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BRIEF NOTICES.

SCIENTIFIC SOPHISMS: A Review of Current Theories concerning Atoms, Apes, and Men, by *Samuel Wainwright, D.D.* (London: Hodder and Stoughton), is a bright clever little book, in which Messrs. Darwin, Spencer, Huxley, and Tyndall, etc., are set to cut their own or one another's throats. It plays a little too much perhaps on the surface of the profound questions with which it deals; but as the scepticism of the day is mainly superficial, and will not stand to bear any very grave or solid refutation of its doubts, a light superficial answer may be the more effectual with most. The young or busy men who have simply caught up certain catchwords from the works, or from public talk about the works, of certain popular men of science, may be wholesomely impressed by being shewn that these catchwords are mere sophisms, or ludicrously inexact and inadequate statements of admitted facts. By an ingenious mosaic of quotations drawn from the writings of the popular philosophers of the day, Dr. Wainwright makes them contradict themselves and one another all round, and thus raises a laugh which is not unlikely to clear the air of many of the floating infections with which it is loaded. It is a book likely to be useful to young men; but those who would see the subject thoroughly and philosophically handled should read *Modern Realism Examined* by the late Professor Herbert.

Many of our readers will be glad to see that the second volume of GODET'S COMMENTARY ON THE EPISTLE TO THE ROMANS, translated by *Mr. Cusins*, of Edinburgh, is included in this year's issue of Messrs. T. & T. Clark's Foreign Theological Library. This very able and helpful work was characterised in the last volume of the *First Series* of this Magazine; and I need only now add to what was then said that Dr. Godet's exegesis is often very suggestive and picturesque. Take, for instance, the following specimen from his notes on Romans viii. 18, 19: "The term λογίζομαι, *I reckon*, here signifies: 'I judge after calculation made.' The expressions which follow imply, indeed, the idea of a calculation. The adjective ἀξίως, *worthy*, comes, as the old lexicographers say, from the verb ἄγω, *to drive, to cause to move*, and denotes strictly a thing which is heavy enough to produce motion in the scale of the balance. The

preposition *πρός* is used here, as frequently, to denote proportion. Consequently, the Apostle means that when he compares the miseries imposed upon him by the present state of things with the glory awaiting him in the future, he does not find that the former can be of any weight whatever in the balance of his resolutions. Why does he use the first person singular, *I reckon*, instead of speaking in the name of all Christians? No doubt because he would have them verify his calculation themselves, each making it over again for himself. . . . The Greek term which we translate by the word *expectation* is one of those admirable words which the Greek language easily forms. It is composed of three elements: *κάρα*, the head; *δοκέω*, *δοκάω*, *δοκεύω*, to wait for, espy; and *ἀπό*, from, from afar; so: 'to wait with the head raised, and the eye fixed on that point of the horizon from which the expected object is to come.' What a plastic representation! An artist might make a statue of Hope out of this Greek term. The verb *ἀπεκδέχεται*, which we translate by *longeth for*, is not less remarkable; it is composed of the simple verb *δέχομαι*, to receive, and two prepositions: *ἐκ*, out of the hands of, and *ἀπό*, from, from afar; so: 'to receive something from the hands of one who extends it to you from afar.' This substantive and verb together vividly describe the attitude of the suffering creation, which in its entirety turns as it were an impatient look to the expected future."
