

6. Who, being in the form of God, thought it not robbery to be equal with God (R. V., counted it not a prize to be on an equality with God)—“Being” means “was originally,” *i. e.* before the incarnation (John 8: 58; 17: 5, 24). The “form” (Gr., *morphe*) is the outward expression of the essential nature of a thing. It has such a “form” because that is the manner in which its essence is expressed. We know a tree to be an elm, or a maple, or a beech by its *morphe*. So to have the “form of God” means to be God, having the attributes which spring out of the nature of deity (Heb. 1: 3; Col. 1: 15; 2 Cor. 4: 4). This possession of the attributes of Godhead he did not consider “a thing to be grasped” (R. V. marg.), something to be held tenaciously and on no account to be surrendered. He willingly surrendered it all to become a man and the servant of men.

7. But made himself of no reputation (R. V., emptied himself) and took upon him the form (Gr., *morphe*) of a servant, and was made in the likeness of men—He did not empty himself of his divine nature but of its *morphe*, the outward “form,” the glories and prerogatives in which deity is clothed. As possessing the “form” of God proved that he was God, so assuming the “form” of a servant means becoming one really, not in appearance only. It was not a seeming but a real humiliation. The Godhead was his by his original nature, manhood became his by his voluntary assumption of it: both are equally real, he is God and man, two natures in one person. So he was and so he continues to be. When it is said, therefore, that he was “made in the likeness [or semblance] of men” it is not implied that there was anything unreal about his humanity, but that he was something more than a mere man. “We are soul and body, he is God, soul and body.” He assumed not a human person but human nature. He does not stand for an individual man as each man does, but for the human race, as the Second Adam. “Great is the mystery of Godliness”—let us adore and believe with grateful joy—The Son of God is the Son of Man.

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross—“Being found” refers to the time of his earthly life. “Fashion” (Gr., *schema*)

as opposed to “form” (Gr., *morphe*) implies the outward and transitory. In outward appearance he was a man; he *was more*, for he was God. (Caffin). He subjected himself to all the conditions of human nature. Although essentially divine, he, in nothing, was seen to differ from other men, so complete was his self-humiliation. Under no circumstances could Paul be subjected to his Master’s shameful death, for he was a Roman citizen, and as such could not be crucified. He was beheaded.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name—“Name” stands for office, rank, dignity (Eph. 1: 21; Heb. 1: 4). This exaltation took place at his resurrection and ascension.

10. That at (R. V., in) the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth—The words may mean, either that all prayer must be offered to God in the name of Jesus, through his mediation; or that all creation must offer prayer to him. (Caffin). The latter is the most suitable to the context. The “name” is not the word “Jesus,” but the “name” of the previous verse. What Jesus is now, the glorified and ever blessed Redeemer of men, will constrain every knee to bow to him in reverent, adoring worship. His dominion will be universal (Isa. 45: 23; Rev. 5: 13; Eph. 1: 21, 22; Rom. 8: 19-23).

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father—The word for “confess” is generally accompanied with the idea of thanksgiving. Every tongue shall confess, with thankful adoration, that he who took upon him the form of a slave is Lord of all. The glory of God the Father, from whom, as the original Source, the whole scheme of salvation proceeds, is the supreme and ultimate object of the Saviour’s incarnation (1 Cor. 15: 28). (Caffin).

ORIENTALISMS.

By Rev. R. G. MURISON, M. A., B. D.

A bond servant.—St. Paul often gives us this term to express the relationship of a disciple to Christ. Slavery has always existed in the East, and is certainly a great curse, yet the worst features of slavery have been brought out