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the decoration can go on as conceived and executed by the same cultured and experienced mind year by year, it is most unlikely that public interest will be checked, still less cease. The City Companies, the Duke of Westminster, the family of the late W. H. Smith, and others who might be named, have been amongst the most liberal contributors. The Freemasons of England are about to decorate one panel, or space, in commemoration of the bicentenary of the reopening of the Cathedral, December 2, 1697, with a thanksgiving service for the Peace of Ryswick. The idea of mosaics which Wren conceived is now being carried out. Other benefactors and subscribers will surely come forward year by year. Probably not more than a sum of £100,000 is needed for the completion. It is a matter which concerns not only England, but the Empire, and even the English-speaking race. We shall not look in vain to our prosperous merchants and capitalists all over the world. When the commercial princes of Venice made a successful voyage, they always brought something home to adorn St. Mark's. The patriotism of the wealth of the capital and the Empire may well be directed to St. Paul's.

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## Review.

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*St. Paul's Conception of Christ.* (The Sixteenth Series of the Cunningham Lectures.) By DAVID SOMERVILLE, M.A. Edinburgh: T. and T. Clark. Price 9s.

**A**MID the heap of brochures and treatises that have recently been published upon the subject of St. Paul and his work, the present book will take a very high place. It is one of those carefully and patiently thought-out books which we are in the habit of connecting with Scottish theology in particular, books which are weighty in thought and by no means lightly to be shelved. After such a shallow account of St. Paul's history as Mr. Baring Gould has recently seen fit to print, we are glad to welcome Mr. Somerville's excellent piece of work.

Beginning with the origin and characteristics of St. Paul's conception of Christ, the author next deals with the subject of Christ as the Archetype of Humanity, passing on to consider (in Lecture III.) the redemptive work of our Lord in His character as the Founder of a new humanity. Lecture V. Mr. Somerville heads thus: "Later Developments: Christ the Fullness of God, the Head of the Church and of all Principalities and Powers." In Lecture VI. he proceeds to discuss the Eternal Nature of Christ; while in the seventh and concluding lecture we are invited to consider afresh the Pauline interpretation of the *historic* Christ.

In some respects this final lecture is the best in the book; reverently handled and fully dealt with, the subject is throughout illuminated by a searching criticism, which appears to have neglected nothing important in the works of recent exegesis, English or foreign. Mr. Somerville notes (on p. 223) that St. Paul's own conception of Christ is based on

the Apostle's own *personal experience* of the power of an exalted and living Lord. To forget this is to forget the main thesis which the Apostle set out to establish and to justify.

Roughly, we may divide writers upon New Testament dogmatics into Paulinists and Johannists, according as they regard the Resurrection or the Incarnation as the main motive and wonder of the entire history of redemption. According to St. Paul, the Incarnation is a humiliation to Christ; it is not till after his Death and Ascension that He is fully revealed to the world. St. John appears, on the other hand, to regard the Incarnation as the continuous unveiling of Christ's Divine glory. This is the line of thought adopted by Bishop Westcott in his great commentary on St. John's Gospel. Now, as Mr. Somerville justly insists, these views are not to be regarded as antagonistic, but as complementary.

Again, whereas in the Gospels the *outer* of Christ's life is manifested for our instruction and guidance, in the Epistles we find the main stress laid upon the *inner*. Paul—to put it shortly—interprets for us Christ's earthly life in the light of His (announced) doctrine; the Evangelists regard and interpret that doctrine in the light of His (known) life-history. Hence the two presentations of a single Divine truth must be regarded as parallel the one to the other, not as declaring any real discrepancy of thought or idea.

We may add that, in his appendix, Mr. Somerville, by means of a multitude of careful excursions, in every case attempts to justify his own view, while scrupulously comparing the views of those from whom he differs on particular interpretations.

E. H. B.

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## Short Notices.

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*The Illustrated Teacher's Bible.* Prices from 2s. 6d. Eyre and Spottiswoode.

**T**HIS is greatly enlarged since the original issue in 1875, which was the pioneer of all other Teacher's Bibles. The present new edition, with revised aids and monumental illustrations, is edited with autotypes of antiquities, photographic views of important sites and cities, portraits of notable personages, and photographic reproductions of MSS. and Versions. The illustrations are arranged chronologically, and form a marvellous and fascinating gallery of Biblical illustration. Interesting features are: The History of Writing, pushing its origin to 7,000 or 6,000 B.C.; the History of the Transmission of the Texts; Parallels to Holy Scripture; and Local Illustrations of the Life of Christ. Every department has been completely revised. The amount of valuable matter gathered into a small space by the admirable printing and strong, thin paper, is extraordinary.

*Young's Literal Translation of the Bible.* New and Revised Edition. Pp. 784. G. A. Young and Co.

This is an important help to those who do not understand Hebrew and Greek. It gives them the vividness of the original construction. Something is conveyed of the genius of the original languages, and a comparison with the Authorized or Revised Version has the effect of a commentary. It is printed in paragraphs, in admirable type, and in a convenient size.