

Interconnected domains of scholarship in the Theodosian age

1. “On the pattern of the Gregorian and Hermogenian Codes, we decree that a collection shall be made of all the constitutions that were issued by the renowned Constantine, by the sainted emperors after him, and by us and which rest upon the force of edicts or sacred imperial general law (*edictorum viribus aut sacra generalitate subnixas*).”
Theodosian Code 1.1.5
2. “Although it may be simpler and more in accordance with justice to omit those constitutions which were invalidated by later constitutions and to set forth only those which must be valid, let us recognize that this code and the previous ones were composed for more industrious people (*diligentioribus*), to whose scholarly efforts it is granted to know those laws also which have been consigned to silence and have passed into disuse (*illa, quae mandata silentio in desuetudinem abierunt*).” *Theodosian Code* 1.1.5
3. “...the other shall exclude every contradiction of the law and shall undertake the guidance of life (*alter omni iuris diversitate exclusa magisterium vitae suscipiet*).” *Theodosian Code* 1.1.5
4. “These are the three principles, then: let us take any one of the saints, and see if we can show that his life illustrates all of them to perfection. First, consider our father Abraham himself, who was shaped and taught so as to be a guide for those to come (*Primum ipse pater Abraham qui ad magisterium futurae informatus et instructus est*).” Ambrose, *De officiis* 1.106-7. (PL 144.55C)
5. “So [Paul] says to those not ignorant of law: Law rules over a person so long as he lives. It is no secret: every human life is under natural law, which was given to the world. This is ‘general law.’ (*Haec lex generalis est.*) Though he declares another ‘particular [law]...’”
Ambrosiaster, *Pauli epistulam ad Romanos* 7.1

An expectation of aggregation

6. “Necessity, however, introduced the custom of defining the faith and of signing on to the definition. (*Sed necessitas consuetudinem intulit, exponi fides, et expositis subscribi.*)” Hilary of Poitiers, *de Synodis* 63 (PL 10.523B)

7. “Yet, while snoring in extreme dementia, he [Pelagius] failed to recognize the laws of commentary writing [leges Commentariorum], by which one reports many opinions from various authors [multae diversorum ponuntur opinionones] – sometimes leaving out their names and sometimes just mentioning them – so that it is left up to the judgement of the reader to decide which interpretation ought to be chosen as best.” Jerome, *Preface to commentary on Jeremiah* (PL 24.0681A)

8. “In discussing these, I have briefly summarized the discourses of Africanus the chronologist, Origen, Eusebius of Caesarea, and also Clement, a priest of the Alexandrian presbyter, and Apollinarius the Laodicean. Likewise those of Hippolytus, the Hebrews, and Tertullian. I left it to the reader to choose what to select from the many views presented... In any event, if I have called the men mentioned above ‘teachers of the church,’ they should understand: I do not approve the faith of them all (*me non omnium probare fidem*).” Jerome, *Commentary on Isaiah* (PL 24.0377B)