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THE TERMINOLOGY OF LOVE IN THE NEW TESTAMENT

II*

The story of the Septuagint usage of the terms for love is almost told by the simple statistics. The verb *ἀγαπᾶν* occurs in the Septuagint about two hundred and sixty-six times, *φιλεῖν* about thirty-six times, *ἐρᾶσθαι* only three times, and *στέργειν* just once. Even this does not give the whole state of the case, for in the majority of its occurrences *φιλεῖν* is used in the sense of "to kiss." It occurs only sixteen or seventeen times with the meaning of "love." That is to say, this word, the common word for love in the classics, is used in the Septuagint in only a little more than five per cent of the instances where love falls to be mentioned: in nearly ninety-five per cent *ἀγαπᾶν* is used. Here is a complete reversal of the relative positions of the two words.

In more than a third of the instances in which *φιλεῖν* is used of loving, moreover, it is used of things—food or drink, or the like (Gen. xxvii. 4, 9, 14, Prov. xxi. 17, Hos. iii. 1, Is. lvi. 10), leaving only a half a score of instances in which it is employed of love of persons. In all these instances (except Tob. vi. 14, where it is a demon that is in question) it is a human being to whom the loving is ascribed. The love ascribed to him ranges from mere carnal love (Jer. xxii. 22 [paralleled with *ἐρασταί*], Lam. i. 2, Tob. vi. 14, *cf.* Tob. vi. 17), through the love of a father for his son (Gen. xxxvii. 4), to love for Wisdom (Prov. viii. 17, xxix. 3, Wisd. viii. 2). Cremer drops the remark: "In two passages only does *φιλεῖν* stand as perfectly synonymous with *ἀγαπάω*,

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REVIEWS OF RECENT LITERATURE

EXEGETICAL THEOLOGY

An Introduction to the Old Testament, Chronologically Arranged, by HARLAN CREELMAN, PH.D., D.D., Professor of Hebrew Language and Literature at Auburn Theological Seminary. New York: The Macmillan Company. 1917.

This book gives a fair statement of the opinions of certain destructive critics as to the time of the composition of the books, and parts of books, of the Old Testament. The subject-matter is arranged according to the periods in which the parts are alleged to have been written. It is a convenient and reliable consensus of the views put forth by the writers of the radical school. It is gratifying to note that there is practically no section of Ezekiel of which the authenticity is questioned. This can be said of no other book. Nearly all of the Old Testament is a mixture of largely unhistorical and untrustworthy elements, from which no one but a critic of this self-styled "scholarly school" can, except by a lucky accident, extract the truth. The "authorities" are mentioned at length. With a very few exceptions, they are all critics of the Wellhausen type, the late Professor Willis J. Beecher having been cited among them probably because he once filled the chair now occupied by the author of this book.

For all those who reject the critical principles of the Grafian school this Introduction will be worthless, except as a thesaurus of the opinions of its adherents. No one can hold the views propounded in this volume without holding also that Jesus and the Apostles did not know what they were talking about when they expressed themselves with regard to the Old Testament; or that knowing, they camouflaged their views for the sake of making a good impression on their hearers.

Princeton.

R. D. WILSON.

The Kingdom of God. By C. W. EAKELY. Published by the author. 1917. Pp. III.

The argument of this curious book may be briefly stated. The promises made to Judah shall be literally fulfilled; but those promises have been transferred to Israel; and Israel is the Anglo-Saxon race.

To test the historical accuracy and logical acumen of the author it is sufficient to examine the evidence adduced in support of the identity of the Anglo-Saxon race with Israel. "It is time for Anglo-Saxon Christians to cease calling themselves 'gentiles'" (p. 78). This idea seems to have a peculiar fascination for a certain class of minds, and history and Scripture are perverted with equal readiness to establish it.