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A POSSIBLE VIEW OF ROM. x 13-21.

FATHER H. POPE has suggested what he calls a possible view of the above passage. It is one which will give no satisfaction to many minds. As, however, the subject has been started, may I suggest another and a distinct view?

I. In the first place we have to give some account of the term *ῥῆμα*, occurring as it does in three different contexts.

1. We have (ver. 8) τὸ ῥῆμα . . . τοῦτ' ἐστὶ τὸ ῥῆμα τῆς πίστεως. Here, as we infer from the original passage in the Septuagint, the meaning is 'thing,' the 'thing' enjoined. This is quite a common sense of *ῥῆμα* when it answers to the Hebrew עֲשֵׂה. Thus: 'Is any *thing* impossible with God?' (Gen. xviii 14). 'Thou wast in need of no *thing*' (Deut. ii 7). 'On account of this *thing* the Lord shall bless thee' (Deut. xv 10). 'What is the *thing* that has taken place?' (1 Sam. iv 17). 'See this great *thing*' (1 Sam. xii 16).

So it is said (Deut. xxx 11-14): 'This commandment (i. e. this that is commanded thee) is not far from thee. . . . The thing (enjoined, τὸ ῥῆμα) is very nigh thee, in thy mouth and in thy heart and in thy hands to do it.' The thing is love of God, devotion to God, with a single heart. Philo in many places supports this sense. See *De Poster. Cain.* 24, *De Somn.* ii 26, *De Poenit.* 2, *De Praem. et Poen.* 14, *Quod Omn. Prob. Lib.* 10.

So again in the present passage: 'What saith it (the righteousness arising from faith)? The thing (enjoined) is near thee, in thy mouth and in thy heart, that is, the thing "faith" which we preach. To the effect that, If thou shalt confess with thy mouth Jesus to be Lord (Jehovah), and shalt believe with thy heart that God raised Him from the dead, thou shalt be saved. For with the heart faith is felt unto righteousness, and with the mouth confession is made unto salvation.'

2. We have (ver. 17) διὰ ῥήματος Χριστοῦ. This is at once comparable with Num. xxxiii 2, διὰ ῥήματος Κυρίου. Here ῥῆμα answers to another Hebrew term עֲשֵׂה. And we are told that 'Moses wrote their settings-out and their stages or stations by the *mouth* or *command* of the Lord.' So in the Epistle before us, the meaning is: 'So then faith is consequent on a message, and the message is by command of Christ' (cf. Mat. xxviii 19, 20, Mark xvi 15, 16).

It may be added that the *δέ* in *ἡ δὲ ἀκοή* is *not* adversative, or a mark of new departure, as Fr. Pope holds, but simply resumptive, as so often in S. Paul's Epistles. Thus, e.g. Gal. ii 1, 2: 'Then, after a space of fourteen years, I again went up (*ἀνέβην*) to Jerusalem. . . . And

I went up (ἀνέβην δέ) by revelation.' A word is frequently taken up again with the addition of δέ.

3. We have (ver. 18) τὰ ῥήματα αὐτῶν, where, as is usual when the plural is employed, the simple sense of 'their words' is applicable.

II. Next, we have to draw from the passage an intelligible meaning, with special regard to ἔγνω in ver. 19. From ver. 11 to ver. 18 the sense is perfectly general and impersonal. After ver. 18 it particularly applies to Israel.

'For the Scripture saith, *Everyone* who believeth on Him (Jesus) shall not be disappointed. For there is *no distinction* of Jew and Greek; but the same is Lord of all, rich or replete with grace towards *all* who call upon Him. For *everyone* who calleth on the Name of the Lord shall be saved.' So far Jew and Greek are inseparably joined together. And the repetition of the same word and idea, 'calling on the Name of the Lord,' continues the conjunction.

'How then shall they (men) call on one in whom they have not believed? And how shall they believe in one of whom they have not heard? And how shall they hear without a preacher? And how shall they (men) preach except they be sent? As it is written, How seasonable are the feet of those who bring good news of blessings!' The term 'good news' (εὐαγγέλιον) is one highly applicable to the Gentile world.

'But (it may be said), It is not all who have obeyed, or responded to, the good news. True, for Isaiah saith, Lord, who hath believed our message?' The surroundings of this passage in Isaiah seem to contemplate Gentiles as well as Israelites.

'So then' (as appears from the last question, and from what has preceded) 'faith results from a message, and the message goes by command of Christ.' This explains the *mission* of the messengers (ἀπόστολοι), 'Except they be sent.' The preachers must be authorized to preach; the message is by command.

'But, I ask, Has not the message been given? Or, more literally, have not they (men) heard (cf. ver. 14)? Aye verily, their (men's) voice has gone forth into all the earth, and their words unto the ends of the world.' This is of course the voice of the preachers of the Gospel. The universality of the proclamation still demonstrates its general application. But now there is a reversal to Israel.

'But I ask (again), Has Israel not known?' What? The truth, as revealed in the message, that Jesus is Lord (Jehovah), and the Saviour of all that call upon Him (vers. 9, 13, cf. 2, 3). See Is. i 3, lx 16, Jer. xxxi 34, &c. Is Israel without knowledge of her Lord and Saviour? Alas! this is so. For 'first Moses saith, I (Jehovah) will move you to envy against what is not a nation, against a nation without intelligence

I will anger you. And Isaiah saith without reserve, I have been found of those who seek me not, I have manifested myself to those who inquire not after me.' Both statements concern the Gentiles. 'But in respect of Israel he saith, All the day long I have (with eager longing) extended my hands towards a disobedient and gainsaying people.'

The argument accordingly, though it has its difficulties, is a valid one. The message of salvation has been disseminated universally, to Jew and Gentile alike. Some have accepted it, some have rejected it. But Israel as a body remains ignorant of it, because it refuses to listen. See Acts xiv 46, xxviii 28.

W. SPICER WOOD.

AN EARLY IRISH LITURGICAL FRAGMENT.

PROFESSOR WILHELM MEYER, of the University of Göttingen, has recently found at Turin, in MS F iv 1 a large fragment of an early Irish Service-book, and has published it with introduction and notes in the *Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse*, 1903, Heft 2, pp. 163-214.

It consists of six leaves, or twelve pages, about 9" x 7", occupied by a Hiberno-Latin text, which Professor Meyer would assign to a date rather earlier than the date of the Antiphony of Bangor (A. D. 680-691), in consequence of the greater prevalence of semi-uncial letters, and of the absence of certain combinations of letters which are found in the Bangor book. He is probably right, but it is impossible for any one who has not seen the MS or any facsimile of it, to offer an independent opinion on such a point. Irish MSS are specially difficult to date on purely palaeographical grounds.

There are two short rubrics or headings, viz. an Irish rubric on fol. 3r. 'ibfelib,' i.e. 'in diebus festis,' before No. 10; and a Latin rubric on fol. 6v. 'si dominicus dies' before No. 21.

There are twenty-one separate liturgical pieces, viz. four Canticles or Psalms, two Hymns, and fifteen Collects. All of these, except four Collects, are found in the Antiphony of Bangor. The following is a list of them. In the list and in the notes which follow it

B = Antiphony of Bangor.

H = Harleian MS 7658 (Irish).

LH = Trinity College, Dublin, copy of Irish Liber Hymnorum.

LH* = Franciscan copy of Irish Liber Hymnorum.

T = Turin MS fragment MS F iv 1.