**tenderness** (literally, **bowels**), of *affectionate emotion* in general: **compassions**, of  
the *compassionate* emotions in particular.—I may remark, that the exhortation being  
addressed to the Philippians, the **if there  
be any** is to be taken subjectively—**If there  
be with you any** &c.

**2.] make....  
full** has the emphasis—‘he already had joy  
in them, but it was not *complete*, because  
they did not walk in perfect unity:’ com,  
ch. i. 9).

**be of the same mind** is  
more general than *‘being of one mind’*below. And this is all that can be reasonably said of the difference between them. In  
the more fervid portions of such an Epistle  
as this, we must be prepared for something  
very nearly approaching to tautology. “It is  
astonishing,” says Chrysostom, “how often  
he repeats the same thing, from his exceeding earnestness”).

**having the  
same love]** “i.e. equally loving and being  
loved,” Chrysostom.

**with united  
souls being of one mind]** to be taken together as one designation only: **with  
union of soul unanimous** (minding one  
thing).

**3.] entertaining no thought  
in a spirit of** (according to, after the  
manner of) **self-seeking** (see note, Rom. ii. 8,  
on the common mistaken rendering of this  
word)**, none in a spirit of vain-glory; but  
through your lowliness of mind** (assuming  
*lowliness* as a Christian grace which you  
possess. And it is this lowliness, thus existing already in you, which leads you to  
the estimate recommended. In the A. V.  
this fine point is lost, and the lowliness of  
mind appears as if it were the grace *recommended,* instead of *assumed*) **esteeming one another superior to yourselves** (i.e.  
each man his neighbour better than  
himself).

**4.] Each regarding not  
their own matters but each also the  
matters of others** (“this second clause  
[Mey.] is a feebler contrast than might  
have been expected after the absolute  
negation in the first.” The **also** shews that  
that first is to be taken with some allowance, for by our very nature, each man  
must *look on his own things* in some measure).—On the nature of the strife in the  
Philippian Church, as shewn by the exhortations here, see Introduction, § ii. 7.

**5—11.]** *The exhortation enforced, by  
the example of the self-denial of Christ  
Jesus.*

**5.] Think this in yourselves, which was also***(the mind)* **in  
Christ Jesus** (it is disputed whether this is  
said of the Son of God *before*, or *since* His  
Incarnation. See below. I assume now,  
and will presently endeavour to prove, that  
the Apostle’s reference is first to the *taking*  
*on him* of our humanity, and then to his  
*further humiliation* in that humanity):

**6.] who, subsisting** (originally.  
Less cannot be implied in this word than  
eternal præ-existence. The participle is  
hardly equivalent to “although he subsisted,” still less “inasmuch as he subsisted;” but simply states its fact as a link  
in the logical chain, “subsisting as He did;”  
without fixing the character of that link as  
causal or concessive) **in the form of God**(not merely the *nature* of God, which however is *implied:* but, as in Heb. i. 3, the  
*“brightness of God’s glory and the express  
image of His person:”* compare John v. 37