2—8, PHILIPPIANS. 423   
   
 AUTIIORIZED VERSION. AUTILORIZED VERSION REVISED.   
   
 with God: 7 but madehim-! not his being on an equality with   
 self of no reputation, and God a thing to grasp at, 7! but irs.   
 took upon him the form of himself, taking upon him   
 the form ™of a\_ servant,   
 in the likeness of men: made in the likeness of men: 8 and }   
 8 and being found in being found in fashion as a man,   
 as a man, he humbled him- he humbled himself, ° becoming obe-   
 self, and became obedient dient even unto death, and that the n   
 unto death, even the death i1.14,17. L   
 nJ   
 R   
 y .   
 with xvii. 5. “The divine nature had an words above: . the glory which iv. "Heb.   
 infinite beauty in itself, even without any with 0 the Father 42. John the world 8, xii.   
 creature to look on it.” Bengel. See also John xvii. 5, and which He resumed at   
 Col.i.15; 2Cor.iv. 4. That the divine na- His glorification]—He ccased, while in   
 ture of Christ is not here meant, is clear: this state of exinanition, to reflect the   
 for He did not with reference to this empty glory which He had with the Father),   
 Himself, ver. 7), deemed not his equality [by] taking the form of a servant (specifi-   
 with God a matter for grasping (on the cation of the method in which He emptied   
 difficulty of the rendering, and the reasons Himself. The term servant is contrasted   
 for pressing that here adopted, see in my with ‘equality with God’—and imports ‘a   
 Greek Test. The meaning is plain enough. servant of God, —not a servant generally,   
 Our Lord possessed equality with God. nor a servant of man and God. And this   
 In “the mind which was in Him, He state, of a servant of God, is further de-   
 regarded not this His equality a thing to fined by what follows), made (by birth   
 be grasped at by Him, so as to hold it into the world,—‘becoming’) in the likeness   
 for Himself, but” &. We have now to of men (compare Rom. viii. 3. He was not   
 enquire, whether the opening of the passage aman pure and simple, and nothing else,   
 will bear to be understood of our Lord but the Son of God manifest in the flesh   
 already incarnate. De Wette and others and nature of men. The expression, in   
 have maintained that the name Christ Jesus the likeness, is forcible, giving another   
 cannot apply to Him before His Incarna- subordinate specification, that He was   
 tion. But the answer to this is easy, viz. made in like form to men, who are ser-   
 that that name applies to the entire his- vants of God). 8.] (the term, being   
 torical Person of our Lord, of whom the found, serves to denote the taking up afresh   
 whole passage is said, and not merely to of the subject, and introducing a new por-   
 Him in his pre-existent state. That one tion of the history. Hitherto of the act of   
 and the same person of the Son of God, laying aside the form of God, specified to   
 “existing in the form of God,” afterwards have consisted in taking the form of a   
 “became in the likeness men,” gathering servant, and being made in the likeness of   
 to itself the humanity, in virtue of which men. But now we take Him up again,   
 Heis now designated in the concrete, this having past ; we Him in his human   
 Jesus. The dispute seems to me to be appearance—and what, then? we have fur-   
 satisfactorily settled by the contrast be- ther acts of self-humiliation relate)   
 tween the two clauses just quoted. These and when He was (having been) found   
 two cannot belong to Christ in the same in- in habit (guise, outward semblance; e.g.   
 carnate state. Therefore the former of them of look, and dress, and speech. The term   
 must refer to pr@-incarnate state), is a more specific repetition of “in the   
 7.] but emptied Himself (Himself is the likeness” above: and is here emphatic:   
 emphatic word, not the verb—He not ‘being found in habit, &e.—He did not   
 only did not enrich himself, but he stop with this outward semblance, but.   
 emptied himsclf:—He used His equality ....)asaman (for He was not a man,   
 with God as an opportunity, not for self- but God [in Person], with the humanity   
 exaltation, but for self-abasement. And taken on him: “As @ man: for this   
 the word simply and literally means, was the nature which He took up into   
 emptied. He emptied Himself of the Him: He himself was not this, but He   
 form of God [not His essential glory, put this on’ Theodorct), He humbled   
 but its manifested possession: see on the himself (in His humanity: a further act