

Crystallization-Study Outlines

GENESIS (1)

Message Four

God Creating Man in His Own Image for His Expression

Scripture Reading: Gen. 1:26-27; Col. 1:15; 2 Cor. 3:18; Rom. 8:29; Rev. 21:11

- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

I. “Let Us make man in Our image, according to Our likeness... And God created man in His own image; in the image of God He created him”—Gen. 1:26a, 27a:

A. *Let Us make man* reveals that a council was held among the three of the Godhead regarding the creation of man—v. 26a:

Gen 1:26a And God said, Let Us make man in Our image, according to Our likeness; ...

1. The decision to create man was made in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God—Eph. 3:9-11.

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,

2. God’s intention in creating man was to carry out His divine economy for the dispensing of Himself into man—1 Tim. 1:4; Rom. 8:11.

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

B. God created man in His own image, according to His likeness—Gen. 1:26a:

Gen 1:26a And God said, Let Us make man in Our image, according to Our likeness; ...

1. God’s image, referring to God’s inner being, is the expression of the inward essence of God’s attributes, the most prominent of which are love (1 John 4:8), light (1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6).

1 John 4:8 He who does not love has not known God, because God is love.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Rev 4:8 And the four living creatures, each one of them having six wings apiece, are full of eyes around and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming.

Jer 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.

2. God’s likeness, referring to God’s form (Phil. 2:6), is the expression of the essence and nature of God’s person.

Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

3. God's image and God's likeness should not be considered as two separate things—
Gen. 1:26a:
Gen 1:26a And God said, Let Us make man in Our image, according to Our likeness; ...
 - a. Man's inward virtues, created in man's spirit, are copies of God's attributes and are the means for man to express God's attributes.
 - b. Man's outward form, created as man's body, is a copy of God's form.
4. God created man to be a duplication of Himself so that man may have the capacity to contain God and express Him:
 - a. All other living things were created "according to their kind" (vv. 11-12, 21, 24-25), but man was created according to God's kind (cf. Acts 17:28-29a).

Gen 1:11 And God said, Let the earth sprout grass, herbs yielding seed, and fruit trees bearing fruit according to their kind with their seed in them upon the earth; and it was so.

Gen 1:12 And the earth brought forth grass, herbs yielding seed according to their kind, and trees bearing fruit with their seed in them according to their kind; and God saw that it was good.

Gen 1:21 And God created the great sea creatures and every living animal that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good.

Gen 1:24 And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth according to their kind; and it was so.

Gen 1:25 And God made the animals of the earth according to their kind and the cattle according to their kind and everything that creeps on the ground according to its kind, and God saw that it was good.

Acts 17:28 For in Him we live and move and are, as even some poets among you have said, For we are also His race.

Acts 17:29a Being then the race of God, we ought not to suppose that what is divine is like gold or silver or stone, ...
 - b. Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union—John 15:5; Rom. 6:5; 11:17-24; 1 Cor. 6:17.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

Rom 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

Rom 11:18 Do not boast against the branches; but if you boast, remember that it is not you who bear the root, but the root you.

Rom 11:19 You will say then, Branches were broken off so that I might be grafted in.

Rom 11:20 Rightly said: they were broken off because of unbelief, and you stand by faith. Do not be high-minded, but fear;

Rom 11:21 For if God did not spare the natural branches, neither will He spare you.

Rom 11:22 Behold then the kindness and severity of God: on those who fell, severity; but on you, the kindness of God, if you continue in His kindness; otherwise you also will be cut off.

Rom 11:23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

Rom 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

1 Cor 6:17 But he who is joined to the Lord is one spirit.

- C. Christ the Son is “the image of the invisible God,” “the effulgence of His glory and the impress of His substance”—the expression of what God is—Col. 1:15; Heb. 1:3:
- Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
 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. Christ the Son, as God’s embodiment, is the image of the invisible God, the expression of the essence of God’s attributes—Col. 2:9; 1:15; 2 Cor. 4:4; Heb. 1:3.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
 Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
 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;
 2. Man was created according to Christ with the intention that Christ would enter into man and be expressed through man—Col. 1:27; Phil. 1:20-21a.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
 Phil 1:21a For to me, to live is Christ ...
- D. God’s purpose in the creation of man in His image and according to His likeness is that man would receive Him as life and express Him in all His attributes—Gen. 1:26-27; 2:9:
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
 Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
 Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
1. God created man in His image and according to His likeness because His intention is to come into man and to be one with man—Eph. 3:17a.

Eph 3:17a That Christ may make His home in your hearts through faith, ...
 2. God created man in His own image so that through His economy man may receive His life and nature and thereby become His expression—1 Tim. 1:4; John 3:16; 2 Pet. 1:4; 2 Cor. 3:18.

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
 John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 3. God created man in such a way that man has the capacity to contain God’s love, light, righteousness, and holiness—1 John 4:8; 1:5; Eph. 4:24; 5:2, 8-9.

1 John 4:8 He who does not love has not known God, because God is love.
 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
- Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
- Eph 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),
4. Because we were created according to God's kind, our human virtues have the capacity to contain the divine attributes—2 Cor. 10:1; 11:10.
- 2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,
- 2 Cor 11:10 The truthfulness of Christ is in me, that this boasting shall not be stopped as it regards me in the regions of Achaia.
- E. For God to create man in His image means that God created man with the intention that man would become a duplicate of God, the reproduction of God, for His corporate expression; this reproduction makes God happy because it looks like Him, speaks like Him, and lives like Him—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
- 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.
- F. In the Bible there is a mysterious thought concerning the relationship between God and man—Gen. 1:26; Ezek. 1:26; 1 John 3:2b; Rev. 4:3a; 21:11b:
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.
- 1 John 3:2b ... We know that if He is manifested, we will be like Him because we will see Him even as He is.
- Rev 4:3a And He who was sitting was like a jasper stone and a sardius in appearance, ...
- Rev 21:11b ... Her light was like a most precious stone, like a jasper stone, as clear as crystal.
1. God's desire is to become the same as man is and to make man the same as He is—1 John 3:2b.
1 John 3:2b ... We know that if He is manifested, we will be like Him because we will see Him even as He is.
 2. God's intention is to work Himself in Christ into us, making Himself the same as we are and making us the same as He is—Eph. 3:17a.
Eph 3:17a That Christ may make His home in your hearts through faith, ...
 3. God's economy is to make Himself man and to make us, His created beings, God so that He is God "man-ized" and we are man "God-ized"—John 1:14; Rom. 1:3-4.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

G. The pronouns *them* in Genesis 1:26-28 and *their* in 5:2 indicate that Adam was a corporate man, a collective man, including all mankind:

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Gen 5:2 Male and female He created them, and He blessed them and called their name Adam, on the day when they were created.

1. God did not create many men; He created mankind collectively in one person, Adam.
2. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately.

II. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—1:26-27; John 1:1, 14; Luke 1:31-32, 35; 2:40, 52:

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

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

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.

Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.

A. The incarnation of Christ is closely related to God's purpose in the creation of man in His image and according to His likeness—that man would receive Him as life and express Him in His divine attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Acts 3:14a But you denied the holy and righteous One ...

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

B. The Lord Jesus was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression—Luke 1:35:

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

1. As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues—Matt. 1:18, 20.
 - Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
 - Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
 2. The divine attributes fill, strengthen, enrich, and sanctify the human virtues for the purpose of expressing God in the human virtues.
- C. When the Lord Jesus saves us, He comes into us as the One with the human virtues filled with the divine attributes—Luke 2:10-11, 25-32; 19:9-10:
- Luke 2:10 And the angel said to them, Do not be afraid; for behold, I announce to you good news of great joy, which will be for all the people,
 - Luke 2:11 Because today a Savior has been born to you in David's city, who is Christ the Lord.
 - Luke 2:25 And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.
 - Luke 2:26 And it had been divinely communicated to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.
 - Luke 2:27 And he came in the Spirit into the temple; and when the parents brought in the little child Jesus for them to do according to the custom of the law concerning Him,
 - Luke 2:28 He received Him into his arms and blessed God and said,
 - Luke 2:29 Now You release Your slave, Master, according to Your word, in peace;
 - Luke 2:30 For my eyes have seen Your salvation,
 - Luke 2:31 Which You have prepared before the face of all the peoples,
 - Luke 2:32 A light for revelation to the Gentiles and the glory of Your people Israel.
 - Luke 19:9 And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham.
 - Luke 19:10 For the Son of Man has come to seek and to save that which is lost.
1. As the life-giving Spirit, He enters into us to bring God into our being and to fill our virtues with God's attributes—1 Cor. 15:45b; 6:17.
 - 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 - 1 Cor 6:17 But he who is joined to the Lord is one spirit.
 2. Such a life saves us from within and uplifts our human virtues, sanctifying and transforming us—Rom. 5:10; 12:2.
 - Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
 - 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.

III. In His incarnation Christ put on human nature and became in the likeness of men (Phil. 2:6-8) so that through His death and resurrection man may obtain God's eternal, divine life (1 Pet. 1:3; 1 John 5:11-12) and by that life be transformed and conformed to the image of Christ inwardly (2 Cor. 3:18; Rom. 8:29) and transfigured into the likeness of Christ's glorious body outwardly (Phil. 3:21); in this way we may be the same as Christ (1 John 3:2b) and may express God with Him to the universe (Eph. 3:21):

- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
- 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
- 1 John 3:2b ... We know that if He is manifested, we will be like Him because we will see Him even as He is.
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- A. By beholding the glory of the resurrected and ascended Lord with an unveiled face, we are “being transformed into the same image”—the image of the resurrected and glorified Christ—2 Cor. 3:18.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- B. God has predestinated us to be conformed to the image of the firstborn Son of God; as the end result of transformation, conformation includes the changing of our inward essence and nature and also of our outward form so that we may match the glorified image of Christ—Rom. 8:29.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- C. In Genesis 1:26 we see a corporate man created in God’s image for His expression, and in Revelation 21 we see the New Jerusalem as the ultimate development and consummation of the image in Genesis 1:26; the city of God is the corporate expression of God, bearing the image of God and shining with the glory of God—Rev. 4:3; 21:11.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Rev 21 (Be omitted.)
- Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.