

The Forms of Jesus Christ
Considering Christ in the
***Form of God*, as the Divine Equal**

And

**In the *Form of A Slave*;
As the Servant of the Lord**

And

In His Likeness of Men

And

Sinful Flesh;

By

**More than One Who have a Reason to Hope they are Debtors
to Mercy.**

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in *the form of God*, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him *the form of a servant*, and was made in the *likeness of men*:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Acts 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

Romans 6:5 For if we have been planted together *in the likeness of his death*, we shall be also in the likeness of his resurrection:

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the *likeness of sinful flesh*, and for sin, condemned sin in the flesh:

Philippians 2:7 But made himself of no reputation, and took upon him *the form of a servant, and was made in the likeness of men*:

From
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Introduction

Our Lord Jesus Christ, in His Sacred Manhood, Has Passed Through Different Forms

Paul presented Jesus Christ *in His humility* as an example to believers. Indirectly Paul *contrasts* Christ and His obedience and humility with Lucifer and his pride, self-advancement, and disobedience as he desired to ascend higher than God created him, even daring to place his own throne above God's Throne.

Paul presented Christ in His first or native form as the form of God that is the Divine Equal.

Then Paul presented Christ's attitude as an equal with God.

Then He showed *Christ's form as a servant* and *becoming in the likeness of sinful men*. These are all examples for those who desire to be Christ like.

Early Christological Concepts

Christology caused many debates and conflicts among the professed believers during the early ages of Christianity. The *Imperial Christians* gained the popular and official support and tried to suppress the *dissenters and their concepts*. The doctrine of Christ in His original form, or the *Antiquity of Christ's Person*, soon became a *hated doctrine* as the established ministers lusted after power and worldly positions. The hated, despised and humble Christians, *the dissenters*, then, even as now, sought to follow the example of Christ and live simple and peaceful lives in contentment with godliness. Too often, they were not allowed to do this. The *Imperialists*, serving the goals of Satan, made war against them and sought to destroy their teachings, their Biblical Manuscripts, and the very records of their existence. God has preserved here and there a bit and piece for us to investigate.

We shall consider some of the major early Christological concepts and from these considerations, go further into Christ's forms and His likeness as a man, and in the likeness of sinful flesh. As we do this, we should keep foremost in our minds, that Christ in His work is an example of how we are to live for God our Father and serve Him.

The Moderate Gnostic Concept

In the overall scope of historical theology we come first to the Gnostic controversy and their concept about John 1:18 and the *Logos* doctrine. The Gnostics originally affirmed that the Word had a beginning. They also called the Word, (Christ) *Knowledge*. Their position was, God generated the Word or Knowledge in the beginning of all His ways and actions. This is a *Biblical statement* coming from the only O. T. they knew about and used, the LXX. Certainly, they were not too defective *if* we consider the Word here as Christ in His *manifested manly nature*, already in union with His *hidden divine nature*. See Dean Burgeon on the *Causes of the Corruption of the Greek New Testament*, dealing with the history of John 1:18.

The Beginning of the Manhood of Our Lord Jesus Christ

The issue here is not if Christ, *in His Sacred Manhood*, had a beginning? All Christians believe that He did. The issue is, *when* did Christ, *in His Sacred Manhood*, begin? Our Lord Jesus Christ *had no timely origin or beginning* in His Sacred Manhood, or in His office and work as the Great High Priest, the God-Man Mediator, Hebrews 5 and 6. In His Mediatorial Person and Office, He came forth before creation to fulfill the Father's purpose in the Creation.

I know of only two positions.

The Talmudic-Nicene Position

The Talmudic Jews insisted that the Messiah would be born of the natural line of descent from King David. They failed to understand that the Messiah would come out of the Seed of David, Mary, and choose rather to affirm that He would be the Seed of David. Note here the distinction between being the seed of David and coming out of the seed of David, Mary.

In the Greek N. T. the Messiah is *to come out of the seed of David, Mary, but not be the seed of David.* I have discussed this point and all the verses used in the controversy, in one of my Short Studies, *Is Christ the Seed of David or Out of the Seed of David?* I have enlarged this more in my study on *The Emanation of Jesus Christ*, and still larger one, *The Eternal Sonship of Jesus Christ*.

The Nicenist and Chalcedonian Christology

The Nicenist and Chalcedonian Christology follow the Jewish Talmudic concept. They maintain the Zeus mythology and affirm that Christ, *in His Divine Nature, is the Only Begotten Son of God, or the eternal generation of the deity of Christ.* They would make God the Father into the Father of all other gods and men. All these false views originated from the *Greek Theologians borrowing from the ancient Greek Philosophers.* The *Latin Fathers* followed their lead with a few alterations. They claim that Christ's manly nature originated in the Womb of the Virgin Mary, during the Incarnation. They totally and completely deny the antiquity of Christ's manhood before the Incarnation and make Christ into a man of this earth, *earthy.*

The False Hypostatic Union

The Imperialistic idea of the Hypostatic Union teaches that a Divine Being, God the Word, entered into Union *with a man of this earth*, Jesus Christ, and by this gave Him two natures. They do not tell us how it is correct for a Spiritual, Divine Being, God the Eternal Word, to become one with a *earthly Being.* The examples of Oneness in the Sacred Scriptures show us that two Beings *of the same nature become one. The true position is that God the Eternal Word became one in union with Christ in His Heavenly Body which did and still now does have a Spiritual Nature.* See my Studies on *Biblical Oneness*. The Imperialistic concept of hypostatic union is based upon the mythological hypostatic union of Jupiter with men and beasts.

The True Hypostatic Union

Jesus Christ dwelt in a spiritual body as His native or original state as the Divine Equal, and not in a earthly body. This *body is the same as His resurrection body.* Paul identifies this in I Cor. 15. God the Eternal Word, being spiritual, entered into the hypostatic union with Christ's spiritual body. This is spiritual essence in union with spiritual essence. *By this union, Christ became Divine and understood it was not rapine to be considered as equal with God our Father.* This Hypostatic Union occurred before the creation of the kosmos.

The Dissenter Position

The Dissenter position is that Christ *did* have a beginning *in His Sacred Manhood.* This beginning *was before all creation.* However, *He did not have a beginning in His Divine Being or Nature.* He had no *timely* beginning in His sacred manhood. The Moderate Gnostics, Modified Arians (those who only denied eternal generation and did make Christ into a created God), Moderate Adoptionists, Paulicians, Albigenses, and others, followed this concept.

A Denial of Eternal Generation

Dissenter Christology denied and continues to deny *the eternal generation of the Deity of Jesus Christ,* and affirms *the pre-creation generation of Christ in His manhood, or the Antiquity of Christ in the*

Person of His Heavenly Manhood. Of course the Established or Imperial Ministers of the Beast's system denied this concept and have done all they could either to eliminate it from the Christian world or make it, and those who advocated it, appear as heretical as possible. The *Imperial Ministers* were involved in establishing Mary as the Mother of God, *Mariology*.

The Beginning of the Manhood of Our Lord Jesus Christ

Our Lord Jesus Christ did begin to exist, *in His sacred manhood only, before all creation.* He was and is, in the *Antiquity of His Person*, before Mary. He existed before Adam, and created Adam in His image, and is not of this earth, but is a heavenly man Who is *not from the dust or clay, but out of the Father.* See Paul's distinctions in I Cor. 15. *Adam came from Christ, by means of the dust or clay of the earth, and not Christ from Adam.*

Distinguishing Between Christ's Form and His Likeness

Our Lord Jesus Christ has existed in at least three different forms, *the form of God*, the *form of a slave* and as Mark says, *another form.* He has also existed in at least *two likenesses*, the *likeness of men*, and the *likeness of sinful flesh.* We shall distinguish between *Christ in His forms* and *Christ in His likenesses.*

Christ and Real Flesh

Another distinguishing *but false* concept between the Imperial and the Dissenting Ministers is that Christ *did not take on real flesh, but only a mere resemblance of real flesh.* The Imperial Ministers meant by *real flesh, the fallen and sinful flesh of the Adamic nature.* The dissenters maintained that Christ was in the *likeness of sinful flesh*, but He was not actually *in sinful flesh.* Again, the Dissenting ministers were correct on this point. *Paul pointed out that Christ came in the likeness of sinful flesh. Christ did not come in sinful flesh.* He did not take on the fallen and sinful flesh of Adam through Mary.

Novation made these very critical statements:

Neither, therefore, do we acknowledge that that is a Christ of the heretics who was — *as it is said — in appearance and not in reality*; for of those things which he did, he could have done nothing real, if he himself was a phantasm, and not reality. *Nor him who wore nothing of our body in himself, seeing "he received nothing from Mary;"* neither did he come to us, since he appeared "*as a vision, not in our substance.*"

Nor do we acknowledge that to be Christ who chose an *ethereal or starry flesh*, as some heretics have pretended. Nor can we perceive any salvation of ours in him, if in him we do not even recognize the substance of our body; nor, in short, any other who may have worn any other kind of fabulous body of heretical device. *The Ante-Nicene Fathers, Novation, Volume 5 p. 1244, 1245; CHAPTER 10 ARGUMENT. — That Jesus Christ is the Son of God and truly man, as opposed to the fancies of heretics, who deny that he took upon him true flesh.*

Exactly what these *so called heretics* did believe, we cannot know with certainty. This is just one example of the many instances where we find clues about these Dissenters and their faith. The *Dissenters* denied the *Imperialistic* concept of Christ's manhood. They denied that Christ took upon *Himself Mary's substance and that He did dwell in any fallen and sinful nature by the incarnation.* **Because of their views of the Incarnation, the Imperialists charged them with denying that Christ took on Him real flesh and manhood.** See my *Short Study on The Incarnationists Christology*. Christ *did not inhabit sinful flesh*, but He did come *in the likeness of sinful flesh.* That we shall now consider. By making that distinction the early Imperialists would classify us as denying that Christ came in real flesh.

Christ in the Likeness of Sinful Flesh

Christ's existence in the **likeness of sinful flesh began in the womb of the Virgin Mary**. His existence in the likeness of sinful flesh *is not His first or original form*. By Christ's original form, I mean His *manifest state, not His invisible, pure spiritual state, having a Manly Spirit only. I am referring unto His manhood abstractly considered. In His Divine State, He existed as a separate, pure Divine Spirit revealed unto us as God the Word*. In His *native or original manifested state, Christ existed in the form of God*. His existence in His heavenly or spiritual flesh, as the Father's Manna, *is His original or native manifested form, John 6*.

Phil. 1:6 Who, being in the form of God, **ὁ ἔν μορφῇ θεοῦ ὑπαρχῶν**

Romans 8:3 in the likeness of sinful flesh, **ἐν ὁμοιωμάτι σαρκὸς ἁμαρτιῶν**

The Beginning of our Lord Jesus Christ In His Manhood

Our Lord Jesus Christ did have a beginning *either* in His Deity or His manhood. Christ is self-existent, self-sufficient, and immutable *in His deity*. Therefore, He had *no beginning as God the Eternal Word*, the Second Divine Being in Elohem, the Holy Trinity. The Divine Word is like the Father and the Holy Spirit in possession of the *one Divine Nature*. **One attribute of the Divine Nature is SELF-EXISTENCE. The Divine Word is therefore not generated, but a Self-Existent Divine Being.**

His Changed Forms Not Essence

In Christ's **Sacred Manhood**, He has changed His form *at least 3 different times*. Paul presents two of these form changes in Phil. 2:5-8. Mark gives one. Paul essentially is the only Biblical writer who mentions *Christ's two basic forms*. John presented the *Logos* doctrine, *stressing Christ's Deity*, and Paul presented the *Morphee* doctrine, *stressing Christ's Manhood*.

I will offer a translation, and then a word study showing *the differences between a form and a likeness*. Each term presents Christ *in a different function*. All these changes in His form *do not mean* He has changed in His *essential essence or nature*, either in His manhood or in His Deity. Christ has changed *forms* but not *His essential divine or manly essences*. He has not changed His form in His *Divine Nature and Being*, anytime or in any way, but *only in His Manly nature*. Christ is **immutable** in His Deity and self-existent. In this we deny Nicenism.

Hebrews 13:8 **Jesus Christ the same yesterday, and to day, and forever.**

Malachi 3:6 **For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.**

Chapter 1

A Change of Form But Not Essential Essence

We take a strong stand against Nicenism and often state that Christ is self-existent and immutable *in His Divine Nature* as *God the Self-existent, Immutable, Divine Word*.

Christ *did change His manly form*, but He *did not* change His *essential divine or manly essence or being in any way*. His two natures remain the same *in essence* though His *form* has changed. The forms of Christ refer *ONLY to His manhood or person in His outward appearance*. Paul shows the different *forms* Christ took upon Himself in His Manhood by saying:

CHRIST THE DIVINE EQUAL

6. Who, *υπαρχων* came into existence in and was in possession of, the *μορφη form of God, αρπαγμαον* thought it not something eagerly seized upon and conspicuously exercised (*rapine or an eager seizure as a wild beast*) to esteem it to be equal *ισα* with God;
Equality with God

einai isa yew to be equal with God

The term for equal is *ισα*, *isa* and comes from *isos*, and means *equal, like, on an equality*; The Analytical Greek Lexicon, p. 203.

To be equal to, does not necessarily imply being of the same essence. If one Being is equal to another Being, that does not mean, within itself, that He is of the same essence as that Being. Paul is speaking about *position or rank*, not *essence*.

Christ's High Position and Rank

When God the Father generated Christ, and established Him as His Only Begotten Son, He placed Him in a high position and ranked Him above all other beings in the Creation.

I Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that shall be destroyed is death*.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is manifest* that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

When the Father did establish Christ above all creation, *Christ was then in equal rank with His Father, as the Sovereign Ruler of all Creation*. This *does not mean* He was in the *same essence* as His Father. Christ's *first form* refers to His outward, manifest, and visible appearance and rank as the *Manifestation of God*. Christ was not an abstract spirit, *having only a spiritual essence*, but He had a *material essence* and was capable of being manifested to the creation.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

The Ranking and Exaltation of Jesus Christ in Bestowed Glory Not Essential Glory

The Father *communicated unto or bestowed upon Christ* this position and rank *first* in the unseen or spiritual world. This is *not an essential* rank and position arising from *Christ's essential nature*, but a *communicated or bestowed* rank, glory, and position coming from the Father.

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

The Father's Rank and Position

God the Father possess *the highest position and rank in Creation. This arising not from His essential nature or essence but from the voluntary humility of both the Divine, Self-Existent Word and the Holy Spirit.* The Holy Spirit and God the Word *also possess these same high positions arising out of their same nature with the Father, but they are voluntarily hidden.* We must remember that the Holy Spirit *does not reveal unto us about Himself, but only about Christ.* Christ Jesus, *in His sacred Manhood, does not have* these several honors and glories arising from and out of that sacred manly nature nor even from or out of His *Divine Nature.* The *Father did and does bestow upon Christ these honors and glories.* God has highly exalted Him, and He did so in the unseen world before the creation of the natural or seen world. This exaltation shall be manifested fully at Christ's Second Coming.

Divine By Union not Generation

When Christ came forth in His first form, *I mean in His Manhood,* He was and is in *the form of God* as the **Divine Equal.** He was and is *equal to God in rank and order.* I understand this to mean that He abode then in both His sacred manhood and His Divine Nature. *I do not* understand this to be that God the Father established Christ *as a man only, because Christ's functions as the Mediator,* demand that *He be of both natures,* God and Man. For He Who mediates between God and man is not of one nature only, but of both natures. The Father *did not* generate Christ as both God and man, *but man only.* The Divine Nature of Christ, God the Eternal Word, *is not a generated God. God the Eternal Word entered into the hypostatic union with Christ at Christ's generation. This union made Christ Divine. Christ is therefore Divine not by generation but by Union with God the Eternal Word.* Christ is therefore the *MANIFESTED Divine Word,* I John 1:1-5; John 1:1-3 and I Tim. 3:15.

Christ in His Divine Essence is Equal to God

Christ, in *His Divine Nature,* is equal to God the Father, *but not out of Him, but in voluntary subjection to Him,* not only in *rank and order,* but also in the *Unity of the Divine Nature.* He is of the same essence or nature as God the Father, *by Union with God the Word.* The Father, the Word, and the Holy Spirit are of one Nature, the Divine Nature. Christ is of this same essence with the Father and the Holy Spirit. He is so *by Union with God the Word, not by the Father's generation, or the Spirit's Uction.* I have discussed this in several of my other works, *The Eternal Sonship of Christ, Beholding the Father's Special Love unto His Only Begotten Son,* and *The How of Christ's Deity,* et. el.

The Functions of Christ in His First Form Manifest His Deity

The functions of Christ in His first form, such as creator, mediator, preserver, and upholder, show that He was not only equal to God the Father in *rank and order, but also divine*. Christ was and is God by the eternal hypostatic union with God the Eternal Word. Jesus Christ *visibly* was and is the *Man at God's Right Hand*, in His first form, *by the Father's generation*.

Christ Manifests His Worthiness to Entitlements By His Obedience

Revelation 5:12 Saying with a loud voice, Worthy is the Lamb Who *was slain* to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

In Christ's first form, as the Man, He was in the *form of God*, and was *equal to God*. Christ was already the *heavenly, generated man*, and in the:

FORM OF GOD before all creation.

Prov. 8:22 The Lord made me the beginning of his ways for his works.

23 He established me before time *was* in the beginning, before he made the earth:

24 even before he made the depths; before the fountains of water came forth:

25 before the mountains were settled, and before all hills, he begets me.

26 The Lord made countries and uninhabited *tracks*, and the highest inhabited parts of the world.

27 When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds:

28 and when he strengthened the clouds above; and when he secured the fountains of the earth:

29 and when he strengthened the foundations of the earth:

30 I was by him, suiting *myself to him*, I was that wherein he took delight; and daily I rejoiced in his presence continually.

31 For he rejoiced when he had completed the world, and rejoiced among the children of men.

Christ Not Ambitious

However, He did not think it necessary to seize onto some higher rank and evaluate Himself beyond Who and What He was by the Father's *direct generation*, and the Word's *Hypostatic Union*, and the *Spirit's Eternal Unction*. He lowered Himself. Christ *did not aspire* unto honors and glories and display them. He entered into *His second form* and showed that He was and is *entitled* unto these honors and glories by *His obedient conquests* while in His state of humility and poverty.

2 Corinthians 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Phil. 2 in an Expanded Translation

6. Who, *υπαρχων* came into existence in and was in possession of, the *μορφη* form of God, *αρπαγμον* thought *it not* something eagerly seized upon and conspicuously exercised (*rapine or an eager seizure as a wild beast*) *to esteem it to be equal isa with God; (unlike Lucifer, Christ did not try to become the Divine Equal or Superior by some wild beastly act of seizing God's rank and throne,)*

Who, in His very beginning came into existence already in possession of the form of God, and thought it not rapine, plunder, or something to be eagerly and unlawfully claimed and visibly exercised, as a wild hungry beast does its food, to be equal with God.

Some Notes

Note 1: Paul here may be comparing Lucifer's quest *to be above* the Throne of God to the generation of Christ in His Sacred Manhood. Rather than trying to be more than He already was, as Lucifer did, Christ *condescended and humbled Himself and became less*. The saints are to follow Christ in His condescension and humiliation.

Note 2: God the Word, the Divine Being and Nature of Christ, *is not a form of deity, in the form of God, but is Divine or Deity!* Christ is the *form or outward appearance or visible manifestation of God. God the Eternal Word is not*. He is, like the Father and the Holy Spirit, invisible and no man can approach unto Him. Only by the visible Christ Jesus can any manly being approach unto Deity.

**I Tim. 6:14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;
16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.**

Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

Re 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Our Lord Jesus Christ dwells in the Light that no man can approach unto, nor has seen nor can see. All the Old Testament manifestations of God are manifestations of the God-Man Redeemer.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Note 3: This passage refers to Christ Jesus in *His original form as the God-Man. He was and is both in the form of God and Divine. This is why He did not consider it rapine to be considered as equal to God.*

Note 4: God, the Eternal Word, *already hypostatized Jesus Christ, and Christ was then in both of His Natures, Divine and Manly*. He did not *seek Deity Himself*, but *God the Word hypostatized Him*. God the Father *called Christ into this honor and being*, for no man takes this honor unto himself. *God the Word adopted Jesus Christ in the eternal, hypostatic union and entitled Him to all the communicated rights and glories of God*. God the Father called Christ forth and established Him *by the act of direct, eternal generation*.

Note 5: Paul presented *Christ in both of His natures* and shows how that He is our role model in humiliation and exaltation.

I shall expand my thoughts on these other verses shortly, but let me now make these further remarks.

7. He *emptied* Himself **ΕΚΕΝΩΣΕΝ**, having taken hold of a servant's *form* **μορφήν**; and became in the *likeness* **ομοιωματι** of men:

8. And **ευρεθεις** *having been discovered as a man* **σχημα** *in outward appearance*, he *humbled himself* and *became obedient unto death*, even the death of the cross.

Some Additional Remarks and Definitions

Arpagmon means rapine. Rapine means: the act of plundering and carrying away by force. The Living Webster, p. 793.

σχημα : In outward appearance (fashion, external show, guise or appearance, *The Analytical Greek Lexicon* page 394.)

ευρεθεις having been discovered as a man, He humbled Himself;

Upon the Mount of Transfiguration

Christ changed His manly appearance and His form, but only temporarily, before His Passion at least once. This was upon the Mt. of Transfiguration. On the Mount He entered once again into His original Form, and frightened the Apostles badly.

Luke 9:29 **And as he prayed, the appearance of his face was altered, and his raiment was white and shining.**

eteron was changed to another

There is a change of form on the Mount temporarily and also of appearance. **ειδοϑ του προσωπου αυτου.**

ειδοϑ form, external appearance; Ibid., p. 117

He changed His form at least once after His resurrection. Mark gives this account:

12 After that, he appeared in *another form* unto two of them, as they walked, and went into the country.

μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν εφανερωση εν ετερα μορφη πορευο μενοιϑ ειϑ αγρον.

Finish to this Chapter

In His original *FORM* the Father generated or brought forth Jesus Christ in His sacred manhood. In this original form He was equal to God by the Eternal, Hypostatic Union, and did not think it rapine to be known as the Divine Equal. He was in this form in His Manhood, not in His deity. The Deity of Christ Jesus, the Divine Word, *is not generated* in any way, but self-existent. The only Begotten Son is our Lord Jesus Christ *in His Sacred Manhood*. He is divine by the eternal Hypostatic Union with the ingenerate and self-existent Divine Word.

Both the Self-Existent Divine Word and the Holy Spirit, the Spirit of Christ also called The Spirit of God, are in a voluntary humiliation unto the Father Who is the representative Divine Being within the Trinity. I am not saying that the Father is the Divine Manifestation or Representative of the Trinity unto Man, only the God-Man is this. However, when the Trinity is represented unto our Lord Jesus Christ, and us in Him, the Father is this representative unto Christ. The Divine Word and the Holy Spirit are in no way inferior in Deity to the Father, but only in their offices and works in the Covenant of Redemption. This is purely voluntary.

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

Joh 14:28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Finish this Chapter

Chapter 2

Christ's Two Basic Forms

In this Chapter I shall give some basic and exhaustive definitions and treatments about some of the Greek words used in Phil. 2:6-9. Paul identifies at least two of Christ's basic forms:

1. the *form* **μορφή** of God
2. the *form* **μορφή** of a servant

Mark adds:

3. After that, he appeared in *another form*.

The Usus Loquendi of Morphee

The Greek term **μορφή** morphee, in its several forms, appears 6 times in the Greek New Testament. They are:

Mark 16:12 After that he appeared in *another form* unto two of them, as they walked, and went into the country.

Phil. 2:6 Who, being in the *form* **μορφή** of God, thought it not rapine to esteem it to be equal with God;

Phil. 2:7 But He emptied Himself **εκενωσεν**, having taken hold of a *servant's form*

Gal. 4:19 My little children, of whom I travail in birth again until Christ be *formed* in you,

Rom. 2:20 An instructor of the foolish, a teacher of babes, which hast the *form* of knowledge and of the truth in the law.

2 Tim. 3:5 Having a *form* of godliness, but denying the power thereof: from such turn away.

In the Greek Old Testament

Morphee appears 8 times in the Greek Old Testament, they are:

Judges 8:18 18 And he said to Zebee and Salmana, Where *are* the men whom ye slew in Thabor? and they said, As thou, so *were* they, according to the *likeness* of the son of a king.

Job 4:16 15 And a spirit came before my face; and my hair and flesh quivered.

16 I arose and perceived it not: I looked, and there, was no *form* before my eyes: but I only heard a breath and a voice, *saying*,

Isa. 44:13 13 The artificer having chosen a piece of wood, marks it out with a rule, and fits it with glue, and makes it as the *form* of a man, and as the beauty of a man, to set it up in the house.

Dan. 4:33 36 (4:33) At the same time my reason returned to me, and I came to the honour of my kingdom; and my *form* returned to me, and my princes, and my nobles, sought me, and I was established in my kingdom, and more abundant majesty was added to me.

Dan. 5:6, Then the king's *countenance* changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one another.

9, And king Baltasar was troubled, and his *countenance* changed upon him, and his nobles were troubled with him.

10 Then the queen came into the banquet house, and said, O king, live for ever: let not thy thoughts trouble thee, and let not thy *countenance* be changed.

Dan. 7:28 **Hitherto is the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance was changed: but I kept the matter in my heart.**

I find it interesting that the LXX translators rendered morphee three ways, *likeness, countenance and form*. The Greek N. T. has several Greek terms for countenance. However, not once in the Greek N. T. is morphee translated as countenance or likeness.

Definitions of Morphee

Morphee means *form* as a noun, as a verbal, morphoo, means Gal. 4:19, *to give shape to, mould, fashion*;

Morphoosis, a *shaping, molding, external form, appearance, a settled form, prescribed system*. *Analytical Greek Lexicon*, p. 273.

Liddell and Scott give these definitions: Form, shape; generally, form, fashion, appearance, *the outward form or semblance in opposition to the εἶδος eidos or true form*. Page 922.

Definition of Form

In English, form means: External shape or appearance considered apart from color or material; a particular shape; a body, esp., that of a manly being; a structural condition, character, or mode exhibited by a thing. Page 383, *The Living Webster*, Chicago; 1971

Distinguishing Between Form and Likeness

Likeness and form are terms *almost the same*, but *not exactly the same* in N. T. Greek. There is a further distinction between morphee and eidos as we shall consider later. Now, let us turn our attention to ομοιωματα or likeness.

I find that omoiooma, ομοίωμα, is a stronger term than morphee. Omoiooma carries the idea of more than outward appearance or form. It means:

. . .that which is conformed or assimilated, form, shape, figure, likeness, resemblance, similitude. *The Analytical Greek Lexicon*, page 288.

This is *NOT* the Greek term in Romans 8:29; that is συμμορφουω. Συμμορφουω is a compound form of morphee. It has the Greek preposition συ added. It means, *of like form, assimilated, conformed*; Rom. 3:29; Phil. 3:21. Ibid., page 383.

Phil 3:21 *Who shall transform the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

Summary

Clearly, Christ had an original form, the *Image of God*. He did not take this honor unto Himself, but God the Father called Him into *this form*. He then assumed a *voluntary form*, that of a *servant*. In addition to this assumption He took on a *likeness*, that of men, *even of sinful flesh*. All these changes occurred *ONLY in His outward, manifest, and visible manhood, not in His essential Being, either Divine or Manly*.

Christ came forth in the *Form of God*, and then He entered, by His own choice, into the *form of a servant*. While in the form of a servant *He took on the likeness of men*, and even *of sinful flesh*, but without any Adamic or personal sins.

Let us remember that Liddell and Scott defined this term as the *outward appearance*. Christ was in the Outward appearance of God before He entered into His humility and took on the outward

appearance of a servant. *Christ's first appearance was in the Form of God, not an infant in the manger.*

Since Christ was in the *Outward Appearance of God* before that of a Servant, and since His appearance as a servant began during the Incarnation. Let me ask, ***when was He first in the outward appearance of God? Was He in His original form before all creation or in the Manger as the Infant son of Mary? I would say, before all creation, and that He began His second Form as an infant in the Manger.***

Certainly, He was in the outward appearance of God during His Old Testament manifestations. However, is that when they began? No, He was in this outward appearance before creation and during Creation He acted as the manifested Divine Being as presented in Genesis 1-3. See Proverbs 8.

Eph 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Re 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

John 1:11 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

The Nicenist theology would have us to believe that our Lord Jesus Christ, *as the God-Man Mediator*, began His existence not in the form of God, but *in the form of the servant*, as the infant son of the Virgin Mary. We deny this and affirm that He began His existence in the Form of God, as the Divine Equal, and that He began His second form as the Servant in the Manger, as the Son of the Virgin Mary.

End of this Chapter

Chapter 3

Christ's Voluntary Humiliation

Phil. 2:7 But made himself of *no reputation*, and took upon him the form of a servant, and was made in the likeness of men:

In this chapter we shall consider Christ's voluntary humiliation. This involves His form as a *slave*, and *His likeness of men*. Some Biblical scholars call this Christ's *Kenos ministry*. This title comes from the Greek term **ΚΕΝΩΣ**. We shall now define ekenoosen.

Expanded Translation

But, He emptied Himself, having taken a slave's form, having become in the likeness of men;

Definitions

Κενος: empty, having nothing. *The Analytical Greek Lexicon*; p. 228.

Μορφηε: Form, shape; generally, form, fashion, appearance, *the outward form or semblance in opposition to the ειδος eidos or true form*. Liddell and Scott Page 922.

Ομοιωμα: that which is conformed or assimilated, form, shape, figure, likeness, resemblance, similitude. *The Analytical Greek Lexicon*, page 288.

Morphee and Omoiooma Contrasted

Morphee may be considered as the outward form or appearance. Omoiooma may be considered as a figure or likeness that can be assimilated.

Another important verse in this study is:

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Verse 7 contains three important points:

1. Christ's emptying Himself;
2. His Taking the Form of a servant;
3. His Being in the likeness of men.

Important Questions and Answers

Of what did Christ empty Himself? He emptied Himself of all the *recognition and glory* coming from the honors, glories, and positions the Father *bestowed* upon Him. He still held and maintained these, but they were not seen or recognized clearly.

Christ's Rank and Position

Christ did not empty Himself of His rank and position, but only of the *recognition of His rank and position, arising from the Father's bestowments*. Even while in the *form of a servant*, He was still the Father's *only between Son*, and as such, He still possessed the high rank and order the Father bestowed upon Him. Here we must distinguish between Christ's bestowments and glories from the Father and the Word's hypostatic entitlements.

Clement makes these remarks on this point:

CHAPTER 16

CHRIST AS AN EXAMPLE OF HUMILITY

For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Scepter of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says, ***“Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to***

labor, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in his own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings openeth not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? for His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His sepulcher, and the rich for His death, because He did no iniquity, neither was guile found in His mouth. And the Lord is pleased to purify Him by stripes. If ye make an offering for sin, your soul shall see a long-lived seed. And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with (25) understanding, to justify the Just One who ministereth well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered.” And again He saith, **“I am a worm, and no man; a reproach of men, and despised of the people. All that see Me have derided Me; they have spoken with their lips; they have wagged their head, [saying] He hoped in God, let Him deliver Him, let Him save Him, since He delighteth in Him.”** Ye see, beloved, what is the example which has been given us; for if the Lord thus humbled Himself, what shall we do who have through Him come under the yoke of His grace? ***The Ante-Nicene Fathers, Vol. 1, pages 23-25.***

Christ's Deity and Entitlements

Christ *did not* empty Himself of His deity. Christ's deity came *from His eternal, Hypostatic Union with God the Eternal Word*. Christ *did not* put aside His deity or become un-deified, becoming merely a mortal, when He entered into His second form and emptied Himself. However, He did conceal it for nearly 30 years and it came forth at His baptism.

When God the Eternal Word hypostatized Jesus Christ, the Man, *He gave Him the full entitlements belong unto Deity*. God the Eternal Word bestowed these *adoptive entitlements* upon Jesus Christ at His Generation. I have discussed this further in my work *The Eternal Sonship of Jesus Christ*.

Christ's Inhabiting Essentials

Christ's Deity and Entitlements *do not* arise out of His *manly* nature, but His *divine* nature. God, the Eternal Word, *did not give* Christ a Divine nature, but *He is Christ's Divine Nature*. This is because *He is in union with the Man*, Christ Jesus, God's only Begotten Son. God the Eternal Word brought Christ's Deity and Entitlements to Him in the *Hypostatic Union*. They are the *inhabiting essentials* in the Deity of God the Eternal Word, now also the Deity of Christ Jesus. By the *Hypostatic Union*, they are the inhabiting essentials of *Christ's Divine Nature*.

Christ's Hypostatic Union Founded Upon the Trinitarian Union

Christ's Hypostatic Union by and with God the Eternal Word is like the *Trinitarian Union*. Christ is the *only man in the Trinity* and *the only man in whom the entire Trinity dwells actually and directly*. Believers *indirectly* possess the entire Trinity *by their union with Jesus Christ*. Because Christ indwells each believer by union, *He also brings the entire Trinity into this inward union with each believer*.

John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

The Overshadowing Nature

When we consider the life of Jesus Christ, we must realize that His Divine nature is the dominant nature though His manly nature *overshadows or hides* His Deity. This is a further example of Christ's emptying Himself of true and proper *reorganization* while in the form of a servant.

John 1:10 He was in the world, and he made the world, and the world knew him not.

John 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost.

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

In Conclusion to the Whole

Christ *first* came forth in the *Form of God*, as the Divine Equal. He then *emptied Himself* of the *recognition* due Him because He was *in the form of God*. He then *took on the form of a slave*. In this form, we behold Christ in *His monarchical subjection* unto God the Father. Christ was, *by His own voluntary will, the slave of His Father*.

When God the Word *hypostatized Christ Jesus*, He made Him equal to God the Father in the **One Divine Nature**. Christ possesses, by union, the Divine Word. He is now the manifested God, the Divine, Eternal Word manifested. Because of the *Trinitarian Union*, Christ, with the Divine Word, also contains the Father and the unction of the Holy Spirit upon Him. There is no monarchical order between God the Word and God the Father. God the Word and God the Father each possess the one Divine Nature and all the inheriting essentials and attributes arising out of the Divine Nature. This is

also true of God the Holy Spirit. Christ's humility consists in His sacred manhood only, *not in His deity.*