

Preserver of the universe, and the answer is that He "upholds all things by the word of His power" (Heb. 1:3), and that "by Him all things hold together" (Col. 1:17). Is He the Ruler of the universe? in Mark 4:35-41 He showed that the elements of nature were subject to His will, when He authoritatively commanded the wind and the waves to cease and be still! No wonder that His disciples were filled with awe and fear, since it is the Lord God himself who controls the elements (cf. Ps. 107:23-30).

Of course, it could still be asked if Christ did not in some sense veil His glory, His splendor, His magnificence during His earthly sojourn; and this would be appropriate to ask. However, veiling His glory in a relative sense and emptying himself of it are two quite different things.

[9] "Christ emptied himself of the manifestation of His divine glory through His human nature"

Actually, since this answer combines two disparate ideas, perhaps it should be reframed by saying that Christ veiled His divine glory by becoming incarnate, with the net effect that His divine glory (which He retained) was not able to be manifested through His human nature.

Once again if by glory we mean the magnificence of His divine attributes, this was only partially veiled by His human nature (and then only to human eyes). If on the other hand we mean the magnificence of his lofty position as Creator and Ruler of the universe, this was considerably veiled by His human nature and earthly life. As a partial answer, therefore, this has much to commend it.

On at least one occasion, however, the magnificence and brightness and splendor of the Son of God broke through the veil and burst upon the conscious perception of three of Christ's specially chosen disciples. The incident, recorded in Matt. 17:1-8, Mark 9:2-8, and Luke 9:28-36, is called the transfiguration; and rightly so, because Christ's facial appearance changed, and His clothes became white and gleaming, and Peter and James and John "saw His glory" (Luke 9:32).

[10] "Christ emptied himself, temporarily and partially, of the manifestation during His earthly life of His honor and majesty and magnificence as King of kings and Lord of lords, and as Creator and Ruler of the universe"

Aside from the comment that this answer is liable to die the death of a thousand qualifications, it should be noted that it emphasizes the glory of position, not attributes; it speaks of manifestation as being veiled; it stresses only a partial veiling; it lays heavy emphasis on the downward movement from a lofty position as King to a lowly position as a bondservant; and it has the distinctive feature of specifying this emptying as temporary, for the duration of Christ's earthly sojourn only.

We shall allow this answer to stand as an explanation of the meaning of ἐκένωσεν in Phil. 2:7, until a better answer is proposed (or suggests itself); and we shall proceed with the development of the passage.

The second section of verse 7 -- "taking the form (μορφῆ) of a bond-servant" -- helps to explain the "emptying". it emphasizes the humiliation of position, not attributes. And yet it was not the mere appearance of a bond servant, but the actual form. Christ placed himself under obligation to fulfill all of the conditions of the