

Revised Version that the full meaning of the Greek is "being originally," is not the simple verb of existence, but a stronger term; it denotes subsistence, and hence might be more appropriately rendered, "who subsisting;" the idea of essential existence is implied in the term.

The phrase *ἐν μορφῇ θεοῦ* is correctly rendered *in the form of God*. The word "form" denotes shape, appearance, or outward manifestation. As applied to God the word is used somewhat anthropologically. It denotes the Divine glory or majesty. The nature of God is implied, but the phrase is not synonymous with that, because Christ could not lay aside His Divine nature, whereas He might veil the glory of His Godhead, and thus surrender for a season "the form of God." The phrase is to be contrasted with "the form of a servant;" now as Christ in the form of a servant was really man, so in the form of God He was really God. Expressions somewhat similar occur elsewhere in Scripture, and which illustrate what is meant by "the form of God." Thus in the Epistle to the Hebrews it is said of the Son that "He was the brightness of the Father's glory and the express image of His Person." And in the Epistle to the Colossians, St. Paul says that Christ is "the image of the invisible God," an expression almost identical with "the form of God." Compare also the passage in St. John's Gospel where the Lord says of His Father, "Ye have neither heard His voice at any time, nor seen His shape;" and in His sacerdotal prayer He says, "Father, glorify Thou Me with Thine ownself, with the glory which I had with Thee before the world was." By "the form of God," then, is meant that eternal glory which Christ possessed before He came into this world—the manifestation of God as seen in the works of creation and providence; for by Christ God created the world, and by Him all things consist.

The sentence which follows, rendered in our Version, "thought it not robbery to be equal with God," constitutes the great difficulty of the passage. We shall best approach it by considering first the phrase *τὸ εἶναι ἴσα θεῷ*, *to be equal with God*; or, as it is now correctly rendered in the Revised Version, "to be on an equality with God." This phrase is not