

The IMAGE and LIKENESS of GOD

The Relationship between GOD, JESUS CHRIST and MAN

1. Words related to eikōn

[1A] G1504 - εἰκῶν (eikōn)

A. Thayer Definition

- 1) an image, figure, likeness
 - 1a) an image of the things (the heavenly things)
 - 1a1) used of the moral likeness of renewed men to God
 - 1a2) the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body, but also to the most holy and blessed state of mind, which Christ possesses
 - 1b) the image of one
 - 1b1) one in whom the likeness of any one is seen
 - 1b2) applied to man on account of his power of command
 - 1b3) to Christ on account of his divine nature and absolute moral excellence

B. Verses with this word

Matthew 22:20; Mark 12:16; Luke 20:24; Romans 1:23; 8:29; 1 Corinthians 11:7; 15:49 (2x); 2 Corinthians 3:18; 4:4; Colossians 1:15; 3:10; Hebrews 10:1; Revelation 13:14-15 (3x); 14:9; 14:11; 15:2; 16:2; 19:20; 20:4

C. Outline

1. Used of objects.

- a. A coin - with Caesar's image on it.
 - i. Matthew 22:20 - Whose image / likeness and inscription is on this coin?
 - ii. Mark 12:16 - Whose image / likeness and inscription is on this coin?
 - iii. Luke 20:24 - Whose image / likeness and inscription is on this coin?
- b. The Law - a "shadow," *not* the thing itself.
 - i. Hebrews 10:1 - The Law is a "shadow" of the good things to come, not the image / form / reality itself.
 - ii. CONTRASTING WORDS - image and shadow.

2. Used of things that are set up in place of God.

- a. Created images chosen in place of God.
 - i. Romans 1:23 - They abandoned the glory of the immortal God, and went after images made to look like mortal creatures.
- b. The "Image of the Beast" in the book of Revelation.
 - i. The false prophet - deceives the people; gets them to worship the beast's image; is punished.
 - (1) Revelation 13:14-15 - He ordered those he deceived to set up an image in honor of the first beast. He gave breath to the image, so the image could speak and could cause those who refused to worship the image to be killed.
 - (2) Revelation 19:20 - He deceived those who worshiped the image... He and the beast were thrown into the fiery lake of burning sulfur.

- ii. Those who worship the image - punishment in their present life, and punishment in eternity.
 - (1) Revelation 16:2 - The first "bowl of wrath" - painful and ugly sores on those who... worshiped the *image*...
 - (2) Revelation 14:9, 11 - Anyone who worships the beast and his *image* (etc.) - eternal torment in the lake of fire. This applies to *all* who worship the beast and his *image* (etc.).
- iii. Those who did *not* worship the image - may have persecution in their present life, but will have reward in eternity.
 - (1) Revelation 15:2 - Those who had been victorious over the beast and his *image* (etc.) - singing a song of praise in God's presence...
 - (2) Revelation 20:4 - Those who had been beheaded because they refused to worship the beast or its *image* (etc.) - they reigned with Christ 1000 years.

3. Being in the "Image of God."

- a. Man - He is [came into being as] the "image of God."
 - i. 1 Corinthians 11:7 - Man is the *image* and glory of God.

^[1A-1] **Note on 1 Corinthians 11:7 - man came into being as the image of God.**

G5225 - ὑ' πα'ρχω (huparcho)

Thayer Definition:

- 1) to begin below, to make a beginning
 - 1a) to begin
- 2) to come forth, hence to be there, be ready, be at hand
- 3) to be

- b. Jesus Christ - He is the "image of God."
 - i. 2 Corinthians 4:4 - Christ is the *image* of God.
 - ii. Colossians 1:15 - [Christ] the Son is the *image* of the invisible God.

^[1A-2] **Note on 2 Corinthians 4:4 and Colossians 1:15 - Christ is the image of God.**

G2076 - ἐστίν (esti)

Thayer Definition:

- 1) third person singular of "to be"

4. The saved man's "Image"

- a. We bore Adam's "earthly" image; we shall bear Christ's (the "second Adam's") "heavenly" image.
 - i. 1 Corinthians 15:49 - Just as we bore the *image / likeness* of the "earthly" man [Adam], so also will we bear the *image / likeness* of the "heavenly" one [Christ].
- b. Some of the changes that are (or will be) occurring.
 - i. Romans 8:29 - God predestined us to become conformed to the *image* of his Son.
 - ii. 2 Corinthians 3:18 - We, who are being exposed to the Lord's glory (like seeing it through a mirror) are being transformed into that *image* of glory that we are viewing. [Note the contrast - When Moses saw God's glory, its effects were temporary and fading; when we see God's glory (through Christ), it is permanent and increasing.]
 - iii. Colossians 3:10 - We have taken off the "old self" and put on the "new self." This "new self" is being made new in the *image* of the Creator. (This results in a change in our perspective and conduct.)

D. Summary

The nature of *physical* images, described above, can teach us much about the nature of *non-physical* images. The image is not the full expression of the object itself, but (hopefully) an accurate representation of it. [In contrast, the "shadow" would be even further removed from identity with the object itself - though bearing some resemblance of it.]

Even as humans, we may be an "image" of our parents, but we are *not* our parents.

In the created world, no expression of *uncreated* deity could ever be a full expression of God. This is because the Creator is infinite, and creation is finite. Therefore, the "image" of the invisible, uncreated God is not a full expression of deity itself, but an

accurate representation of it. God is so much greater than the creation, that the greatest "fullness of deity" that could be expressed in creation would only be a finite manifestation of God. It could only be an image or reflection of the greatness of his being.

There is an interesting difference between humans, as the image of God, and Jesus Christ, as the image of God. There are two Greek words for "is." The one focuses on a state of ongoing existence; the other focuses on an existence that came into being, or is owned or possessed. Whereas man "came to possess" the image of God when he was created (Genesis 1 and 2), Jesus, by nature, "is" that image.

Because of sin, man's "image" has undergone change. There is now a need for restoration and change. Through Christ Jesus, that change is not only possible, but (for his followers) it is guaranteed. We are becoming more like the One who made us (God) and the One who saved us (Jesus Christ) - not physically, but in non-physical ways: in moral and "heavenly" ways. A glorious expression of God's character is, once again, capable of being seen in us - and increasingly so, as the work of restoration goes on toward its completion. [In contrast, this expression of glory is *not* something Jesus needs to *get*, but something he, by nature, *has*.]

[1B] G1503 - εἶκω (eikō) - Perhaps a related word

A. Thayer Definition

1) to be like

Note: the NAS concordance lists this word as: G1858a - εἶκομαι (eikōmai); with the definition "to be like."

B. Verses with this word

James 1:6, 23

C. Outline

1. Something that is similar / like something else.

- a. James 1:6 - A doubter is like / similar to a wave of the sea.
- b. James 1:23 - A person who hears God's Word but doesn't do what it says is like / similar to a person who looks in a mirror and then forgets what he looks like.

D. Summary

Though not really significant for our present study, there are two important warnings we can learn from these passages. Because we can see what these two types of people are "like," we can see the reason for *not* becoming them, ourselves.

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2. Words related to charaktēr

[2A] G5481 - χαρακτήρ (charaktēr)

A. Thayer Definition

- 1) the instrument used for engraving or carving
- 2) the mark stamped upon that instrument or wrought out on it
 - 2a) a mark or figure burned in (Lev. 13:28) or stamped on, an impression
 - 2b) the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e. facsimile

B. Verses with this word

Hebrews 1:3

C. Outline

1. Jesus - the exact representation of God's being.

- a. Hebrews 1:3 - Jesus is the radiance of God's glory and the exact representation / imprint of God's being / nature.

[2A-1] A look at the word "being" or "nature."

G5287 - ὑπόστασις (hupostasis)

Thayer Definition:

- 1) a setting or placing under
 - 1a) thing put under, substructure, foundation
- 2) that which has foundation, is firm
 - 2a) that which has actual existence
 - 2a1) a substance, real being
 - 2b) the substantial quality, nature, of a person or thing
 - 2c) the steadfastness of mind, firmness, courage, resolution
 - 2c1) confidence, firm trust, assurance

In other passages, this word is translated as *confidence* or *assurance* - the focus is on the "foundation" of (or basis for) what is being said, believed, done, etc. (2 Corinthians 9:4; 11:17; Hebrews 3:14; 11:1) In Hebrews 1:3, the focus is on the most basic "foundational" things that *define* what it means to be God - these are seen in Jesus. The "substance" that makes up "God" is in him.

[2A-2] A look at the word "radiance."

G827 - ἀυγή (augē)

Thayer Definition:

- 1) brightness, radiance, daylight

Jesus *is* all that we can see of God's glory.

D. Summary

Jesus is the exact expression of deity, the fullest expression of what can be "seen" of God, in a human body. This word is never used to describe the relationship of humans to God.

[2B] G5480 - χαράγμα (charagma)

A. Thayer Definition:

- 1) a stamp, an imprinted mark
 - 1a) of the mark stamped on the forehead or the right hand as the badge of the followers of the Antichrist
 - 1b) the mark branded upon horses
- 2) thing carved, sculpture, graven work
 - 2a) of idolatrous images

B. Verses with this word

Acts 17:29; Revelation 13:16-17; 14:9, 11; 16:2; 19:20; 20:4

C. Outline

1. The "mark of the beast."
 - a. Revelation 13:16-17; 14:9, 11; 16:2; 19:20; 20:4.
2. A man-made "image" cannot represent the nature of deity.
 - a. Acts 17:29 - It's we (humans) who are God's "offspring." Don't think that deity can be represented by a crafted image designed by people!

[2B-1] Places where this word "deity" is found.

G2304 - θει ος (theios)

Thayer Definition:

- 1) a general name of deities or divinities as used by the Greeks
- 2) spoken of the only and true God, trinity
 - 2a) of Christ
 - 2b) Holy Spirit
 - 2c) the Father

Used in: Acts 17:29; 2 Peter 1:3-4

Outline:

1. God's deity ("divine-ness") - Acts 17:29 (the word "nature" is added in some translations) - It cannot be represented by man-made objects.
2. God's divine power - 2 Peter 1:3 - It has given us everything we need for life and godliness (by means of our knowledge of him who called us).
3. God's divine nature - 2 Peter 1:4 - We can partake of it (when we escape the world's corruption by means of the things he has given us - see v. 3). [See v. 5+, to learn how. This is a reference to our partaking of God's moral nature and character, not to us becoming little "deities"! We become more like God, in the same way that other passages describe us as becoming more "Christ-like."]

^[2B-2] **For comparison - another word related to "deity": "divine nature."**

G2305 - θεοότης (theiote̅s)

Thayer Definition:

- 1) divinity, divine nature

Romans 1:20 - God's "divine nature" can be understood through creation, so people have no excuse for rejecting him.

^[2B-3] **For comparison - another word related to "deity": "divine being."**

G2320 - θεοότης (theote̅s)

Thayer Definition:

- 1) deity
 - 1a) the state of being God, Godhead

Colossians 2:9 - The fullness of "the divine being / deity" resides in Christ, in bodily form.

^[2B-4] **Comments about the word "offspring."**

G1085 - γένος (genos)

Thayer Definition:

- 1) kindred
 - 1a) offspring
 - 1b) family
 - 1c) stock, tribe, nation
 - 1c1) i.e. nationality or descent from a particular people
 - 1d) the aggregate of many individuals of the same nature, kind, sort

Used in: Matthew 13:47; 17:21; Mark 7:26; 9:29; Acts 4:6, 36; 7:13, 19; 13:26; 17:28-29; 18:2, 24; 1 Corinthians 12:10, 28; 14:10; 2 Corinthians 11:26; Galatians 1:14; Philippians 3:5; 1 Peter 2:9; Revelation 22:16

Summary:

This word "offspring" has many uses, literal and figurative. Taken by itself, we learn that there is some type of relationship or "connection" between us and God. However, it does not fully define what that relationship is.

Scripture often uses an identical word to describe both us (humans) and Jesus Christ. Yet when we explore the matter, we discover that, even under those circumstances, there are differences among the similarities. For instance, we (Jesus and humans) are both called "sons" of God ("daughters" are also implied). Yet Jesus is the "Son" of God by *nature*; we are "sons" of God by *adoption* (Romans 8:23). Another example: Though we are both "begotten" by God, Jesus is the "only begotten" (or "one-and-only begotten") of the Father. There is a uniqueness that belongs only to him.

D. Summary

No object we can make is capable of representing God. It is we, humans, who (in one sense or another) are God's "offspring" ("representatives"?). This probably has something to do with our nature or function as "image bearers" of God.

Interestingly, one of the "**For comparison**" words that was explored for further understanding of these concepts - "divine being" (theote̅s) - seems to say something similar to what we saw in Hebrews 1:3. The *fullness* of the "divine being" resides *in bodily form* in Christ (Colossians 2:9)!

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3. Words related to *morphe*⁻

[3A] G3444 - *μορφή* (morphe⁻)

A. Thayer Definition

- 1) the form by which a person or thing strikes the vision
- 2) external appearance

B. Verses with this word

Mark 16:12 (some mss.); Philippians 2:6-7

C. Outline

1. Jesus' external appearance after the resurrection.

- a. Mark 16:12 - Jesus appeared in a different *form* to two others. (This occurred after he appeared to Mary Magdalene.) [Note: Some mss. do not have this passage (Mark 16:9-20). What it says is compatible with the rest of Scripture, so one's conclusion (as to whether or not to include it) will have no significant effect on his understanding of the Word.]
- b. NOTE: When it says "a different form," this wouldn't have to mean his *body* took on different appearances each time. More likely the difference would have been in something external, such as clothes or mannerisms. In that culture, the people didn't look directly at a stranger's face. Since they did not yet understand the resurrection (and all it meant), they had no reason to believe that the "stranger" who approached them was Jesus. (The last time they had seen him, he was quite disfigured, blood-covered and dead - and this would have been etched into the minds of any who had been there.) Other factors were also present: Mary initially thought he was a gardener and didn't look directly at him until she recognized his voice (John 20:14-16). The two on the road to Emmaus thought he was a visitor to Jerusalem (Luke 24:18), so they wouldn't have been inclined to look directly into his face. Also, they were *kept* from recognizing him (v. 16) until their eyes were *opened* at a later time (v. 31).

2. Jesus' appearance or nature as God and as man.

- a. Philippians 2:6 - Jesus existed in the *nature / form* of God.
- b. Philippians 2:7 - Jesus willingly took on the *nature / form* of a (human) servant.

[3A-1] Some comments about Philippians 2:6-8 (based on comments in Thayer's Lexicon):

1. This whole passage is to be explained as follows: *who, although* (formerly when he was Word without flesh) *he bore the form* (in which he appeared to the inhabitants of heaven) *of God* (the sovereign, opposed to the form of a slave), *yet did not think that this equality with God was to be eagerly clung to or retained, but emptied himself of it so as to assume the form of a servant, in that he became like unto men and was found in fashion as a man.*
2. For the exact quote, see Thayer, p. 418. The above is a simplified quote, with words that were originally in Greek either: a) translated into English (if needed for the quote), or b) omitted (if the English word was *also* included).

D. Summary

Jesus was deity, by nature/form. He did not cling to the "rights" he had, but gave them up and humbled himself - voluntarily taking on the nature/form of a slave. The one who was supposed to be *served* by all was now becoming a *servant* of all! The next part of the verse specifies the "human" aspect. Angels are also described as "slaves" (Revelation 19:10; 22:8+), but he did not come as one of them.

This does not mean he abandoned his *nature* as deity, but that he gave up his *rights* to be treated as deity. Today he is again gloriously honored, and will someday be openly honored by all.

Physically, after the resurrection (and before the people fully understood the significance of the resurrection), Jesus was mistakenly thought to be someone else. (In that culture, people did not normally look directly into a person's face, unless they knew the person.)

[3B] **G3445 - μορφοῶ (morphoō)**

A. Thayer Definition

1) to form

B. Verses with this word

Galatians 4:19

C. Outline

1. "Christ formed in you" - Paul's goal.

- a. Galatians 4:19 - I (Paul) am in the pain of childbirth, until Christ is formed in you (Galatians)! [Figurative for the greatness of his desire for their spiritual growth and maturity.]

D. Summary

Paul's (and our) desire should be the spiritual growth and maturity of those we influence.

[3C] **G3446 - μορφωσις (morphōsis)**

A. Thayer Definition

1) a forming, shaping

2) form

2a) the mere form, semblance

2b) the form befitting a thing or truly expressing the fact, the very form

B. Verses with this word

Romans 2:20; 2 Timothy 3:5

C. Outline

1. The form / embodiment of knowledge and truth - in the Law.

- a. Romans 2:20 - You have in the Law the form / embodiment of knowledge and truth... but do you ignore what it says?

2. A form of godliness - but lacking its power - in the apostates of the last days.

- a. 2 Tim. 3:5 - They have a form of godliness, but in their actions, they deny its power. Avoid such people!

D. Summary

From cover to cover, Scripture condemns fakes and "pretenders." They follow the "externals" without allowing those things to have any impact on their hearts.

[3D] G3339 - μεταμορφῶ (metamorphoo)

A. Thayer Definition

1) to change into another form, to transform, to transfigure

- 1a) Christ appearance was changed and was resplendent with divine brightness on the mount of transfiguration

B. Verses with this word

Matthew 17:2; Mark 9:2; Romans 12:2; 2 Corinthians 3:18

C. Outline

1. Jesus was visibly changed in front of the apostles (on the mountain).

- a. Matthew 17:2 - He was transformed before them. (His appearance became gloriously bright.)
b. Mark 9:2 - He was transformed before them. (His clothes became dazzling bright.)

2. We are being changed, so that we become more like Christ.

- a. Romans 12:2 - How? Be transformed / changed by the renewing of our minds - which will enable us to understand what God's will is...
b. 2 Corinthians 3:18 - Into what? Be transformed / changed into the glorious image of our God. We are becoming more like him; "what he is" (his glory) is becoming more visible in us.

D. Summary

The apostles got a glimpse of Jesus' glory, when his appearance was temporarily changed on the mountain. (Perhaps this was a glimpse of what he looks like *now* - see Revelation 1!)

We are being changed so that we will be more like Christ / God. This will impact the way we live and think.

[3E] G4832 - συμμορφός (summorphos)

A. Thayer Definition

1) having the same form as another, similar, conformed to

B. Verses with this word

Romans 8:29; Philippians 3:21

C. Outline

1. We - being conformed to be like Christ.

- a. To be like him.
 - i. Romans 8:29 - God predestined us to become conformed to the image of his Son.
- b. This includes a transformation of our bodies.
 - i. Philippians 3:21 - Jesus will change our "lowly" bodies, so they will be conformed to / changed to be like his glorious body.

D. Summary

For us (followers of Jesus), a glorious change is in process that will someday even affect our bodies.

[3F] G4833 - συμμορφώω (summorphoo̅)

A. Thayer Definition

1) to be conformed to, receive the same form as

Note: According to the NAS concordance, this is a variant reading for: G4832a - συμμορφίζω (summorphizo̅), with the definition "to conform to."

B. Verses with this word

Philippians 3:10

C. Outline

1. Becoming like Christ in his death.

- a. Philippians 3:10 - Paul: I want to know Christ and his power (etc.)... having first become like / conformed to him in his death... (and thus capable of experiencing resurrection, etc.).

D. Summary

The first part of this glorious change (see the previous word) involves becoming like him in his death. Only then can we begin to know Christ and his resurrection power.

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4. Words related to *schēma*

[4A] G4976 - σχη̄μα (*schēma*)

A. Thayer Definition

1) the habitus, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life etc.

B. Verses with this word

1 Corinthians 7:31; Philippians 2:8 (or 2:7, according to the way some translators number the verses)

C. Outline

1. Christ, in outward form.

a. Philippians 2:8 - Having taken on the nature of a servant (and having been made in human likeness), his appearance was like that of a man.

2. The world, in outward form.

a. 1 Corinthians 7:31 - The world, the way it presently appears, is in the process of passing away.

D. Summary

The outward appearance does not always tell the full story. When Christ took on the outward appearance of a man, it was during the time of his "humiliation," in which visible expressions of his glory were concealed. In contrast, though the world may present itself in a glorious manner right now, we need to remember that what we see is *not* what will remain.

[4B] G3345 - μετασχηματιζω (*metaschēmatizō*)

A. Thayer Definition

1) to change the figure of, to transform

B. Verses with this word

1 Corinthians 4:6; 2 Corinthians 11:13-15; Philippians 3:21

C. Outline

1. **A bad change in appearance - a disguise or masquerade.**
 - a. 2 Corinthians 11:13 - False teachers disguise themselves as apostles of Christ.
 - b. 2 Corinthians 11:14 - Satan disguises himself as an angel of light.
 - c. 2 Corinthians 11:15 - Satan's servants disguise themselves as servants of righteousness.
2. **A change in the appearance of a logical argument, for teaching purposes.**
 - a. 1 Corinthians 4:6 - I figuratively applied / transferred these arguments (or principles) to myself and Apollos (so that you might learn from them).
3. **A change in the nature of our bodies.**
 - a. Philippians 3:21 - Jesus will change our "lowly" bodies, so they will become like his glorious body.

D. Summary

Change can be good or evil. The devil and his servants change themselves so that they look good. People can change the way issues are being presented (such as applying them to a different situation), in order to help a person understand what is being said. For our present study, the main point to remember is that we (Jesus' followers) will undergo a *future* change that involves even our physical bodies.

[4C] G4964 - συσχηματιζῶ (susche⁻matizo⁻)

A. Thayer Definition

1) to conform one's self (i.e. one's mind and character) to another's pattern, (fashion one's self according to)

B. Verses with this word

Romans 12:2; 1 Peter 1:14

C. Outline

1. **Do not conform or pattern your lives after these ways:**
 - a. The ways of the world.
 - i. Romans 12:2 - Be transformed to God's ways, rather than conformed to the world's ways.
 - b. The ways of your past cravings.
 - i. 1 Peter 1:14 - Pursue holiness, rather than conforming to the evil desires you used to follow.

D. Summary

As followers of Jesus, we are to be changed or transformed into something *new*, not conformed to the world and to our old ways. (Don't let either of these decide for you how you are going to live.)

Note: There are several other related words, which focus on various ways a person (or thing) may "appear" - such as being respectable, having physical beauty, being unrepresentable, etc. These did not seem to have any relevance to our current study.

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5. Words related to eidos

[5A] G1491 - εἶδος (eidos)

A. Thayer Definition

- 1) the external or outward appearance, form figure, shape
- 2) form, kind

Note: The NAS concordance lists this word as: G1491b - εἶδος (eidos), with the definition "that which is seen, form."

B. Verses with this word

Luke 3:22; 9:29; John 5:37; 2 Corinthians 5:7; 1 Thessalonians 5:22

C. Outline

1. Verses related to God.

- a. The Father: He has never revealed himself in any form.
 - i. John 5:37 - You have never seen his form...
- b. Jesus: On the mountain, his form/appearance was temporarily changed. (His apostles saw what he would look like in the future.)
 - i. Luke 9:29 - The appearance of his face was changed...
- c. The Holy Spirit: He temporarily took on the form of a dove.
 - i. Luke 3:22 - The Holy Spirit descended upon Jesus in the bodily form / shape like a dove.

2. Avoiding evil, no matter what form it comes in.

- a. 1 Thessalonians 5:22 - Avoid every form / kind of evil (don't participate in it).

3. Not basing our lives on the form or appearance of things around us - what we "see."

- a. 2 Corinthians 5:7 - We live trusting God, rather than based on what we see / sight.

D. Summary - Combined with the next word, below.

[5B] G2397 - ἰδέα (idea)

A. Thayer Definition

- 1) form, external appearance
- 2) aspect, look

Note: The NAS lists this word as: G1490a - εἰδέα (eidea), with the definition of "form, appearance."

B. Verses with this word

Matthew 28:3

C. Outline

1. **The angel's external appearance (in the tomb, after Jesus' resurrection).**
 - a. Matthew 28:3 - His appearance was as bright as lightning...

D. Summary - For both this and the previous word.

The Father has never revealed himself in a visible form. (When God was visible in the Old Testament, who was it? In at least one instance, we are emphatically told that it was Jesus Christ! See John 12:41.)

Some verses describe the way someone looked - his appearance or form.

Sin comes in many forms (visible expressions). We are to avoid *all* of them.

We who follow Jesus do not live our lives based on what we can see, but based on our trust in God.

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6. Words related to homoios

NOTE: For a few of the verses listed in the following sections, there are manuscripts that use a common synonym for the word "like." It would communicate the same basic message, but perhaps with a little less emphasis on the "likeness" of what is being described. These are noted, when they occur, and can be omitted from the study, if desired.

This word is:

G5613 - ὡς (ho's)

Thayer Definition: 1) as, like, even as, etc.

[6A] **G3664 - ὁμοιος (homoios)**

A. Thayer Definition

- 1) like, similar, resembling
 - 1a) like: i.e. resembling
 - 1b) like: i.e. corresponding to a thing

B. Verses with this word

Matthew 11:16; 13:31, 33, 44-45, 47, 52; 20:1; 22:39; Mark 12:31 (KJV & some mss); Luke 6:47-49; 7:31-32; 12:36; 13:18-19, 21; John 8:55; 9:9; Acts 17:29; Galatians 5:21; 1 John 3:2; Jude 1:7; Revelation 1:13, 15; 2:18; 4:3 (2x), 6, 7 (3x); 9:7 (2x), 10, 19; 11:1; 13:2 (2x, most mss.; KJV uses a synonym for one of them), 4, 11; 14:14; 16:13 (most mss use a similar word, instead); 18:18; 21:11, 18

C. Outline

1. **Misc. things that are like/similar to something else, in appearance or form.**
 - a. John 9:9 - The healed man (his opponents claimed) merely looked like the man who was born blind.
 - b. Revelation 1:13; 14:14 - Jesus - one who was "like a son of man."
 - c. Revelation 1:15; 2:18 - Jesus' feet - looked like glowing bronze in furnace.
 - d. Revelation 4:3 (2x), 6, 7 (3x) - Various things surrounding (or on) God's throne... what they were like or what they resembled.
 - e. Revelation 9:7 (2x), 10 - What the "locusts" looked like.
 - f. Revelation 9:19 - The 200 million horses (+ riders) - what they were like.
 - g. Revelation 11:1 - The measuring rod that was like a staff.
 - h. Revelation 13:2 (2x), 11 - What the two beasts were like.
 - i. Revelation 16:13 - Unclean spirits that were like frogs. (Most mss use a synonym for the word "like.")
2. **Misc. things that are like/similar to something else, in ability / condition / nature.**
 - a. Matthew 22:39; Mark 12:31 (a few mss) - The second great command is like it (= like the first great command). [In Mark, most mss. omit the word "like" and read: The second command is this...]
 - b. Acts 17:29 - Deity isn't like a crafted image designed by people!
 - c. Galatians 5:21 - People who practice things like [the list of sins] will not inherit the kingdom of God.
 - d. 1 John 3:2 - When Jesus appears, we will be like him...

- e. Revelation 13:4 - Nobody was like the beast [in power / authority / etc.].
- f. Revelation 18:18 - No city was like Babylon...
- g. Revelation 21:11, 18 - (A description of various things in the New Jerusalem - what they were like.)

3. "Likeness" comparisons - "The kingdom of God/heaven is like..."

- a. Matthew 13:31; Luke 13:18-19 - Like a mustard seed...
- b. Matthew 13:33; Luke 13:21 - Like yeast...
- c. Matthew 13:44 - Like a hidden treasure...
- d. Matthew 13:45 - Like a fine pearl...
- e. Matthew 13:47 - Like a net used to catch fish...
- f. Matthew 20:1 - Like a landowner who was hiring workers...

4. Similarity of action / thought, etc.

- a. Matthew 11:16; Luke 7:31-32 - The people of this generation - like children playing in the marketplace.
- b. Matthew 13:52 - Teachers who understand the kingdom of heaven - like a homeowner who displays both old and new treasures.
- c. Our response to what Christ says:
 - i. Luke 6:47-48 - Those who hear and obey - like a house built on a strong foundation.
 - ii. Luke 6:49 - Those who hear and don't obey - like a house built on sand.
- d. Luke 12:36 - People who are waiting for Jesus to return are to be like the servants who are ... ready to open the door when the master arrives.
- e. John 8:55 - Jesus was not like the lying Jewish leaders. [He would have been like them, if he *didn't* acknowledge that he knew the Father!]
- f. Jude 1:7 - The cities that acted like Sodom and Gomorrah - they are all an example/reminder of the future judgment that is coming.

D. Summary

When something is "like" something else, it means there are similarities... but there may also be differences. If something is "not like" something else, it means there are differences, but (at least within that specific context) not any significant similarities. For the purposes of our study:

- 1) We cannot make some type of image or object and claim that God ("deity") is like that object.
- 2) Jesus, in his *present* appearance, is like a "son of man" and (among other descriptions), his feet are like glowing bronze. (The rest of his description is found in Revelation 1.)
- 3) When Jesus returns, we will be (become) like him. Though we don't yet know all that this means, it is worth looking forward to!

[6B] G3665 - ομοιοτης (homoiotē̄s)

A. Thayer Definition

- 1) likeness

B. Verses with this word

Hebrews 4:15; 7:15

C. Outline

1. Jesus, our high priest...

- a. Jesus - like Melchizedek, as far as his priesthood is concerned.
 - i. Hebrews 7:15 - Jesus - a priest like Melchizedek... [See v. 1-3 for some of the similarities.]
- b. Jesus - like us, as far as temptation is concerned... except that he did not sin.
 - i. Hebrews 4:15 - He understands / sympathizes with our weaknesses, because he was tempted in every way, just like us... except that he didn't sin.

D. Summary

Both passages focus on Jesus' ministry as our high priest. There are ways in which Jesus' ministry as priest is like the ministry of the Old Testament priest Melchizedek (Genesis 14:18-20; Psalm 110:4) - and we can learn from those similarities.

One of his qualifications as our high priest involves ways in which he is *similar* to us. However, there are also *differences*, as shown in the Hebrews 4:15 passage: Though tempted (like us), Jesus did not sin.

[6C] G3666 - ομοιω (homoioō)

A. Thayer Definition

- 1) to be made like
- 2) to liken, compare
 - 2a) illustrate by comparisons

B. Verses with this word

Matthew 6:8; 7:24, 26; 11:16; 13:24; 18:23; 22:2; 25:1; Mark 4:30; Luke 7:31; 13:18, 20; Acts 14:11; Romans 9:29; Hebrews 2:17

C. Outline

1. **The kingdom of heaven/God is like / compared to (normally focusing on the entire situation/parable, not only the first item/person mentioned in it)...**
 - a. Mark 4:30; Luke 13:18 - Like a mustard seed...
 - b. Luke 13:20 - Like yeast...
 - c. Matthew 13:24 - Like a man who sowed good seed (and the enemy sowed weeds)...
 - d. Matthew 18:23 - Like a king who settled accounts with his slaves (and one of them responded in an evil manner)...
 - e. Matthew 22:2 - Like a king who gave a wedding feast (and many refused to come)...
 - f. Matthew 25:1 - Like 10 virgins (5 wise and 5 foolish)...
2. **This generation is like children playing in the marketplace, dissatisfied and complaining...**
 - a. Matthew 11:16; Luke 7:31 - Like children... (not satisfied with either John the Baptizer or Jesus).
3. **Those who hear / obey Jesus' words (or who don't do so).**
 - a. Matthew 7:24 - Those who hear and *do* obey - like a wise man who built his house on a rock foundation.
 - b. Matthew 7:26 - Those who hear and *don't* obey - like a foolish man who built his house on sand (i.e., without a foundation).
4. **What to not be like, when praying.**
 - a. Matthew 6:8 - Don't be like babbling pagans!
5. **Paul and Barnabas - wrongly thought to be gods who had become like men.**
 - a. Acts 14:11 - "The gods have come down to us, looking like men!"
6. **Israel - like Gomorrah (wiped out), if it weren't for God's mercy.**
 - a. Romans 9:29 (quote of Isaiah 1:9) - We would have been like Sodom / like Gomorrah. [The first word "like" is a synonym to the one we are examining here.]
7. **Jesus - like his "brothers" (those of us who are his followers) in every way.**
 - a. Hebrews 2:17 - He had to be like his brothers in every way - i.e., being human, able to suffer and be tempted, able to experience death, etc., so that he could be the type of high priest we need.

D. Summary

For our study, the important thing is that Jesus was like us (as opposed to being like angels - Hebrews 2:16 - or like a spirit being that did not have "flesh and blood"). He was like us in every respect that mattered, so that he could become our high priest, able to atone for our sins. He experienced what it meant to be a *human*... but this did not mean that he had to experience what it meant to be a *sinner*. (Being tempted - something Jesus *did* experience - is not the same as choosing to give-in to that temptation - something Jesus *didn't* experience.)

[6D] G3667 - ομοιωμα (homoio \bar{m} a)

A. Thayer Definition

- 1) that which has been made after the likeness of something
 - 1a) a figure, image, likeness, representation
 - 1b) likeness, i.e. resemblance, such as amounts almost to equality or identity

B. Verses with this word

Romans 1:23; 5:14; 6:5; 8:3; Philippians 2:7; Revelation 9:7

C. Outline

1. Jesus: He became like sinful men.

- a. Romans 8:3 - God sent him in the likeness of sinful man ["flesh"], so he could condemn sin in sinful man ["flesh"] - something the Law was powerless to do. [He judged and destroyed its power in us... so that we could live by the Spirit, instead.]
- b. Philippians 2:7 - He was made in the likeness of men, having taken on a servant's nature, etc.

[6D-1] Note about being "made" in the likeness of men:

G1096 - γινομαι (ginomai)

Thayer Definition:

- 1) to become, i.e. to come into existence, begin to be, receive being
- 2) to become, i.e. to come to pass, happen
 - 2a) of events
- 3) to arise, appear in history, come upon the stage
 - 3a) of men appearing in public
- 4) to be made, finished
 - 4a) of miracles, to be performed, wrought
- 5) to become, be made

Jesus "came to be" in the likeness of men. Note the contrast to James 3:9 (listed under the next word), which tells us that humans "came to be" (ginomai) in the likeness of God!

2. The saved (Jesus' followers): Our baptism is (symbolically) like our union with him (in his death / resurrection).

- a. Romans 6:5 - If we have been united with him in the likeness of his death [symbolically dying with him], so also we will be united with him in [the likeness of] his resurrection. (Most mss. do not have the second word "likeness," but the word is assumed by context.)

3. Some comments about sin in the human race.

- a. Going after "images," rather than God.
 - i. Romans 1:23 - They abandoned the glory of the immortal God, and went after images made to look like mortal creatures.

- b. Ruled by death (influenced by Adam's sin).
 - i. Romans 5:14 - (Even before the Law) - death reigned over all humanity, even when their sins weren't *like* the deliberate act of disobedience that Adam committed. [Adam's sin influenced all his offspring, just like Christ's obedience influenced all those who are considered his "offspring."]

4. "Locusts" (in the book of Revelation).

- a. Revelation 9:7 - A description of what they were *like*...

D. Summary

The word "likeness" is very significant, when describing the way Jesus became "one of us." Though he was "like" us, there were certain aspects of our existence - such as our propensity to sin - which were not present. (See also the summary for the previous word.)

Images that look like created objects (or beings) cannot be "gone after," in place of (or even as representing) the uncreated God.

[6E] G3669 - ομοιωσις (homoio̅sis)

A. Thayer Definition

- 1) a making like
- 2) likeness: after the likeness of God

B. Verses with this word

James 3:9

C. Outline

1. Humans - made in the likeness of God.

- a. James 3:9 - Humans are made in the *likeness* of God; so it is totally inconsistent and contradictory for us to praise God, while (at the same time) we curse humans! [See the note under Philippians 2:7 (listed under the previous word), for information about the verb "made."]

D. Summary

Again, there is a difference between humans and God. We are *like* God, but we aren't equivalent to God. Yet because of the similarities that *do* exist, the way we respond to humans must be consistent with the way we respond to God.

[6F] G3663 - ομοιοπαθησις (homoio̅pathe̅s)

A. Thayer Definition

- 1) suffering the like with another, of like feelings or affections

B. Verses with this word

Acts 14:15; James 5:17

C. Outline

1. Paul and Barnabas - men just like everyone else.

- a. Acts 14:15 - We are humans who have the same types of feelings like everyone else! (We are not gods - see v. 11.)

2. Elijah - just like the rest of us (and a good example to follow).

- a. James 5:17 - Elijah was a man who was just like the rest of us (he experienced the same types of feelings, etc.)... He prayed and his prayers were answered. [We should learn from his example.]

D. Summary

These passages mention people who are like other people - they have the "same types of feelings." They are not "more special" than the rest of us. We shouldn't exalt them above us, but should learn from their examples.

[6G] G871 - ἀ'φομοιο'ω (aphomoioō)

A. Thayer Definition

- 1) to cause a model to pass off into an image or shape like it
- 2) to express itself in it, to copy
- 3) to produce a facsimile
- 4) to be made like, render similar

B. Verses with this word

Hebrews 7:3

C. Outline

1. Melchizedek - made to be like the Son of God (a "picture" that would teach us about Jesus' priesthood).

- a. Hebrews 7:3 - He was made like the Son of God - i.e., his priesthood became a "picture" of Jesus' priesthood.

D. Summary

Though not identical, there are striking similarities. The one became a "picture" of the other. (See the context.)

[6H] G3945 - παρομοια'ζω (paromoiazō)

A. Thayer Definition

- 1) to be like
- 2) to be not unlike

B. Verses with this word

Matthew 23:27; Acts 3:22

C. Outline

1. The religious leaders - like whitewashed tombs.

- a. Matthew 23:27 - You are like whitewashed tombs... looking good on the outside but full of dead men's bones on the inside.

2. Jesus - a prophet like Moses.

- a. Acts 3:22 (some mss.) - Moses said: "God will raise up a prophet from among you, like me. You must pay attention to what he says." (This was fulfilled in Christ.) [Note: Many mss. use a synonym for "like," but either way, the verse says the same thing.]

D. Summary

Just as there were similarities between Jesus and Melchizedek (see the previous word), there are also similarities between Jesus and Moses.

[61] G3946 - παρόμοιος (paromoios)

A. Thayer Definition

- 1) like

B. Verses with this word

Mark 7:8 (some mss.), 13

C. Outline

1. The religious leaders... replacing God's commands with human traditions (examples).

- a. Mark 7:13 - [after giving an example] - You do many things like that.
- b. Mark 7:8 - [Similar to v. 13 ("You do many things like that."); present here in some early manuscripts., but not in most.]

D. Summary

This is an example *not* to follow... and one of the reasons the religious leaders were called "whitewashed tombs" (see the previous word).

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7. Words related to skia

[7A] **G4639 - σκιά (skia)**

A. Thayer Definition

- 1) shadow
 - 1a) shade caused by the interception of light
 - 1b) an image cast by an object and representing the form of that object
 - 1c) a sketch, outline, adumbration

B. Verses with this word

Matthew 4:16; Mark 4:32; Luke 1:79; Acts 5:15; Col. 2:17; Hebrews 8:5; 10:1

C. Outline

1. **The shadow or shade of physical objects.**
 - a. Mark 4:32 - About a type of mustard plant - its seed is very tiny but the plant can become large enough for birds to lodge in its shade / shadow.
 - b. Acts 5:15 - During a time of many signs and wonders: people wanted at least Peter's shadow to fall on them, so that they might be healed.
2. **Jesus - a light shining into the darkness and into the "shadow of death" (Isaiah 9:1-2).**
 - a. Matthew 4:16 - Jesus went to Capernaum, to fulfill the prophecy about ... those in the shadow of death receiving the light.
 - b. Luke 1:79 - The "rising sun" will shine on those who live ... in the shadow of death.
3. **Things related to the Old Covenant, which are mere shadows of real things.**
 - a. Colossians 2:17 - The Jewish ceremonial activities - a shadow of what would come; contrasted to reality (the "body" which casts the shadow), which is in Christ.
 - b. Hebrews 8:5 - The Old Testament tabernacle - a copy and shadow of what is in heaven.
 - c. Hebrews 10:1 - The Law - a shadow of the good things to come, not the very "form" itself.

D. Summary

Shadows are places where the light is not shining. When the light represents *life*, the shadow represents *death*.

From another perspective: The outlines formed by "shadows" have only a faint resemblance to the "realities." They are only remotely like them. In this sense, the things of the Old Covenant are only a "shadow" of the realities of the New Covenant. These realities were made available through Christ, and they replaced the "shadows."

[7B] G1982 - ἐπισκιαζω (episkiazo)

A. Thayer Definition

1) to throw a shadow upon, to envelop in a shadow, to overshadow

B. Verses with this word

Matthew 17:5; Mark 9:7; Luke 1:35; 9:34; Acts 5:15

C. Outline

1. Mary - "overshadowed" by the power of God.

- a. Luke 1:35 - (regarding the birth of Jesus) - The Holy Spirit will come upon you; the power of the Most High will overshadow you. (So the one to be born will be the Son of God.)

2. A cloud "overshadowing" people.

- a. Matthew 17:5 - A bright cloud overshadowed / enveloped them.
- b. Mark 9:7 - A cloud formed and overshadowed / enveloped them.
- c. Luke 9:34 - A cloud appeared and overshadowed / enveloped them.

3. A person's shadow "overshadowing" a person.

- a. Acts 5:15 - During a time of many signs and wonders: People wanted at least Peter's shadow to fall on / overshadow them, so that they might be healed.

D. Summary

None of these passages have a direct bearing on our current study.

[7C] G644 - ἀποσκίασμα (aposkiasma)

A. Thayer Definition

1) a shade cast by one object on another, a shadow

B. Verses with this word

James 1:17

C. Outline

1. A moving shadow.

- a. James 1:17 - Every good gift is from God; and God is like unchanging light (no variation and no shifting shadow).

D. Summary

A good reminder of God's unchanging nature, but not applicable to our current study.

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8. Words related to tupos

[8A] G5179 - τυ'πος (tupos)

A. Thayer Definition

- 1) the mark of a stroke or blow, print
- 2) a figure formed by a blow or impression
 - 2a) of a figure or image
 - 2b) of the image of the gods
- 3) form
 - 3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter
- 4) an example
 - 4a) in the technical sense, the pattern in conformity to which a thing must be made
 - 4b) in an ethical sense, a dissuasive example, a pattern of warning
 - 4b1) of ruinous events which serve as admonitions or warnings to others
 - 4c) an example to be imitated
 - 4c1) of men worthy of imitation
 - 4d) in a doctrinal sense
 - 4d1) of a type, i.e. a person or thing prefiguring a future (Messianic) person or thing

Note: for 1 Corinthians 10:11 (most mss)

Instead of τυ'πος (tupos), NAS has G5179a, τυπικω ς (tupiko's), with the definition "typically"

B. Verses with this word

John 20:25; Acts 7:43-44; 23:25; Romans 5:14; 6:17; 1 Corinthians 10:6, 11; Philippians 3:17; 1 Thessalonians 1:7; 2 Thessalonians 3:9; 1 Timothy 4:12; Titus 2:7; Hebrews 8:5; 1 Peter 5:3

C. Outline

1. A "picture" of a nail (its imprint on one's hand).
 - a. John 20:25 - Thomas: "I must see the nail imprints on his (Jesus') hands... (before I believe what you have said)."
2. A "representation" of a letter's content (probably translated from Latin to Greek).
 - a. Acts 23:25 - The commander wrote a letter in this manner... [It may have been originally written in Latin, and then later translated into Greek. This would have probably been done by Luke, the human author of the book of Acts, when it was going to be included in the Scriptures.]

3. **A "typical example" of Paul's teaching (focusing on its content).**
 - a. Romans 6:17 - You were slaves to sin, but now have obeyed (from the heart) the *form* of teaching that was given you (by way of Paul)... (You have become free from sin and are now "slaves" to righteousness.)

4. **Old Testament people who were "pictures" of various truths.**
 - a. Israel (the nation).
 - i. 1 Corinthians 10:6 - What happened to Israel (in the desert) is an *example* (a warning) for us to pay attention to.
 - ii. 1 Corinthians 10 - These things (that happened to them) are *examples*, written down to warn us.
 - b. Adam - a "picture" of Christ.
 - i. Romans 5:14 - Adam - a picture of the One to come (Christ). [There are striking parallels between the two. Example: The actions of each had an impact on others who followed: Adam ... on Adam's offspring; Christ ... on those who have become Christ's "offspring."]

5. **"Patterns" and "Symbols" - things that represent spiritual realities (or counterfeit "realities") in worship.**
 - a. An example of the genuine: The "realities" that the Old Testament tabernacle represented.
 - i. Acts 7:44 - The tabernacle was made according to the *pattern* God gave Moses.
 - ii. Hebrews 8:5 - The tabernacle - a copy and shadow of heavenly things, based on a *pattern* shown to Moses.
 - b. An example of the counterfeit: The things that "represented" false gods.
 - i. Acts 7:43 - Israel worshiped the *images / figures / representations* of (various false gods).

6. **Following the "examples" of people (or being the "example" itself).**
 - a. The leaders.
 - i. 1 Peter 5:3 - Set an *example* to the people, rather than acting like "lords" over them.
 - ii. Titus 2:7 - Set an *example* by doing what is good. (The immediate focus may be on Titus being an example for the young men.)
 - iii. 1 Timothy 4:12 - To Timothy: Set an *example* to the believers (several areas of life mentioned in the context).
 - iv. 2 Thessalonians 3:9 - We (Paul, etc.) made ourselves a *model* for you to follow. (They were willing to work for their provisions, and lived-out the rule, "If a person is unwilling to work, don't feed him.")
 - b. The people.
 - i. Philippians 3:17 - "Imitate" Paul, and follow those who live according to the *pattern* given by Paul.
 - ii. 1 Thessalonians 1:7 - (Being an example is encouraged.) You "imitated" us (v. 6) and became an *example* to all the believers...

D. Summary

Various people, objects and events in the Old Testament were pictures or illustrations of various truths - whether in the form of "object lessons" for us to learn from, or illustrating some truth about Christ and what he did. Even New Testament illustrations (or people's lives) can be examples to teach us.

There are a number of interesting parallels and contrasts between Adam and Christ (who is called the "second Adam"). See Romans 5 for some examples. (1 Corinthians 15 also points out some parallels and contrasts.)

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9. Words related to isos

[9A] G2470 - ἴσος (isos)

A. Thayer Definition

1) equal, in quantity or quality

B. Verses with this word

Matthew 20:12; Mark 14:56, 59; Luke 6:34; John 5:18; Acts 11:17; Philippians 2:6; Revelation 21:16

C. Outline

1. Equal in size.

a. Revelation 21:16 - The length / width / height of the New Jerusalem are equal.

2. Equal in how treated.

- a. Matthew 20:12 - Those who worked one hour were treated equal to those who worked the entire day. [The group that worked all day had worked for an agreed amount of money; the group that worked one hour worked without being told what to expect.]
- b. Luke 6:34 - Even pagans expect to be paid back when they loan money to others [= to be paid back "equal" to what they loaned].
- c. Acts 11:17 - God gave an "equal" gift (i.e., the Holy Spirit) to both Jew and non-Jew. [This indicated that he was bringing salvation to *both* groups.]

3. Consistent ("equal") testimony between witnesses - in these verses, it was *not* this way!

- a. Mark 14:56 - (general statement) - Many people falsely accused Jesus, but their statements did not agree (were not "equal" to each other).
- b. Mark 14:59 - (specific example) - The testimony of those who accused Jesus (claiming he was going to destroy the temple) was not consistent (was not "equal" to each other).

4. Equality with God: Jesus.

- a. John 5:18 - When Jesus called God his own "Father," this indicated (according to the apostle John) that he was claiming equality with God. [Note the context: This was *not* intended to have the same significance as when *we* call God our "Father."]
- b. Philippians 2:6 - Jesus decided that his equality with God, wasn't something he would cling to, but he was going to lower himself to our level, to become like one of us. He "let go" of this equality, by "emptying" himself of it.

^[9A-1] **Note about Jesus "emptying" himself:**

G2758 - κενοῶ (kenoō)

Thayer Definition:

- 1) to empty, make empty
 - 1a) of Christ, he laid aside equality with or the form of God
- 2) to make void
 - 2a) deprive of force, render vain, useless, of no effect
- 3) to make void
 - 3b) cause a thing to be seen to be empty, hollow, false

Jesus "emptied" himself of rights of equality.

D. Summary

Jesus claimed an equality to God that surpassed that of the people around him. (See the context of John 5:18.) The apostle Paul acknowledges this equality (in Philippians 2:6), when he describes what took place when Jesus came to earth.

Nevertheless, Jesus chose to "empty" himself of that equality, so that he could become like us... to save us from our sins!

Related words, but not relevant to our current study:

G2471 - ἰσότης (isote̅s)

Thayer Definition: 1) equality; 2) equity, fairness, what is equitable

2 Corinthians 8:13-14 - helping each other in their needs (us helping them; them helping us), so there will be equality;

Colossians 4:1 - masters being "fair" to their slaves

G2472 - ἰσοτιμος (isotimos)

Thayer Definition: 1) equally precious; 2) equally honoured, to be esteemed equal to

2 Peter 1:1 - an "equally precious" faith - your's and our's

G2473 - ἰσοψυχος (isopsuchos)

Thayer Definition: 1) equal in soul

Philippians 2:20 - being likeminded or having a "kindred spirit"

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10. Words related to hupodeigma

[10A] G5262 - υ' πο'δειγμα (hupodeigma)

A. Thayer Definition

- 1) a sign suggestive of anything, delineation of a thing, representation, figure, copy
- 2) an example: for imitation
 - 2a) of the thing to be imitated
 - 2b) for a warning, of a thing to be shunned

B. Verses with this word

John 13:15; Hebrews 4:11; 8:5; 9:23; James 5:10; 2 Peter 2:6

C. Outline

1. **Good examples to follow.**
 - a. John 13:15 - I (Jesus) have set you an example (of serving others).
 - b. James 5:10 - Pay attention to the prophet's example of patience while suffering.
2. **Bad examples - warnings.**
 - a. Hebrews 4:11 - Don't follow Israel's example of disobedience.
 - b. 2 Peter 2:6 - Sodom and Gomorrah - an example for the ungodly (warning them what is going to happen to them).
3. **Examples / copies of something in heaven.**
 - a. Hebrews 8:5 - The Old Testament tabernacle - a copy/example and shadow of what is in heaven.
 - b. Hebrews 9:23 - The tabernacle patterns / copies / examples needed purified with blood... the heavenly realities needed a much *greater* sacrifice. (That sacrifice was Jesus Christ - see the verses that follow.)

D. Summary

Again, we see the contrast between the "reality" (brought to us by Jesus and the New Covenant), and the "shadow" or "copy" (brought to us by Moses and the Old Covenant). The New is superior to the Old in every way.

[10B] G5263 - υ' ποδει' κνυμι (hupodeiknumi)

A. Thayer Definition

- 1) to show by placing under (i.e. before) the eyes
- 2) to show by words and arguments, i.e. to teach
- 3) to show by make known future things

B. Verses with this word

Matthew 3:7; Luke 3:7; 6:47; 12:5; Acts 9:16; 20:35

C. Outline

1. Things to be shown (sometimes by example)...

- a. Matthew 3:7 and Luke 3:7 - ... shown we should flee from the coming wrath - by repenting. (John to the religious leaders: "Who showed you this?")
- b. Luke 6:47 - ... shown what the person is like, who hears and obeys Jesus' words - like a person building a house on a solid foundation.
- c. Luke 12:5 - ... shown who we should fear: the one who can destroy both soul/body in hell.
- d. Acts 9:16 - ... shown how he must suffer, for Jesus' sake. (Paul, shown by Jesus.)
- e. Acts 20:35 - ... shown the need to work, to provide for self and for others.

D. Summary

Though important, these verses are not relevant to our current study.