

5. God and Creation Together

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5.1 A Symmorphic God

God is a very personal Person. – God is and will always be invisible. – God is a symmorphic Being.

The definition/description/knowing of God that you hold in your mind and heart IS the most important rule of your life and your future. If you are filled with all the fulness of God, then what and who is it that fills you full?

Let me give you another very serious warning. DO NOT speak of God except by the words God speaks concerning Himself. There is a habit among some to speak of God by human logic, and by “definitions” hammered out by powerful men, things God Himself does not say. Do not practice such a thing.

One God – the Father. For there is one God and one Mediator between God and men, the Man Christ Jesus (1 Timothy 2:5). – There is one God, the Father, of whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and through whom we live (1 Corinthians 8:6).

The relationship between God the Father and the Man, the Lord Jesus Christ is stated by Jesus – **Do you not believe that I am inside of the Father, and the Father inside of Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells inside of Me does the works. Believe Me that I am inside of the Father and the Father inside Me (John 14:10-11).**

Person inside of Person inside of Person, two persons sharing the same form – or as Paul termed it – Symmophy!

What God “Looks Like.” Inside of these two Persons walking together as one, God the Father is the

substance and Jesus the human is the appearance. When an invisible God, without outline or boundaries of any kind, all here now and Personal, shows up inside His creation in a bounded appearance, God appears only in and as a human.

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion...” (Genesis 1:26). Man is just like God in his construction and man is the appearance of God in creation. Man is “what God looks like.” If you want to know what a human is, do not look at yourself or any humans you have known on this earth, none of whom have any idea what a human is. As John said, “You don’t know what you are.”

What Is Man? Only one Person is a human, and that is the Lord Jesus Christ. Whatever He is, that is what a human is. According to Romans 8:29, He is the first of many just like Himself, the first One of our kind. Yet this Man, the Lord Jesus Christ, according to Paul, exists in the form of God, that is, as a life-giving Spirit, all here now, and Personal in each one of us. And according to John, He is the Word that God is continuously speaking.

The question never has been, what is God, not really. The Biblical question is: **What is man?** (Hebrews 2:6). In order for us to know God, God sent us a Man. **He that has seen Me, has seen the Father (John 14:9).** We know God by knowing a Man.

A Personal Person. Let’s start with “God is a personal Person.” You and I are individual persons only because God Himself is an individual, private, and very personal Person. And when we think of God as a private and personal Person, we think of One who is **gentle and lowly of heart (Matthew 11:29)**, we think of One who thinks more highly of others than He does of Himself (Philippians 2:3 & 8).

In tempting humans, the serpent presents himself as the image of God, that is, what God “looks like.” And in so doing pawns off the idea of a superior and arrogant being, a “God” who thinks more highly of himself than of anyone else. All we have to do is see Jesus, and we know that the serpent is and has always been speaking nonsense.

Utterly Invisible. Next, we must know that God is invisible utterly and forever. “Invisible” means that no created being can perceive Him. God has no boundaries of any kind, no place where any created being in heaven or earth can identify Him, where He starts and where He ends.

So, if God is absolutely and utterly invisible, how can He be known? You see, this is a big problem for God – God’s earnest desire is to be known by all. How can an invisible God be seen and known by all? The answer to that question is the single most difficult and wondrous, most agonizing and glorious reality that there is.

A God of Travail. Consider this statement of Paul. – **The Spirit also joins as help together with our weakness... the Spirit itself brings us in line [with Father] for the sake of others, with inexpressible groanings** (Romans 8:26). The word “groanings” refers directly to a woman in travail to give birth.

What is a God who groans in travail? What is a God who wants something He does not have, an invisible God who longs, with all of His heart, to be seen and known by all?

When writing his letters, in order to give understanding of a God in travail, Paul, by combining Greek word parts, invented two words that had never been used in Greek before. Those two words were *symmorphos* and *ekenosen*.

Symmorphy. We bring Paul’s coined words into English as symmorphy and ekenosis. These two words are central to all reality. “Symmorphy” means two

persons sharing the same form. And “ekenosis” means an invisible God being made visible.

God becomes seen and known through another Person. Jesus was the revelation of the Father because first, that is His design, and second, God the Father filled Jesus in Person. Thus Jesus was the outer appearance to us of the Father.

Yet we have seen that Word and Spirit, Jesus and the Holy Spirit, the Son of God and the Spirit of God are always entwined together and can never be separated. And because God is a Person, He can reveal Himself only through persons.

Together, In, and Through. The Spirit, however, always remains in the background. We are to know Christ Jesus Sent into us; the Spirit causes us to know Him, and the Spirit is the writing of His Word upon our hearts. Neither does the Father dwell in us “alongside” of Jesus, but only inside of Jesus. And though it is Jesus we would know as He is, for we are just like Him, we never think of Jesus except as utterly entwined together with the Holy Spirit.

And thus God the Father dwells in and reveals Himself through Christ Jesus dwelling in and revealing Himself through many persons, you and me, of His same kind. God is seen and known through us who believe in Jesus.

The Ekenosis. Here is the passage of the ekenosis, the calling forth of an invisible God into being seen and known by all.

Christ Jesus {as a Human life-giving Spirit}, **who, existing in the form of God** {that is, all here now and Personal in us} **thought [in His gut]** {in the essence of His inward story} **that being equal in substance with God was not something to be actively held onto. Thus, having willingly taken to Himself the form of a servant, Himself ekenosen, Himself called forth an invisible God into visibility, and became [by the faith of others] the likeness of men, and having been**

found in appearance as a man, He humbled Himself {He acted just like God} (Philippians 2:6-8).

The appearance of God in creation is a Man who humbles Himself.

The Visible Expression. Paul began the account of the Ekenosis, the calling forth of an invisible God into being seen and known by all, with these words – **Let this same mind be in you.** It is your love for Father, that is, Jesus alive in your heart, by which you call forth through your faith and desire, an invisible God, the Father, into being seen and known through you. This is God's purpose and intention towards you. In fact, God wants to reveal Himself through you, entirely through your willing permission, more than you can know.

The Spirit and the Son are always the connection between an invisible God and His creation. And you and I are the visible expression of a God entering our knowledge through Spirit and Son.

Filled with Kindness. So what are you full of? You are full of a God who is gentle and lowly of heart. You are full of a God who thinks more highly of others than He does of Himself. You are full of life laid-down and love poured out.

Here is one of the most wondrous expressions of God's appearance found in the Bible.

And be kind with one another, tender-hearted, forgiving [giving favor to] each other, in exactly the same way that God inside of Christ gives favor freely to you. Therefore be imitators of God, as beloved children and walk inside of love, in just the same way that Christ also loves us and gives Himself to us for our sakes, an offering and a sacrifice to God, into a sweet-smelling aroma (Ephesians 4:32-5:2).

5.2 Falling Short

As you read your Bible, you will notice a large topic called "sin." The word translated "sin" in the New Testament is *hamartia*, which was used at an arrow-shooting contest and meant "falling short of the mark" or "not hitting the target."

Knowing Jesus as He is comes step by step. Part of the reason for that is that knowing Jesus has some very large enemies, both in the heavens around you and in your own mind. On the outside of you is accusation, but on the inside of you is the belief that you have failed God in this small thing or that. As we proceed along the path of knowing Jesus, you will learn how you and Jesus together share full and complete victory over these two enemies.

You are out from God, little children, and have overcome and defeated them [false accusations], because greater is He who is inside of you than he who is in the cosmos (1 John 4:4). – **Thanks be to God, who gives us the victory through our Lord Jesus Christ** (1 Corinthians 15:57).

Adam's Decision. In order for you to walk in all victory over sin, however, you must know first what sin is. And to know what sin is, we must look a bit more at Adam's decision in the Garden of Eden. I would suggest that you read Genesis 2-3, but keep in mind that everything inside the serpent's words is nonsense, neither God nor man were anything like what the serpent suggested.

The decision for Adam, at least on the surface, was clearly between two things set before him by God, eating of the tree of life or eating of the tree of the knowledge of good and evil.

Already Like God. Adam was created in God's likeness and as His image (Genesis 1:26-28). The meaning of that design has no end. Everything God is in His infinite being, with the Lord Jesus being the Blueprint in-between, Adam was designed by in each

finite point of his heaven-earth form. And every way by which God expresses Himself in His infinite being, Adam was designed to express that same thing through him into the finite creation, both heaven and earth.

The Lord Jesus Christ, walking this earth, convinces us that when God appears to be seen and known inside His creation, He appears as a Man. Yet man, in his form, is weak and seemingly insignificant.

The Most Terrible Statement. You see, as we saw, when God reveals Himself, He humbles Himself, because God is meek and lowly of heart. Yet God is also very bold, and thus, to reflect that same boldness, God designed inside of Adam a heart as fierce as a lion's.

The most terrible statement in all the Bible was written by Paul. – **Adam was not deceived** (1 Timothy 2:14). Paul also stated that Adam KNEW God (Romans 1:21). If Adam was not deceived, then his choice to eat of death instead of eating of life was cold and calculated. Adam knew everything. He knew Christ upon the cross; he knew the deceit of the serpent; he knew the consequences to his children and to both heaven and earth from his actions. **Adam was not deceived.**

Through One Man. You see, Adam was the master, for God had made him so. And Adam's choice would send forth a river, either a river of death or a river of life, by which the entirety of heaven and earth would be defined. **Through one man [Adam], sin entered [came] into the cosmos** {the interactive arrangement of all entities in heaven and earth}, **and through sin death; thus death spread into all men** (Romans 5:12).

Sin and death did not come through the serpent. Sin and death did not come because of Eve. Sin and death came into heaven and earth entirely through one person, Adam, and his one cold and horrific decision. What was that decision and what was it based upon?

Adam Could Have Chosen Life. God had created Adam in His own likeness, that is, by the design of Christ, and as His own image, that is, the expression of God seen and known.

BUT – God cannot sin; doing what is wrong never enters God's mind. And so it never entered God's mind to force His knowledge upon Adam. For Adam to enter into the full knowledge of God through Him, Adam would have to choose life.

Adam could have chosen the same life that you and I have chosen, that is living inside of the Lord Jesus Christ and He living inside of us, alive in our hearts, that is, you and me living by and as another Person and God inside of Christ.

The Same Choice We Have. But to honor Adam, God's choice had to include another option. It was God Himself who placed the tree of knowing right and wrong alongside of the tree of life. In fact, the tree of knowing right and wrong, word on the outside of us, word in our intellectual grasp, word under our control, is found all through the Bible and Christians make the same choice between life and death all the time.

Adam had the same choice you and I have, either Christ Jesus in Person living inside of him and fulfilling through him all that God speaks, or Adam himself in control of God's word, either to hear and obey or to refuse and disobey. All who choose to "obey" a word they cannot know, by that same choice, are reserving to themselves the right to disobey.

Option Two. After gazing long and deeply at the tree of life, calling to the longing of his heart, and after seeing the full meaning of Christ upon the cross, life laid down and love poured out, a God who humbles Himself, Adam turned to look at Option Two.

Option Two contained three very different things all working seamlessly together. Those three things were (1) the greatest, smartest, and most beautiful of all created beings presenting himself through subtle words as the image of what God "ought to" look like;

(2) a woman, his own heart-throb only moments before, now disgusting to Adam, despicable and dirty; and (3) the option of every word God speaks in outward form, word over which Adam had full control and by which he could control everything.

Hating God's Appearance. Adam's decision, then, a decision that was SIN, was based at the meeting point of two seemingly opposite triangles.

On the one hand, Adam decided that a "God" who looked like the serpent, all outward glory and perfection, the highest of heavenly beings, was a superior "God" than a God who looked like a Man hanging bloody, bruised, and naked upon a cross of wood. In that moment, Adam hated himself, he hated a God who looked like a puny, weak, and stupid human, and in utter self-loathing, he worshipped an arrogant "Christ."

Adam hated weak. And all who sin with Adam also hate weak. "God, why did You make me like this, You Jerk!" – **They hated Me freely and without a cause** (John 15:25).

Despising All Others. On the other hand, out from a heart as bold as God's, but empty of God Himself, Adam looked at Eve and at the tree of law – **By the law is the knowledge of sin** {the knowledge of good and evil, right and wrong} (Romans 3:20). Adam despised Eve, and with Eve all of her children, all those "other" humans out there. And filling his heart with the arrogance of a superior "Christ," – **The heart is deceitful above all things, and desperately wicked** (Jeremiah 17:9) – Adam reached for word under his own intellectual control so that he might control Eve, that is, all other people in his life.

And thus, Adam's soul, the story of his consciousness, split apart into self-loathing/self-exaltation, into arrogance and self-pity, into abusing and being abused.

Not Eating of Life. But here's the thing. None of these things, hating himself and the God whose image he was, or exalting himself in arrogance over other people, were Adam's real sin.

Adam's sin (falling short of the target) was that he WAS the image and likeness of God, and that in being so, he failed to eat of Christ. Adam's sin was not eating of the tree of life, not living inside of Jesus and Jesus inside of him.

God did not create Adam to direct his own steps by his own knowledge of right and wrong. God made Adam a human; we know what humans are, bumbling and foolish, making endless mistakes. None of that is a problem, especially when we know God as He is and His purposes for us. The problem is not living inside of Jesus and Jesus inside of us through faith.

Light Is Honesty. So, what do we do with all our foolish mistakes? Remember that walking in the light is walking in honesty.

If we should say that we do not have sin, we deceive ourselves {walking in dishonesty}, **and the truth is not inside of us. If we should acknowledge our falling short** {our inability to obey God}, **He is faithful and just, that He might forgive us our sins [sending them away] and might cleanse us from all unrighteousness and hurt** {denoting a state of complete purity}. **If we should say that we have not fallen short of the mark [have not sinned], we make Him to be a liar, and His word is not inside of us.** {John is stressing the critical importance of honesty before God, that we are incapable of doing His will of ourselves.} (1 John 1:8-10).

"Christian" "Sin." God did not create you with any ability to "do what is right." God created you to be filled with Christ, who alone fulfills all that God means by what He speaks.

Thus, for you to walk in the light means being real about yourself and placing all of your foolish mistakes entirely into the Lord Jesus Christ. – **For He made**

Him who knew no sin to be sin for us, for our sakes, that we might become the righteousness of God inside of Him (2 Corinthians 5:21).

Our purpose here is not to talk about redemption, but to understand sin. For any Christian, then, sin is three things: (1) failing to live inside of Christ and Christ inside of us through faith; (2) pretending that we are “doing God’s will”; and (3) attempting to control other people, hurting and abusing them out from an underlying contempt.

Yet, even these, Jesus took into Himself upon the cross and even now carries all. Jesus is fully responsible for you. Only as you place your present sins upon Him and not upon yourself are you then free to spend the strength of your life knowing Him.

5.3 Creation Restored

The Son of Man has come to seek and to save that which was lost (Luke 19:10).

This text is about your knowing of Jesus as He is. Jesus is the One who is SENT, and God the Father is the One who SENT Him, thus we called Him, Jesus Sent. God sent Jesus into the cosmos and into your heart **to seek and to save that which was lost**.

More than that, as you have seen, God placed this requirement upon His Word, the Lord Jesus, Sent into creation. – **My word... shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it** (Isaiah 55:11).

God All in All. Paul then describes for us this Word, in a final returning to the Father, having accomplished the Father’s purpose, having found and redeemed all that was lost. **Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all** (1 Corinthians 15:28).

This is the first and the final statement regarding God’s intentions for the end of all things, the rule over

every other verse on the topic in the Bible. God accepts nothing less than all creation restored back to Him.

For of God and through God and to God are all things, to whom be glory into the age. Let it be so (Romans 11:36).

A Place for You. The question, then, is what does “**that God might be all in all**” have to do with you and with knowing Jesus as He is?

Jesus said this to His disciples on the evening before His crucifixion. **And if I go and prepare a place for you [inside of Father], then I am already coming and will receive you towards Myself, that where I AM, you might also BE. And where I am going** {the word denotes submission into Father}, **you know the way** (John 14:3-4).

First, we know that Jesus is speaking of His “form” in the now, that is, as a life-giving Spirit, in which He is continuously “going to,” that is connecting with the Father and continuously receiving us into Himself as He lives in our hearts, all here now. And thus the “place” prepared for you is inside of Father’s heart.

The Where and the Way. But second, consider this simple fact of logic that Jesus was presenting to His disciples. When you drive away from your house, you could go in many different directions. Which road do you choose? The way you choose to go on any given trip is determined entirely by your destination.

Jesus said, “**I am the way.**” Then He said, **The one having seen Me, has seen the Father. How can you say, ‘Show us the Father?’ Do you not believe that I am inside of the Father and the Father is inside of Me?** (John 14:6 & 9-10). You have learned that this relationship is what Paul called “symmophy,” and that this is our destination as well.

Setting Creation Free. Now, this is one view of our destination, but Paul gives us another view. Living inside of Father is inward, but Paul sets before us the great task outwardly that Father and us, Father and

you, will accomplish together. That great task is setting creation free, or as Peter said it, **“The restoration of all things”** (Acts 3:21).

Now, our purpose in this book is that you might know Jesus as He is. Yet your knowing of Jesus takes place inside of a very definite context and timeframe. We cannot know the way that Jesus is unless we know the where He is going with us. Here, then, I want to place before you this great outward destination towards which you and Jesus together are going.

Unveiling the Sons of God. For the earnest expectation [the eager anticipation] of the creation awaits intently for the unveiling [removing the cover from off] of the sons of God. Indeed, the creation was made subject to vanity and purposelessness, not willingly, but through being subjected on the basis of hope that creation itself also will be made free from slavery and corruption into the freedom [liberty] of the glory of the children birthed out from God. Indeed, we know that all the creation groans together and travails together until now (Romans 8:19-22).

Look around yourself. You see a creation staggering under darkness and purposelessness. You see a creation attempting to live in defiance against life and truth.

Subject to Vanity. Look again. Paul said that this creation and everything in it is, in actuality, eagerly anticipating with the groanings of travail for something not yet known. That something the New King James version calls **“the glorious liberty of the sons of God.”**

What is the problem with creation? The problem is that God is invisible; that is, God is not known. All creation is subject to vanity, both heaven and earth together, living and dead, because God is not known. And God cannot be known except He be known through other persons, as Jesus said, **The one having seen Me, has seen the Father.**

You Know. Then, Jesus extends this same destination to us – **In that day you will know that I am inside of My Father, and you inside of Me and I inside of you** (John 14:20). And John also says – **We know that if He becomes visible [to us], we will be just exactly like Him, because we will be seeing Him as He is** (1 John 3:2).

This is what Paul means by **“the cover being removed,”** the Father in Jesus, seen and known through you. And this is also why it is so important for you to KNOW that God created you weak. You are incapable of “doing” God or of setting creation free. If this is to be, it must be God Himself in you.

Swallowed up by Life. A large part of knowing Jesus as He is, then, is found in you and Him together setting creation free, bringing the knowledge of God to every created thing. Creation set-free by God seen-and-known is the destination that informs us of a large part of the Way that is Jesus living inside of your heart.

It is evident that creation is not free in the present moment. Thus, it is also evident that this glorious liberty into which God has placed us has not yet been revealed. Yet according to the gospel, the first part of creation set free is your own physical body, when your physical body is **swallowed up by life** (2 Corinthians 5:5).

The Resurrection. Paul presented this great immediate goal of the gospel, the re-union of heaven and earth, your own physical body made incorruptible and immortal, in a number of different ways.

Not only that, but even we ourselves, possessing the first-fruit of the Spirit, we also groan inside ourselves, eagerly expecting the adoption [set forth as sons], the redemption of our body (Romans 8:23). – **If by this manner, I might arrive [at my destination] into the resurrection out from the dead. Not that I have already obtained or come to completion; but I am aggressively pursuing, that I also might seize hold upon that {the resurrection} for**

which I also was seized hold of by Christ Jesus
(Philippians 3:11-12).

Your body brand-new is God's great gift to you, your great gift to God, and the first part of creation set free.

The Difference. So, what will be the difference between you unveiled as a son of God, Father then seen through you, and you right now? Will you be wiser? Will you be stronger? Will you be more righteous? Will you be more anointed? No. No. No. And No.

The one and only difference between yourself right now and you as you are unveiled as a son of God is that then you will believe what God says and now you do not yet believe. And when people see and know God through you, what will be the primary thing they will know of you? – **Kindness.**

You do not become Kindness, that is, just like God, by fake human achievement as the serpent suggested, but by knowing Jesus as He is and by believing that God is telling you the truth.

Three More Parts of Knowing Jesus. Here are three more things that are essential to knowing Jesus.

13. God is personal, invisible, and symmorphich. That means that God is a Being who reveals Himself through other persons, thus a believer can know God only personally inside him or herself and only through the permission of their faith.

14. Sin is falling short of one's created place. For a believer, that means not abiding in Christ and Christ in them through faith. It means unthankfulness, self-hatred, and contempt for others.

15. God accepts nothing less than all creation restored back to Himself. This the purpose for which He sent Jesus into us, to share form with us, to make us just like Himself, thus making God visible and known to a creation that does not know God.