the earth"—Gen. 1:1:

A. *Beginning* here refers to the beginning of time—cf. John 1:1:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

1. Time began at the creation of the universe and continues until the final judgment at the great white throne—Rev. 20:11-15.

Rev 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.

Rev 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.

Rev 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each of them, according to their works.

Rev 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

Rev 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.

2. Time is for the accomplishing of God's eternal purpose, which God made in eternity past for eternity future—Eph. 3:11.

Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

B. The Hebrew word for *God* in Genesis 1:1 is *Elohim,* meaning "the Mighty One"; the Hebrew name here is plural, but the verb *created* is singular; this is a seed of the Trinity:

Gen 1:1 In the beginning God created the heavens and the earth.

1. God is one, but He is also three—the Father, the Son, and the Spirit—Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5; Matt. 28:19.

Isa 45:5 I am Jehovah and there is no one else; / Besides Me there is no God; / I girded you, although you do not know Me;

1 Cor 8:4 Therefore concerning the eating of things sacrificed to idols, we know that an idol is nothing in the world and that there is no God but one.

1 Tim 2:5 For there is one God and one Mediator of God and men, the man Christ Jesus,

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2. God is the Triune God; it was the Triune God who created.

C. God is the unique Creator; only God can create—Mark 13:19; Eph. 3:9; Rev. 4:11:

Mark 13:19 For those days will be a time of tribulation such as has not occurred from the beginning of the creation which God created until now, nor shall by any means ever occur.

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

1. The word *created* in Genesis 1:1 means to bring something into existence out of nothing.

Gen 1:1 In the beginning God created the heavens and the earth.

2. God is the One "who made the world and all things in it" (Acts 17:24); He is "the living God, who made heaven and earth and the sea and all things in them" (14:15).

Acts 17:24 The God who made the world and all things in it, this One, being Lord of heaven and earth, does not dwell in temples made with hands;

Acts 14:15 And saying, Men, why are you doing these things? We also are men of like feeling as you, and announce the gospel to you that you should turn from these vain things to the living God, who made heaven and earth and the sea and all things in them;

D. The motive of God's creation was to fulfill God's desire and to satisfy His good pleasure—Eph. 1:5, 9.

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

E. The purpose of God's creation is to glorify the Son of God and to manifest God Himself, especially in man through His Son, who is the embodiment of God and the image, the expression, of God—Col. 1:15-19; 2:9; Psa. 19:1-2; Rom. 1:20; 1 Tim. 3:16.

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col 1:17 And He is before all things, and all things cohere in Him;

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Col 1:19 For in Him all the fullness was pleased to dwell

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Psa 19:1 The heavens declare the glory of God, / And the expanse proclaims the work of His hands.

Psa 19:2 Day to day pours forth speech, / And night to night tells out knowledge.

Rom 1:20 For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse;

1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

II. "You have created all things, and because of Your will they were, and were created"—Rev. 4:11:

Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

A. The basis of God's work in creation was God's will and plan—Eph. 1:9-10:

Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

1. God has a will, and according to this will, He conceived His plan—3:11.
   Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
2. According to His will and plan, He created all things—v. 9.
   Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

B. God's will is God's wish; God's will is what He wants to do—1:9:
   Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
   1. God's good pleasure is of God's will; His good pleasure is embodied in His will, so His will comes first—v. 5.
      Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
   2. God's will is His determination for the carrying out of His purpose—v. 11; 1 Cor. 1:1.
      Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
      1 Cor 1:1 Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother,

C. God is a God of purpose, having a will of His own pleasure, and He created all things for His will so that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9:
   Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.
   Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
   Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
   Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
   Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
   1. God's will is His heart's desire, His mingling with man, and the fulfillment of His eternal plan—Eph. 1:5, 9, 11; 5:17.
      Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
      Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
      Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
      Eph 5:17 Therefore do not be foolish, but understand what the will of the Lord is.
   2. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.
      Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
      Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
      Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
      Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

3. God's creation of the heavens and of the earth began the fulfillment of His eternal plan to carry out His intention to have a full expression in man in the universe—Gen. 1:1; Eph. 3:11, 21.

Gen 1:1 In the beginning God created the heavens and the earth.
Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

D. We need to be filled with the full knowledge of God's will—Col. 1:9:

Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

1. God's will in Colossians 1:9 is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.

Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

2. To have the full knowledge of God's will is to have the revelation of God's plan so that we may know what God plans to do in the universe—Rev. 4:11.

Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

III. "All things came into being through Him [the Word], and apart from Him not one thing came into being which has come into being"—John 1:3:

A. Although creation was God's work, the means of His creation were the Son of God and the Word of God—Col. 1:15-16; Heb. 1:2; 11:3; John 1:3; Psa. 33:6, 9.

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.
Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
Heb 11:3 By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.
John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.
Psa 33:6 By the word of Jehovah the heavens were made, / And all their host, by the breath of His mouth.
Psa 33:9 For He spoke, and it was; / He commanded, and it stood.

B. Since God is the Creator of all things and since Christ is God, Christ is the Creator of all things and also the means through which all things came into being—Heb. 1:10; Psa. 102:25.

Heb 1:10 And, "You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands;

Psa 102:25 Of old You laid the foundation of the earth, / And the heavens are the work of Your hands.

C. In John 1:3 we see that all things came into being through Christ as the Word:

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

1. For all things to come into being through Him and for nothing to come into being apart from Him means that apart from Him nothing has existence—v. 3.

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

2. Creation is calling things not being as being through the Word; the Word is both the means and the sphere—Rom. 4:17; Heb. 11:3; John 1:3.

Rom 4:17 (As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

Heb 11:3 By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

3. Through Christ as the Word, the means, all things came into being; therefore, Christ is both the Creator and the means by which and through which all things were created—Heb. 1:10; John 1:3.

Heb 1:10 And, "You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands;

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

D. Christ upholds "all things by the word of His power"—Heb. 1:3:

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

1. After creating all things, Christ became the Upholder of all things; He is not only the Creator and the means of creation but also the Upholder.
2. He created the universe, and now He upholds it by the word of His power.

E. Christ is "the beginning of the creation of God"; this refers to the Lord as the origin or source of God's creation, implying that He is the unchanging and ever-existing source of God's work—Rev. 3:14.

Rev 3:14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:

IV. "In Him all things were created, in the heavens and on the earth…; all things have been created through Him and unto Him…And all things cohere in Him"—Col. 1:16-17:

A. *In Him* means in the power of Christ's person—v. 16:

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

1. All things were created in the power of what Christ is.
2. All creation bears the characteristics of Christ's intrinsic power.

B. *Through Him* indicates that Christ is the active instrument through which the creation of all things was accomplished in sequence—v. 16.

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

C. *Unto Him* indicates that Christ is the end of all creation; all things were created unto Him for His possession—v. 16.

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

D. *In*, *through*, and *unto* indicate that Christ is related to creation in a subjective way—v. 16:

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

1. He did not create the universe merely in an objective way, as an objective Creator.
2. Christ did not stand apart and call everything into being; on the contrary, the process of creation took place in the power of His person, the unique power in the universe.
3. He was not merely an objective Creator but also the subjective instrument through which creation was processed.
4. Creation took place in the power of Christ's person, through Him as the active instrument, and unto Him as the goal.

E. *All things cohere in Him* means that all things cohere, subsist together, in Christ as the holding center, just as the spokes of a wheel are held together by the hub at their center—v. 17.

Col 1:17 And He is before all things, and all things cohere in Him;

F. *Firstborn of all creation* refers to Christ's preeminence in all creation, for Christ has the first place in all things—vv. 15-18.

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col 1:17 And He is before all things, and all things cohere in Him;

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;