

And now in Him "dwelleth all the fulness of the God-head bodily" (Col. ii: 9); in the exalted Christ, possessor of a glorified corporeal humanity, there abides now and forever the infinite wealth of the tenderness and wisdom and power of God.

In this connection should be noticed the familiar passage, Phil. ii: 6-11, the source of the Kenotic theories; "Who, being in the form of God, counted it not a prize (R. V. marg. "a thing to be grasped at") to be on an equality with God, but emptied Himself taking the form of a servant, etc." "Being," in v. 6, is rendered in R. V. margin "being originally;" yet even this is not the full meaning of *ἰσάρχων*: it seems to imply also "continuing to be," Cp. Luke xi: 13; xvi: 14; xxiii: 50. Acts ii: 30; iii: 2; xiv: 8; xvi: 20, 37; xvii: 24. Gal. i: 14; ii: 14. And the expression "in the form of God" is not equivalent to the expression "on an equality with God," because He could not empty Himself of the "form" of God, as this appears to express His personality, the Divine nature inseparable from His Person, whereas He could and did empty Himself of the state of equality with God as respects glory and majesty, for He did not count this as a prize to be grasped and held fast. Then, retaining the Divine nature, He added to it the human nature, taking the form of a servant, being made in the likeness of men, becoming obedient unto death, even the death of the Cross. Paul does not discuss the limitations of Christ's consciousness involved in the process of the Kenosis. "Emptied Himself" does seem to imply something more personal and internal than merely laying aside the robes of majesty; but cp. the use of the word *κενοῦν* in Rom. iv: 14; I Cor. i: 17; ix: 15. II Cor. ix: 3. Paul does not explain it, nor does he try to distinguish between the essential elements of the "form of God" which Christ retained and the "equality with God" which was surrendered. Neither does he ever distinguish between the human and Divine in Christ, as if the human by itself could have anything like personality. He thinks of one Person, the Son of God who, though He was rich, yet for our sakes became poor, (II Cor. 8: 9), Who was found in fashion as a man and afterwards exalted to the highest glory.

There is no question in Paul's mind about Christ's true divinity. The very title "Lord," which he so often applies to Him, is the uniform rendering of "Jehovah" in the LXX; it is so