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A table of contents for the *Journal of Theological Studies* (old series) can be found here:

https://biblicalstudies.org.uk/articles_jts-os_01.php

pdfs are named: [Volume]_[1st page of article]

ad cenam *om.* (*Aug.*, Cassiod.), f. 208 r, l. 22.

infideli (*Aug. Sang.*), f. 208 v, l. 15.

But there are more than sufficient errors to set over against these. In addition to the instances of the scribe's carelessness already given, there are various cases of interpolation: *abstinere* (f. 201 r, l. 10), *nec adnuntiam* (f. 201 v, l. 8), *quod* (alt.) (f. 208 r, l. 7), *esse* (f. 208 r, l. 14). Instances of omission are: *in* of *illicita* (f. 201 r, l. 11) with some Pseudo-Jerome MSS, *enim* (f. 201 r, l. 12) with some Pseudo-Jerome MSS, *legem* (after *qui*) (f. 201 v, l. 22), *ut* (after *fratres*) (f. 208 r, l. 10). Examples of corruption are: *in* (for *me*) (f. 201 r, l. 10), *fecisse* (for *fecistis*) (f. 201 r, l. 20), *immolare* (for *immolate*) (f. 208 r, l. 16), *ergo* (for *ego*) (f. 208 v, l. 18), with some Pseudo-Jerome MSS and *Sangallensis*. One case of transposition is *amplius aliquid* (f. 201 r, l. 20).

If the manuscript had been complete, it would have ranked as equal in value to the Veronese MS Paris *B. N.* 653 (saec. ix in.); and, next to the Reichenau MS itself, Paris 653 is of all MSS the most valuable for the restoration of Pelagius's text. Dr Heer has earned the gratitude of students for bringing these interesting and valuable fragments to light.

ALEX. SOUTER.

fol. 201 recto

fol. 201 verso

.

factum non est . sed uobis . exemplum pre
 beo . tam proprii quam alieni causa
 discriminis saltim ab illicitis abstinere
 cum uideatis in aliorum causa salutis ab
 stinere debita non minus quam licita
 contempsisse ; Bonum est mihi magis mori
 quam ut gloriam meam quis euacuet ;
 Etiam si fame morerer propositum meum
 de quo ante deum glorior numquam potero
 immutare ; Nam si euangelizauero
 non est mihi gloria necessitas enim mihi
 incumbit ; Cum omnia feceritis precepta
 debita uos dicite persoluisse non enim
 amplius aliquid fecisse unde gloriari
 possitis ; Ue enim mihi est si non euanliza
 uero damnationem habeo ; Si enim uolens
 hoc ago mercedem habeo si autem inuitus

(775 A2—B2)
 (in I Cor. ix 15—17)

.

habere mercedem et ipse respondit si
 gratis adnuntiam nec adnuntiam nec
 acceptam exerceam potestatem ; Nam
 cum liber essem ex omnibus omnium me
 seruum . feci ut plures lucrifacerem ;
 Cum possim uti libertatem meam et de ce
 ris non ita curare omnibus tamen com
 passus sum ut eos facerem saluos ;
 Et factus sum iudeis tamquam iudeus
 ut iudeos lucrarer ; Quando se purifi
 cavit in templo quod tempore gratie
 sciebat esse superfluum ; His qui sub lege
 sunt quasi sub lege essem ; Ostendit
 quomodo fuerit cum ipsis et ipse iudeus
 potest et ita intellegi quod samarita
 nos dixerit esse sub lege qui tantum
 moysae uidentur accipere ; Cum ipse

(775 B9—C9)
 (in I Cor. ix 18—20)

fol. 208 recto

fol. 208 verso

quod licet quod expedit sed nos exemplo apostoli
et Christi non debemus illa tantum considerare
quae licent sed illa potius quae nobis expediunt
et edificant fratres non quaeramus quae nobis solis
temporaliter prosunt et aliis forsitan nocent ;

XVI Omnē quod in macello uenit mandu-
cate nihil interrogantes propter conscientiam
esse si uultis manducare carnes saltim
de macello conparate tantum ne in idolo
comedatis et nolite interrogare utrum im-
molarē ; Sint ne cognoscentes uos omnia
immolata esse respondeant et non possi-
tis propter conscientiam manducare ;
Domini est terra et plenitudo eius ; Si domini sunt
munda sunt omnia simpliciter utentibus ;
Si quis uocat uos infidelium et uultis ire omne
quod uobis adponitur manducate

(779 B 1—C 3)
(in I Cor. x 24—27)

bentes docuit humilitatem etiam in accubi-
tu custodire postremo legis peritos argu-
it adrogantes eo quod nec ipsi redar-
guerent superbiam nec alios paterentur ;
Si quis autem dixerit hoc immolacium est
nolite manducare propter conscientiam ;
Conscientiam autem dico non tuam sed alterius
nequis potest illa uos quasi sancta comedere ;
15 Ut quid enim libertas mea iudicatur ab infi-
deli conscientia ; Hoc est ad quem profectum
ita utor libertate mea ut me alius repre-
hendat ; Si ergo cum gratia parte cipo-
quare blasphemor pro eo quod gratias ago ;
Non ideo sub gratia sumus ut sub libertatis
specie occasionem demus infidelibus blas-
phemandi ; Siue ergo manducatis ;
Siue bibitis uel aliut quid facitis omnia

(779 C 13—D 14)
(in I Cor. x 27—31)

Postscript.

By Dr Heer's kindness certain particulars have been communicated to me which affect the matter of the above article. Unfortunately the article was paged before these particulars could be incorporated in it.

'Goose club' is not a correct translation of 'Gesellschaft zum Gauch', which ought to be rendered 'Gawk Club'. Dr Flamm, Assistant-Librarian of the Freiburg Stadtarchiv, discovered the leaves, and Dr Heer identified them.

Having only the photograph to go by, I have framed a somewhat elaborate theory of the CC on the quaternion. Dr Heer has satisfied me that the ink is different, and that what I took to be CC is really an inverted 55. This cover enclosed volume No. 55, the accounts of the club for the year 1592—1593. There is no doubt that this is the correct way to take the symbols, as No. 56, the accounts of the year 1593—1594, is also extant, and is by the same hand numbered 56. Everything, therefore, in the article concerning or based on the supposed CC must be deleted. Cordial thanks are due to Dr Heer for his further spontaneous help.

A. SOUTER.