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...to know the love of Christ
which passeth knowledge
that ye might be filled with
all the fulness of God Eph 3:19

Form, Likeness And Fashion #1

As They Pertain To Christ
“Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.”
(Philippians 2:6-8)

Christ Jesus is said here to have existed in the *form* of God, and to have taken on the *form* of a servant. He is said to have been made in the *likeness* of men and to have been found in *fashion* as a man. *Form, likeness, and fashion*, are translations of three different Greek words, each with its own particular meaning. We may see that each has something different to teach us about our Lord and His self-humbling.

1. “Form” here is the translation of the Greek word “morphe.” It denotes true inward characteristics and attributes along with those that are visible.

Of Christ it is said, **“Who, being in the form of God...”** (Phil. 2:6). Christ Jesus, before His incarnation, existed in the “morphe” of God, that is He WAS God, with all the attributes, powers, and majesty of God. Before His incarnation He was not yet named the “Son” but was called the “Word”. John 1:1 tells us that, **“In the beginning was the Word, and the Word was with God, and the Word was God.”** In addition, there we read that the Word was the Creator. **“All things (inclusive) were made by Him; and without Him was not any thing made that was made.”** (1:3)

Colossians 1:15,16 tells us that Christ

is God and that He is also the Creator of the “new creation.” It reads that He, **“...is the image of the invisible God,”** and that, **“...all (the selective) things were created by Him, and for Him.”** Thus we see here that “morphe” (form) tells us Christ existed in the past and exists today as God and that He is the Creator of both the primal and new creation.

However, we read that in His incarnation Christ Jesus took the form (morphe) of a servant. He did not merely take the outward demeanor of a servant but He took the status of a servant. He claimed no possessions though the world and all in it were His. (Ps. 24:1) He claimed no rights of His own though He, the righteous Judge, was falsely accused. **“...He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth: In His humiliation His judgment was taken away.”** (Acts 8:32,33) He was subject to His parents. (Lk. 2:51) He was subject to the Law, though He was the Lawgiver. (Lk. 22:7,8) He washed the feet of His disciples, though He was Master of all men. (Jn. 13:4,5) He fed the multitudes and healed the sick. In all things He served others and He, **“...pleased not Himself.”** (Ro. 15:3) He came, **“...not to be ministered unto, but to minister (serve).”** (Mt. 20:28) In all of this He was a servant of the Father, obedient even unto, **“ the death of the cross.”**

2. “Likeness” is from the Greek word “homoioima” meaning similar to or made like unto.

We read that Christ Jesus, **“...was made in the likeness (homoioima) of**

men.” He was like men in that He had a body of flesh. Romans 8:3 tells us that, **“...God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”** Christ had a body of flesh, but NOT a body of *sinful* flesh. It was a body that God prepared for Him. (Heb. 10:5) It was only a likeness to, or similar to *sinful* flesh.

Christ was *like* men in that He grew from childhood to manhood, increasing in strength with wisdom. (Lk. 2:40) He was in the *likeness* of men in that He hungered and became weary. (Mt. 4:2; Jn. 4:6) Though He was God, He was made in the *likeness* of men.

3. “Fashion” is from the Greek word “schema.” It refers to external condition or appearance.

Christ was, **“...found in fashion as a man.”** He looked like other humans in His outward appearance. He was seen as a babe in Bethlehem. (Lk. 2:16,17) He was seen as an unusually bright twelve-year-old by the rabbis. (Lk. 2:46,47) His neighbors saw Him as a local fellow. **“Is this not the carpenter’s son? Is not His mother called Mary?”** they asked. (Mt. 13:55)

Form, likeness, and fashion tell the story of love beyond our understanding, love that moved the Almighty God to lay aside His glory, become flesh, and suffer the death of the cross. They tell the story of the self-humbling of Him Who is the Lord, our God and Savior. Paul put the wonder of this matter best saying, **“And without controversy great is the mystery (secret) of godliness: God was manifest in the flesh.”** (1 Tim. 3:16)

J. Heltzinger

A Study In The Book Of Ephesians

Lesson 4: Chapter 2

49. Some Greek scholars tell us that verse one is like the dative case in Romans 6:2 and 1 Pet. 2:24. It should read, "And you hath He quickened, being dead TO trespasses and sins wherein in time past ye walked according to the course of this world," and that it should not read, being "dead IN sins".

a. What difference does this make?

b. During the years of Acts those with Israel's hope were also told that they were dead TO sin. Because of this, what manner of life was fitting for them? Ro. 6:4; 1 Pet. 2:24

50. In Ephesians 2:2 Paul refers to the "walk" of these saints in time past.

a. What does one's "walk" describe in Scripture? See how Solomon described it in 1 Kings 3:7

b. These that Paul wrote to had walked in the ways of the world. Does that mean that they had been atheists at that time, without life from God? Ro.8: 1,4

c. Paul includes himself among those who had walked according to the course of the world. Was his walk in the world of immorality and self-indulgence or was it in the world of "religion"?

51. Describe the life style of the "children (sons) of disobedience"?

52.a. Who controls and masterminds the world's systems and values?

b. How can he influence those who have "life?" Ac.5: 3; 2 Cor.10: 5; Eph. 4:26,27

53. In verses 4-6, what work do we find that God accomplished for those who are members of the Body of Christ?

54. How does this differ from what is said of believers in an earlier time who had the hope of Israel? Ro.6: 3,4

55.a. What motivated God's plan for the Body of Christ? V 4

b. What motivated God to choose the nation of Israel and plan for it? Deut. 7:6-8

c. What motivated God to send his Son into the world? Jn.3: 16?

56. God is "rich in mercy".

a. What is mercy? (see an example in Philippians 2:27)

b. Why was it mercy when God gave a position in the heavenlies to saints out of all nations? Gen. 11; Ro. 1:21-28

c. Why was it God's great mercy when he chose Paul and made him his apostle and revealed mysteries to him? Acts 26:9-11

57. What tells us in verse 7 that we will be resurrected or changed to immortality before time is no more?

58. What will God do for us in the ages to come? V 7

59. What is the gift of God mentioned in V8?

60. Why is it that we can not boast about this gift?

61. We, members of Christ's Body, are said to be God's "workmanship". "Workmanship" is the translation of the Greek, "Poiema" from which we get the word poem. What does this suggest about the Body of Christ?

62. Why should we be prayerful and careful about our undertakings "for the Lord?" V 10

63.a. In verse 11 Paul addressed what group of people among those to whom he wrote?

b. What were they called by the Jews?

64. List 5 disadvantages of uncircumcised believers in a time past. V 12

65. Why had they been so disadvantaged? Ro. 9:3,4 and 11:13-17

66. Who was the first uncircumcised person who believed on the risen Christ, who received a place in the kingdom promised to Israel, but who did not have the Jew's privileges? Acts 10:30-35

67. What had changed concerning

uncircumcised believers later when Paul penned *this* epistle? V 13

68. What brought about this change? Acts 28:26-28; Eph. 2:14-17

69.a Now by what means could a Jew and Gentile believer have access to God the Father?

V 18, also 1:6

b. What does this tell us about the priesthood of Israel? See also 1 Tim. 2:5

70. Christ's blood poured out was for many purposes of God. Not all those purposes were revealed at once. In the verses below tell what things were accomplished at the cross but not revealed until later to Paul? Eph. 1: 7; Eph.2: 13,16; Col.1: 20

71. What new position was given to those Gentile believers who before had been disadvantaged? V 19

72. Apostles and prophets laid the foundation for the faith of those saints to whom Paul wrote.

a. Where was Christ when He gave those apostles and prophets to them? Eph.4: 10,11

b. Where was Christ when He gave the 12 apostles for ministry to Israel?

73. In Bible times, a corner stone was known as the keystone of an arch, not the stone at the corner of a foundation. It was the one stone, different from all others, which when put in place at the top of an arch, held all others together. Why is Christ Jesus called the *chief* corner stone of the holy temple that God is building today?

74. Why can there be unity now among circumcised and uncircumcised believers and among all members of the body of Christ? V 21

75. For what purpose of God are we joined together? V 22

J. Heltzinger

The Importance And Significance Of The Greek Prefix 'sun' In The Prison Epistles

This prefix is found at least twelve times in Ephesians, fourteen times in Philippians and ten times in Colossians, and is given emphatic prominence by the contexts in which it is used.

Parkhurst's *Greek-English Lexicon of the New Testament* refers to the use of *sun* in the following forms:

sug . . . in regard to family relationship, kindred and race; unity of mind or sentiment; close proximity in sitting down with; in conjoint suffering or imposing suffering on others; also, to mix together with, and working in company with:

sul . . . to receive in company with; to gather together with; to confer, etc:

sum . . . to reign together with; to witness in company with; to take counsel together with; to partake with; imitator together with others; to conform to; to thron together with:

sun . . . used in every case in the intensive of 'together with'; simultaneously with; as builders working together; to bring together; to gather together; and for similar emphasis.

We may find an illustration in our word 'subject' which, literally, is descriptive of bringing together facts or circumstances in relation to the recital being considered.

With the frequent use of this prefix so prominently found in connection with the revelation of 'the assembly which is His Body' it behoves us to give the most earnest and persevering consideration to each and every occasion on which the Holy Spirit uses it. It strongly demands an understanding of what is meant and implied by the words in English 'together with', whether they refer to time, or manner, or circumstances; whether used with an accusative, genitive or dative case. In each occurrence it expresses, in company together with', whatever the circumstances being considered, whether in time, matter or event.

It is most illuminative, instructive and

interesting to take up the Lexicon mentioned above, and patiently to follow each defultion and the examples so copiously given from the Scriptures and the Classics. The certain result, if taken a little at a time and well-digested, is a gain of deepened comprehension of what is hidden from the casual reader of the Word such as will thrill soul and spirit, as the Holy Spirit throws light into spiritual discernment.

The prime, if not the sole, import of the use of the PREFIX outstandingly is 'identification, in company with one or more persons'. The context, in each case, is the background that is illuminated by the composite word that gives life and meaning, and forms the soul and spirit of the matter being revealed. It emphasizes its vital importance, and opens one's understanding of the purposes of God which are immeasurable, entrancing soul and spirit, for they call for an eternity to unfold adequately what is so challengingly put in Prov. xxv. 2: '**It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.**' In such a search we sense something of our God in His omniscience, omnipresence and omnipotence.

Here is a list of some of the phrases that demand such investigation:

Ephesians:

- ii. 5: quickened together with
- 6: raised up together with
- 6: seated together with
- 19: citizens together with,
- 21: fitted together with
- 22: being built together with
- iii. 6: heirs together with
- 6: joint body together with
- 6: partakers together with
- iv. 16: body fitted together with
- 16: compacted together with
- v. 7: partakers together with

Philippians:

- i. 7: partakers together with
- 25: continue together with
- 27: striving together with

- ii. 2: joined in soul together with
 - 17: rejoice together with all
 - 18: rejoice together with me
 - 25: worker together with
 - 25: soldier together with'
 - iii. 10: being conformed together with
 - 17: imitators together with
 - 21: to be conformed together with'
 - iv. 3: yoke-fellow together with
 - 3: assist together with
 - 14: having fellowship together with
- ### Colossians:
- i. 7: bondman together with
 - ii. 2: being knit together in
 - 12: having buried together with
 - 12: ye were raised together with Him
 - 13: he quickened together with Him
 - 19: and knit together with
 - iii. i: ye were raised together with Christ
 - 3: has been hid together with Christ
 - 4: together with shall be manifested
 - iv. ii: these yoke-fellows together with
- It refers to things invisible, that is, in the realm eternal. Things seen are temporal and pass away with time, but the invisible belong to the realm of the spirit. Their destiny is after the pattern of Phil. iii. 21.

This survey presents a panoramic view, the implications of which lend themselves to glorious unfoldings as the various contexts are considered separately, and then in correlation with each other. The stupendous conception concealed by God in the recorded details of Israel's existence, to be our text book of His thoughts and ways, forms the ground-plan for us to search out the matter, as expressed in Proverbs xxv, previously quoted. The guidance of the Holy Spirit brings illumination, and none but the true believer is enabled to receive and assimilate such illumination in spirit as pabulum for the soul's nourishment and growth. What has been given is intended as an introduction only, to fields of wisdom" spiritual discernment and understanding.

Author Unknown

Three Kinds Of Suffering

Every Christian is saved to suffer; but much depends on the way he gets into trouble. Paul and Jonah were both in a storm, but the circumstances were quite different.

To better understand the meaning of trial we can probably best divide affliction into three main categories:

1. First, there is TRIBULATION. This is the type of suffering we endure for our witness for Christ. This was the sort of difficulty of which Paul was speaking in Romans 8:35,36 when he said: **“Who shall separate us from the love of Christ? Shall tribulation... As it is written, For Thy sake we are killed all the day long...”** (see also John 16:33; Acts 14:22, and 2 Thess.1:4-6.)

2. Secondly, there is CHASTENING for sin and evil works. This is referred to in 1 Cor. 11 where we read, “But when we are judged we are chastened of the Lord, that we should not be condemned with the world.” The Psalmist also knew the sting of God’s chastening hand, for he pleads, “O LORD, rebuke me not in Thine anger, neither chasten me in Thy hot displea-

sure. (Psa.6: 1.) Hebrews 12:4-11 is the classic passage in regard to this type of trouble experienced by Christians.

3. Finally, there is HOLY SUFFERING which is experienced by the redeemed that God through them may manifest His glory. Job was an example of this (Job 1:1,8-12); and so was Lazarus (John 11:4). Other Scriptures which refer to this type of affliction include 2 Cor. 12:7; Acts 9:16; John 9:2,3; and 1 Peter 3:14, etc.

Those who fight the good fight receive the victor’s crown; those who suffer for the glory of God, purchase for themselves a good reward; yea even the chastened soul may find a blessed “afterward.” Learn well the lesson you are being taught in the school of sorrow, and say not so often, “WHEN am I going to get out of these troubles?” but rather “WHAT am I going to get out of them?”

Who deepest drinks of sorrow
Drinks deepest too of grace:

He sends the storm so He, Himself,
Can be our hiding place.

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