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existed in the second century; yet in the Epistle of Clement, which he admits to lie within the first century, he sees Paulinism already becoming Catholicism. But the blemishes in the book are the unavoidable weaknesses of the theory: the lucidity, the thoroughness, the originality, the insight are Prof. Pflleiderer's.

Such volumes as Dr. Fraser's *Metaphors in the Gospels*,¹ help to sustain expository preaching at a high level. The accuracy of its expository matter is commendable, and the applications of our Lord's teaching to modern life are always sensible and in good taste, and sometimes incisive.

Those who interest themselves in forms of Church government and worship, in schemes of alliance and union, in creeds and other ecclesiastical matters, will do well to ponder the seasonable, well-considered, eminently sensible, and fairly liberal volume² of Dr. Dykes, of Ayr.

MARCUS DODS.

BREVIA.

Oltramare on Romans.—It will be readily admitted that, among many excellent popular commentaries which have placed the results of modern research within reach of the mass of English readers, there have been during the last ten years very few works embodying a real advance in New Testament scholarship. To one such work I wish now to call attention.

This Commentary on Romans is by Dr. Oltramare, Professor of Theology in the University of Geneva, in two volumes similar in size and shape to, but rather larger than, those of his countryman Dr. Godet, and is dated November 1st, 1881. So long ago as 1843 Dr. Oltramare published a commentary on Rom. i.-v. The present work is the result of a lifelong devotion to this great Epistle.

The work lately published is marked by wide knowledge of the literature of the subject, by thorough grammatical accuracy, delicate tact, and patient effort to trace the exact thought of the

¹ *Metaphors in the Gospels*. By Donald Fraser, D.D. (London: James Nisbet & Co., 1885.)

² *The Christian Church in Relation to Human Experience*. By Thomas Dykes, D.D. (Glasgow: James Maclehose & Sons, 1885.)

Apostle. Not quite equal in grammar and exegesis to Fritzsche and Meyer, Dr. Oltramare surpasses Godet in these points, and surpasses all these writers in apposite illustrations of St. Paul's phraseology and in the thoroughness with which he discusses points of doctrinal interest. On the other hand, in matters of doctrine, both Meyer and Godet seem to me to be in the main in much closer accord than he with the sentiment of St. Paul.

While readily admitting that the term *Son of God* notes a unique relation, Dr. Oltramare's exposition of this relation seems to me to fall far below the thought of St. Paul. And, recoiling from current misrepresentations of man's redemption as a matter of bargain and payment, he fails, I think, to trace the full relation between our sin and Christ's death. Throughout chap. viii. he understands *the Spirit of God* to be not "a Person distinct from God," but "the spirit which belongs to God or which animates Him, . . . this complex of thoughts, of sentiments, of desires, which are His and which animate Him"—an exposition quite insufficient to explain the Apostle's language.

It is, however, right to say that even where most defective, Dr. Oltramare's work is always worthy of careful study. His positive statements seem to me in the main correct, failing only that they do not go far enough. And even his objections to current beliefs are never without reason; although sometimes unduly influenced by common perversions of them, he rejects doctrines which I hold to be true and precious. Taken as a whole, to the thoughtful student who will weigh it well and hear another side, this is one of the most profitable books I know.

On Rom. v. 1 Dr. Oltramare rejects, as do Meyer and Godet, in spite of the overwhelming documentary evidence which compelled the revisers to accept it without even a marginal note, the reading *let us have peace*, because unable to accept any exposition of it yet offered. This felt difficulty I may claim, until better instructed, as a justification of the solution attempted in THE EXPOSITOR, Second Series, vol. i. p. 387, and in my own commentary; viz. *Let us then, justified by faith, have peace with God*. Dr. Oltramare understands chap. vii. 14-25 to describe St. Paul's state before conversion, and chap. ix. 5 to be a doxology to God the Father.

It is not too much to say that the work described above deserves the careful study of all who wish to understand the masterpiece of the great Apostle.