Расправа за разни филозофски мислења за природ.
на Христа и побивање на Јаковитската ерес на
Авукара.Ракопис,XIII век,грчки јазик,97 листа,
хартија

/Своина на Народниот музеј во Охрид/

[illegible] διάλειψις τοῦ κατὰ διάνοιαν φόβου. τῶν γὰρ εἰς τὸν οἰκεῖον φόβον καθ-
ηγουμένων φόβων. καὶ ἐλλόχευσις τοῦ τῶν ἀκάθαρτα πάθη
κοινωνούντων φιλοφρόνευσις μετέστησε. τοῦ ἀνοικείου καὶ ἀ-
λοτρίου τῶν ἀληθῶς δογματικῶν θεραπείας τε καὶ παιδείας, ἀμφίκα-
λυψε τὴν κακίαν. ἐπὶ τῶν φόβων γὰρ εἰς τὸν οἰκεῖον φόβον ἡ φιλόσοφος ψυχὴ κα-
τήγετο, διὰ λείψεως τοῦ κατὰ λόγον φόβου. τὴν δὲ τοιαύτην λεῖψιν
γνῶσις, τὸ λοιπὸν τῶν δόξαν εἶναι φιλοσοφίαν ἀνομάσθη, εἰς τὸν
τῆς ἀλήθειας πόλεμον. καὶ εἰς αὐτοπάθειαν ἐκλυθεῖσα ἐξ ἐκείνου. ἐν
ᾗ ἐκ τοῦ θείου ἀφ' ἑαυτῆς πίπτουσα ἐξέπεσον. ἐν
μὴν. ἐκ τοῦ δὲ τοῦ θείου ἀπὸ τῆς ἀποκαλύψεως τοῦ θεί-
ου φόβου. καὶ πρὸς τὸ ἀλήθειον καὶ ἀπὸ μοχθηρίας εἰς
ἀπωλείαν κατῆλθον θαύμαστον. διὸ εἰ μὴ ἀπὸ μικρῶν
φόβων ἐνάρξασθαι τῶν κακῶν. ὡς οὐδὲ ἐφίσταντο
κτίσκαν σωτῆρ χρυσοῦ ἐνθάδε. λέγεται μὴ δύνασθαι τοῦ, τοῦ δὲ
αὐτῶν ὡς οἱ οἱ τὴν τυγχάνομεν ὄντες, μὲ χὰ δὲ λαλῶ μὲ.
τοῦ τῆς ἐκκλησίας τοῦ τῶν φεύγοντας χαμῶν
τῆς ἐνοχείας ἀντιπάλων. ἀκόφαλων ἀμφοῖν κῶν κωφῶν
πλέξοντο. καὶ τὰ ἐκείνων ἀνόλαν τὰ καὶ ἀδράγεσαν,
ἐλλόχευτο καὶ φλαύρα. τῶν φόβων ὧν τοίνυν τοῦ τοῦ αὐ-
οἱ φιλόσοφοι κατονομάζονται. αὐ μὴν λαχοῦντα φιλόσοφοι.
τοῖς τοῦ αὐτοῦ κατονομαζόμενοις φιλοσόφοις ὀνομάζονται.
ἀλλὰ τοῦ φιλόσοφοι κατονομαζόμενοι. τοῦ δὲ τῆς τῶν
φιλοσοφούντων διανοίας, ἀθυμόλαος ἐφίστανο οὐ τῶν ζῆ-
του μὴ ἀπὸ. ἀπὸ ζῶν φασὶ. αὐτὸ κατονομοῦν ἐ τοῦ εἰδ
πεγκαὶ ζῆν ἐκ τοῦ κόσμου. αὐδὲ λοιπὸν. ἀλόγιστοι καὶ. ἀλόγιστοι καὶ θαύμ-
ἀλλὰ δὲ προσείκων. ὁ ὢν. οἱ δὲ ἀλόφοι ἀτομοῦ τοῦ τοῦ
[illegible] ἀλλὰ δὲ θ[illegible] κ[illegible] τοῦ φόβου ἀτομοῦ τοῦ

ὡς καὶ τοῖς φυσικοῖς καὶ μαθηματικοῖς, πολλάκις τὸν αὐτὸν λαμβάνει τὰ αὐτὰ
μὴ ζητοῦντες καὶ μὴ φροντίζοντες ὅθεν τὸ φυκέτ. πρὸς λευκότητα τε καὶ ἐνδιάθετον
φύσιν, ἐνδιάθετοι παρὰ μικρὸν σε λίθοι ἰδιάζοντες
ἐστὶν τὸ φιλόσοφος φιλοσοφία. καὶ ἰδιάζοντος λεγόμενος. ἀρκτέον
δὲ οὕτως. τῶν φωνῶν αὐτῶν οἱ φιλόσοφοι κατηγοροῦντες οἱ
μὲν φασὶ φιλόσοφοι. οἷον ὁμωνυμία ζῷον. ἄνθρωπος. πτηνόν. οἱ δὲ λεγόμενοι
οἷον τὴν κοινὸν τὸν ζῷον. ἵππος. εἶδος. φύσις. οὐσία. ἄτομον. ὑπο-
στάσεις. πρόσωπον. ἀφορίζουσιν δὲ τὴν τούτων ἀπόλλαξιν ἡμῶν
ἀν. τὰ κοινὰ μὲν τὸν φιλόσοφοι φασὶν, κατὰ δὲ τὸ
ὑπὸ τὸ ὄνομα καὶ ὁρισμοῦ. οἷον τὸ ζῷον. μετὰ
δὲ τὸ ὑπὸ τὸ ὄνομα ἀνθρώπου τε καὶ ἵππου. καὶ βοὸς. καὶ τὸ ὄνομα καὶ τὸ ὁρισμοῦ. ὅτι τὸ ἄνθρωπος. καὶ τῶν ἄλλων ἕκαστον, ἐν
ἀλλοίοις καὶ οὐσίαι σημαίνουσι τὰ. καὶ οἱ κατὰ μέρος
νοεῖ οὐσίας. ὅν δὲ τὰ λεγόμενα καὶ φασὶν, τὸ κοινὸν ὄνομα καὶ
λόγος τὰ ἀπαρίθμητα. οὔτε τοῦ ὀνόματος. οὔτε τοῦ ὁρισμοῦ. οὔτε
γὰρ ἐστὶν τὸ ἄνθρωπος τὸ αὐτὸ καὶ εἶδος ἄλλο. καὶ τὸ πρότερον
κυριώτατον. οὔτε τὸ εἰδικώτατον εἶδος, ὀνομάζεται τὸ ἄνθρωπος.
οὔτε τὸ ἄτομον εἶδος. οὔτε μὴν τὸ τὸν ἄνθρωπον τὸν
φασὶν τῶν ὑπὸ τὸν κοινὸν ὁρισμὸν ἀπαρίθμητον; οὔτε τὴν προσ-
ηγορίαν. οὔτε τὸν ὅρον τὸν ἀνθρώπου. ἐπὶ πάντων δὲ ἐν ζῷον ὅν
φιλόσοφοι φωνᾶς. αὐτὸ κατὰ κυρίως ὄν. αὐτὸ ὁρισμὸν
σαυτῶν ὁρισμοῦ ἀληθεύοντα. ὁ δὲ ἀπὸ ὁρισμὸν ζῷον. λογικὸν
θνητὸν. νοῦ καὶ ἐπιστήμης δεκτικόν. ἀπαρίθμητον ἐν θνητοῖς
αὐτῶν τοῦτον τὸν ὁρισμὸν ἀληθεύοντα. ἐν τοῖς λογικοῖς
οὕτως. ἀλλὰ πάντων τὰ τοῦ ὁρισμὸν ζῷον. ὑφ' ἑαυτοῦ λεγόμενον
ἐστὶν ὑφ' ἑαυτοῦ φιλόσοφικοῦ. ἀλλ' οὐ τὸν εἶδον τὸν
ἄτομον ἀδιαίρετον αὐτῶν. ἀεὶ ζῷον τὸ κατὰ

καὶ ἀναλύπτοντες. οὐδὲ ἀλλὰ τῶν φιλόσοφοι διαφέρο-
ντες καὶ ἀλλήλων πολλὰ θέσεις καὶ τὸ ψεῦδος δοκεῖν
ὄν καὶ μὴ θαρροῦντες, τὴν μὲν τοῦ ψεύδους ἀπόφασιν φεύ-
γομεν, τὴν δὲ ἀληθῆ δὲ πεστὶ ἐθέλομεν. αὐτὸ λογικὸν καὶ φόβον καὶ
τὸ λογικὸν καὶ ὁ ἐν τοῖς πραγματείαις. ἄνθρωπος ὁρίζεται τὴν
ἀσκοῦσι φιλοσοφίας. καὶ τὸ ὀρθῶς λεγόμενοι τοῖς καὶ σωματικοῖς
τοῖς ἀνθρωπίνοις τοῖς, τὰ λογικά. ὡς τοῦ ἐν δόξῃ μὴ τυχόν
πολίτευσις. ἐὰν ἀνθρωπὸν τὰ φαθμόμενον. καὶ χαίρειν καὶ μὴ τὴν
μετρούμενον τὴν μετρούμενον, οὐδὲ τοῖς λογικοῖς ὀνόμασι.
τὴν ὀνόματα φασὶν λεγόντων, τὴν φιλόσοφοι λαμβάνον
τὰ καὶ ἀλλοφρούμενον ὀνόματα, ἀλλὰ ἀλλοῖς τὴν πεπλῶν.
ὡς καὶ ἀνθρώπου τὰ αὐτοῖς φαθμοῖς τὴν μετρούμενον. διαφέρε-
φαθμὴ ἔχομεν καὶ μετρούμενον. ἑτέρου εἶναι τὸν ἑτεροούσια
χρῶν φέρεσι καὶ ἀέρος. χαλκοῦ τε καὶ σιδήρου τε καὶ
κοστίτρεον ἀρίστων, ἢ τὰ ἄλλα τῶν τοιούτων. ἐν ἐστὶν
σὶ τὴν καὶ κύανον. καὶ ὁ τὸν ἀδιαφορεμάτων. καὶ πάντων τοῖς
μετρουμένοις. καὶ τοῖς αὐτοῖς ἐστὶν ἐξ ἀντιλοῦμεν. ἐν
ἐφυπὸ τῶν ὑγρῶν. ὑδαρὲς καὶ οἶνον καὶ ἔλαιον. οὐδὲ τοῖς
αὐτοῖς λογικοῖς πεπρὶ ἀφαιρέμεν. καὶ δοκιμάζομεν. ὁ ὑστέρ-
τὲ καὶ ποιόν. καὶ ποσόν. τὰ τε πέρατα καὶ τὰ ἄλλα κατη-
γορίας. καὶ τὸ τούτων ἀκὰ ὑπαρχουσῶν. διὸ λόγων αὐτῶν
τὲ καὶ τῶν καθόλου κατηγορούντα, διὰ κεῖται τὰ λογικά. ἐκ
τὸ τούτων τὲ ἀτόμου καὶ ἀνθρωπικὸν τὸν γένος. καὶ ἀφ' εἶδος τὲ καὶ τὸ
μὴ ὑπαλλάξα. καὶ εἰ ἀκὰ τὰ εἴδη καὶ ἄτομα. ἀπὸ φόβος.
τικά. ἀφ' ἑαυτοῖς λογικοῖς καὶ φόβοις, ἀφ' φιλόσοφοι πρὸς ἐξ
γνῶσιν καὶ τὸ ἀφαιρεῖται. αὐτὸ δὲ αὐτῶν ἀδιαίρετον
τὲ καὶ τὴν ἀδιαίρετον. ἐν ὁ ἐν τὸ καὶ μὴ μετρούμενον

γοείαν διδωσιν· ὡς φέρεται εἰπὼν· μεγαν ἀποστολην· τὸν πατ
τὰς ἐκκλησίας διώκτην· καὶ τὰ ἄλλα· οἷς διὸ τάσσω, οὐ χρ
κτᾶσθαι πρεσβεῖον ὁσκοπῶ· οὐτε δὲ ὁ ἀν κάποτε ὠφέλησε τινος ἄλλου
γένοιντο αὐτοῖς· εἰ δὲ τὸ ἄτομον ἢ ποιόν· ὡς τοῦ βρεθόν
πρεσβυτέρου ἀφορίσεως· τοῦ δὲ εἰκνυτεῖν πάλιν· καὶ πρε
σβυτέρου· καὶ τοῦ δεῖνος· καὶ τοῦ δεῖνος· καὶ τοῦ δεῖνος· καὶ τοῦ δεῖνος· καὶ τοῦ δεῖνος·
καὶ τῶν λοιπῶν ὁμοίως τῶν μὲν τὸ ἄτομον ὑπονοούντων τὸ ἄτομον
ἡγουμένων τῶν ἄλλων κατὰ γένος ὑπονοούντων· ὃν τρόπον τὴν ὡσ
φυσικὸν ὄνομα· καὶ τὸ οὐσιαλεπικῶς λαμβανόμενον· καὶ τὸ
ὑποστατικὸν ἐκ τῶν τοῦ φρονοῦντος· μὴ μὴν πολλοῦ δεῖ
ἐστι τὸ θεμένων· ὅπου τῶν λεπικῶν ἐνεστῶν· εἰ
γαρ φασιν εἶναι· καθὼς καὶ τὸ εἶδος ὄνομα· καὶ τὸ ἄτομον;
ὡς ἀποδείξαμεν· τὸ γὰρ φυσικὸν ὄνομα· καὶ τὴν ἀνεν· καὶ
ἵππου· καὶ χειροῦ· καὶ ὅσων λεπῶν ἐστι· τοῦ λόγου
τοῦ φθεῖρ· τοῦ δὲ πλασίως τὸ φυσικὸν ὄνομα· τὸν αὐτὸν
δὲ τρόπον καὶ τὸ ὑποστατικόν· ἢ τε πτερεῦ καὶ πτε
λον· καὶ τοῦ δεῖνος· καὶ τοῦ δεῖνος· καὶ τοῦ δεῖνος; ὡς καὶ τὸ
ἄτομον· ἐν θεωρεῖ δὲ τὸ ἀγγελικοῦ τοῦ δεῖνος ἀφεῖ
σθαι χρεῶν· ὅμως δὲ ἐλέγχεται ἐκεῖ μὲν ὡς τὸ φυσικὸν πρῶ
τον διὰ τὴν ὑπόστασιν· ἀνόσιον δὲ ὄντα· ὡς πρὸ τοῦ πρῶτον ἀνόσιον
εἶναι λέγεται· ὅτι πολεμεῖ καὶ ἀνοσιουργεῖν εἶναι φησι· καὶ
τὸν τοῦ ἀνοσίου κακόνοιαν ἀγαθὸν ἀρτίον τὸ· ἀντεῖ μὲν· ἐκ τὰ
τοῦ τοῦ τρόπου οὐ πρέπει· καὶ ὡς χαλεπὸν· ὡς εἰ δὲ πρῶ
τον μὲν διὰ τὴν ἄτομον· ἀνόσιον δὲ εἶδος· καθὼς τὸ πρῶτον ἀνόσιον
εἶναι φασι λέγεται καὶ τὸ ἄτομον εἶδος· καὶ τὴν ἐκ τοῦ κα

τὰ τὴν ἀναδίδωσι τὸν τοῦ λόγου εἶδος· καὶ τὸ ὄνομα· διὸ καὶ
ὡ ἄτομον· τὸν τοῦ εἴδους ὁ λόγος ὁμοίως καὶ τὸ ὄνομα· καὶ ὁ νοῦς
φασὶ τὸ ἄτομον εἶναι· τὸ κατὰ πλείονων καὶ μαρτυρουντων ὡ
ὁ λόγος ὡς ἐν τῷ τῆδε κατὰ τὸ ρεῦμα· ὃ πρὸς ἀλλήλα τὰ τῆ
κοθέκαστα· ἀφεῖ ὡς· σὺν πρὸς τὸν ἄλλον ἀφεῖ τὸ ἐξ
ἑτέρου ἀφορίζοντα· εἶτ καὶ καθὼς τὸν πρῶτον εἶναι φασὶ
ἄτομον· διὰ τὴν ἐκ τοῦ γένους· καὶ διδόασι τὸ πρῶτον τὸ
ὁ ὡς ἀεὶ ὄντα· τοῦτο δὲ τὸ εἶναι πρὸς αὐθύπαρκτον· μὴ δὲ
ἀνόσιον τὸν πρὸς σύστασιν· λέγει καὶ τὸ ἄτομον εἶναι τὸ
γένος τὸν γένος· καὶ δὲ ἀπὸ τὸν τὸν γένος· τοῦτο δὲ ἐστιν· ὅτι τὸ ὄν καὶ ἐν ἄλλοις
μαρτυρεῖ τὸ γένος· καὶ τὸ ἀφ' γένος ὄν· τοῦτο δὲ ἐστιν· τὸ τὴ φύ
λον ἀν εἶναι· ἀπὸ τοῦ αὐτοῦ τὸ τῆς θείας ἀπολογίας ὑπόν
μεῖτος· ἐκ τοῦ ἀφορίζω ἅπαντ· ἀν· καὶ τὴν κατὰ φύσιν
τῶν ἀφῶν τι· μὴ εἶναι τὴν ἄνω τὸ φυσικὸν· μόνον τὴν
ὁ ὡς ἀν τὴν κατὰ τὸν τρόπον τοῦ φθεῖρ· καὶ πρὸ
θεσιν· ὡς ἐφίσ· τοῦτο δὲ τὴν λεπικὴν· τὸν γὰρ ὅσα δὲ τὴν
ὁμοφυῆ· τὸν ὡς ὁ δὲ καὶ ὁμοουσίαν· καὶ τὸ ὄνομα· τὸν
τὰ δὲ ὁ ὡς ἀν δὲ γένος χρῆ· καὶ τὸ φυσικὸν δὲ ἐγένοχ· ὡς τὸ
τὸν δὲ τὴν φύσιν καὶ ὁ ὡς ἀν· δεῖ γὰρ εἶναι ὡς τὸ πρῶ
τοῦ τὴν ἐν τῶν φιλοσοφικῶν ὀνόματα· οὐ κάθ' θεωρεῖται
κατὰ φύσιν· ἀλλὰ τοῖς ἐφαρμόζοντα αὐτοῖς λεπτὰ
ὡς γὰρ μου χρῆ μὲ τὸ τὸ ὀνόμα καὶ πρῶτον καὶ
ἐγώ· οὐ φανὸν τε εἶναι ὅτι τὴν ἐκ μὲν αὐτῶν τὴν
ὄνοι· ὁ ἀνὸς δὲ οὐκ ἐν οὐδὲν τοῦ ὄν· τὸ δὲ ἀπὸ τῶν
μὴ ἐξόν ὡς οὐ κατὰ τὸ ἐστί· ἀλλ' τὸ τὸ ἐξ ὧν τῶν ἐλάττων ὡ·

[illegible]

[illegible]

σωματικῶς, ὡς σαφεστέρα καὶ εὐδιάλυτα· ὅτι οὐ τοιοῦτοι νοῦν ἡμῖν
εἰναι καὶ φέρουσι· εἰ τὸν θεὸν φατὲ νοῦν εἶναι τῶν τελείων,
ἐξ ἀπαντελοῦ τὸν θεὸν πρᾶγμα δεῖν ἡμᾶς λέγειν· ἀπὸ κεῖνον γὰρ
γνωρίζεται ἡμῖν τὸν θεὸν εἶναι πρῶτον, καὶ χίν θεωρῶ ὁ λογισμὸς
τελείων ὑποφάσεις δὲ, οὐ τελείων πρᾶγματα· συγκατάθεσις
μὲν γὰρ ὁ νοῦς ἡμῶν εἶναι καὶ αὐτῶν τελείων πρᾶγματα· σύμφω-
νοι οἱ καθ' ἡμῶν λεγόντων· ἀφ' ἑαυτῶν γὰρ, θεὸς πρὸ τῶν
ὅλων καὶ πάντων, τὸν δὲ ἀεὶ θεωρούμενα πρᾶγματα· καὶ οὐ
τῶς ἐλλήνων τὸν μὴ τελείων ἀρχόμενοι· τὰ τέλεια
λέγεται φέρον τῶν· καὶ ὧδε τούτοις ἐγγίζοντα ἐπιλογίζομεθα
καὶ εἰδότων ὡς οὐ τοῖς τὸν ἀληθινὸν λόγον τῶν ἀπόδειξεως
ὁδὸν, ἐπεὶ τὸν πρὸς ἐλεγχόμενοι τούτοις ἀλλοιοῦντες
ὡς πᾶν πρᾶγμα τελειωτικὸν ἐκ τοῦ πρᾶγματος· ὅνομα
ἀεὶ θεῖται τῷ ὁ τελείοις πρᾶγμασι· εἰ ὀνόμα χρεῖαν ὁ
τοῦ ὀνόματος· οὐ κατὰ τὸν ὀνόμασιν δεῖν, ὅτι δὲ χρεῖ
κατὰ χρεῖαν δεῖν, οὐ κατὰ τὸν τοῦ ὀνόματος χρεῖαν τῶν
ἰδιοῦ πρᾶγμα καθ' ἑαυτὸ κατὰ χρεῖαν· καὶ τὸν ὀνόμασιν πρᾶγ-
μα πάλιν ἐστὶν ἕτερον· ὁ χρεῖαν τοῖς ὠνόμασι τῶν φύσεως
ἐστὶ τὸν ὀνόμασιν, οὐ συγχρεῖται τῷ ὀνόματι· ὁ
δὲ ἐν τὸν ὀνόμασιν τῶν πρᾶγματα· ἀλλὰ δὲ χρεῖαν ἐστὶ τῶν
τῷ καὶ ἁπλῶς καὶ κοῦ σωματικῶν προφέρεσθαι ὁ καὶ τὸ
καὶ ἀμαθίας πολλῆς· τὸ λέγειν ὀνόμασιν καὶ χρεῖαν· ἐστὶ δὲ
νοεῖν δεῖ πρῶτον καὶ τοῦ ἰδίου σώματος· οὐ τὸ τὸν
πρᾶγμα καὶ τὸν σῶμα αὐτοῦ, οὐ τὸ σῶμα πρᾶγμα καὶ πρᾶγ-

πρᾶγμα τοῖς πρᾶγμα δεῖν· ἀλλ' οὐ συναφεθεῖν τῷ πρᾶγμα
τῷ ἀσώματοι· ὡς τῷ εἶναι τῷ ὄν, δύο πρᾶγματα· τὸ ὄν ἐστὶ κ.
ὡς δὲ τὸν πρᾶγμα τοῖς ἰδίοις πρᾶγμα τελείοις· ἐφ' ὧν ἐστὶ τὸ
καθ' ἑαυτὸ τελείοις ὑποφάσεις· καὶ δῶν καὶ τοῦ εἶναι,
συναφεθεῖν τῷ ταῖς τελείοις ὑποφάσεσιν· ὡς τὸ εἶναι αὐτὸν
καθ' ἑαυτὸ τὸν πρᾶγμα· ὡς ὀνόμα τελεῖν πάντα φαίνοι
ἐν τῷ ὀρθοδόξῳ καὶ ἄλλοδε πρὸς φέρεσθαι καὶ τὸ ὀρθοδόξῳ
ἐν τῷ ἐλεγχόμενοι· τὸν αἰώνιον ἡμῶν
φατὲ πρᾶγμα εἶναι, οὐ· εἰ τὸ λεγόμενον ἡμῶν αὐτὸν εἶναι
πρᾶγμα, ὡς ἀρχὴ τῶν ὄντων· καὶ τὸ τὸν αἰώνιον ἡμῶν
μὲν τὸ ἐκ μέρους καὶ γνωστόν· ὅ πρᾶγμα εἶναι τὸ ἐκ τοῦ, σω-
κατὰ τὸ θεῖον ὡς σωματικῶν εἶναι τὸ αὐτὸ πρᾶγμα· ἐν τῷ
σωματικῶν καὶ κωδικῶν· ἀφ' ἑαυτῶν τὸν ἡμῶν
ἀεὶ ὡς ἀσώματοι κατὰ λέγον· ὅπως καὶ ὡς ἐκ τοῦ θεῖον ὡς ἀόρατον
ἀόρατον ἀφ' ἑαυτῶν· ἀπὸ μὲν τὸ ἐλεγχόμενον ἡμῶν
ἀπὸ πρᾶγμα, ἀπὸ τοῖς ἀόρατοις φθόγκοις τῶν φέρεσθαι εἰς τὸ
πρᾶγμα· τὸ αἰώνιον ἡμῶν· ἐστὶ τὸ ἐκ μέρους αὐτοῦ καὶ γνωστὸν
μὲν φαῦλον· αὐτὸ καὶ καταλείπουσι ἡμῶν· ὡς τὸ ὄν πρᾶγμα
ἐστὶν, ἐν τοῖς πᾶσι θεῖον δόξῃ ἀλλὰ θεῖον ὡς θεῖον τὸ.
ὅ πρὸς δὲ τὸν τελείοις ἀγνοεῖ· ἀφ' ἑαυτῶν ἡμῶν καὶ τὸ ἀόρατον αὐ-
σωμῶν· καὶ ἐν τῷ πρᾶγμα τελείοις μὲν· ἀφ' ὑποφέρεσθαι ἡμῶν
μὴ φαῦλον τῷ· ὡς ὄντα τὸν ὄν πρᾶγμα, πῶς ἐν ὡς τὸ χρῆ-
σθαι τὸ πρὸς φῶς· οὐ ἐν τῷ μὲν ὡς ἐν ὡς τὸ αἰώνιον ἡμῶν, ἐν σωμα φέρ-
μοῦ μὲν τὸ ἀόρατον ἡμῶν· ὡς τὸ ἐκεῖ ὄν πρᾶγμα· ὡς τὸ

[illegible] ὑποστατικὸν καθ' ἑαυτὸ πρόσωπον, [illegible]
[illegible] τελείως αὐτὸν καθ' ὅλου ἄνθρωπος ὑπάρχει τὲ πρὸς τὸν τελείως
[illegible] πρόσωπον, ἤτοι τὸ ὑπόστασις ἐστὶν, ἤτοι διάφορα· ἤτοι φύσις
ἡνωμένη καὶ ἤτοι ὑποστατικὸν τελείως· καὶ ὑφίστασθαι τὸ
κείμενον, οὐ λέγω· ὑποστατικὸν οὖν ὑπάρχον· τὸ δὲ αἰτιᾶ
ται οὖν· εἰ καὶ μὴ τελείως αὐτὸν, ἀπλῶς ὁμολογῶ κυρίως
λέγεται· οὐδὲν ἀν τῷ (illegible) μοῖρα θεωρεῖται· ἀλ
λὰ οὐκ ἔν τοῖς θεωρήμασι τὸν τρόπον ἀφ χεῖ λέγεσθαι δι' ὅ φύσις ἡ
μὲν ἐν δύο ἐστὶ δόξαι· οὐ τὸν αἰτίαν μὴν ἡ τῷ αὐτοῦ σωμάτι
μὲν ὑπὸ τὸ ὑποστατικὸν σωμάτι; δι' ὅ φαμὲν· ἀλλ' ἀ
θύστατα καὶ ἀνύστατα δι' ὅ φύσις ἀφ' ἑαυτῆς τὸ καθ'
τὸ ὑπόστασις φύσεις ἐστὶν· ἄρα καὶ ἀπὸ χῦ ἀνύστατα
οὐκ ἀπὸ τὸ φύσις τοῦ λόγου αὐτοῦ σῶμα· τὸ δὲ μαχόμενον εἰκὼ
μοιτέον· πρὸς ὃν ἀντιφάσομεν, οὐκ εἶναι φύσιν ἡ τοῦ χῦ
ἀνύστατος, παρὰ τῶν ἡμῶν τῶν ἀνῶν καθ' ἑαυτὸ· τὸ δὲ
ἐμφαχόμενον αὐτοῦ καὶ μοιτέον σῶμα, αὐτοῦ μόνου ἐμφαφ
ρόν τῶν σῶμα· εἰ δὲ τὸ σπερὶ ταῦτα διαμαχόμεθα φύσεις
δυεῖν θεωρεῖται μέλλει ἀνάτοπον ἀν ὑποστῆναι· ἀπο
γραφεῖς πεῖν ἀνάγκη καθ' ἑαυτὸ εἶναι, τὰ τοῦ χῦ ἀνύστατα μὴ εἶναι
τῶν παντὸς μὴν ἀνύστατα, καὶ τὰ ἄθεν πολλὰ ὑφίστα
σθαι ἀνύστατα· ἤτοι φύσις· ἀπὸ τοῦ αἰδίου ἡ οὐ σῶμα
λέγει· ἐκ τοῦ ἡμῶν τῶν ἀνῶν· εἶναι σῶμα· καὶ τὴν καὶ
ταφυγεῖν ὁ τοῦ τοῦ, πρὸς τὸ τοῦ χῦ σῶμα· καὶ μὴ ἀν ἡμῶν
καὶ αὐτοῦ σῶμα· καὶ πάλιν εἰ τὰ τοῦ χῦ ἀνύστατα φύσεις μὴ
εἶναι τὰ ἡμῶν ἀνύστατα· ἀναθεῖναι φάναι· μὴ

[illegible] τὸν χῦ υἱόν, τὸν πρὸς κύριον ἡμῶν θεόν· καὶ ἐκ τοῦ τρεῖς
ὑφεστῶτας· ὅλη, τοῦ χριστοῦ ἡμῶν ἀπὸ τὸ πάντελῶς ἀπὸ
σιν· ἡ δὲ τὸ ἕτερον φύσιν, ἀρκεῖ τὸ ἀποφήνασθαι, τὸ ὑπόστα
σιν τοῦ κεκλῆσθαι· ὁ δὲ φύσις ἀνάγκη τὸ ἕτερον ἡ ἕτερον
ὑπὸ τὸ πρόσωπον· πῶς τὸν ἡμῶν ἡ τοῦ πρὸς ὑπόστασις· ἀλλ' οὐ
τὸν τοῦ πρὸς ὑπόστασιν φύσιν τὸν πρὸς λέγοντας; ἀλλ'
ὁ πρὸς τὸν τοῦ πρὸς, τοῦ χριστοῦ ἡμῶν τὸν πρὸς λέγοντας· ἡ τοῦ
ἡμῶν τὸν πρὸς· καὶ τὸν ἡμῶν τὸν πρὸς λέγοντας· ἡ τοῦ χῦ
τὸν πρὸς· ἀλλ' ἡ τοῦ χῦ τὸν πρὸς λέγοντας· ἡ τοῦ χῦ τὸν πρὸς
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πλὴν ἐλέους· καὶ φιλανθρωπίας ἀφαιρεῖται διὰ τὴν ἀμετρίαν
τῶν ἁμαρτημάτων· ἐξουσιάζουσι δὲ οὐκ ἀπὸ τῆς τοῦ πλουσίου·
καὶ σὺ κοινωνὸς κτῆσις· καὶ τῆς τοῦ πατρὸς καὶ τοῦ πνεύματος καὶ
μόνοι· ὅτι ἐκείνου τελῶν ἐστι τὴν κτῆσιν καὶ πρὸς τὸν πατέρα καὶ
τὸν υἱὸν ὁ πνεῦμα· οὐσιῶν· καταφρονεῖται αὐτῶν καὶ ὡς ἐξ ἑαυτοῦ.
πρὸς αὐτὸν ὁ υἱὸς· καὶ ὁμοῦ καὶ τοῦ καὶ καταφρονεῖται
μεγάλα· πάντα φύσει καὶ τῷ ἰδίῳ· διὰ τοῦτο λογίζεται ἀμφοτέρα ἀλλὰ
τὰ ἴσα· ἀνεῖται ἀπὸ τῆς ἐξουσίας· καὶ ὀνομάζεται τῆς κατὰ μέρος
καὶ τὴν αὐτὴν τοῦ ἀγίου πνεύματος φύσιν· φύσει ὁ
καὶ ὅσα τοῦ ἁγίου πνεύματος· κεκτῆσθαι· ἐν τῇ θεῷ φύσει μεγάλα
τοῦ πατρὸς καὶ τοῦ υἱοῦ· καὶ μεγάλα τὴν ἐν αὐτῷ τὸν ἁγίου πνεύματος·
καὶ τὴν ἀφέσεις τῶν ἁμαρτιῶν· διὰ φύσιν· ἀφίεται τὰ ἁμαρτήματα
ἐν τῷ ἁγίῳ πνεύματι· καὶ ὅσα τοῦ ἁγίου πνεύματος· ἐστὶ τὰ ἀγαθὰ
θεοῦ· καὶ ὡς τὴν δὲ χάριν ὁ καὶ τὸν μεταλαμβάνοντα· διὰ τὸν πνεῦμα
αὐτοῦ πάθη· τοῦ τε ἐξωτερικοῦ θανάτου· καὶ τὰ τελευταῖα ἐκ νεκρῶν
νεκρῶν ἀναστάσεις· καὶ φθορᾶς ἀφθορίας· καὶ δόξης τὴν καὶ
καὶ τὰ· ὡς τὰ ὁ δὲ χριστὸς ὁ καὶ τὸν τὸν μεταλαμβάνοντα· διὰ τὸν πνεῦμα
ἅγιον· τὰ τῶν ἐξωτερικῶν· ἀγαθῶν· καὶ τὰ τῶν ἐσωτερικῶν
ἀγαθῶν· ἐν τῷ ἁγίῳ πνεύματι· καὶ τὴν ἀφέσεις τῶν ἁμαρτιῶν·
ἐν τῷ ἁγίῳ πνεύματι· καὶ ὅσα τοῦ ἁγίου πνεύματος· ἐστὶ τὰ ἀγαθὰ
θεοῦ· καὶ ὡς τὴν δὲ χάριν ὁ καὶ τὸν μεταλαμβάνοντα· διὰ τὸν πνεῦμα
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καὶ τὰ· ὡς τὰ ὁ δὲ χριστὸς ὁ καὶ τὸν τὸν μεταλαμβάνοντα· διὰ τὸν πνεῦμα
αὐτοῦ πάθη· τοῦ τε ἐξωτερικοῦ θανάτου· καὶ τὰ τελευταῖα ἐκ νεκρῶν
νεκρῶν ἀναστάσεις· καὶ φθορᾶς ἀφθορίας· καὶ δόξης τὴν καὶ

[illegible] Καὶ τὸν τελωνικὸν καὶ τὸν δὲ περὶ τὸν
χρυσοῦν ἐν πόλει ἐν τῷ ἱερῷ τοῦ αὐτοῦ τὸν αὐτὸν τοῦ αὐτοῦ
τετραόδαντον οἱ τοῦτο τὸ τετραφ αὐτὸ ἀποφάσεως δηνάριον
ὡρισμένον τὴν τιμὴν τοῦτο δείξας. Καὶ ἐφ' ὅσον τὴν δεσπότιν ἐν ἡμέρᾳ τὴ
Καὶ ὅπου τὴν αἰτίαν ἔχει. ἵνα μὴ αὐτὸ ἀγνοῶ τὸν λόγον μὴ τὴν. τοῦ τοῦ τοῦ
Δεσπότου [illegible]: φανὴ τοίνυν ὡς ὁ ἐρωτῶν αὐτὸν καὶ ἀποκρίσεως ὁ λόγος τοῦ τοῦ
τὸν τὴν τὴν βεβαιότατα τὸν λόγον φανὴ ἐν τῷ ὅπου ἐστὶν ὁ δὲ τὸν τὸν
τὴν ἐξουσίαν τὴν ἀλήθειαν. τοῦ δὲ τὴν καὶ τὸν αὐτὸν. καὶ τὸν ὃ ἐὰν καὶ τὸν
αὐτὸ ἀδάμας. ἐκλυξεῖ τοῦ τοῦ ὀνόματος αὐτοῦ. ὃ ἐρῶ ὅτι ὀνόμα χωρεῖ ἐξ ὀν
ὁδὸς ἐξῆν. καὶ ὀνόμα τὴν δὲ χωρεῖ ὀνόμα ὑποστάσεις ὁδὸς ὑποστάσεις. καὶ
ὃ ἐὰν ὁδὸς νόμῳ τε δεῖ τὸν. καὶ ἐκλυθῆναι κεκλεῖσθαι κ. τὸν. οὕτω φανὴ
ὅτι ἐστὶν ἀπὸ κεκλεῖσθαι τοῦ ὀνόματος καὶ κυρίου τὸν τὸν τὸν

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προσθήκη. πουξ, πῆ οἱ Βουσι πολ. δυνάμει γαλαπίαν καὶ Καπαδοκ.
ὑπήκουσ. καὶ ἡ λοιπὴ γῆ τῶν Κελτῶν ἐστιν ἐξ ἀπ' ἀνατολῶν τε καὶ
τῆς Θρακῆς.

Βελλίου λίβυος πολεμαῖος τὴν πόλιν τὴν πόλεν τοῖς οἰκοῦσι. οὐ τὸν
σωμαῖον φίλον. καὶ οὐ χρῆται τῷ βέλει. τῶν πρὸς τὴν μικὰν οὐσίαν ἐστὶν
ὑπὸ τῶν ὑπόγαιον. ὅστε ἐν τῷ ὄρει τῷ Κουσι χρ. καὶ σὺν τῇ τελεσφόρῳ
τῶν τῆς ἐλιᾶς λίθων πρὸς τὸ πῦρ. τὸν τῶν τὸ μὲν τὸν τὸ πῶς πόλεις
τὸν ὑπὸ. πόλεις δὲ τὸν τῶν πᾶν ἀφορμὴ τῆς λέξεως. καὶ ἀφ' τὸ πρὸς τὸ
χρῆσιν μὴ μορφῶν καὶ μεμονοῦσι τὴν ἀφ' τῆς τελείας καὶ φθαρτῶν
οὐ ὁμοιοῦσι. τοῦτο ὁμοιοῦσι ὅτι ὁ λόγος δὲ ἐν τῷ ὑπὸ κρείττων. καὶ μετὰ γὰρ ὁ λόγος
οἱ καὶ ὀφθῶσι τὴν κρίσιν βασιλεῖ φοβεροὶ αὐτοῖς λοιποὶ τελεσθῆναι
τὴν ἡμέρᾳ τῆς καὶ ἀφορμῶν τῆς. καὶ πῆμα ἐστί. καὶ ἀνόμοιοι
τοῖς βοῦσι τοῖς δὲ ἐν τῷ κρίσει βασιλεῖ καὶ τῶν τῆς ἐλπίδος τῶν
φόβῳ τῆς ὀργῆς τῆς ὀφθῆναι τῆς ὀφθῆναι τῆς ὀφθῆναι τῆς ὀφθῆναι
τῆς ὀφθῆναι τῆς ὀφθῆναι τῆς ὀφθῆναι τῆς ὀφθῆναι τῆς ὀφθῆναι
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περὶ μελχισεδεκ.

τὴν μελχισεδεκ καὶ λόγος μελχισεδεκ. οὐ καθ' ἑαυτὸν τὸν λόγον. ἀλλ'
ἐν τῷ αὐτῷ. τὸν τῶν λόγων τοῦτο φησιν. ἀλλ' ὅτι περὶ αὐτοῦ πλείονα καὶ
ἀσεβῆ οὐχὶ νῦν. αὐτὸν τὸν πρὸ φησιν δι' ἐχθρὸς ὄντα τὸν μελχισεδεκ. καὶ
σαφῆ τὴν διαβεβαίωσιν. τὸν σὺν αὐτὸν φησιν τὸν λόγον. ὅπερ
ἀνώνυμα τοῦ φησι ὁ ἀδελφὸς αὐτοῦ τοῦτο τὸ χρῆσθαι τοῦ σαπ-
τοῦ καὶ ἐμοὶ τοῦ ἀβραὰμ μὴ δεῖν αὐτὸν τὸν σὺν ἐκείνου τοῦ
ἰουδαίου καὶ ὡς ὁ φησὶ αὐτὸν. ὅτι ὁ δὲ καὶ ἀδελφὸς φασὶ κοινῇ τε γενόμενον
τὸν μελχισεδεκ καὶ φησὶ καὶ ἰδεῖν αὐτοῦ τὸν υἱὸν καὶ τὴν γῆν τε καὶ
γὴ οἱ δὲ αὐτὸν τὸν φασὶ καὶ ἀπὸ μὴ τε γεγραφηλοῦσι τὴν οὐ τοῦ μερα-
μὸν δὲ τὸν πρὸ τὴν ὡς ὁ κλῆρος. ἐλλὰ δὲ καὶ τοῦ ὡς ἀλλὸ μὲν πρὶ τὸ μὴ
τοῦ ὁ μὲν τὸν ὡς φασὶ. ὅτι οὐ τὸν αὐτὸν γεγραφοῖ πάντες. τοῦτο τὸ
διὸ τὸ ἀβραὰμ τὸν μελχισεδεκ τὸν δοῦ. μὲ δὲ ἐκ καὶ καὶ δὲ τὸν ὁ καὶ τὸν ὡς
τὸν φλῆρ τὸν ὡς λόγος τὸν. τὸν κλόνον τὸν κρίνον νοεῖν φησὶν λόγοντος
μελχισεδεκ. ὅτι καὶ καλῶ πρὶ οὐ ὅτι τοῖς ἐν τῷ αὐτῷ δὲ ὁ σὸ λογισμοῦ
πρὶ ὡς ἐστὶν ὡς. ὅτι ὡς καὶ πρὶ ἀβραὰμ καὶ τὸν ἰδεῖν.
τὸν αὐτὸν τὸν ἀβραὰμ τὸν ὑποστείνας. λόγοντος τὸν μὲν τὸν. πλὴν καὶ
αὐτὸν ὅτι ὡς ἀπὸ τὸν ἀλλὰ ὑπὲρ μὲν τὸν ἀλλὰ ὑπὲρ
τὸν λόγον φησὶν αὐτὸν τὸν κρίνον χρῆ. ἐστὶν δὲ λόγοι. καὶ ὅτι ὡς ἐλλὰ καὶ πρὸ
πρὶ βοᾶν. καὶ ὡς τὸν τὸν ἐνῆν τὸν ὑπὲρ τὸν ὡς δὲ τὸν ἀλλὰ γὰρ τὸν
ὡς πολλὰ ἐλάττω μὲν καὶ βοᾶν ἐν αὐτοῖς καὶ πρὸς. οὐ μόνον
ὅτι τὸν ἡ καὶ ὁμοίως πλὴν ἐν βραχεῖ. καὶ ὡς τὸν ἡ ὅτι ὡς βοᾶν
ὡς τὸν ἀλλὰ καὶ ἐν πρὸ τὸν ἐκείνου τοῦ δοῦ. περὶ τὸν ἡ
φησὶν καὶ ἀ τὸν καταγωγὸν οἰκεῖν τὸν καὶ τὸν πολεμεῖν τὸν ἑαυτὸν
καὶ ἐστὶν. κυρίως δὲ φησὶν ἐν βασιλεῖ καὶ ὡς τὸν βασιλεῖ. καὶ ὑπὲρ
τὸν ἀβραὰμ τὸν ἐν τῷ αὐτῷ καὶ ἀφοῦ μὴ τὸν αὐτὸν καὶ ἀφοῦ μὴ
ἀσεβῆ πολεμεῖν. ἢ μὴ ὅλως περὶ τὸν δοῦ βασιλεῖ αὐτὸν ὑπὲρ αὐτὸν
ἐλθεῖν ὅτι ἐν τῷ ὑπὲρ οὐ δυνάμει ἐστὶν ὅλως. ὅλως οὐδὲ τὴν δυνάμεις
τὸν πνεῦμα. καὶ ὡς περὶ οὐ δεῖ φησὶν δεῖν ὅτι πνεῦμα. οὐ μὴ ἀλλὰ τὴν ἀνέλ-

λόγοις δὲ τοῦ πρὸς τοῦ ὅλου ἐφάνη τὸν ἀβραὰμ καὶ κρίνει. ὅμοιος καὶ τὸ πρὸς πρὸς τὸν
τὴν ὅλην ἐν τῷ φῶς. ὅθεν ἐστὶν βασιλεῖ. ὁ τὸ πρὸς οὐ κέλευσε καὶ τὸν ἀβραὰμ τὸν ὁ ἐν τῷ ὁδοῦ
λόγοις. ὅτι καὶ ἐν τυχεῖν τυχεῖν τὸν καὶ ἀνθρώπου. τὸν τοῦ κυρίου τὸν ἀβραὰμ
διὰ τὸν φῶς. ἐλλὰ δὲ πρὸς καὶ τὸν βασιλεῖ καὶ ὅλως ἐστὶν αὐτὸν τὸν τοῦ υἱὸν τοῦ ἀβραὰμ
διαβεβαιοῦ. τοῦτο δὲ φασὶν καὶ ἐκ τῆς ἐλλάδος ἀπὸ μὲν τὸν
μὴ ἀνθρώπου καὶ ἀπὸ αὐτοῦ. ἀλλὰ καὶ ἐν τῷ ἀνθρώπου τὸν ἀβραὰμ τὸν ὁ ἀβραὰμ
ὅτι τὴν ἡ καὶ ἀπὸ τοῦ. ἀλλὰ καὶ ἐν τῷ ἀβραὰμ τὸν ἀβραὰμ τὸν

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[illegible] Κατέβη με τὴν τὴν κ(υρι)ακὴν τῆς πεντηκοστῆς. Ἰησοῦς ὁ υἱὸς τοῦ
μεγάλου Κωνσταντίνου καὶ τὸ σάββατον καὶ τὴν κ(υρι)ακὴν τὴν τῶν φωτοφόρων ἐστὶν ἡ κυριακὴ
λεγομένη. Κ(ύριε). ἀνοιχθῆναι τὴν βασιλείαν Ἱεροσολύμων. χ(ριστὸ)ς τὸ κ(ύριο)ν
καὶ ἡ σοφία οὐκ ἐκωλύθη αὐτὴν ἀνοῖξαι. Κ(ύριε). καὶ ὑπὸ τῶν τῶν χριστιανῶν
τῶν ὁ τὸ σάββατον οὐ τὴν τῶν ἀνθρώπων σάββατον δηλοῖ. οὐ τὸ ἐν κόσμῳ
ὅτι σάββατον. ἀλλὰ πλὴν τοῦ σάββατος σάββατα δὲ τὴν πρὸ ἑβδομάδος
καθ' ἑαυτὸν τοῖς βεμόλοις. οὐ τὴν κατὰ τὸν ἀπελεύθερον τὸν μὴ ἀπὸ τῶν σαββάτων
βασιλεῖν. οἵονεὶ πρὸς τὴν μίαν τῶν ἑβδομάδων. ἀλλὰ καὶ ὅτι ἐν τῇ ἑβδομάδι κεχάρισται
τὴν σάββατον τὴν τῆς σάββατον τὴν τῆς ἑβδομάδος καὶ τὴν ἡμέρα τῆς ἑβδομάδος
τὴν πλεῖστον τὸν δὲ ἐνδόξως καθ' ἡμῶν τὸ σάββατον ἡλίου δύσεως
μὲν λῆξιν τὸν πολὺ δίκαιον τοῦ λαμπρὸν. πρὸς τὸ τὴν πλεῖστον τῆς φύσεως
ὁ μακαρίδος ὁλοῦ καὶ ὡς ἐπὶ μικρὸν ἐκεῖνον ἐστὶν ἡ φωτοφόρος ἡ
τῶν σάββατον. πρὸς τὴν κ(ύριο)ν ἀνέβη τὸν φῶς ἀνέβη τὸν τῶν
κ(υρι)ακῶν. βο(ήθει). τὸ φῶς ἐστὶ μελλοῦσα ἡμέρα πρὸς ἀνατολὴν τοῦ
μεσονυκτίου καὶ ὁ τρόπος τοῦ ἡμέρας μία καὶ ἄλλη τὴν τῶν δεῖξαι
μὴ ἀνοῖξαι πρὸς. ἀλλὰ τὴν ἀνατολὴν καὶ τὴν ἀνατολὴν ἐστὶν ἡ φωτοφόρος
καὶ ὅτι ἐπὶ τοῦ ἡλίου δύσεως ἐστὶν ἡ φωτοφόρος. τὴν τῶν βασιλείων.
καὶ ὅτι ἐπὶ τοῦ ἡλίου δύσεως ἐστὶν ἡ φωτοφόρος. χ(ριστὸ)ς ὁ κ(ύριο)ς ἐστὶν ἡ βασιλεία
ἀκούετε φωνὴν κ(υρίου). κ(ύριε). καταξιωθῆναι ἡμᾶς.
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[illegible] ἐν τῇ κ(υρι)ακῇ. ὅσον τὸ κ(ύριο)ν τῶν μακαρίων ἰδεῖν
τῶν πιστευόντων δὲ ὡς φῶς ἀνέβη. ἐν τῇ τῶν φωτοφόρων κ(υρι)ακῇ. ἐν τῇ τῶν φωτοφόρων
ὀφείλεται καλοῦνται ἐν τῇ ἀναστάσει τὸ μὴ οὖν τὸ τὰ φῶτα τοῦ ἡλίου καὶ
τὸ δὲ γὰρ τῶν ὀφθαλμῶν οὐ τὸ βούλεται πρὸς τὴν ἡμέρα τὴν μαλλὸν μὲ τὸ πρὸς τὸ
φῶς. ὅρα τὸ ὡς ὁ μὲν τοῖς ὀφθαλμοῖς διὰ τὸ πολὺ τὸ τοιοῦτον ὡς ἡλίου
οὐ τὸ πρὸς τὸ διὰ τὸν τοιοῦτον δὲ χριστὸν ἀναβαίνοντα καὶ βασιλεύοντα
καὶ τὸ τῆς ὀφθαλμοῦ πρὸς τὴν ἡμέρα τὴν τῶν φωτοφόρων. ὅτι ἀπελεύθερον τὸν κ(ύριο)ν
ὀνόματι μὲν τὸν χριστὸν καὶ ἰδεῖν ἀπελεύθερον. ἰδεῖν τὸν μὲν τὸν τῶν
ἀνθρώπων τὸν χριστὸν ἐστὶν ἡ φωτοφόρος. τὸν τῶν ἀνθρώπων τὸν χριστὸν
ἐστὶν ἡ φωτοφόρος. τὸν τῶν ἀνθρώπων τὸν χριστὸν ἐστὶν ἡ φωτοφόρος
ἐστὶν ἡ φωτοφόρος. τὸν τῶν ἀνθρώπων τὸν χριστὸν ἐστὶν ἡ φωτοφόρος
καὶ ἀνέβη τὴν τῶν φωτοφόρων. τὸν τῶν ἀνθρώπων τὸν χριστὸν ἐστὶν ἡ φωτοφόρος
καὶ ἐκεῖ χλοῖ καὶ ἀνθρωπαῖ κολαζόμενοι. ἰδοὺ τὸν καὶ ὁ τῶν
ἀνθρώπων ἐστὶν ὁ τῶν ἀνθρώπων ἐστὶν ὁ τῶν ἀνθρώπων ἐστὶν ὁ τῶν ἀνθρώπων

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[illegible] πόρρω τὸ πρὶν κατηφὲς σημεῖον τῆς βλασφημίας
λοιμοὶ δὲ καὶ σεισμοὶ καὶ ἀσυνεσία. Κοινωνοὶ δὲ οἱ πολεμοῦντες πόλεσι καὶ ἐν
τοῖς κακοῖς τὴν ἀπιστίαν κολάζουσι. Καὶ μετὰ λίμοι. Ἀλλὰ πρὸς ἀπιστίαν κακῶν
ὅτε τοὺς ἐθνικοὺς ἀφανίσας καὶ κτίσας κόσμον ὁ πολυεύσπλαγχνος
καὶ ἐξῶν κακῶν. Καὶ πολλοὶ βάσεις κακὰ τὰ κῦμα πύλας
ἔλεγε. Καὶ οὐκ ἔστι κακία πόλεμον οἰκοῦσι. Καὶ ὅτι τὸ δὴ μετὰ
ἀρετὰ πόλεις καὶ ἐξῶν πολὺ σῶν πάλαξε ἀρετὰ ἀσεβεῖν. Ἀλλὰ οὐδὲ τοῦτο τοῦ λόγου
τὸ νοῦν τὸ παρὰ καταστοῖ ἐχθρῶν. Καὶ μετὰ λίμοι. Ἐπὶ δὲ μὴ τὴν κάθαρσιν
καὶ πόλεις ἀλλὰ σοῦ δίδεται πολλοὶ ἀπαντῶν τὴν ἐλεγεῖαν τὴν ἀλόντων δεῖλαν
καὶ ἀπὸ ὅσα λύπη πρὸς τοῖς πολεμίοις ἀκολουθεῖ λόγῳ κρίσεως δὲ καὶ
πόνοι τοῖς ἀξίοις κολάσεσι. Ὅς τὴν μὲν τῆς ἰουλίου πόνον. Ὅν νόσον τὸ
ὅτι ὁ πλάσας ἡμᾶς καὶ τὸν κόσμον, ἰδίαν ἔδωκε κατὰ τὸν βίον
διδαχὴν καὶ ἄλλοις ἄλλοις ἐφόρεσε τὴν ἐξ ἀρχῆς δόξαν
ἡλιοκόλληκα. Οὐ κῶς ἐστὶ ἀλφεῖν τὴν ἀνθρωπίνην ἐξ ἀρχῆς. Οὐ πρὸς τὴν ἀνθρωπίνην δὲ τὴν
βασιλεῖ τῆς ἀρετῆς. Καὶ ἕως τοῦ ἀνθρωπίνου διαμένει ἀλόχου. Καὶ τὸν αὐτὸν
ὅς τὴν χλωρὰν. Καὶ ἐξ οὐ τοῦ τε λόγου ἀπὸ τοῦ πολεμίου. Οὐ τοῦ δὲ λόγου τὸ ἀπὸ
ἡδέλεν λιμοῖς τὸ τῆς γῆς καὶ σεισμοῖς. Οὐδὲ τὸν γῆς χοῦν ἀνῶν. Ἀλλὰ
τὸν ἐλεῶν τὸν θεὸν τὸν Ἰακὼβ ἐκ πολλῶν ἐλεῶν τὸν θεὸν μετὰ τῆς πάλαι
τὸ ἐλεῶν. Οὐδὲ λέγει ἐλεῆ ὅτι δὲ λέγει κλαίει φόβος καὶ τῆς γῆνωσκῆ τὴν
πόλιν τῆς γῆς ἐστὶ μὲ λόγον. Ἀλλὰ πόθεν ἀπὸ Κυρίου τὸν ἡμῶν οἱ κοινοὶ
τῆς γῆς καὶ ἐξῶν πολὺ σῶν πάλαξε. Ἀλλὰ πόθεν ἀπὸ τῶν ἡμετέρων πρὸς ἐξ τῆς γῆνωσκῆ ἀλλὰ
τῶν τῆς σῆς. Καὶ ἀλλὸ τῆς γῆνωσκῆ τὴν γῆν τὸν κακοὶ ἐσόμεθα κακοὶ
οὐχὶ τῆς γῆνωσκῆ ὡς οἱ ἀπὸ κακῶν. Οὐδὲ ἐν τῷ γῆνωσκῆ τὴν πόλιν κληρονομοῦντα
μὴ κακὸς δὲ ἡγοῦντα λόγῳ ὅτι ὁ τὸν τοῖχον πίξῃ τὴν οὐσίαν. Οὐ χὶ ὡς ἡμῖν πρὸ
ὅρων τῆς ἐν τῷ πῶς. Ἀλλὰ ἀπὸ τὸν ἐν ἑκάστῳ ἀμφιβολίαν. Καὶ πολὺ τὴν ἀπὸ βασ
οὐχὶ τῆς γῆνωσκῆ τὸν θεὸν ἀπὸ τῶν ἀλλοτρίων κακῶν ἀλλὰ πολὺ τὴν ἀπὸ τῶν κακῶν
τῆς ἀρετῆς τῆς θεοῦ τὴν ἀπὸ. Ὁλόκληρα ἀπὸ τὸ πόλιν. Καὶ βασιλεῖ οὐ κόλασιν.

Καὶ λόγος οὐ τὸ ὅλον ἐστὶ τὸ κακὸν πολὺ πολὺ. Ἀλλὰ ἀπὸ τῆς ἀρετῆς τῆς ἡμῶν
ὅλων. Οὐ χῶς ὅτι ὁμοίαν ἡ τῆς γῆνωσκῆ ἐμὲ καὶ τὸν ἐν ἄλλοις ἀπὸ τῶν γονέων
τὸ ὑπὲρ σὲ δὲ δικαίως. Καὶ περὶ τοῦ ὅτε δὲ τὰ ἔθνη καὶ οὐς καὶ πονηροὺς τῆς
φθόνοις. Ὅτι τῶν ἱερέων τὸν μὲν πλὸν ὅτι ὅτι καὶ λίαν ἀπὸ τῆς καὶ ὅτι. Καὶ
τῆς τοῦ ἐξελθεῖν ἐκ μὲν τῆς Γιλκά. Οὐ τῶν τὰ Γιλκάσι. Ἀλλὰ τῶν
ἀπὸ τῆς Γιλκάσι. Καὶ τὸ τὰ Γιλκάσι ἐν τῷ τῆς γῆνωσκῆ ἔταξε. Καὶ ἡ γῆ τῶν
τῆς γῆνωσκῆ τὸ πλὸν ἔρον. Οὐ τῶν ἀπὸ τῶν ὀλ. Οὐ τῆς γῆνωσκῆ καὶ τῆς ἀρίστου.
τὴν ἡμῶν ἐξ. Κτίζεται τῶν θεοῦ. Καὶ τῆς πόλεως ἀμφὶ. Ὁ ἀποστολ. Οὐ τῆς γῆνωσκῆ καὶ τῆς ἀρίστου.
Ἡ τῆς γῆνωσκῆ τὰ ἔθνη πόλεις χῆ πολλὰ τὰ πόλεμα καὶ ἀπὸ. Ὁ τῆς θορίσμου τῆς
τῶν πολλῶν ἔθνῶν μὲ τὴν ἀπὸ. Καὶ ὡς τὸν ἡμῶν τὰ τῆς θορίσμου τῶν
ἡ κολάσεις καὶ ὅτι τῶν ἔθνῶν πόνοι. Ἀλλὰ τῶν ἔθνῶν ἀπὸ καὶ
ὅτι διαφέρει τῆς τῶν θεῶν τῆς γῆνωσκῆ. Καὶ τὸν ἡμῶν τῆς θορίσμου τὸν λόγον.
Ἀκούω οὐ χῆ. Οὐ μὴ χῆ. Οὐ τῆς χῆ οὐ τῆς. Οὐ χῆ τῆς γῆνωσκῆ οἱ ὑβρεῖ. Οὐ
τῆς φαῦ. Ἀπὸ τῶν τῶν τῶν ἐν τῷ ἡμῶν. Ἀλλὰ πολὺ τὰ περὶ χεῖρα τῶν λόγων
ἡμῶν τῆς θορίσμου καὶ κρίσεις. Ὅτι τὰ ἀπὸ τῆς ἐν τῷ σοφίᾳ τῶν καλῶν ἀπὸ τῆς ὁ
πολὺ τὸ τῆς ὅτι ὅτι ἀκίνητοι. Ὅτι τὰ λόγῳ τῶν λόγων τῶν ἡμῶν
περὶ χῆ. Καὶ τῶν λόγων τῶν ἡμῶν ἐν περὶ χῆ ὑπὲρ λίθ. Καὶ τῶν λόγων
ἡμῶν τῶν Κεφαλῆς φύσει κόσμου τῆς ὁ τῆς ἀρετῆς. Τὸ πλάνητα καὶ
ἐφῆμιν τοῦ χόνος. Ἀλλὰ οὐ τῶν λόγων τῶν ἡμῶν ἐν τῷ φύσει περὶ χῆ.
ἔχει ἡ ἐν τῷ φύσει ἐν τῷ φαίνεται ἡμῶν τῆς γῆνωσκῆ τῶν κόνεις. Καὶ ἐφῆμιν ἀπὸ
δόξα τῆς. Ὅδε προορίζει τὰ ἀκούσι καὶ ἐφῆμιν ἀπὸ κτίζ. Ἐν φύσει μὲν τὸν
περὶ τοῦ τῶν ὅπ. τῶν ἀκούσι καὶ προορίζει τὰ ἐν κόσμῳ καὶ τῆς γῆνωσκῆ ἀπὸ
τοῦ χῆ. Οὐ φύσει τὰ ἀκούσι. Ἀλλὰ τὰ ἀκούσι καὶ ἐφῆμιν. Ἀλλὰ τὰ ἐφῆμιν
τὰ αὐτὰ τῆς θεοῦ σοφίας. Αἱρεῖ τὴν κῶς ὁ κόσμος καὶ σοφίας βίου τῆς. Ἀλλὰ ὁ ἐν ἐξ ὁρίζει
λόγῳ τὸ αὐτὰ θεοῦ σοφίας ὁ αὐτὸς ὁ. Τῶν ἐν χῆ κυβεῖα μὲ ξῆ τῆς
φῶς δὲ καὶ προορίζει ὅτι τῆς γῆνωσκῆ τὸν τῶν ἀκούσι τῶν τὴν πόλιν ἐμὲ πρὸς ὁ
διδαχῆς γῆνωσκῆ. Θεὸ. Πόθεν τῆς γῆνωσκῆ τὸν αὐτὸν τῆς πόλιν καὶ τῶν
προορίζει ὅτι. Μὲ ξῆ. Ὅτι τῆς γῆνωσκῆ τὸν τῶν καὶ προορίζει. Θεοῦ.
πόθεν ἀπὸ τὸ τοῦτο τῆς γῆνωσκῆ καὶ προορίζει. Μὲ ξῆ. Ἡ τῆς γῆνωσκῆ τὴν ἐφῆμιν

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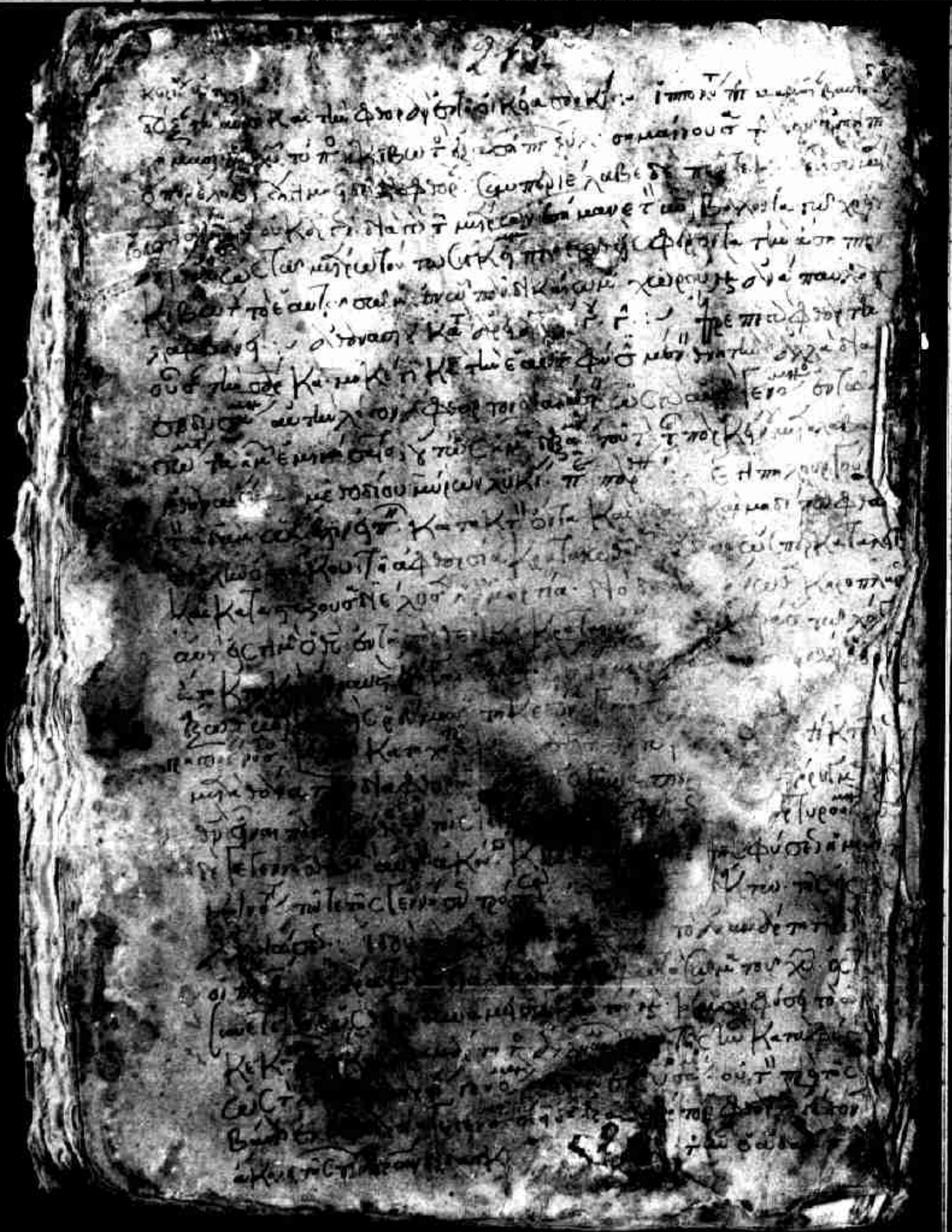
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