

WRITINGS OF DIDYMUS THE BLIND

by Didymus the Blind

Writings of Didymus the Blind (c. AD 398). Didymus the Blind was an early church father whose writings have been preserved for the edification of the church.

2 Chapters

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Writings of Didymus the Blind

On Genesis

Didymus the Blind on Genesis

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There's a much better scholarly translation for purchase in "The Fathers of the Church Series", translated by Robert Charles Hill, published in 2016. [Link] On Genesis 1a i, 1. In the beginning God created the heavens and the earth. ... of God are made visible and invisible, indicating the visible bodies, and the invisible non-bodily and intellectual things. ... especially in the book ... previously indicated ... so that the cause of the universe and the universe itself may be ... they were Egyptians, from whom the Hebrews learned ... they stayed with them for four hundred and thirty years. ... when the Law ... of the beginning ... necessary, therefore, to teach that ... because even from the creation of the world ... God can be understood and made manifest ... as it is said that in the beginning God created the heavens and the earth; for the visible creation is contained by these, with the bodies of the earth and the animals and plants and waters, and the quantity of the stars in the heavens. Therefore, the earth is understood as containing all the animals and plants and waters, without which it cannot exist, and the heavens, without which nothing can exist. And if someone thinks that there is a certain time for the beginning ... investigating would find that these are preconceived for all time; and the name of the beginning signifies not one but many things; for it sometimes signifies the cause, as it is here: the heavens and the earth existed in the beginning, the cause of wisdom and their existence; for the universe did not exist without reason or automatically, for everything came into being through the Word, and everything was created on earth and in the heavens, visible and invisible, for in the Son everything is contained and in Him who is before all things; for without the Word of God, who is not spoken or thought of as something different but is most truly God, nothing can subsist; for as an architect ... a script that he is going to use to build a city ... later ... containing everything within itself. [The name of the beginning] sometimes signifies the kingdom, so that even here [it is clear that being] a king and having authority, he has made this entire [universe]; nor did he [..... ..] throw into it matter for the substance of the whole [..... ..]. If indeed anyone [.....] [..... .. the underlying] substance of them [.....] [..... ..] is indeed a hypothesis and foundation of the whole existing by [..... ..]. The word of God, who in relation to the Father is [..... ..] consubstantial with Him, and exists as a simple substance [..... ..] has the relation to the created [..... ..] being everything according to its own will [..... ..] wisdom, but this very thing is substantial. [... ..] wise [..]. 1. And the earth was formless and [void... [... ..] of the deep; and the Spirit of God was hovering over the [waters... ..] appeared, saying, 'Let the water [under the sky] be gathered together into one place, and let the dry land appear.' And it was so.... .. the water remain, and the earth had rested upon it.... .. [..... ..] necessary and [..... ..] it could not remain, nor... .. [..... ..] denotes the eternal unborn;... .. created the heaven and the earth,' from which, therefore, the earth is not unborn. For... .. not always denote the eternal, but often... .. is also joined as 'and there was,' [indicating... .. that there is.'... ..] is added... [..... ..]

can be understood...[.....] since what is able...[... ..] has come upon this. These things are presented for the purpose of consideration. Let us first examine the invisible and formless... This is understood by reason alone, without the need for any particular shape or form. Everything is composed of matter and form, according to its own nature and essence. As it is stated in Wisdom, 'For your all-powerful hand, which created the world from formless matter... to govern the world is the mark of your providence alone...' And darkness was over the abyss, and the Spirit of God was moving over the waters. If someone were to perceive darkness as a form of light... indeed, the darkness was not a different essence from light, but a form of light. The abyss is deep water, without measure, extending in length and breadth. The Spirit is said to move upon the water... and it exists primarily in the immeasurable part of the water and particularly in what is visible... Since the Spirit is able to create physical and spiritual things, it is now creating the motion of the mobile world. Therefore, the nature of water and the nature of wind are different... for wind often disperses and scatters things, and it now creates the movement of the mobile world. Thus, the nature of water is distinguished from the nature of wind... for water is heavy and flowing, and it does not involve the air in its nature. Therefore, the abyss would be the same as the unknown, shrouded in darkness and holy... Spirit, beginnings, powers, thrones, dominions [...]; 'The waters saw you, O God, the waters saw you and were afraid' (Psalm 77:16); it is clear that it is not about sensible [waters] [...] since they neither fear nor see, being lifeless; for God is seen [...] but with an undisturbed and pure mind [...] existing in the minds of evil [...]. [...] by nature, but from the [...] known evil and virtue in part [...]. As in Genesis 1:3, 'And God said, Let there be light, and there was light.' Is there a light with the stars as in 'Praise him, sun and moon, praise him, all you shining stars and light' (Psalm 148:3), another light besides the sun and the other stars, thinking [...] perhaps it is not entirely undeniable [...]. They have the notion that before the sun [...] there is a certain brilliance, if they think it to be another light; [...]. For they say that not yet has the [...] set according to us, but [...]. A certain brilliance precedes; another light from the sun outside [...]. Visible forms [...] as well as the light of heaven; [...] to be composed of [...] showing this with [...]. As on earth [...] and the plants later they themselves [...] a certain light being presupposed [...] provided the genesis of these [...] in relation to the allegory many [...]. 'I am the door, the shepherd, the way' (John 10:7, 11, 14) in relation to disposition and philanthropy [...]. Thus also from the Father it is said to him, 'I have set you to be a light for the Gentiles, that you may bring salvation to the ends of the earth' (Acts 13:47). This teaches not that the Son was born out of non-existence, but that being light by nature he was ordained to be light for those from him [...]. For when light is placed in the intelligible world, it has not become, but is uniquely existing as light; 'For the true light, which enlightens every man, was coming into the world' (John 1:9). So also the Son being wisdom eternally, becomes for those who wish to learn wisdom as a teacher, not receiving the beginning of being wisdom, but eternally existing, and we becoming wise; for she says about herself, 'When he established the heavens, I was there' (Proverbs 8:27), obviously with the father, 'wisdom and righteousness and sanctification and redemption' (1 Corinthians 1:30) became for us [...], understanding according to [...]. [...] teaches to sing [...] according to nature, God and [...] himself, the [...] creation still [...]. Thus, God is generated [...], according to allegory, [...], fittingly [...] the light [...], saying that [...] deprived [...]. Together with the genesis and [...], preconceiving [...] of their essence, which was enlightened by God [...]. And to maintain light, immutable and [...] of God. 'And God saw the light that it was good' (Genesis 1:4), meaning the natural lights to receive [...]. And God saw the light that it was good. To see God the light

must be heard in a manner befitting God [.....], about God anthropopathically or anthropologically [.....]. As for 'He himself said, and they were created' [.....], by his providential word, in order to assume [.....] his saying instead of saying, we accept [.....] he wishes [.....] and about [.....] [.....] [.....] [.....] [.....]. ...as previously mentioned [...] [...] to think [...] [...] [...] not equal to my [...] [...] and himself [...] [...] people indeed [...] [...] but God with the mind [...] [...] thus speaks not [...] [...] the voice of God since [...] [...] but walking according to [...] [...] and he who hears him [...] [...] so God these things to the minds [...] [...] we say to say God [...] [...] and by the size of the light that has come into being, would God completely see all the proportion and reason [...] [...] and what harmony it has with the other things [...] [...] and we say the painter sees differently the [...] art, even though he also perceives sensually [...] taken. For the artist, seeing the proportion of this part to that and of that to this, perceives its beauty, which the unskilled does not reach with sight, which comes about through reasoning and technical understanding. Indeed, it is said that the Savior will come, metaphorically speaking, it will be a day as it is said: 'The night is far spent, the day is at hand'. For He Himself is both day and light, light by essence [...] [...] [...] [...] enlightens the understanding [...]. 'For He will arise as a 'sun of righteousness' to those who fear His name. It is not about visible light [...] 'for those who fear Him [...] [...] his own sun rises [...] [...] suns.' I, 5. And God called the light Day, and the darkness he called Night. According to all the [.....] [.....], it is necessary to take [.....] [.....]. For some things are made [.....] [.....]. But it is necessary to consider that [.....] [.....] is happening, which the Creator called Night; therefore, Day by the law of allegory is [.....] [.....] shining and illumination and [.....] [.....]. [...] and ignorance is darkness; the [...] [...] called "called" 6 [.....]. instead of "shown" it must be accepted [.....] 9 for this is constantly signified in the [.....] writings. For sometimes it also signifies '6made' in place of '3proved'; for the Jews say of the Savior, '6being a man, you make yourself God' instead of '3you demonstrate' what you do, saying ... no one; and he is also said to have said, '6because of this they sought to kill Jesus, not only because he broke the Sabbath, but because he also called God his own Father, making himself equal to God,' which signifies the same as 'equal to the unbegotten God'; and John also writes in his letter concerning him, '6If we say that we have not sinned, we make him a liar,' indicating the demonstration of the statement 'we make' as 'we demonstrate'; but it is also said about the priest who receives that ... for he '6defiles him,' indicating 'he defiles him' as 'he demonstrates him' is polluted, not the ... from the beginning, God had the intention by which to discern both good and evil, which exists for those who are undeviating ... but others, being perverted and changing between circumstances, use ... for the good is desirable to those who ... the ... is evil; as the discourse says, '6Woe to those who call evil good and good evil, who put darkness for light and light for darkness,' which they do not do in the story – for they do not think that darkness is light – but in matters of ... it suggests to them the fluctuation, causing them to hold unnecessary things ... they become superfluous things ... for many times in the narrative ... having transcended, the creation ... often ... is twofold ... the luminaries ... who is another ... before every day and ... the second one being made ... the day being made ... [.....] for [.....] the heaven where [.....] 'Behold, the heaven of the Lord your God, the heaven and the heaven of heavens [.....] is different from the heaven [.....] they say seven heavens [.....] an ascension. [.....] there are six heavens without [.....] of the heavens [.....] for Paul indeed [.....] placing three heavens [.....] different from these; [.....] beyond the three [.....] heavens of heavens [.....] was said; or two [.....] heavens of heavens [.....] for the scripture is

accustomed to [.....]. It is undeniable [.....] but this is so said [.....] coexisting heavens [.....] after the earth another [.....] properly said heaven is called [.....] heaven, but in the beginning [.....] preconceived [.....] of the heavens is from [.....] about [.....] [.....] was one and the same [.....] having put the [.....] of the Savior this [.....] of this world [.....] of this; if [.....] having [.....] there are others besides [.....] and of each earth [.....] of creation neither for [.....] all in the world [.....]. ... word eternal [...], lasting and temporary [...]. 'By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear' (Hebrews 11:3), imitations [...] considered and wonderful, nor [...] Moses constructs according to narration [...] was constructed. 'See,' he says, 'make all things according to the pattern shown to you on the mountain' (Exodus 25:40) [...] and the wisest Paul in the Epistle to the Hebrews through the more perfect and holy [...] so that it [...] and spirit greater than [...] [...] not yet [...] remaining [...] of reasoning [...] of God [...] to be seen [...] unseen not [...] they saw the [...] of the heavens [...] to place [...] said the appearance [...] common, therefore, heaven [...] one or of one [...] of God's creation [...] of the order [...] as well founded, the craftsman shows and an arranged chariot [...] of the pilot, thus [...] says from the magnitude and beauty of the creations [...] their creator is contemplated; for from the [...] of the made, the surpassing of the [...] will be astonished; for greatly [...] end; not only by sensation but also [...] these heavens the glory [...] these [...] therefore of God [...] in narrative [...] rational and natures [...] firmament [...] moving [...] such [...] laid out [...] of substance and [...] to be known by God [...] not gods [...] existing and about [...] [.....]not said of the spirit [.....] [.....] Some, therefore, [...] [.....] placed [.....] [.....] follows the one using the vocal [.....] 17 must be excluded; for he does not say it with an oral statement, but he behaves as if he also has the intellectual, and the composite is a fact. He the intellectual discourse [...] the internal discourse [...] ... belong to [.....] those in authority [.....] urged and the all [...] for this reason doesn't need but so now, 18 water flows [...] [...] [...] [.....] [.....] [.....] [.....] [.....] [.....] [.....] [.....] [.....] it became [...] [...] [...] [.....] rather [...] [...] [...] [...] reason for this: I [...] [...] [...] [.....] expresses [...] [...] [...] [...] those dwelling in water [...] [...] [...] [.....] another [...] [...] [...] [.....] not to [...] [...] [...] [.....] thus he will do the [...] [...] [...] [.....] the earlier [...] [...] [...] [.....] consider [...] [...] [...] [.....] in [...] more easily waters [...] [...] [...] [.....] let [...] his importance [...] [...] [...] [.....]... would have [...] [...] [...] [.....] I will [...] [...] and associates [...] thus this [...] water smooth [.....] and of the heavens the [...] he placed himself [...] [...] [.....] and how [...] [...] it [.....] [.....] [.....] [.....] waters [...] claim and [.....] the second [...] [...] [...] [.....] having the [...] [...] them [...] [...] [.....] for the one who [...] [...] ... this not said [...] [...] [.....] rather, [...] [...] [...] [.....] since now water flows [.....] according to [.....] the written [...] [...] [...] [.....]d he worships the divine [.....]p)reviously mentioned, the [...] I think [...] that [...] we [.....] the earlier [...] [...] the same [...] [...] [...] [.....] water [...] us [...] about [.....] my endeavor; [...] [...] [.....]mmences now [...] [...] [...] [.....] ■o■u■n■o■n according to the [.....]■θ■]■n taÔ..... discussing [.....] the water [...] ... and [.....] we go and [...] has

κα[] τ[] α[]ν[]αλογ[]ας π[]αινε[] ρ[]ν []τι καλ[]ομεν[] οντι [] α[]ρετ[] κρ[]σις τ[]ν []ε[] τ[] δοκιμ[]ζειν τ[]ς χρε[]ας κα[] τ[]ς α[]τ[]ας κ[]α[] τ[]ς []α[]η[]ν. επει[]ο φιλ[]τιμος κα[]τασκευ[] ασ[]θε[] γ[]ρ 23 σφ[]δρα[] περικαλλ[] κα[] τινα μ[]ρη []ξ []λης []τιμον γ[]ρ τ[]ο[] κατασκευ[]ζεσθαι, -[]στιν []δε[]ν μ[]ρη []τερα []τιμα ο[]ον τρ[]χες κα[] τ[] μοια, κα[] ο[]δ[]που [] π[]λεως κρ[]νειν α[]ναλογ[]αν []πιστ[]μενος μ[]μψαιτο τ[]ν κατασκευ[]σαντα []τι μετ[] τ[]ν τετιμημ[]νων κα[] κεκαλλωπισμ[]νων []ν τ[] π[]λει τ[]πων κα[] ε[]ρκτ[]ν κα[] []λλα []κοδ[]μησεν[] []καστον γ[]ρ καθ' []αυτ[] λαμβαν[]μενον ο[]χ ο[]τως []στ[] θαυμαστ[]ν []ς []ταν []θρ[]ως []π[]ντων []ς []ν π[]λεως σχ[]ματι δοκιμ[]σ[] τ[]ν χρε[]αν, ο[]τω κα[] []π[] τ[]ς δημιουργ[]ας, κα[] π[]λλ[] []θαυμαστ[]- τερων[] ο[] γ[]ρ []στιν ε[]πε[]ν ε[]ς τ[] το[]το [] ε[]ς τ[] το[]το, π[]ντα γ[]ρ ε[]ς χρε[]αν α[]τ[]ν []κτισται. ι, 8. Κ[]α[] []γ[]νετο [][σ]π[]ρ[]α κ[]α[] []γ[]νετο πρω[], []μ[]ρα δευτ[]ρα. []π[]στασο []ς τινε[]ς πε[]ιρ[]μενοι τ[]ν []κτ[]ς τ[]ς θεοσεβε[]α φασ[]ν[] Τ[] δ[][πο]τε, κα[]τ[] []μ[]ς μ[]πω το[] []λλ[]ου συστ[]ντος, []μ[]ραι ε[]ναι προε[]ρηνηται[] []στιν μ[]ν ο[]ν ε[]πε[][ν] πρ[]ς α[]το[]ς []τι τα[]τα π[]ντα κατ[] []ναγωγ[]ν θεωρε[]τα[]ι ο[] γ[]ρ κεκ[]λυται παρ' α[][]το[]ς [] δι[] συμβ[]λων διδασκαλ[]α[] []πειδ[] δ[] []κ[]λουθον πρ[]ς α[]το[]ς κιν[]ντα κα[] τ[] []ητ[] σ[]υστ[]ναι, φ[]ρε []λ[]γα περ[] το[]του διαλ[]βωμεν. []μ[]ρα διχ[]ς νοε[]ται κατ[] τε τ[] χρονικ[]ν δι[]στημα κα[] κατ[] τ[]ν φωτισμ[]ν το[] περ[] []μ[]ς []ρος. []ταν γ[]ρ λ[]γεται[] "6Κα[] τ[] μ[]ρ[] τ[] τρ[]τ[]"6, τ[] π[]σον τ[]ς []μ[]ρας δηλο[]ται, ο[]χ[] [] φαιδρ[] [] ζοφερ[] []μ[]ρα []ταν δ[] τις λ[]γ[] []τι ζοφ[]δης []στ[]ν [] σ[]μερον []μ[]ρα, ο[]κ ε[]ς τ[] π[]σον α[]τ[]ς βλ[]πων το[]τ' []ρε[]. []ν ο[]ν [] θε[]ος λ[]γος λ[]γ[] πρ[]την κα[] δευτ[]ραν κα[] τρ[]την 24 []μ[]ραν πρ[] γε[]ν[]σεως []λλ[]ου κα[] τ[]ν []λλων φωστ[]ρων []φεστ[]ναι, ε[]ς τ[] π[]σον το[] χρονικ[] διαστ[]ματος δε[] σκοπε[]ν, κα[] λεκτ[]ον τ[] []παπορο[]ντι τ[] θε[][α] γραφ[] []τι []βδομ[]κοντα κα[] δ[]ο []σανε[] []ραι γεγ[]νηται μετ[] τ[]ν κτ[]σιν το[] στερε[]ματος ο[]πω τ[]ν φωστ[]ρων γεγενη- μ[]νων, κα[] ο[]δ[]ν θ[]α[]υ[]μαστ[]ν[] ο[]δ[] γ[]ρ ποιητικ[]ς [] []λιος τ[]ς []μ[]ρας []λλ[] σημ[] []αντικ[]ς []π[]ρχει, []πε[] μηδ[] τ[] κατασκευαζ[]μενα μηχανικ[]ς μ[]τρα τ[]ν []ρ[]ν ποιητικ[] τις α[]τ[]ν []λλ[] σημαντικ[] []ρε[]. Σημα[]νουσιν ο[]ν το[]ς χρ[]νους [] []λιος κα[] [] σελ[]νη κα[] ο[] ποιο[]σιν. []τερον δ[] τ[] σημα[]νειν παρ[] τ[] ποιε[]ν, []στε ο[]δ[]ν []τοπον δι[]στημα τοσο[]τον προ[]φεστ[]ναι τ[]ς το[] []λλ[]ου κα[] τ[]ν []λλων φωστ[]ρω[]ν] δημι[]ο[]υργ[]ας, [], ε[] []π[]ρχ[]ν τι σ[]ημα[]νον, τρι[]ν []μερ[][ν] [][γ]νετ[]ο] δι[]στημα. ι, 9. [Κα[] ε[]πεν [] Θε[]ς[] Συναχθ[]τω τ[] []δωρ τ[] []π[]ο]κ[]τω τ[]ο[]] ο[]ρανο[] ε[]ς συναγωγ[]ν μ[]αν κα[] []φθ[]τω [] ξηρ[]. Τ[] ε[]πε[]ν τ[]ν Θε[]ν []μο[]ως []κλαμβ[]νομεν το[]ς φθ[]σασιν, []τε []λ[]γετο "6κα[] ε[]πεν [] Θε[]ς[] Γενηθ[]τω φ[][ς]6 κα[] "6γενηθ[]τω στερ[]ωμα6. Ε[]η δ[] κα[] το[] []κκειμ[]νου κεφαλα[]ου [] []η[]τ[] δι[]γησις []δε[] ο[] π[]ν []δωρ []λλ[] τ[] []ποκ[]τω το[] ο[]ρανο[] προστ[]ττει Θε[]ς ε[]ς μ[]αν συναχθ[]ναι συναγωγ[]ν[] ε[]ρηται γ[]ρ []τι τ[] στερ[]ωμα γ[]γονεν []μ[]σ[] τ[]ν []δ[]των, []ς τ[] μ[]ν το[] []δατος []νω []πομε[]ναι, το[] δ[] κ[]τω. Τ[] χρησιμ[]ν δ[] τ[]ς προστ[]ξεως δηλο[] δι[] το[] φ[]ναι "6κα[] []φθ[]τω [] ξηρ[]"6 []πικειμ[]νων γ[]ρ τ[]ν []δ[]- των α[]τ[] κ[]κρυπται, ο[]τω δ[] []χουσα []νεπιτηδε[]ως ε[]χεν πρ[]ς γ[]νεσιν φυτ[]ν κα[] ζ[]ων. Ε[]τ[] φησιν[] "6Συν[]χθη τ[] []δωρ ε[]ς τ[]ς συναγωγ[]ς 25 α[]τ[]ν. "6 Κα[] []λλο μ[]ν, []ς []ν ε[]ποι τις, []στ[]ν τ[] []ν τ[] προστ[]ξει, []τερον δ[] τ[] []ν τ[] τελεσιουργ[] ε[]ς γ[]ρ μ[]αν συναγωγ[]ν διε[]ρηται τ[] π[]ν συναχθ[]ναι []δωρ, [] δ[] []ντα- π[]δος[]ς φησιν ε[]ς τ[]ς συναγωγ[]ς α[]τ[]ν [σ]υν[]χθαι τ[] []δωρ κα[] ο[]τως []φθαι τ[]ν ξηρ[]ν. []ποκατασταθ[][σε]ται δ[] τ[] []σανε[] δι[]φωνον []π[] το[] προισταμ[]νου τ[]ς [][σ]τορ[]ας ο[]τως. Μ[]α θ[]λλασσ[] []στιν [] []κεαν[]ς περι[]χουσα τ[]ν ο[]κουμ[]νην []λην[] ο[]τω γ[]ρ φασιν ο[] τ[] περ[] τ[]πων φυσιολογ[]σαντες []τι []ν []χει λ[]γον

virtues. Therefore, virtue makes one whole, as Paul says to those who live in this way: '6That you may be fully equipped in mind and in judgment.' But wickedness is not so; for excesses cannot agree with deficiencies. For he who has boldness does not have cowardice. Again, piety lies between impiety and superstition, piety being the acceptance and reverence of what is necessary, superstition being the reverence of everything and not just what is worthy, impiety being the complete lack of reverence for anything holy, which is characteristic of atheists. Therefore, piety and impiety cannot coexist. Since the things under the firmament were subject to evil and inclined towards evil, wickedness is disorderly and confused, unable to be completely united in thought or intention. Just as in those who deliberate, some uphold the truth and express it in one vote, while others waver, either leaning towards too much or too little, [...] and these things in various ways, so too in the case of wickedness, anyone who deviates from truth is drawn in different directions by different forms of wickedness. And in those who walk, there are many paths, but only one is straight. Therefore, the waters, which we suppose to be the rational thoughts and inclinations, were scattered. Thus, the one who desires to bring them together as one, since he is also their creator, commands that they be one in their assembly. So that they may become water of such a kind as that which is above the heavens, not in number, but in harmony. Therefore, immediately, even one soul and one heart, belonging to all who believe, become one, not in number, but in harmony and in pursuit of the same goal and one end. Therefore, the God of all commands the divided things to be brought together in harmony, for this is the intention of the benevolent God. Since they were confused and moving in an abnormal way, they are gathered together into synagogues. And it is not contradictory to the command to say that they were gathered into synagogues, as God said, 'Let the water be gathered into one place,' for those who have not yet reached the ultimate perfection of virtue, the gathering is appropriate for progress. And just as someone who wants to educate his own child in perfect teachings would first introduce him to a teacher who would teach him the characters, and then, after grasping them, he would not act contrary to the one who initiated him; for he will reach perfection by means of these. And again, if a king were to command the building of a city, then he would direct in such a way that the construction of the city would be accomplished through what he ordered, and not otherwise; for the construction will be completed by means of these and through them. And in this way, the things that are logical and evil were unable to come to the ultimate desired end, unless various advancements occurred, which are the systems of the waters. For after the advancement, completion directs them to one gathering. Therefore, what has come into being does not fight against the command, but, as it is, this command leads to the perfection of the command, which is a providence outlining the logical things in which they were able, so that they may also reach the end. I, 9. And it happened in this way, and the water gathered into their gatherings. The intention of God is to gather the scattered into one -- for He says this -- but they themselves, being left behind from the end, gathered into their own gatherings, which are advancements. I, 10. And God called the dry land and the systems of the waters, seas. As we said, in the beginning, when the earth came into being with the heavens, it had this name and the heavens had this name. But the firmament that came into being after the heaven and the earth primarily is a firmament, and its secondary name is heaven. And in the same way, the earth that came into being after the heaven primarily is called earth, and it is called dry by name, and its secondary name is earth.' God called the dry land,' as it is said. 'He called the firmament heaven.' 6 Moreover, God calls the dry land in the allegory not by a new name, as it is gracious to her, but because he commanded the waters

that were superimposed upon it, which were akin to the abyss, to be separated, he calls it dry - for it is said, 'And let the dry land appear' - so that the soul, remaining subject to itself, might produce fruit through the reception of divine seeds, being freed by God, a hundred, sixty, thirty. For just as the cultivated earth produces fruit, the one being more prepared than the other, so also in the case of souls, some, having received the seed, suffocate the seed through anxieties and worries, while others having made best use of cultivation, educate them to such an extent, as to benefit themselves and to be a cause of benefit to others as well. For the variety of plants is manifold and diverse, and the worst is the irregular, which being such, demonstrates in a better way the dryness of the evil earth; for to be something is destruction until the evil planting obtains. 11. And God saw that it was good. Then the naked appearance of the superimposed dry land, so that the earth might become good, God saw good; as is clear from the repeated statement. Therefore, the earth, being hidden by the waters, was neither dry nor capable of nourishing animals nor of bearing fruits. Therefore, after the establishment of the world and the existence of animals, from which there are successions, it is good for plants and trees and edible fruits to exist, from which the animals received their sustenance.

πε ον, ς κα πτερ[ον ερηται, την ναλογαν δν Θες πεδξατο κα π[νεσεν, δι τοτο] ερηται "εδεν Θες τι καλν"6, το εδεν οτω νοουμνου ς] ντος προλαβοσιν ρμη- νεεται, τι οχ []ιν. ς τ τεχνητ ο τεχνται κα πολλ μ[λλ]ον []ριτω περ- ολ Θες ρ, οκ ασθσει. ι 11. Κα επεν [] Θες [Βλαστησ]τω γ βοτνην χρτου. Διασταλεσα π[ο]κετιμ[νη γ τ] γρ οσ νομσθη ξηρ, πικληθεσα δε γ. κ[α] δναμιν] χει πρς τ καρποφορεν. Παρατηρητον δ ττι δι' λης τς κ[ο]σμοποιας τ επεν Θες πρκειται κα ποιησε[ν] Θες, δηλον τ δημιουργικν μλιστα γρ δι τατης τς προσηγο- ρι[α]ς τ δημιουργικν δηλοται, δ Κριος νομασ[α] ρχοντος κ[α] β[α]σ[ι]λεως μφανει σημασαν. Κα "6ν ρχ"6 ον "6ποησεν Θες"6 ερηται, οχ Βασιλες Κριος, οχ τι τερς στιν, λλ' τι μφατικτερον τ δημιουργν παρστησιν τ Θες νομα. τε ον ντολ δδοται τ δμ, λγεται "6νετελατο Κριος Θες τ δμ"6, κα εκκ[ω]ς κυρ[ου] γρ κα βασιλ[ω]ς στν τ νμους κα ντολς διδναι. ι, 11. Κα επεν ον Θες Βλαστηστω γ βοτνην χρτου σπερον σπρμα κατ γνος κα καθ' μοιτητα. Τν γρ κ τς γς φυομνων τ μν στιν δνδρα, τ δ λαχανδη φυτ. Κα τ μν δνδρα κ[α]λλε[ν] βουλμενος Μωσς ν Δευτερονομ τ οστικ κροδρων φησν π[λ]ω[ς] δνδρα τ ξλινα, ξλινα λγων τν μπελον, τν συκν, τν ελλ[α]τιαν, δλον δ ς κ[α] σα β[α]τανα τος πολλος 32 νθρ[ο]ποις ο π[ν]υ []τοι[ς] περ τς τν σωμτων ατρε[ας] χου[σιν] []αν, καθ κα Σολομν δεικνς τ τοτων [φ]λιμον π[Θεο] τη[ν] εδησιν ατ[ν] εληφ[]ναι φησ λγων "6[Α]τς γρ μοι δωκ[ε]ν τω[ν] ντων γν[σιν] ψευδ[ε]δ[ναι] σστα[σιν] κ[σμου] κα []ν[ργ]ε[ι]αν σ[τοιχε]ων"6 κα μετ' λ[γα] "6διαφορς φυ[τ]ν κα δυνμεις] ιζ[ν]6 κα τ παραπλ[σια], οκ[τι] ξυλ[ων] λ[]ρ[], ε[ν]τα[θα] δ βοτ[νην] χ[ρτου] λ[χει] π[ν]τα τ λαχαν[δη], [περ κα] χ[ρτος] γρο[λ] γεται, καθ κα ν τ ε[αγγε]λ[] [] καθλου φυτ[ν], δηλο δ δι το καθ' μοι[τητα] τ ε[δος].]τι δε κ[α] γραφ[ο]δεν τ σημα[ν]μενον το [ε]δους, φησι[ν] "6π[αντ]ς ε[δους] πονηρο [π]χεσθε"6, [τ] ε[δος] κυρ[ι]ω[ς] λ[γων], πολλ[κ]ις δ κα ντ μορφ[ς]

λ[γει "6Κα]ι εδομεν ατν κα οκ εχεν εδος οδ κλλος"6, κα "6[Δι πστεως γρ] περιπατομεν, ο δι εδους"6, σημανων [τι μ δια] μορφης γ[ιγ]νσκων δι πστεως περιπατε, δ γε[] []ς δι εδοους. Επν ον περ τν χαμαιζλων φυ[τ]ν "6σ[πε]ι[ρο]ν σπε[ρ]μα κατ γνος"6, πγει περ τν δνδρων το "6ξ[λ]ον κ[ρ]π[ι]μ[ον] ποιον καρπν"6 παντς γρ φυτο ν ατ τ ου σπρματ[ο]ς φσις, τ μν ατν εναι δδιμα, τ α ες τ[ρα]ς χρεας λυσιτελο[ν]τα, τς μν κα νθρ[ο]ποις γν[ω]στ[ο]ς, τ δ μν Θε. Τατα μν π[ρ]ς τ ητν, τ δ τς αλλ[η]ληγο[ρ]ας τοτον χειν τ[ρο]πον γομαι. Δημιουργ[ο]ς Θε[ο]ς τν νθρωπον ε[θ]η π τ τς ρετς καρποφορεν κα τν γν[ω]στιν τς ληθεας περ πολλο ποιεσθαι νκεν ατ ννο[α]ς γα[θ]α[ς], ξην[χ]θη δ κατ τν νναγωγν γπ[ο] τς δ[α]ς γμης κν σπειρ[ο]σαντος το νθρ[ο]που κ παραβ[ο]σεως. σοι γον θεαν δ[ι]δ[α]σκαλλαν παραδεξ[ο]μενοι ο π[ρ]σεσχον τ σπορ το λ[ο]γου κοουσιν 33 "6Σπε[ρ]ατε πυρο[ς] κα κνθας θερ[ο]σατε."6 Μ[α]ρ δι τοτο σπ[ρ]η να κανθαι θερισθ[ο]σιν α[] [] τοτο μ καλς ατο[ς] γεγ[ω]ργηκ[ν]αι μηδ [] [] θ[ο]ναι τς ελλογ[ο]ς ηλλ[η]γησεν Ιακ[ω]β τ[ν] υ[ι]ν λ[ο]γον "6δο[μ] το υ[ο] μου ς δμ[ο] γρο[ο] πλ[ο]ρ[ο]υς ν ηλλ[η]γησεν Κ[ρ]ιος"6 δ καλς α[υ]το[ν] γων τν φυ[τ]ε[α]ν α[κ]ο[ο]σεται καθ κα νμφη "6Κ[ο]πος κεκλεισμ[ο]ν[ο]ς δελφ[ο] μου νμφη. "6 Τ δ "6κα γνετο ο[τ]ως"6 κα τ ξ[ο]ς νταπ[ο]δ[ο]σεως νεκα ε[ρ]ηται. ι, 12. Κα εδεν Θε[ο]ς τι καλν. Σημειωτ[ο]ν τι, δ[ο] προσταχθ[ο]ντων κα γεν[ο]μ[ο]νων, ς περι[] νς λ[ο]γεται "6Εδεν Θε[ο]ς τι καλν."6 Ε[] γ[ρ] τ τ[ο]λος κα τν σκοπ[ο]ν νναφο[ρ]ς ο[σ]ης ε[ρ]ηται "6εδεν Θε[ο]ς τι καλν"6 δι γρ το[ς] νθρ[ο]πους βοτ[ο]νη βλ[ο]στησεν κα τ[ο]λλα. φην δ τ ν α[σ]θητο[ς] χον τν νναλογ[ο]ν καλν, π[ο]σ τ ν ρετα[ς] κα ρμον[ο]α ψυχ[ο]ς εβιο[σ]ης κα λογικο[ς] α[ρ]ετ[ο] α[ρ]ουμ[ο]νου κα π[ρ]ς τ τ[ο]λος τς ρετς σπε[ρ]δοντο[ς]. ι, 14–19. Κα επεν Θε[ο]ς Γενηθ[ο]τωσαν φωστ[ο]ρες ν τ στερε[ο]ματι το ο[ρ]ανο[ς] ε[] φα[σ]ιν τς γ[ρ]ς κα διαχωρ[ο]ζειν ν μ[ο]σον τς μ[ο]ρας κα ν μ[ο]σον τς νκτς, κα στωσαν ε[] σημε[ο]α κα ε[] καιρο[ς] κα μ[ο]ρας κα ε[] νιαυτο[ς], κα στωσαν ε[] φα[σ]ιν ν τ στερε[ο]ματι το ο[ρ]ανο[ς] στε φα[ν]ειν π τς γ[ρ]ς κα γνετο ο[τ]ως, ως το κα γνετο μ[ο]ρα τετ[ο]ρτη. ρχ[ο]μενοι το βιβλ[ο]ου λ[ο]γομεν τι δραστ[ο]ριος ο[σ]α ν Θε[ο]ς μα βο[ο]λεται κα σ[ο]στιν θ[ο]λει ε[]ναι ο γρ ο[ν]ν τε π' α[το] τς νεργε[ο]ας π τς π[ρ]ξεως ε[]ναι, ς χει π τν νθρ[ο]πων τεχν[ο]ν. μετ γρ τ νεργ[ο]σαι τ ργον σ[ο]τν κα μετ τν ο[κ]οδομ[ο]ν ο[κ]α ο γρ 34 ν τ ο[κ]οδομ[ο]σθαι ο[κ]α οδ ντ ναυπηγε[ο]σθαι να[ς] χρ[ο]ν γρ α[]ται α ν[ρ]γειαι συμμετρο[ν]ται. δ Θε[ο]ς χ[ρ]ο[ν]ως νεργε[ο] γων ε[]ς τ ε[]ναι βο[ο]λεται οκ ρα πομ[ο]νη κα[]υμ[ο]νη σ[ο]ται ν[ρ]γεια. μα ον βεβο[ο]ληται ε[]ναι το[ς] φωστη[ο]ρ[α]ς, κα ε[]σιν, κα μα θ[ο]λησεν τ δωρ συναχθ[ο]ναι ε[]ς συναγωγ[ο]ν μ[ο]αν, πεπλ[ο]ρωται τ π[ρ]σταγμα, κα ν τ επε[]ν "6Γενη- θ[ο]τω στ[ερ]ωμα"6 π[ρ]κται τοτο. Therefore, with this understanding, it is necessary to think about the six days not as an extension of time, but as a reflection of the divine creation and the power of numbers. For the number six is the first perfect number, which is composed of its own parts. And there are only four numbers that are composed solely from the unit to ten thousand. The number six, for example, is made up of half of itself (three), a third (two), and a sixth (one), which when added together equals six. Likewise, the number twenty-eight follows the same pattern. Half of twenty-eight is fourteen, a

fourth is seven, a seventh is four, and a fourteenth is two, which when added together equals twenty-eight. And there are two other numbers that are exceptions to this pattern. If you add them to the perfect numbers, they will either be deficient or excessive. For example, when added to eight, half of it is four, a fourth is two, and an eighth is one, which makes the resulting number less than eight. And when twelve is added, it exceeds the pattern. Half of twelve is six, a third is four, a fourth is three, a sixth is two, and a twelfth is one. Those that are deficient are called sub-perfect, those that are excessive are called superabundant, and those that are composed of their own parts are called perfect. Therefore, God, who creates perfect things, made the universe in the first perfect number to bring it into existence, not so that we can say that six days passed as the sun completed its circuit—since the sun did not exist in the first three days—but rather, the number six was chosen for the sake of reason and harmony. Moses himself presents this understanding precisely when summarizing what happened, saying, 'This is the book of the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth.' For in no way did the heaven and the earth come into being in a single day, but 'in the beginning'. Nor did all things come into existence in one day, but it is clear that, once all things had come into being, this number, as it is said, was taken for the sake of order and harmony, for our weak minds cannot conceive of it in any other suitable way. Let what is said be clear from an example. Our body has substance, color, and size at the same time, and they are not separated from one another in time, except in thought: some are prior and others are subsequent. Likewise, the ordered universe was not completed in time, but in harmony. For no part of the universe can be conceived of in relation to the others without their coexisting. And the stars, having come into being on the fourth day, as precious, show that they have been created for a purpose. For the number four, having the power of ten, is honorable: for in every writing, the number ten is praised. Also, it should be understood that if a number is indicated in divine writings, it signifies not the quantity but the reason, in relation to God. 'I have left for myself seven thousand men who have not bowed the knee to Baal'. For if there were so many, neither the prophet would have said 'I have been reduced to a single one', nor would they have had the same nature towards each other; for they would not have fled from themselves. This venerable Logos regarding the week – since it is unassailable and undefiled – reveals the awareness that the saints, even if they exist, are of the same power, standing as if something divine and superhuman in their contemplation and way of life. But even in the Book of Revelation, John says that tens of thousands of men follow the Lamb, who is the Savior, and these are virgins who have not been defiled with women, which shows that this number is significant; for not even when John was alive would anyone say that such a multitude of virgins had gathered together from the believers, especially when there were not even so many of them. Therefore, we say that the cosmos has come into being in six days because of the aforementioned cause, and that the luminaries do so on the fourth day because of the aforementioned reason, for the number four, being a power of ten, has this significance. For Moses also gave ten commandments, and others have found other privileges of the decade. 'Let there be' therefore 'luminaries in the firmament of heaven.' And this is taught to prevent them from being gods, as was thought by the deceived Egyptians. But it is right in the firmament and not beyond the firmament; for these are seen things. And their work, he says, is both to appear on earth and to "divide the day and the night"; for the rising makes the day, and the setting makes the night. Another work of theirs is to be for signs; for the stars and the sun itself signify many things, but not as doers, but as appearing. But those who suppose them to be poets put them

forward, saying that if this action were to take place toward this thing, they make this, but not so, but in order to signify hours, months, years; but not as making a significant poetic action. And let them be, for he says, \"for signs and seasons and years\", which means the annual hours, the spring, the winter, and the other seasons; for the sun, being in this climate, does these things. But if those who are knowledgeable about these things were to say, gathering evidence to support their claim, that the discourse of fate is introduced in this way, then it would not have credibility with them. Otherwise, it would not be possible for human nature to comprehend such signs, which move most swiftly towards the pole and themselves make it difficult to determine the time of its setting. And the phrase 'and it came to pass in this way,' which is reciprocal, shows that the Son did what the Father intended. For, without specifying how many luminaries would come into existence, it declares, 'And God made the two luminaries.' Thus, the will and activity of the Father and the Son are the same. But the beginnings of the luminaries were set apart, the sun's for the day, and the moon's and the other stars' for the night. He established them without indicating that the one who established is the same as the one who made them, nor that they were created first and later set apart, but that the concept suggests that the establishment of position is the first step in creation. For the former refers to existence and the latter to the fitting together with the other parts of the universe. And let this also be added to what has been said, that it was fitting for him to say 'six days' and not 'six hours' or 'months' or 'years'; for to say 'months' or 'years' would imply slowness, while to say 'hours' would suggest incomprehensibility; for he who does not know what a day is or what an hour is cannot know what a year is. So by mentioning a complete number, he correctly included both days and hours. What God saw as 'good' implies that it has been well formed, just as 'God saw' signifies that he saw the things that have already been thought of. We have clarified these things in our explanation; the rest would require further discussion. It was said before this that the phrase 'Let there be light' refers to the Savior, not as emerging from non-being, but as being appropriate for those who are enlightened. And among those who are enlightened, some receive more light and others less; among them are those who are in a nocturnal state. Therefore, even now, there are ideas of light concerning the Son, according to what is being proposed. It is fitting for each one in proportion to the sun, for those who have been illuminated by it, to become a light of righteousness, and in proportion to the lesser ones to be conformed and to give a light similar to the moon, which is a symbol of the illumination of the Spirit. Those who are illuminated in the night, being complete in their bodily needs, necessarily offer themselves to it. For even though the complete one, being complete as he is, also sustains the other bodily needs, he does so as one who is complete, and in this way makes them complete as well. And this is why he has light, and this kind of light is nocturnal, since it is beyond the necessities of the body. It is preserved in tranquility even though it does not perish. Just as the moon itself receives its light from the sun and becomes a second light, supplied from the greater light, so too the Church is the light of the world. ■μ■λει γο■ν το■ς ■αυτο■ μαθητα■ς Κ■ριος ε■πεν■ "6■με■ς ■στε τ■ φ■ς το■ κ■σμου"6, ο■χ ■λιακ■ν, -α■τ■ς γ■ρ ■ν ■ ■λιος τ■ς δικαιοσ■νης, -■λλ' ■λ■ττον κα■ ■π' α■το■ χορηγο■μενον. ■λλ■ κα■ ■ ■π■στολος λ■γων "6■ν ο■ς ■στε ■ς φωστ■ρες ■ν κ■σμ■"6 δε■κνυσιν ■τι μετεσχηκ■τες το■ ■ληθινο■ φωτ■ς φ■ς ε■σι κ■σμου■ ■π■γει γ■ρ■ "6Λ■γον ζω■ς ■π■χοντες"6. Κα■ ε■η ■ν ■ ■ν 39 το■τοις α■το■ το■ φωτ■ς σχ■σις σελ■νη■ ο■ γ■ρ ε■πεν "3■με■ς ■στε τ■ φ■τα"3, ■λλ■ τ■ φ■ς■ ■ν■τητα γ■ρ π■ντες πρ■ς ■αυτο■ς ■χοντες ο■τω φ■ς ■ν ε■σι, ■κκλησ■α ■ντες. Κα■ ο■ ■στ■ρες δ■ το■των ■ν ■π■γοιντο τ■ Λ■γι■ ■περαναβεβηκ■τες το■ς ■λλους κατ■ τ■ν ■λληγορ■αν, ο■ς κα■ φωτ■ζουσιν. Ο■τινες

εν ειν προφεται προ της ανατολης του ηλιου αγιν κμποντες την της προαναφωνσεως. κενος γον ανατελλας κατηγασεν τον ηλον, και εν φος την πντα πδειξεν [δι την] τους μετχοντας φος ποδειχθναι τλειον. Ερη[ται γρ] τι κλμψουσιν ο δκαιοι "6ς ηλιος εν τ βασιλε τ[ο] πατρς αυτν"6, οχ "3λιος"3, λλ' ς ηλιος, καθ και εν τ ισμ[α]τι ερηται περ της μετασχοσης του φωτς "6Τς ατη η κκπτουσα σε ρθος καλ, ς σελνη κλεκτ, ς ηλιος θμβος"6 Κα θερει τι προκοπα τινες δι τουτων δηλονται προτον γρ ρθος γνεται, πειτα ς σελνη κλεκτ εντ του πλρης και νελλιπς κατ την πλησιφα, -ε γρ και ατ στιν, διχτομς τε οσα και μηνοειδς και μφκυρτος, λλ' τελεα ατς κατστασις κατ την πλησιφας στιν, την νμφην εκζει-, μεθ και ς λις στιν ατη, θμβος δι την πολλν προκοπν και νωσιν. Ο οτως γνμενοι φς οκ κ κατασκευς εσιν τοιοτοι, λλ' κ μετουσας του ληθινο φωτς. They divide it (the day) as well as 'in the middle of the day' and 'in the middle of the night', separating vice and virtue, and thus enlightening those on earth, who are not yet heavenly through action. And they indicate suitable times and days and months and years, knowing the measure of each, 40, and how this relates to education, just as the doctor is said to speak of the time of food in relation to the condition of the patient; for even in the night he nourishes the one who uses medicine. So the sun signifies justice and the moon that is mentioned with it, and the stars signify such a time, a time of learning, a time of progress, a time of introduction; and these things themselves also signify - for when someone is illuminated, the underlying things themselves become clear - not when the sun of justice itself stands, when it also signifies, but existing perpetually, signifying when those who approach need guidance. Therefore, they are said to have been born on the fourth day, indicating, by allegory, their relation to rational things. For as mentioned before, being in potentiality of virtue, we need the activities of virtues leading to it, which come from the tetrad into the decad. For the tetrad is potentiality of the decad, as has already been shown; for the decad is composed according to the composition of the tetrad. But we must understand the firmament in which the luminaries are created as representing faith and perfect virtue, which the psalmist spoke of: 'The Lord became my support.' 6 And concerning the church it is said: '6Who is she who ascends, supported on her brother?'6 For without the Word, it is not possible for the church to exist. For He is her support and foundation. And these stars are themselves signs, often indicating either a kingdom or droughts or storms or any number of other useful things, but allegorically signifying progress, as has been said, and often indicating the desolation of the soul. And these stars also give light to those on earth. For those who are unable to partake of the perfect light are enlightened through the light of the saints. And Moses, teaching this, says: '6I stood in the midst of the Lord and you'6, offering your pleas to God, and ministering to you through His grace. Thus, the Savior, becoming man, is the mediator between God and men. For being God, He unites us to the Father, and becoming man, in a certain way as a philanthropist, He speaks to us what He heard from the Father. The law may also be one of the lesser lights of the sun, of which the Psalmist said: '6Your law is a lamp to my feet'6, indicating that the law illuminates the progress and paths of the soul. Thus, having been enlightened, Paul says: '6Let us walk properly as in the day'6. For those who are in Christ are such as they themselves say individually: '6I no longer live, but Christ lives in me'6, and: '6I know a man in Christ.' 6 For thus light comes from light, so that through teaching it enlightens others. But it is necessary to understand the word 'demonstrate' as indicating that the Father appointed him as heir of all

instead of 'showed him'. For he did not make him heir afterwards, but manifested him while he existed. 'And God saw that it was good.' For it is good to be illuminated by sensible light, and much more by intellectual light. i, 20-23. And God said, 'Let the waters bring forth swarming creatures that have life, and let birds fly above the earth across the firmament of the heavens.' And it was so. And God made the great sea creatures and every living creature that moves, with which the waters swarmed, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And he blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, the fifth day. Since the creation of earthly beings includes those mortal animals that exist for the sake of humans, it follows that the other animals and plants were created for their own needs. Some are for food, and others for healing themselves. And some are for carrying burdens, and others are for some other purpose necessary for them. For nothing happened unjustly. Therefore God says, 'Let the waters bring forth swarming creatures that have life, and let birds fly above the earth.'

"6 δει γαρ κατὰ τὰ διὰ τὸν ἄνω οὐρανοῦ ποσειδῶνα χρεῖαν. ἔπειτα δὲ τὰ σῶματα ἀπὸ τῆς ἐπιπέδου ψυχῆς ζῶσας τῆς πλάσεως λήγει κινῶν γὰρ ἄλογος, ἄλλο ζῶτικὸν δόναμι τὸ σῶματι παρέχει συμφειρομένη ἀπὸ τῆς τοῦ ἄνω οὐρανοῦ καὶ μετὰ τὸν τοῦ σῶματος διήλυσιν ἰσχυροῦς. Τὸν πετεινὸν δὲ τὸν μὲν ψιπέτων ἄνω, τὸν δὲ πλειόνων ταπεινῶν ἰσχυρῶν τὸν πτόσιν, μάλιστα τὸν πρῶτος τροφῶν τοῦ ἄνω οὐρανοῦ πονεμηθῶντων, ἅπασαν τὸν πλεονάζοντος ἐρηται. "6καὶ πετεινὰ πετμένα ἐπὶ τῆς γῆς"6. Ἐκ τῆς γῆς ἀπὸ τῆς διὰ τὸ τοῦ μηδὲ ἐξ ἄψος κατὰ τὸν ἔτερον κατὰ τὸ μῖα πτασθαι, ἔν' ἐχέρωτα τὸ τοῦ ἄνω οὐρανοῦ, δι' οὗ καὶ γέγονεν. "6Κατὰ τὸ στερωμα"6 δὲ "6τοῦ οὐρανοῦ"6 ἐρηται, οὐχ ἵτι πλησιάζει πτόμενα τὸ τῆς, ἄλλ' ἵτι ἀπὸ τῆς ἐσιν, ἐκ καὶ μὲ φθίνουσιν κε. Ἀπὸ τῆς γῆς κατὰ τὸ νύφη τὸ φέροντα τὸν ἔτερον οὐρανοῦ καλεῖται γραφὴ κατὰ τὸν ἔτερον οὐρανὸν ἄρχεσθαι, καὶ τοῦ τὸν νεφῶν περὶ τὸν οὐρανὸν συνισταμένων, ἅφ' ἵτι κατὰ τὸ τῆς φέρεται, ἵτινα νύφη οὐ πλὸν δεκτικὰ σταδῶν ἅπασαν γῆς λήγεται εἶναι, ἅπασαν νεφῶν πολλῶς ἅπασαν ἐρισκομένων κατὰ τὸν νεφῶν ἀπὸ τῆς πικειμένων. Ἄεται οὐ τὸ τοῦ πολλῶς τὸν οὐρανὸν καὶ 43 οὐρανὸν καλεῖσθαι καὶ στερωμα. Τὸ δὲ "6καὶ γίνετο οὐτως"6 ἅπασαν τὸς φθῶσασιν νοητῶν. But what does 'God made the great sea creatures' mean? It should be noted that it does not say about sea creatures 'let the waters bring forth creatures,' but rather that God himself made them. These creatures are of immense size, as those who have observed them marvel, saying that they resemble islands, into which humans have often ventured, thinking they were land, and only then realizing that they are sea creatures when the movement of the creatures provides sensation. Also, pay attention to the phrase 'God made the great sea creatures and every living creature that moves.' God brings forth their bodies from the water, specifically the bodies that are formed from the water, but he gives the power of life to the sea creatures along with the other animals, not because their bodies were already prepared and thus animated— for the irrational soul does not have life apart from the body— but because, with the will of God supporting them, Scripture says that the bodies came forth from the water, while the souls were made by God, which means that their animation and movement come not from the water but from the will of such a God as this. And it is clear what 'according to their kinds' means here: it signifies species instead of genus. 'And God saw that it was good.' "6 πᾶς μὲν γὰρ τὸν προλαβόντων ἐρηται "6τι καλὸν"6 διὰ τὸ ἵτι εἶναι τὸ γινόμενον ἵτι ἵτι τὸ κῶσμου μᾶρι συστῆναι. ἔπειτα δὲ τὸ νύφη διαφῶρους χῶρας ἐλήχεν, ἅς τὸ μὲν ἀπὸ τῆς εἶναι ἔροπῶρα, τὸ δὲ ἵτι νύδρα, ἅπασαν κῶλοθως τὸ "6εἶδεν ἵτι Θεὸς ἵτι καλὸν"6 ἐρηται. "6Κατὰ

ηλλογησεν ατμ Θες."6 Τ δποτε, ν τος λλοιοι τοις πρ τοτων μ προσκειμνης
 ελλογας, νταθα ερηται "6Κα ηλλογησεν ατμ Θες"6 Κα ρα γε μ ρα δι
 τ ξ ατν διαδοχν συνστασθαι τοτο προσετθη. Οδ γρ κατ τοις νθρπους
 ελλογονται, περ ν ερηται "6Ελλογητς Θες κα Πατρ το Κυρου μν ησο
 Χριστο ελλογσας μς ν πσ ελλογ πνευματικ ν τοις πουρανιοις"6 αται
 δ πνευμα- τικα εσιν νο κα το σω νθρπο[υ] πτμεναι, ατινες τοις λλοις οκ
 γγονονται προσετθη γρ τ πνευματικ, μφνον τι κα σωματικα εσιν ελλογαι,
 44 οον γεα εξα σματος κα τ διφορα. Τν αξησιν ον ν προσταξεν ν
 τοις ζιοις γνεσθαι κα τ πλοθος ελλογαν κλεσεν. Τ δ "6ν ταλις θαλσσαις"6
 πλοστερον κα περ λιμνν κα ποταμνν ερηται, π τν μειζνων θελσαντος
 δησαι πν δωρ. κολοθως δ περ τν πετειννν ερηται τ "6π τς γς"6 δι τ
 πλησιζειν τατα τ γ ο γρ δναντο ες τν αθρα τν διατριβν χειν δι τν
 του θερμτητα. "6Κα γνετο σπρα κα γνετο πρω, μρα πμπτη"6 κα
 εκτως πρεπεν γρ τ πολ τς ασθσεως μετ- χοντα λογα ζα ν τ πεντι
 δηλοσ τς ασθσεις γενσθαι. Κν γρ νθρωποι ασθσεως κοινωνσιν, λλ' χουσιν
 τ μεον τς ασθσεως, τν νον κα λογισμν, τν λγων περ μνην ασθσιν
 χντων. Therefore, these things are said with regard to the explicit meaning; but with regard to
 interpretation, wickedness is spoken of in the precepts of the allegory with the term 'water',
 especially when we put it forward. 'Water will not be able to extinguish love'; this does not happen
 from the tangible, but from that which is said to be the scarcity of virtue, from 'because
 lawlessness has multiplied, the love of many will grow cold'. Therefore, is water not lawlessness
 which attempts to extinguish the beloved disposition? For this is what arouses hatred, which arises
 from social interaction and daytime, which naturally exists among humans. Therefore, God wishes
 that the creatures derived from the interpreted waters, the reptiles and birds, which symbolize
 differences in behavior, on the one hand, those who have reached the depths of wickedness and
 despise because of it, for when someone impious falls into the depths of evils, they despise, on
 the other hand, the punishment of reptiles concerning earthly things, and those who are
 continually restrained by the multitude of this water. Concerning this, it is said, 'Indeed, our soul
 has passed through the unsubstantial water', which the benefactor wishes to liberate from such
 great and overbearing evil, while those with distorted understandings, called birds because they
 are thought to live in the air and think themselves to be superior to other humans, the philanthropic
 God wishes to become separate from this condition, so that they may harmonize the intelligence,
 which they have not exhausted on unnecessary things, with what is necessary and suitable
 according to their rational nature, so that they may thus receive their share of the divine flight, from
 which the fall has also occurred. The great evil powers were also referred to as whales according
 to the precepts of allegory, the devil and his angels, who are said in the scripture to be dragons,
 that is, also called by the epithet of 'devil', which is much more significant. Therefore, it is said to
 the Savior in the manner of a hymn, 'You have crushed the head of the dragon, you have crushed
 the heads of the dragons upon the water'. "6 Σαφς δ τι τατα παρ το Θεο γγονεν, ο
 καθ φαλα τυχνει, λλ κατ τ οσωδες ατν ποκεμενον. Ο γρ διβολον
 δαμονας, καθ τοιοτο εσιν, Θες πεποηκεν, λλ' ατο αυτοις τν πλειαν
 πεσπσαντο γγλους γρ τοις μ τηρσαντας τν αυτν τξιν γραφ φησιν. τι δ
 κτος διβολος ερηται, ν τ β περ ατο λγεται "6 μλλων τ μγα κτος
 χειρσασθαι"6, π' ατο δ κμφθησαν κτη τ π' ορανν. Δναται δ κα τ

"6"ποησεν ατ "Θεις"6 δηλον τ "3"πδειξεν"3" πολλκικς γρ γραφ τ ποισαι ντ το ποδεξι σημανει, κς ν τ "6"ν επωμεν τι οχ μαρτκαμεν, ψεστην ποιομεν ατν"6, οχ τι μες δημιουργο το Θεο γινμεθα, λλ' ποδεκνυμεν ατν τ σον ες μς ψεστην. Τ ατ παρσταται κα π το ερημνου πρς ουδαων τι "6Σ" νθρωπος ν ποιες σεαυτν Θεν"6, ντ το "3"ποδεικνεις"3. Τοτο δ ποιε Θες κα ποδεκνυσιν τς π[ο]νηρς δυνμεις κα φανερο τατας, να μ λανθνοντες μτρως βλπ- τωσιν κα να ο πρς ατος χοντες τν πλην γνσκωσιν ατος οτω γρ κα καταφρονσαι ατν συμβανει. Τατα δ ξω τν δτων βολεται ειναι Θες λγων ατ τως κς ν εσαγωγ ρετς ποστναι κακας θλων, -ο γρ ν κακ κα τσατ γε θραν δχεται τν μετστασιν πτ τλειον, λλ κατ προκοπν κα πδοσν τινα προσλαμβων εε τι τς ρετς, - ν' οτω κ το π γς στασθαι κα πετειν ορανο γωνται κατ τος κοοντας "6"ν κοιμηθε νν 46 μσον τν κλρων πτρυγες περιστερς περιηργμναι κα μετφρενα ατς ν χλωρητητι χρυσου"6, κλρους λγων τς διδους τν δτων κς ν τ "6"σακ τ καλν πεθμησεν ναπαυμενος νν μσον τν κλρων"6, οτινες εεν τε παλαι κα καιν διαθηκη περοσαι τν νν μσον ατν διαναπαυμενον κα συμβλλοντα τ προειρημνα τ τοτω[ν] κβσει κς πτρυγας χειν περιστερς, εκασθν τ γιον [Π]νεμα π τν ησονν κατελλυθεν. Αται α πτρυγες νοσεις [ε]σν δαρμα κα μγεθος ορνιον χουσαι, π τοτου κα περιστερα καλομεναι, καθ κα τν νμφην οτως νομζει μνηστευόμενος ατν λγων "6Περιστερ μου τελεα μου. "6 Κα περ τν γων δ ερηται "6Τνες οδε κς νεφλαι πτονται κα κς περιστερα σν νεοσσος"6 νεοσσος λγων περιστερν τος π τος τελεοις μαθητευομνους, οος Παλος περιστερ τυχωνων κα χων νεοτν Τιμθεον κα Πτρος τν εαγγελιστν Μρκον. Κα π τ[ο]ν παλαιν δ νεγρ[φ]η[σ]ν τινες υο προφητν, οστινας νεοσσος περιστερν τν προφητν λγων ου κ ν μρτοις. Ο ατο δ κατ' λλο κα λλο νεοττο λγονται κα νεφλαι γρ φρουσιν ετν θεον κα πνευματικν, τοτον τος λλοις παραπμποντες ες φλιαν, νεφλαι τυχνουσιν, δ τυπονται κατ τν το γου Πνεματος μετουσαν, περιστρα πρχουσιν, ατινες περιηργμναι ε[σ]ν, λγ θεοο κεκοσμημναι, κ τν θειν πεπαιδευμναι γραφν. τι γρ ργυρος σημανει τν λγον, δλον κ το "6"ργυρος πεπυρωμνος γλσσα δικαου"6. Ο γρ ασθητ ργυρος, λλ' περγανον λγου στν γλσσα, ατο κα σμβολον ελημπται. Οτος δ πεπρωσται τε 47 ο περ τν τυχωντων λλ το φωτς το ορανου διαλαμβωνων, ο λθεν ησος π γς βαλε[ν] θλων δη ατ ξαφθναι. λλ κα α τος ποστλοισ φανεσαι γλσαι σε πυρς, α κα κθισαν φ' να καστν ατν, τν θεον λγον κα διδακτικν σημ[α]- νο[υ]σιν. Κα τ μετφρενα δ τοτων τν περιστερν ν χλωρητητι χρυσου διακεκσμηνται, δηλουμνου δι μν το χρυσου το νο, δι δ τς χλωρητητος το ζωτικο κα μαρα[ν]του]. "6"σοι ον σοφοο κεκσμηνται, καθ' ν βολεται Θες τ[ο] ρπ]μενα π τν δτων φελσθαι, οτοι περιστερ[α] ε[σ]ιν τερων νον χοντες, περος τς ληθεας ψομενοι κα εε τ ζωοποιν Πνεμα ν αυτος χοντες. Τατα δ' ατ κα ελογε Θες, πως πδοσιν πλθους κα αξσεως δχωνται, πλθους μν να μιμητς λλους ποδεξωσιν, αξ[σε]ως δ πως εε ατο τ προκοπ[ο] το τελεου γαθο ρωτα χωσιν. Τ δ "6κα πληρσατε τ[ο] δα[τα]"6 σημανοι ν τι μηκ[τι] μες βθιοι τυχνετε [συμ]πν[ιγ]μενοι τος τς μαρτας

Jeremiah, 'Before I formed you in the womb, I knew you.' However, there is a variety in the existence of animals, some of which have their genesis from the earth and water from the beginning, while others have it differently in their succession. For some of them are oviparous, from which eggs are produced, while others are viviparous, being produced in the different manner due to the will of God. Concerning that which is said, 'And God saw that it was good,' it is not good; for it was not one work, but various. To the one who raises the question, saying that with regard to light and firmament and the sun and similar things, it is said appropriately, 'that it is good,' but with regard to animals and serpents that shoot forth poison, how is it said, 'that it is good'? For the evil in them is evident. To this it will be answered first that, as a work of God, it is good and praiseworthy, even if an exact explanation of it is hidden from us. Moreover, if someone were to examine the usefulness of their existence and understand the natural characteristic in each living thing, how one fulfills its purpose by inspiring fear in wild and aggressive animals and the other provides care and protection for the negligent, just as the divine Scripture of the Proverbs admonishes the lazy ones, indicating the path of virtue through the examples of irrational creatures, saying, 'Go to the ant, oh lazy one, and become wiser than it.' Such a person would also find irrational animals contributing to self-control and honor for their parents and overall virtue, by correcting what is lacking and becoming imitators according to their nature. Let the translations of the evident things be like this: let those of the spiritual theory be discussed. The sinning soul, through the pouring out of earthly passions, happens to bear the image of dust and being completely earthly in its thinking of earthly things; for it is said about the wicked: 'They will go into the lowest parts of the earth,' not particularly of this earth, but the one understood by way of metaphor, as it is stated about some: 'And you will go deep into the sitting place,' and: 'You stretched out your right hand and the earth swallowed them,' even though they were not swallowed by the earth. Therefore, the word of repentance leads those who are under the earth, as mentioned, out of sin through the command of God, so that the one who removes the image of the earthly may receive the heavenly. Concerning those who have this, the blessed Paul says, 'He raised us up, and made us sit in the heavenly places,' so that those who from here bear the image of the heavenly and are worthy of their dwelling, just as those who govern oppositely try a suitable place and suitable ways for earthly things. Therefore, every living soul, according to its kind, is drawn out from our kind, according to order. For neither does someone immediately depart from wickedness and achieve the end, but it is necessary for each rank to make progress towards perfecting from different wickednesses to virtue, so that those who were horses in the manner that it has been said, 'They became mares, each one had sex with the neighbor's woman,' by abandoning being such, horses become noble, worthy to carry the discourse with the assistance of virtue, so that it may be spoken in them and through them, 'And your cavalry is salvation.' On the other hand, there are cows concerning which it has been said, 'Does God not care for the oxen? Or does he totally tell us that the one who plows should plow in hope and the one who threshes in hope of participating?' Therefore, those who have the eagerness from earthly matters towards divine matters, these would be the aforementioned cows. But there are others who, being dull and slow, suffer the punishment of donkeys and bear the burden of wickedness. And for this reason, being dull as they are, according to those who say, 'Lions in the streets, murderers in the squares,' they are freed from this kind of dullness by the command of the Lord, whose symbol is demonstrated by the donkey that was untied by the disciples sent to him, so that the Lord, sitting on it, might free those indicated by him from bonds, foolishness, and dullness, who resemble wild

beasts. ■λλ■ κα■ κ■μηλοι κατ■ τ■ν τρ■πον ε■σ■ν ■νθρωποι, ο■τινες δυσκ■λως ■■■χουσιν ε■σι■ναι ε■ς τ■ν βασιλε■αν τ■ν ο■ραν■ν, ο■ κα■ α■το■ ■λευθερο■νται ■παλλατ■μενοι τ■ν βλαρ■ν φορτ■ων τ■ς κ■ακ■ας, ■περ ■πηχθισμ■νοι τυγγ■νουςιν κατ■ τ■ν προφ■την ■σα■αν λ■γοντα■ "6■κε■ *** κα■ ■σπ■δες πετ■μενοι ο■ ■φερον ■π' ■νων κα■ καμ■λω■ν■ τ■ν πλο■τον α■τ■ν"6■ δ■λον γ■[ρ] ο■κ α■σθητ■ν πλο■τον ■σπ[■ς] ■ λ■ων κ■κτηται, ■λλ■ τ■[ν] κατ■ τροπολογ■αν δηλο[■]μενον α■ πονηρα■ δυν■μεις ■σπ■δες κα■ λ■οντες συμ■βο■λικ■ς ■νομαζ■μεναι κ■κτηνται, ■ν ο■κ ■π■ λο■γ■ικ■ν ζ■σον ο■κ ■π■ βο■ς το■ς δυναμ■νους ■ργασ■αν σεμν■ν κα■ χρηση■μην φ■ρειν ■ναποτ■θενται, ■λλ' ■π■ ■νων κα■ καμ■λων, ■περ κεκυρω■να κα■ ■κ■θαρτα τυγγ■νει. Therefore, these individuals are led from the worst state of repentance, as it is said, by the command of God Himself. For God does not desire the death of the sinner, but rather their repentance. I, 25. And God saw that it was good. For the change from evil to virtue is good. And it must be said that God, in educating them, has made them in such a way that the once venomous creatures of wildness are transformed into gentleness. And just as, if I say that the potter makes the clay, I do not mean that he does this in order for the clay to remain as it is, but rather so that it may become a ceramic vessel, stable and no longer in a state of decomposition, in the same way God made the creatures in the allegory, not so that they should remain creatures, but so that they should be transformed from wildness and wickedness into the most gentle virtue. And since the customs of men are diverse, this is why it is said in the plural, 'And God saw that it was good.' But that the customs of men are signified by irrational animals is demonstrated in the book of the Acts of the Apostles, when certain men came to the first of the apostles, calling him to preach the gospel to the Gentiles. For when he went up to the rooftop to pray, he saw a vessel like a sheet descending from heaven to earth, in which were all the quadrupeds and creeping things and the wild beasts of the earth. And a voice from heaven came to him, saying... 6"Peter, get up, slaughter, and eat."6 But he said, "6By no means, Lord, for I have never eaten anything common and unclean"3. And a voice came to him again the second time"6saying, "6What God has cleansed, you must not call common."6 This vision, interpreting the appearance of the animals on the sheet, Peter himself said when he came to those who called him"6saying, "6And God has shown me not to call any man common or unclean"6, bringing the cleansed four-legged animals and beasts to the men, throwing away the evil. 54 And this must also be said, that when he said 'Let him lead out', he did not stop at the command but carried it out; for God not only urges us towards virtue but also cooperates with us; for when someone chooses what is good, God works with them towards good, so that by setting their intention, they are able to bring to completion what they are striving for. For even if someone individually strives towards virtue, they receive the assistance of God, who grants them the outcome and the good end of it. This is how the Savior demonstrates what is required by those who marvel, in one place saying, 'What do you want me to do for you?' and in another place hearing the ready faith of the leper and saying, 'If you are willing, you can make me clean.' (Mark 1:40-42) And God said, 'Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.' And God made man, he made him in the image of God, he made them male and female. And God blessed them, saying: Increase and multiply and fill the earth and subdue it and have dominion over the fish of the sea and the birds of the air and all living creatures that move upon the earth. Man signifies both the composite living being composed of soul and body, and especially the soul. [T■ν] κρυπτ■ν ο■ν

τῆς καρδίας ἑνὸς ἀνθρώπου λέγει πρὸς κριτοὺς 55 τῶν ποστῶν Πάτρος τῶν ψυχῶν, καὶ Παῦλος μακάριος "Ἐσυνδομαί γὰρ τὸ νῦν τοῦ Θεοῦ καὶ τῶν σωτῶν ἀνθρώπων"6, τοῦτ' ἐστὶν κατὰ τὴν νοῦν, κατὰ τὴν ψυχῶν. ἔταν δὲ λέγεται "Ἐνθρώπος τις ἑνὸς ἑνὸς χροῦ τῆς Ἀστιδὶ"6, καὶ "Ἐγένετο ἑνὸς καὶ ῥξάντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι"6, τὸ συναμφοτέρον δηλοῦν. ἔν οὖν πᾶσι τοῖς ἡτοῖς λαμβάνωμεν, τὸ σῶνθετον ἑνὸς ἀνθρώπου σημαίνει τὸ "Ἐκάθε εἶπεν ἡ Θεὸς Ποιῶμεν ἑνὸς ἀνθρώπου"6. But not only concerning the composite, but also the perceptible and sensuous, that is, the body, the blessed Paul desires to extend the appellation of man, saying, "And though our outward man is corrupted, yet the inward man is renewed day by day." And according to the first imposition, each one of us is constituted of soul and body, but there are those who say that man is constituted of soul and body and spirit, which they fashion in agreement with the apostolic utterance that says, "And the God of peace sanctify you wholly, and your whole spirit, and soul, and body," considering it to be insubordinate to affirm concerning the Holy Spirit that it should be whole, since it is not subject to infirmity. Therefore they produce this proof and another saying in the following manner: 'The Spirit itself bears witness with our spirit.' For, they say, our spirit is something distinct from the Holy Spirit, being witnessed by the Holy Spirit when it is in a good state. And from Daniel: 'Bless the Lord, you spirits and souls of the righteous,' they regard this as also representative of the same thing. But those who do not wish the spirit to be something distinct from the soul say that it signifies the mind through the word spirit, or that it even indicates the soul itself through the appellation 'spirit.' But those who object to this say that by using the copulative conjunction 'and' in the phrase 'spirits and souls of the righteous,' he indicates that the soul is distinct from the spirit. They argue that the human being is composed of a soul and a body, as explicitly stated in the Gospel: 'Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.' If some people can kill the body but not the soul, then there are two parts: the body and the soul. Therefore, we say that the human being is not simply a body, but an additional entity, and that the soul alone is not simply a human being, but is within the human being, while the composite human being is simply a human being without any additions. Let us therefore inquire here about what is said concerning the image of God in us. 'Let us make man according to our image and likeness.' Man has not become according to the composite image of God; for God is not anthropomorphic. And divine teaching confirms this. For God is said to be spirit and light, and light and spirit do not have the form of a human. But the scripture also declares that God has seven eyes, beholding all the earth, while man has two. Therefore, man is not according to the image of God, as we perceive it. However, we say these things not as if God has seven physical eyes, but rather, investigating how man is in the image of God. For the word revealed His perfect visual power through the seven days, and through the virtues that the number seven possesses, as has already been mentioned. Again, God is said to have wings, as the holy scripture says, 'Under the shelter of your wings you will shelter me.' However, man is a wingless creature, and a wingless creature cannot have the image and likeness of God. We do not receive the wings of God through our physical senses, but through our surpassing understanding and our aspirations towards heavenly things. Therefore it must be investigated how man has become in the image and likeness of God. Even the wisest Paul, using this name for humans, says: 'For a man ought not to cover his head, since he is the image and glory of God.' It has been shown that the image is not composite; for the incorporeal and intellectual nature is one thing, and the body is another, having been formed. Therefore, it must be understood that he has been made in the image and likeness

the active likeness. And let what is said be clear by way of example. Man is rational; and this essential capability exists even in the infant, but reason does not. So the infant also possesses this potentiality; when reason is fully developed, these things are demonstrated, if it is trained. In the same way, the image, until it is expressed, bears the value of the first creation; but when wickedness and corruption are added, it must receive the flesh according to what is said in the Gospel, which is the word of repentance, so that having unfolded the attached veil, we may reveal the image's forms. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth. And it would happen, according to the previous account, that the beginning of man would appear to be the ruler over the subordinate animals. For someone would marvel how things greatly surpassing his power are both wild and capable of causing harm, and moreover, he catches them with some great snares and nets. But this would not be so if they did not have their beginning from God himself. For when herds of various animals are driven by a child or a weak adult with food, it clearly shows that there is some divine power in the rational animal, by which it has control over these animals. But leadership is nothing other than legal insurrection. Indeed, it does not govern anything different from its own kind; and if the so-called leader of the flock were to take charge according to reason, not by human reasoning against the shepherds, but in nature, it would do this. And man became according to the image and likeness of God, so that he may rule over the things that are spoken of. And since we also say that the intellect of man is man in another sense, having been commanded to become according to the image and likeness of God, we rightly understand that he should rule over those beasts, concerning which he says in his prayer, 'Do not deliver a rational soul to the beasts,' which would be the opposing energies, of which he prays for the rational soul to be delivered from, or evil thoughts submitted by them. Again it is said to Job: 'Look, the beasts are grazing beside you, eating grass like oxen.' Not that the wild beasts have departed from Job's immediate presence, but rather that the unruly forces of opposition were being awakened, not having strength against the magnitude of the virtue of the saint. And there are many animals mysteriously mentioned in the scripture. For example, some people are symbolically called fish, whom the thrown kingdom of heaven draws into the sea. For the proclamation of the word leads from every race, that is, from every custom of men and nation. It begins therefore with these 61 fishes. And there are also intelligible birds, some of which are criticized and others praised. 'The young of vultures,' it says, 'that fly high.' And it is said about the father or mother who speaks ill of their child, 'The crows gouged him out of the canyons and the young of eagles devoured him.' It would not be possible in any historical account, but it is found in every possible place to speak ill of parents, let alone crows, which are not found everywhere. But it is clear that while being involved in this error, it is being subdued and devoured by shadowy activities, which happen to dwell in canyons that are humble. And among other things, the lover of beauty will also find animals being taken and praised and adorned. Therefore, man is created to rule over all these things, having been made in the image of God. The apostles, having come to this state, began to be fishers of the intellectual sea, becoming fishermen under Christ when He said to them, 'Come, follow me, and I will make you fishers of men,' as he also said to Peter, 'From now on you will be catching men,' referring to those who are clearly caught in the aforementioned sea. And that they were rulers over animals is also evident, as they have authority to tread on serpents and scorpions and over all the power of the enemy. But even in the psalm it is shown that power is given by God to the righteous against such, as the Holy Spirit says to the virtuous: 'On a

shield and a basilisk you shall walk, and you shall trample on a lion and a dragon.' And he also gave them authority over the birds of prey that snatch away the seed sown by the word, so that by hunting them they may drive them away, and also over the more savage beasts of men, concerning which it is said: 'Do not become like a horse and a mule, which have no understanding,' and: 'You have become female horses.' And all these things the saints rule over, transferring them from their hands to a more excellent place through the word. But man has also acquired power over reptiles, which, when directed towards pleasure and passion, would not be sinful, abstaining from carnal desires by resisting and mortifying 'the members on earth - fornication, impurity, passion, evil desire' (Colossians 3:5). It is well said in response to retribution: 'And God made man in His image' (Genesis 1:27). For the commandment which includes 'in His image' and 'in His likeness' says that 'He made him in His image,' without adding 'in His likeness,' about which we have already spoken briefly. Τ· δ· "6·ρσεν κα· θ·λυ· πο·ησεν α·[τ]ο·ς"6· ξεταστ·ον, π·ς, περ· ν·ς ν·θρ·που προστ·ξαντος το· Θεο·, ν·ταπ·δοσις λ·γει· "6·πο·ησεν α·το·ς."6· Κα· ε·η· ν· κατ· τ· ητ·ν π·δειξις α·τη το· μ·οο·σιον ε·ναι τ·ν γ·να·κα τ· ν·δρ·, π· ν· ε·δος α·τ·ν ταττομ·νων κα· δι· το·το ε·ρημ·νου το· "6·ποι·σωμεν ν·θρ·πων"6· τ· δ· "6·ρσεν κα· θ·λυ·"6· παραστατικ·ν τ·ν τμημ·των τ·ς διαδοχ·ς ν·κεν Θε·ς κ·ον·μησεν, μ·φ·νον μ·α·ς κα· γ·ν· "6·κατ' ε·κ·να Θεο·"6· στιν, τ·ν α·τ·ν δεκτικο· μ·φ·τεροι, μιμ·σε·ς τε τ·ς πρ·ς Θε·ν κα· τ·ς το· γ·ου Πνε·ματος μετουσ·ας κα· ν·αλ·μψεω·ς ρετ·ς. And since we were saying that the nature of man is indicated by reason and soul, we shall understand accordingly the phrase 'male and female', that the one who is capable of teaching, as being the seed of reason, enters the souls capable of receiving it, would be male, while those who occupy the female place symbolically, not being able to produce anything from themselves, receive the nourishment of knowledge from others. And on the sensible level, the female and male come from God, but on the intellectual level, one has their own choice or takes on the role of a teacher, who is male and a sower of good, or a student receiving the seed of another and thus becoming female. And in this way, one could understand the greater things by accepting the lesser things of reason. But if one wanted to conceive of it in relation to the Word of God, then every rational nature would have a female disposition towards it. Ν·μφ·ος σ·τ·ν ο·τος τ·ς λογικ·ς ο·σ·ας "6· λ·ων"6· γ·ρ "6·τ·ν ν·μφην ν·μφ·[ος σ·]τ·ν."6· Κα· ν· τ· ν·ισματι δ· τ·ν σ·μ·των κα· πιθαλ·μι[ος] μ·νος δ·εται ν·μφη·ς πρ·ς ν·μφ·ον, τ·ς κ·κλησ·ας ν·[μ]φη·ς νοουμ·νης τ·ς τελε·ας ψυχ·ς τ·ς δ·η δυναμ·[νη]ς ρμοσθ·ναι τ· Λ·γ·, στις σπορε·ς π·ρχει π·σης λογ[ικ]·ς ο·σ·ας, τα·της δεχομ·νης τ·ν παρ' α·το· φελ·αν ν· τε θ·τικο·ς κα· το·ς τ·ς ληθε·ας δ·γμασιν. Κα· π· μ·ν τ·ν α·σθητ·ν ξαλλαγ·ν γεν·σθαι τ·ς φ·σεω·ς δ·νατον, π· δ· τ·ν νοητ·ν ν·ν μαθ·ματα δεχ·μενος κα· δι· το·το ν· τ·ξει θ·λεος π·ρχων ε·η ν· ποτε κ· προκοπ·ς ν·ρ·ς λ·λων γεν·σθαι διδ·σκαλος, ς κα· ν·παλιν κ· θ·μ·ας ποβαλε·ν τις δ·ναται τ· διδ·σκαλος ε·ναι στε μ·λα μ·γισ δ·νασθαι δ·ξασθαι παρ' αλλου α·τ·ς πρ·τερον το·ς [λλο]υ·ς πα·δευεν. Κα· ε·η ν· μαρτ·ριον τ·ν δεχομ·νων τ·ς το· Λ·γου σπορ·ς τ· "6·π· το· φ·βου σου ν· γαστρ· λ·βον κα· διν·σαμεν κα· τ·κομεν πνε·μα σωτηρ·ας π· τ·ς γ·ς"6·. Ο· φ·βος δ· τ·ν [γ·]αν ργ·ζεται σ·λληψιν περ· Θεο· ε·ρηται "6· φ·βος Κυρ·ου γ·[ς], διαμ·νων ε·ς α·να α·νος"6, 64 κα· "6·Φ·βος Κυρ·ου π·ντα π·ρ·βαλεν"6, ν·τινα λ·ων τις κα· ν· α·τ· προκ·πτων ς κα· ν·ρ· γεν·σθαι γ·ναικ·ς νοητ·ς κα· δι· το·το μακαρ·ζεσθαι, λ·γοντος το· ψαλμο· "6·Μακ·ριος ε· κα· καλ·ς σοι σται, γ·ν· σου ς μ·πελος

εθνηνοσα εν τοις κλητεσι της οικιας σου, ο υιο σου ς νεφυτα λαεν κκλη της
 τραπζης σου. δο οτως ελογηθησεται νθρωπος φοβομενος τον Κριον"6, περ
 κατα τον στορσαν οικ χει τ ναντρρητον, πολλεν φοβουμνων τον Θεον τκνων
 διατελεσντων μχρι γρωσ κατα τον βραμ κα τον πατρα το ωννου Ζαχαραν
 διαμεινντων. What, then, does he say? The opinion and faith that the blessed woman has
 received who dwells with him is able to generate divine works, words, and thoughts. For it is said,
 'Wisdom gives birth to understanding for a man,' and the wise man speaks about her, saying, 'I
 became a lover of her beauty,' clearly referring to wisdom, and 'I brought her into my life.'
 Therefore, the one who fears the Lord has wisdom, faith, and virtue as his companion, from which
 he generates nothing feminine but everything masculine. For she does not give birth to an action
 that is condemned or a weak thought or a reproachable one, but everything is good and strong.
 For as it is said, 'Your sons are like newly planted olive trees,' which produce an oil that is healing
 for light and a cure for toil. For the spiritual person always advances in action, having the right to
 anointing, which is poured forth by his own light. This anointing brings about courage and strength
 for the struggles against opposing forces. Therefore, considering 'male' and 'female' in the
 aforementioned sense, we understand the one who instructs as male and the one who receives
 instruction from the teacher or the Word of God as female, shaping and perfecting them,
 generating divine virtues, from which he will be borne into perfect manhood. Genesis 1:28-31. And
 God blessed them, saying, Be fruitful, and multiply, and fill the earth, and subdue it: and have
 dominion over the fish of the sea, and over the birds of the sky, and over every living thing that
 moves on the earth. And God said, Behold, I have given you every plant yielding seed, which is on
 the surface of all the earth, and every tree, which bears fruit yielding seed: it shall be food for you
 and for every animal of the earth, and for every bird of the sky, and for everything that creeps on
 the earth, which has the breath of life, I have given every green plant for food. And it came to pass.
 And God saw all that He had made, and behold, it was very good. And there was evening and
 there was morning, the sixth day. The phrase 'and He made them' concerning man and woman is
 not to be understood in a gendered sense, for it was necessary to give both the more honorable
 naming. For no one ever, when speaking about males and females, preferred to make the
 meaning from the females. 6He blessed them, saying,\`6Be fruitful and multiply\`6, indicating that
 procreation is both natural and unavoidable, in accordance with the divine commandment. For it is
 written,\`6And fill the earth\`6, which should be understood as a wise teaching. And if not, one may
 argue against the proverb that says,\`6The Lord made the land uninhabitable\`6, for there are
 indeed uninhabited lands and places. 66 'Multiply the earth,'6 meaning the earth that is fit for
 inhabitation, hear! According to the command to 'multiply the earth'6 which possesses this
 purpose intentionally. 'And have dominion over it,'6 which signifies the granted authority. For it is
 not said that one who exercises authority lords over a part. This has been given to man by God, as
 we have stated, so that he may cultivate and mine the productive earth, which contains various
 and abundant materials, under His guidance. For man receives from the earth both copper and
 iron and silver and gold and many other things, which serve as his food and shelter. And to such
 an extent has man taken possession of the earth that he can even transform it through his skill,
 when it is turned into glass and pottery and the like. This signifies that man has dominion over all
 the earth. And it is stated, 'Let them have dominion over the fish of the sea and the birds of the air
 and all the animals.' For, as has already been said, it happens in some places with traps and
 snares and hooks that even the most terrifying creatures like lions and leopards, with their savage

nature, are often caught by the hands of men. And so their rule exists, bestowed upon them by God. But it must be understood that the manner of rule varies. Rule is not a lawful exercise of power by both the ruler and the ruled. For the law grants authority and power to both the ruler and the subject, so that the ruler may rule and the subject may be subjected, according to the same law. The teacher rules over the students in a different way than the master rules over the slaves and the general rules over the army. So, in various ways, humans rule over irrational animals, as has been said, in some cases during the day, and in others in relation to what they are naturally inclined towards. For not all things are edible, but some are already for healing and for fulfilling other needs, which the physiologist will discover. Following this is the quote 'And God said, 'Behold, I have given you every seed-bearing plant on the face of all the earth.' For God has given authority and knowledge, so that man may know which of the plants on the earth is useful for food and which is useful for healing and for other needs. There are different properties of these plants: some are trees, some are vegetables, some are herbs, and among all of them, some are edible and some are useful for other purposes. The importance of these plants should not be underestimated, as commanded from the beginning - when God said, 'Let the earth bring forth vegetation, plants yielding seed according to their own kinds,' he brought it about. 'And let the fruit trees yield fruit,' for trees are different from plants, and they are called 'fruit trees.' And it is not only the plants that are cultivated from agriculture that man has authority over, but also those plants that he does not sow or cultivate. Thus, he has various needs from them. For these needs are not limited to specific regions, clearly indicating their necessity for humanity, and they have been made adaptable to all parts of the world. For all plants have come into being for their use. God's providence for all things is strongly indicated by the saying: 'To you it shall be for food and to all the beasts of the earth and to all the birds of the sky.' For it was fitting that even the animals and other useful creatures that serve their needs should be provided for by him who cares for mankind, having been made on their account too. For if it were not accomplished according to a previous intention of those without reason, but rather on account of mankind, the providence would not have been made for them.

■περ π■ντα π■λιν ε■δεν ■ Θε■ς ■τι καλ■ ■πιφ■ρει γ■ρ■ "6Κα■ ε■δεν ■ Θε■ς π■ντα ■σα ■πο■ησεν, κα■ ■δο■ κα[λ]■ λ■αν."6 Κα■ πρ■ το■του μ■ν ο■ν ■καστον τ■ν γινομ■νων ■ λ■γ[ο]ς ■π■νε■σεν■ φ■σκων■ "6Κα■ ε■δεν ■ Θε■ς ■τι καλ■"6 ■ "6καλ■ν"6■ ν■ν δ■ ■[πισ]ταμ■νωσ ε■ρηται■ "6καλ■ λ■αν"6 δι■ τ■ν π■ντων ■ρμον■αν [τε κα■] συ■μ■πνοιαν. Κα■ ■στω ■π■ παραδε■γματος τ■ λεγ■μενον■ [φανε]ρ■ν. ■ βουλ■μενος συστ■σασθαι χορ■[ν] το■ς καθ' ■καστ[ον χορε]υτ■ς ■ρ■στους ■κλ■γετα ■ς μηδ■ν ■λλε■πειν ■καστ[ον πρ■]ς το■ ο■κε■ον ■ργον■ ε■ δ■ κα■ συν■ψοι το■τους ε■ς ■ α■το■ς ■τ[ο]μα■σ■εν, ε■ρ■σει λ■αν ■π■ρβολον καλ■ν τ■ ■κ τ■ς συμπνο■ας α[τ■ν γε]ν■μενον ■ργον, ■περ ■φ' ■ν■ς μ■νου γεν■σθαι ο■χ ο■[ν τε. Το]το κα■ ■π■ στρατοπ■δου ε■ροι τις ■ν■ δε■ γ■ρ ■πλ■την ■ν α■[τ■ ρ]ιστον ε■ναι, τοξ■την, στρατηγ■ν, σ■μβουλον, ■να, το■ καιρο■ [■λθ■]ντος, τ■ π■ντων ■ργον συναπτ■μενον δε■ξ■ τ■ το■ ■πα■[νου] μ■γεθος, ε■ς ■να σκοπ■ν ■ναφερ■μενον. The harmony and proportion and the ordered arrangement of all things, as well as the stability of opposites, the logos demonstrates that all things are 'very beautiful', which, as previously stated, are judged not by perception but by reason. 'And there was evening and there was morning, the sixth day': For such a vast and magnificent world to come into existence in this number, whose arrangement and in those that have already passed and even more so in those to come will be spoken of. The statement is as follows: since we have already discussed both the wording and the deduction in previous sections,

we must now do this. People are justified in increasing and multiplying through the process of education; it has been stated that the man is the sower and teacher of good things, while the woman is the recipient of the teachings from the teacher and the one who shapes and produces the soul, so that the accomplishment belongs to both, the teacher for leading into it and the disciple for providing a willing heart for the accomplishment of good actions. And since divine pedagogy and introduction have progress and completion, according to this the phrase 'grow' must be understood. For blessed Paul, revealing the purpose of the introduction and knowing those who are in it to be infants, says: 'I gave you milk, not solid food.' But even to the mature, he says: 'I betrothed you to one husband, to present you as a pure virgin to Christ.' For the church, being complete, is united to Christ as a bride, having him as her husband, of whom it is said: 'Behold, a man, his name is the East.' Therefore, those who are perfect from being small and learn more from a few contemplations, receiving an increase of virtue and a multitude of intellectual goods, are blessed, offering themselves to God. In the same way, they also fill the earth with their good produce. For the Savior in the Gospel taught that the good earth of the heart is the one that receives the divine seed and produces many fruits, according to the saying, 'Sow for yourselves righteousness, reap the fruit of life.' It is also possible for the teacher who instructs and multiplies the disciples to understand that the aforementioned blessing is working, saying, 'Increase and multiply and fill the earth and have dominion over it.' For the one who sows will reap seventy times what he has sown, as it is said about him and similar things, 'Coming with joy, they will gather their harvest.' Whether in divine contemplation and actions, or in disciples, there is not a small benefit to the teacher from these things. But let them rule over the fish of the sea and the birds of the sky and over all the livestock and all the wild animals. Does not the one who starts with the sound of the fish (ichthys) inform those who listen to this life's tumult from the depths according to the word of Peter, the divine teacher, and the other lofty ones because of an image? And having broken them and established humility as a means of salvation, on which the Lord encourages, saying, 'Learn from me, for I am gentle and humble in heart,' so that, being lifted up from this, they may soar to divine heights like eagles, having taken wings as it were of a dove and flown to the appropriate resting place. But even the one who leads those who have been brought into activity demonstrates the greatness of the beginning. And the movements that are raised and performed by the mind, dominating their struggles through reasoning, show the divine origin of these struggles, the ruler over all the earth, meaning all bodily passions, dead members on the earth, fornication, impurity, passion, evil desire, which, like creeping things, you would not sin. Of these things, it is also said that the beginning [is given] by the one who has given the 'six times seeded grass' and the other food, which could rightly be understood as the training of divine scripture, being a heavenly nourishment. For 'man shall not live by bread alone, but by every word that proceeds out of the mouth of God.' And God has given another kind of nourishment upon the earth; for having created good thoughts in the word, he has implanted them, and whoever preserves them as a vital nourishment will possess eternal life in virtue, not disregarding the goods given by God to us from the beginning in good intentions. But God has given, 'Every fruit-bearing tree that produces fruit,' from which again some nourishment is given; for those who are more perfect and serving the salvation of humans, these would be trees according to what is said, 'And all the trees of the field will clap their branches,' which are the ones who rejoice in the salvation of those who repent, similar to the blessed one in the first Psalm, which the word compares to the planted tree beside the waterways, which is always nourished by divine study and at the

appropriate time yields its fruit. Τὸ δὲ καλὸν ἔργον δίδεται εἰς βρῆσιν καὶ [π]ῶς τὸς θηροῖς καὶ πῶς τὸς πετεινοῖς τὸ οὐρανὸν καὶ παντὶ [ῥ]ετῶν ἄνθρωπων πῶς τὸς γῆς"6 οὐτὼ νοηθεῖται ἡ κηδόμενος τῆς [σωτηρ]ῆς τῶν πῶντων Κριος διφορα φῶρμα πρὸς τὴν ποικίλα τρα[ματα] δίδωκεν, ἵνα πρὸς ἑστισοῦν ἵναπολ[γητος] μὲν ἡχων [ῥ]ο[ῦ] οὐκ ἔσχεν τῆς τοῦ λ[ο]γου ἰσορροπίας οὐτὼ καὶ οὐ θεραπ[ευτα] ἀτοῦ πρὸς ἑκαστον ἰσορροπ[ῶ]μενοῦ φασιν καθὼς ἡ Παύλος [ῥ]ο[ῦ] "Ὅτι πῶς γῶγονα τῶν πῶντα, ἵνα πῶντως τινῶς σῶσω"6, [ῥ]ο[ῦ] ὡς καὶ προσφῶρως ἑκ[ῆ]στῶ ἰσορροπ[ῶ] ζῶμενος, καὶ οὐ β[ῆ]λλω[ν] τῶν ἡγία τοῦς κυσῶν οὐδὲ τοῦς μαργα[ῖ]τας ἔμπροσθεν τῶν χ[ο]ρων, ἡλλ[ῆ] καὶ τοῦτους μετῶγων [ῥ]ο[ῦ] πῶς τῶν ἰδιω[ῶ]των ἵνα ἔσχον [ῥ]ο[ῦ] δ[ῶ]μας προθ[ῆ]σεως διὰ λ[ο]γου καταλλ[ῆ]λου ἀτοῦς εἰς πα[ῶ]δευσιν. [Do not let] any creeping thing exist and for this reason come into the depths of evil, it does not lack the knowledge of the beautiful, which God has given as nourishment for the soul from the beginning, having within it the noble ideas, which the one who cleanses will possess as life-giving food. "6And God saw everything that He had made, and behold, it was very good."6 For just as in sensible things it is said that the ordered harmony of each to each demonstrates the intended beauty, so too in virtuous things this has a proportion to that, having the reference to the end in all, "6very"6 commendable as it is called. 6And it became evening and it became morning, the sixth day. 6Things concerning the number six need to be discussed much more now, as the things being praised now are better than 73 of the senses. For it was said of those things that they harmonize in this number, being complete and made up of its own parts, that this world came into being, having something capable of suffering and acting. For it does many things and experiences many things, though not at the same time, as those who speak symbolically and about these things say in regard to the number. Moreover, let the number be appropriately [perfect] according to the principle of deduction; for virtue is truly perfect, not lacking anything and most complete, being a more perfect gift of God. Until all the things that have been clarified in the six days have been described, let us pray that the God and creator of the perfect and most complete world will grant us understanding in the things that will be said afterwards. ii, 1-3. And the heaven and the earth and all their cosmos were completed, and God completed his works on the sixth day, which he had made, and he rested on the seventh day from all his works, which he had made. And God blessed the seventh day and sanctified it, because he rested from all his works, which God began to do. The phrase 'completeness' sometimes indicates decay, sometimes existence. Therefore, when the disciples ask the Savior, 'When will these things be, and what will be the sign of your coming and of the end of the age?'6, the end refers to the sign of the completion, which is usually understood as the destruction of the world; but here, the term 'completion' is used instead of 'destruction.' For their existence is not completed, but their creation, as we say with regard to artistic crafts, that the end is brought about after the activities, for example, when the ship or house is completed. Therefore, the sky has achieved its own harmony by receiving the combination of the firmament, the stars, and also the planets. And the earth has achieved its fulfillment from the animals and various plants. And when each of them was created, the phrase 'has achieved' did not fit, but now, having received the consonance and harmony of all things, the phrase 'has achieved' is appropriately applied to both the sky and the earth and their entire world. Καὶ [ῥ]ο[ῦ] λ[ο]γε[ῖ]ται μὲν ἡ κ[ῆ]σμος τῆς γῆ[ῶ]ς καὶ πλ[ῆ]ρωμα ἀτ[ῶ]ς κατὰ τ[ῶ] λ[ο]γε[ῖ]μενον "Ὅτι Κυρίου ἡ γῆ καὶ τὸ πλ[ῆ]ρωμα ἀτ[ῶ]ς."6 ἡτι καὶ ἡ τ[ῶ] οὐρανὸ] ποικι[ῶ] κ[ῆ]σμος προσηγῶρεται, ἀτ[ῶ]ς Μωσῆς ἀτ[ῶ]ς λ[ο]ξεσῶν φησιν "6Μ[ῆ] ἵναβλ[ῶ]ψας εἰς τῶν οὐρανῶν καὶ [ῥ]ο[ῦ] τῶν] ἡλιον καὶ τῶν σελῶνην καὶ τοῦς ἑστῶρας,

πάντα τὰ ἐν κόσμῳ τοῦ οὐρανοῦ, πληθεύει προσκυνοῦσας αὐτοῦ"6, οἱ τινες δὲ τῆς
 θείας, ἡ παρὰ Θεοῦ ἐτίθησαν, τὸ κῆλος ἐπιθεῖνται, τὴνδε μὲν τῶδε τῆς
 περικυκλώσεις κινουμένων, τοῦδε δὲ μετὰ τὴνδε εἶναι, καὶ τοῦδε μὲν εἰπὶ
 [ἐ]θελῆσθαι ποιηθῆσαι τὴν κίνησιν, τοῦδε δὲ ἄγκαρσιωσῆς. Στρατιῶν οὐρανοῦ
 διὰ τὴν τεταγμένον ἐρηται κατὰ αὐτὸ ἐρημνον "6 ὁ αὐτὸς γερεῖς κτισαν πᾶσαν
 τὴν στρατιῶν του οὐρανοῦ."6 Περὶ ἂν ὁ μὲν καλῶς πιστῶσαντες
 πεσφάλλησαν ἐμαρμύνην ἐσηγησόμενοι καὶ πάντα κατ' ἑναυγῆν τιθόμενοι,
 ποιητικῶς τοῦ βίου τὴν ἄνθρωπων καὶ τὴν ἀλλότῳ[v] συμβαινόντων τοῦ στερῆρας
 εἶναι ἄρζοντες, ὁ ἐπὶ [τῆ] σημεῖον, ἐπὶ ὁκ εἰς τὴν ποιεῖν, τῶθινται καθὼ καὶ ὁτ
 [πε]ρ τὴν ἂν τὴν τετῶρτῶ μῶρα γεγενημένων διηγῶσῶ[μ]ενοι τὴν "6 στῶσαν εἰς
 σημεῖα καιροῦ καὶ μῶνας καὶ ἂν[αυ]τοῦ"6 πεδεξάμεν, παρατιθόμενοι ἡς ὁ
 κατηναυγῆ[κα]σται κ 75 τὴν ἄστῶρων βίος ἄνθρωπινος. [Not] indeed those in war and
 with general symptoms being exempt from life are in one formation. Moreover, the reason of fate
 turns even more from the laws; all Jews on the eighth day from birth are circumcised and receive a
 test of iron through yet another bandage, and it is not possible for anyone to say that they are born
 at the same hour, almost everywhere on earth and every day that Jews are born; but they say that
 some Ethiopians remove the shells of their knees at the same time they are born, and even these
 do not have birth at the same time; and the various customs and laws of the nations completely
 abolish fate. But if this does not allow for fate, much less optional things. For if fate brings about
 events from necessity, and choice concerns possibilities, then choice will not be concerned with
 these things predetermined. For virtue and vice benefit or harm the one who possesses them, and
 each person is praised or blamed for their actions based on their evil pursuits or their successful
 accomplishments. But events that happen out of necessity...; no one accepts or blames someone
 who acts out of necessity. ἄλλως τε, ἐπὶ ὁ νῶμοι ἄξ ἐμαρμύνη[ν]η[ς] καὶ ὁ τοῖς μὲν
 πειθόμενοι ἄξ ἐμαρμύνης, ἄυ[τῶν], ὠσῶς ὁικεν, ἄναιρε καὶ ἄνατρῶπει. Σημαντικοῦ
 ὁ νῦν ἐσῶι[ν] οἱ αὐτῶσῶτῶρες, ὁ ποιητικοῦ, σημα- 76 νοντες ἡ φ[η]μερῶς ἡ
 λοιμικῶ καταστῶματα ἡ τῶ τῶ πῶνον μὲν δοκεῖ, καὶ τῶτα μὲν περὶ τοῦτου
 ἡ πανῶλθῶμεν δὲ πῶ τῶ ἄξ ἡρχῶς προκεῖμενον "6 Καὶ ἡ συνετῶλεσεν ἡ Θεῶς ἂν τῶ
 ἡ μῶρ τῶ κτῶ τῶ ἡργα αὐτοῦ, ἡ ἡποῆσεν"6, ἡ περ ἡμφῶνει ἡς περ ἡ μῶνων ἂν
 πεποῆκ[εν] εἶναι τῶν συμπῶρωσ[ιν]. Εἰσῶν γῶρ ἡργα καὶ ἡ μηδῶπω γ[ῶ]ν[ε]ν,
 προαναπεφῶνη[το] δῶ ἡς ἡσῶμενα, ὁ ἡ ἂν[σῶσῶ] τῶν καὶ ἡλῶς τῶ κατῶ] πῶνοιαν
 ἡσῶσθαι μῶλλον[α, ἡ περ. τῶ] ὁ κῶ. It happens by following God. Therefore, the addition 'of
 the works which he has made' is appropriate. This must also be considered, that God did not work
 anything on the seventh day, for everything was already completed. But he blessed only the
 seventh day and sanctified it, and to this the divine statement applies: 'Because on it he rested
 from all his works, which God began to make.' For 'of the works which he began' does not indicate
 that the beginning of all the works occurred on one of the six days; neither did angels, archangels,
 nor all the intelligible powers receive a beginning. And that this is so, God himself says in Job:
 'When the stars were made, all my angels praised me with a great voice. 81 Thus, the saying is
 confirmed: 'If the spirit of the ruler rises against you, do not leave your place.' This is the pretext
 and cause of many evils, especially when the devil himself is involved, who now works enviously,
 introducing God as if not wanting to harm the known good and evil, but also not wanting them to
 become gods themselves, foreseeing their future actions.' Therefore, from this parable, the whole
 heretical sect known as the Ophianites arose, which venerates the serpent greatly and believes

that it is saying the truth. They say that when God wanted humans to be involved in evil, they considered ignorance of good and evil to be evil. They cunningly say this: He, they say, made humans good. And they also speak ill of the serpent, whom they fashioned into a god for themselves. ■μ■ς ■φίς δ■ καλ■ς π■οιε■ται τ■[ν] ■π■την, τ■ν ■ντρ■χειαν μ■νον ■ναπε■θων α■το■ς ■χειν ο■κ ■π' ■γαθ■, ο■δ' ■σπερ ■ ■π■στολος ■λεγεν■ "6Βο■λομαι ■μ■ς σοφο■ς μ■ν ε■ναι ε■ς τ■ ■γαθ■ν, ■κερα■[ο]υς ε■ς τ■ κακ■ν."6 ■ δ■ ■φίς θ■λων α■το■ς ε■ναι σοφο■ς ε■ς τ■ κακ■ν το■ς ■π■ το■το ■φθαλμο■ς ■ποντας ■νο■ξαι ■βο■λετο, ο■τινες τ■ς ■ρετ■ς ■νεργουμ■νης ο■ διανο■γονται ■λλ■ κεκλεισ[μ]■νοι τυγγ■νουσιν τ■φλωσιν ■φ■λιμον ■πομ■- νοντες, ■ντινα [■]νεργε■ν φησιν ■ν τ■ ε■αγγελ■ λ■γων. 6I came so that those who do not see may see, and those who do see may become blind. 6Now Jesus, according to history, did not make anyone blind, but he has given the ability to the blind to see. Therefore, it is evident that he causes those who wrongly see and cannot truly see with useful eyes, which belong to the inner man, to regain their sight by saving them from perceiving sensibly but rather intelligibly, before they know and impose reason on sensation, hiding it as the aforementioned passage says, '6Wise men will hide their perception.' And so, for the sake of making the statement clear through an example, touch perception is perceptive of things that are warm and cold, hard and soft, rough and smooth, and even children and animals perceive these things through touch. But when a doctor touches a pulse, he hides that perception, imposing reason through the movement of the pulses. In this way, the ordinary people perceive the images only with their senses, while the painters perceive them with words. Therefore, before the fall, humans had eyes that looked at things, which means understanding things scientifically and imposing this understanding on things, as necessary. Until they had these eyes, looking at appropriate spectacles, they did not recognize evil, and instead of trying it, they did not accept it. But when they closed their eyes and turned towards evil, then they became both outcasts. The devil having the desire of these things, he persuades the woman to think of envy towards God herself. And he promises great things, so that through these he may deceive, saying, 'You will be like gods, knowing good and evil,' and he suggests to her the idea of worshipping more gods, before idolatry through images had yet been introduced, mocking those angels who had stood by him. iii, 6-7. And she saw that the tree was good for food, and that it was pleasing to the eyes and desirable to make one wise, and she took of its fruit and ate, and she also gave some to her husband with her, and they ate, and the eyes of both were opened, and they knew that they were naked. Τ■ τη■ς ■π■της το■ [■φε]ως κρατ■σαντα ■ντ■στροφον α■τ■ τ■ν δοκιμασ■αν ■νεπο■ε[ι]■ τ■ γ■ρ ε■ς βρ■σιν ■κκε■μενον ο■κ ■ψει δοκιμ■ζεται, πλ■ν ■ρξαμ[■νη] ■π■τη πρ■τερον τρψιν τιν■ κα■ ■δον■ν ■ργ■ζεται, ε■θ' ο■τ■ω■ ■π■ τ■ν πρ■ξιν ■γε■ρει τ■ν ■πατ■μενον. Μετ■ ■σθ■ναι ■π■ το■ς ■πο■ ■φεως ε■ρημ■νοις ■λαβεν δι■ συκατ■αθ■σεως κα■ ■φαγεν τελ■ε■σ■ιουργο■σα τ■ν πρ■ξιν, κοινων■ν δ■ κα■ τ■ν ■νδρα δ■χεται, πο■ι■ο■υ■σα κα■ διακο- νο■σα τ■ πρ■ς ■π■την■ τοιο■τον γ■ρ ■ α■σθησις, ■ντ■ι■ν■α■ 83 λ■γον ■π■χειν τ■ς γυναικ■ς ■φ■σκομεν. But when their eyes were opened, they recognized that they were naked. For this happens to those who are deceived. For after the action, the shame of their wickedness is revealed, and they realize that they have been stripped of virtue. This is again an act of merciful God, so that the one who commits evil, remaining completely insensitive, may completely abide outside of virtue. Therefore, this is the deception of the devil, so that the things seen according to true reason may be seen in reverse by the pure eye of the soul, substituting the pleasant for the good and presenting the good as

laborious. Therefore, the eyes that were previously closed are now opened. For there is an eye in the soul that perceives by itself, and an ear that follows the education given by another, which the serpent, having distorted, filled with deception, causing both sensation and reason to suffer harm. For when sensation undergoes distortion, the decisions of the mind also become corrupted. It has been said about those who use things improperly: 'Woe to those who call evil good and good evil.' They have been deceived by the pleasure as the cause of their errors, for according to them, those who are wise prioritize what is pleasurable. Indeed, many prefer ease over virtue and do not accept self-discipline, which leads them to be stripped of it. Therefore, we should despise the things that bring pleasure, since they are the occasion of sin. Some say that the phrase 'he ate with her' signifies his joining with her, so that he would not perish completely, in accordance with what Paul said: 'Adam was not deceived, but the woman was deceived and became a transgressor,' showing that he himself was capable of turning away from evil. (III, 7-8) And they sewed together fig leaves and made for themselves coverings. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? For it is fitting not to speak ill of those who follow history, to declare how they wove for themselves coverings from fig leaves, and how they hear the voice of the Lord as He walks, though they are unworthy of it, and why they walk in the evening, and how they hid themselves under the tree, thinking about God. For I think they do not have the ability to save the thread of the story worthy of the narration from the Holy Spirit. Therefore, just as in those who have reached maturity, let us also understand the divine things that have been written. The discourse introduces two forms of nudity, one before the transgression and another after it. The former is shameless, while the latter, once known, brings about shame. However, in what has been said earlier, it has been stated that they did not do anything deserving of shame, but rather they possessed a fearlessness that was free from any stain in their thoughts toward God. For such is virtue. But when they transgressed God's command, having been stripped of beauty, they remained naked and felt ashamed, pondering the good things from which they had fallen into such evils, while still possessing a sense, and they started to hide from God who walks among all things. For the one who sins and has not yet cut off the sensation, but still clasps onto the sin, is convicted by the common thoughts implanted by God, always shouting through them of the Maker, but repeatedly stitched together by the deception of the mistake in defense of the sins. Or is this not evident in many cases? For often one who has made use of the excuse through anger provides plausible arguments, from which he supposedly presents the logical reasons of the anger, assuming also that he demonstrates from the scriptures in support of his own will, which is stitched together from leaves and not from ripened fruit, for it presents this appearance. ■στιν γάρ ■κο■σαι τ■ν θυμουμ■νων ■ς κα■ ■γιος θυμ■ χρησ■μενος το■ς πεντηκον- τ■ρχους ■νε■λεν κα■ [περ] ■λλων, ■λλ■ ο■κ ■ννοο■των ■ς ο■τε ξ■φει ο■τε τιν■ ■μυντηρ■■ χρησ■μενοι τοια■τ' ■δρα- σαν, ■λλ' α■τ■ν ■πικαλεσ■μενοι τ■ν Θε■ν κα■ δι' ε■χ■ς α■τ■ν ■σχηκ■τες ■πινε■οντα πρ■ς ■πικουρ■αν, ο■ς ο■κ ■ν, ε■περ ■π■ θυμο■ τ■ν ε■χ■ν ■ποιο[■]ντο, προσ■σθεν ■ Θε■ς δι■ τ■ν ■αυτο■ παραιν■ν ■ς προσ■κει τ■ν ε■χ■μενον ■πα■ρειν ■σο■ους χε■ρας χωρ■ς ■ργ■ς κα■ διαλογισμ■ν. Therefore, those who claim to be holy and desire to hide their own faults by pointing

out the faults of others, are like withered leaves, making a show of their self-justification, which also happened with the first-created beings. Those who use such pretense, the Lord symbolically rebukes through the fig tree in the Gospels, when he came to it and found only leaves, saying, 'May no fruit ever come from you again.' And nowhere do we say that the reproach was directed at the fig tree itself; for the sensory fig tree did not bear fruit of its own accord. But also, it is said of Israel, when they fell into impiety, 'There is no grape in the vineyards, nor figs in the fig trees.' So, they produced plausible excuses with fig leaves, as it is mentioned, following the narrative pattern. For when paradise was entered and nakedness and the knowledge after hearing, the word says that the covering was made from leaves, according to the usual manner in the inspired scripture. For the soul is sometimes called a vine, sometimes a sheep, sometimes a bride in the divine instruction, and the discourse proceeds accordingly to each. For when he applies the term 'vine' to it, saying, 'O vine of Israel, fruitful vine,' he calls the teachers husbandmen, and the crafty foxes 'Seize for us the little foxes that are destroying the vineyards'; and when he calls it a sheep, he designates the teachers as shepherds, and the deceivers as wolves and lions, saying, 'O sheep of Israel gone astray, the lions have driven him out'; and when he names it a bride, he calls the one who leads it to the truth a bridegroom, and the adulterous one who harms it a fornicator – all these terms, though they are different, yet when applied to the soul, have their own special character and fittingness to the divine Spirit, not that it is really itself a sheep or a bride or a vine. Therefore, following this, having been made aware of the memory of paradise, he remembered through the form of the word 'leaves', which the fallen ones of virtue had sewn together according to the aforementioned understanding. These very ones also heard the Lord God walking in the garden in the evening. And before their transgression, he was not walking outside of them, but he was with them. For it is proper for the one guarding virtue and being in it itself, as it were to say, 'I continually set the Lord before me, because he is at my right hand, so that I may not be shaken,' and 'But I am always with you.' But for man being with God, and God being with him, it is said, 'Draw near to God, and he will draw near to you.' But when some of them depart, they will hear, 'They went away from me and I will go to them with a perverse mind.' And just as the one leaving the sun and shutting his eyes does not make the sun diminish - for it remains as it was, shining - so the one leaving God accomplishes harm to himself, but he does not leave him in place, but turning away from virtue, as those about whom it is said, 'God will reject them because they did not hear him, and they will be wanderers among the nations.' For because they themselves did not hear, he himself rejected them. Therefore, since they also turned away from him through their transgression, and he himself distances himself from them, walking in his own goodness, providing them with understanding, as it is said, according to common notions, that they may turn back. This happens appropriately to those who have transgressed. For to the one who is in virtue, the light of truth shines resplendently, never happening in a state of darkness. Indeed, it is said by the Holy One, 'At dawn my spirit rises toward you, O God,' and 'O God, my God, I rise toward you,' and 'In the morning I will present myself to you and watch.' But then dusk falls and the hour becomes dark as it advances toward evening, when someone places themselves outside the light, existing in ignorance and wickedness, speaking to God about the sinning soul, 'I have made your mother similar to the night.' Καὶ ὕψος δὲ νυκτὸς γίνονται τινες καὶ σκοτους, ὅστε τὸ μαρτυροῦντι τὸ πᾶν τὸ γινώσκοντες καὶ σεβόμενοι καὶ κακῶς σκοτος πᾶρεστιν. Δεκνύται δὲ ὅς οἱ κῆρως φέκεν ἀποτοῦ τὸ φέξεν τὸ λήγεσθαι ὅς τὸ δειλινὸν κούσαν τοῦ θεοῦ περιπατοῦντος. Ὁ γὰρ ἀβρανᾶσθσεως ἄχοντες μαυρὸν τινα δέχονται

κατ[ε]στασιν, ο[υ]πω ε[σ]τι παντελ[ο]ς λ[ο]γοντες γ[εν]οιαν, α[λλ]α φιλανθρωπ[ο]ν Θεο[υ] διεγειρ[ο]μενοι
τι μ[ε]μβ[ο]ντος α[π]ο τ[ης] κρυπ[τ]ης, ο[υ]κ [ε]στι το[υ]του εν μεταγ[εν]εσει γ[εν]ωνται, ο[υ]κ μαθεν τι
"6Ψ[α]λμ[ου]τος σ[π]ραξ α[π]ο λισθ[ο]σεται κλαυ- θμ[ου], κα[θ]οτι ε[σ]τι τ[ο] πρω[το] γαλλ[ο]σισ"6, ο[υ]κ ο[υ]τω
κα[θ]οτι περ[ι] τ[ων] τοιω[των] λεχθ[η]ς περ[ι] τινος α[π]οσθ[ο]μ[ου]νης ο[υ]κ κα[θ]οτι εν σ[π]ραξ "6Ψ[α]λμ[ου] φων[η]
α[π]ο τ[ης] λ[ο]λυξεν"6 ο[υ]κ το[υ]του γ[εν]οι συμβ[ο]σεται μετανοο[ν]τας λ[ο]θε[ν] π[ο] φ[ω]ς, ο[υ]κ
ε[π]ε[ν] "6Α[π]ο τη[ς] μ[ε]ρα εν πο[ρ]ησεν Κ[ο]ριος, γαλλ[ο]σμεθα κα[θ]οτι ε[φ]ρανθ[ο]μεν εν
α[π]ο τ[ης]. "6 ο[υ]κ ο[υ]σαντες ο[υ]κ τ[ης] φων[η]ς Κυρ[ου] περιπατο[ν]τος, ο[υ]κ ε[ρ]ρηται, ο[υ]κ κρ[ο]βησαν π[ο]
προσ[ο]που Κυρ[ου] το[υ] Θεο[υ]. But the face of the Lord God is not said to be in the form of a man;
for it is said, 'God is spirit'; and spirit is not composed of parts, so that some part of it is called the
face or any other part of a human body. For it is not fitting to understand the voices concerning
God in a human way, because they are spoken for our benefit. And it is no wonder if these things
are said about God, when we are taught the same way about things that can be perceived. For it is
written in Proverbs, 'Death and life are in the power of the tongue,' and we do not understand it as
meaning that the tongue has a hand, but we understand it as meaning an activity, which is named
after the hand; and since it is said, 'By your words you will be justified, and by your words you will
be condemned,' it is said that it is in the power of the tongue, that is, in the power of the word, that
'death and life' are, when someone uses it well or badly. Therefore, they hid themselves from the
presence of God, departing from the pure understanding of God, not like Cain. For he went out
from the face of God, having prepared for himself an invisible place, as it is said, 'The fool said in
his heart, "There is no God."' They all, by their lack of understanding, entertain this notion. But
those who hide themselves are not ignorant of divine knowledge, but because of the defilement of
sin, they do not have boldness. They are considered despisers, but the saints have a clear
conscience before the Lord, as it is said, 'As the Lord lives, before whom I stood.' But concerning
those who have sinned, it is said, 'They turned their backs on me and not their faces.' This should
happen so that as priests, they may stand before God, and as angels, they may always behold the
face of the Father in heaven. But it can be understood in another way, 'And they hid themselves
from the presence of God,' as meaning that our understanding perceives his only begotten Son to
be his image and character of substance. For he who sees him has seen the Father. Therefore,
they must do everything to maintain the image, in accordance with which they have been made.
Desiring to be disobedient, they separated themselves from the commandment to be enlightened
by the image of God. Justly, they flee under the tree in the midst of the paradise, which was the
known symbol of good and evil. For the one who hides the face of God, as though not practicing
virtue, but conforming, is hidden by hypocrisy. For the one who knows the good and the evil, as
though not to discern and choose the good, in this way, having a mind enslaved to the passions,
he hides God, conforming to virtue. Job 9–12. And the Lord God called Adam and said to him:
Where are you? And he said to Him: I heard Your voice while walking in the garden, and I was
afraid because I was naked, and I hid myself. And he said to him, 'Who told you that you were
naked? Have you eaten from the tree of which I commanded you not to eat?' The man said, 'The
woman whom you gave to be with me, she gave me fruit of the tree, and I ate.' Being the source of
goodness, God calls us again after our mistakes, not erasing the complete knowledge of the good
from our thoughts, even if we turn away from virtue because of sin. And God said to Adam who
was hiding, 'Where are you?' For he was appointed by God to work and guard the garden, given
this place by Him. But he moved away from it due to disobedience and heard from God
accordingly, 'Where are you?' Now, to understand the order which is called a place, one must

learn from the Acts of the Apostles, when the apostles, wanting to replace Judas, who betrayed Jesus, made a prayer to God and said, 'You, Lord, who knows the hearts of all, show which one of these two you have chosen to take the place of this ministry.' And Adam also followed in the divine order, having fallen from the appropriate place of order; for he has been cast out from Paradise. It might also be shameful, the question of 'Where are you?' For I placed you in excellence, but now where are you? Having understood, be ashamed. And there are those who conceive the incorporeal essence to be first subsisting in the soul, and for this reason they consider it fitting for it to be outside of every place, but to hear it within itself, having attempted it with the body in a shameful manner: 'Where are you?' 'You exist in a place, being free from every place because of your incorporeal nature, which you did not preserve but have become united with a body, have you come into a place?' But even the one who has citizenship in heaven and has the heart in heaven, because it has been stored there and is present there, he is not in a place, having become supermundane. Therefore, since Adam also behaved this way and transgressed, he hears the question, 'Where are you?' But you, adding the title 'Lord God' here, it is said, 'And the Lord God said.' For when it came to the creation, it was stated, 'In the beginning God created the heavens and the earth,' but when the transgression followed, then the name of the Lord was added. For it belongs to the Lord to come upon those who neglect his commandments. And there was a need for punishment, which is rightly inflicted by a master, with the punishment being in accordance with his goodness. Therefore, it is said, 'And the Lord God called.' This is what David sings, saying, 'I will sing of your mercy and judgment, O Lord; for mercy and judgment are joined together, showing a demonstration of philanthropy. For even in reproving, he shows mercy; for the punishments lead to profit. Let us also consider the answer, 'I heard your voice walking in the garden.' For when someone, having fallen into sin, briefly desires to receive the alone thought of God through creation, in which he walks, directing the order to each of the beings, then he also turns and knows that he contemplates and governs all, so that he becomes without contempt.' For when he beholds the Sun's orderly course, and the motion of the heavens, and the changes of the Moon, and the risings and settings of the stars, and reasons that the ruler and leader of all this is the Creator of all, walking amidst all, he hears the voice of God, not made manifest, but impressed upon his mind, for nothing escapes God, but all things are under His governance. And thus, being ashamed, he hides; for he who sins, sins without having God before his eyes. But the sense and the speaking: 'I heard your voice while walking in the garden and I was afraid because I am naked.' For fear itself, when still having an opportunity, is to be treated as shameful and punishable. And the cause of the fear, he says, is nakedness, which is a result of having lost virtue, which was a covering; for virtue is a divine garment. Thus Paul advises: 'Put on the Lord Jesus Christ,' and 'Put on the bowels of mercy,' which means: Be adorned with a merciful disposition and a way of life that is according to Christ, and again: 'Let us put on the armor of light' in order to prepare ourselves to fight against enemies. Therefore, since they were deprived of these clothes through their disobedience, they felt ashamed and did not have the boldness to look directly at God. This is why it says, 'I was afraid because I was naked.' Just as someone who has done something inappropriate hides it if questioned by a ruler, so Adam, who did not have knowledge of his own sin, hid his boldness. In response to this, the all-powerful Creator questions his intention, saying, 'Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?' The word is compassionate, for God confronts the one who has sinned, showing the reasoning behind the commandment. ■δαι γ■ρ μ■ετ■ π■ντων κα■ το■

γνωστο καλο κα πονηρο μεταλαμβνειν κα μ μνου. γρ, ρς προερηται, ντρχεια νθρωπνη χωρς τς νεργεας τς ρετς πιβλαβστατον, μετ δ πντων φλιμον περ κα Θες προσταξεν γαθο ατρο δκην, προπτισμα χρησιμτατον πρς γειαν παρχων, συγκραθν μν 93 λυσιτελε, διαιρεθν δ βλππει, σπερ π τς καλουμνης 93 θηριακς προερηται. Τοιοτον Κριος ν τος εαγγελοις παιδεων φησν "Γνεσθε φρνιμοι ρς ο φεις κα κραιοι ρς α περιστερα." δ λλ πρς ατ δμ τν γυνακα ατιμενς φησιν "δ γυν, ν δωκας μετ μο, ατη μοι δωκεν π το ξλου κα φαγον." δ Φιλατιον κκα, κα τν μαρτανντων διον τ μ ταχως μολογεν τ μμρτημα, λλ ναπλτεσθα ατας το σφλματος. For some people, they think that they are forced by fate to live from that moment on in sin, while others think that everything happens by chance and that these things occur accordingly. But the first man, having disobeyed the commandment, says, 'The woman, whom you gave to be with me.' He should have understood that, first of all, receiving her from God, he should have accepted her and what is in her best interest. Then he did not take her as a teacher, but as a follower. And in this, we were deceived by the response of Eve to the serpent, when she said to him, 'We may eat the fruit of the tree of the garden, but of the fruit of the tree which is in the middle of the garden God said, 'You shall not eat it, nor shall you touch it, lest you die.'" For God did not command concerning touch, but Eve, being taught by Adam to be more cautious, as being weak, heard from him that she should not even touch it. How then did the teacher and guide fall into deception by the one who was learning? And there are those who defend Adam from what is said to him: 'For the woman whom you gave to be with me.' For since you gave her to be with me, he said, knowing that he would be expelled because of disobedience, he followed her, not, they say, to her condemnation, but for her benefit. For teachers often sympathize with weaker students, so that they may bring them back through this. And these things are firm - 94 as they are spoken by Paul, which lead to Christ and to the church: 'Adam was not deceived, but the woman, being deceived, has become involved in transgression.' It is wise, therefore, for the wife to refer to the church and to Christ, in order to save the bond of the allegory and to investigate lest the human race, from which the church is completed, become the cause of the descent of the Savior, for whose sake the curse and sin occurred, not being the cause of these things itself but receiving them on our behalf. Gen. 3:13. And the Lord God said to the woman, 'What is this you have done?' And the woman said, 'The serpent deceived me, and I ate.' Three persons are introduced here, accused: the man, the woman, and the serpent. And the man had a defense, that the woman became an excuse for him to eat from the forbidden tree, from which he knew that he was naked, but the woman accuses the serpent, saying, 'The serpent deceived me, and I ate,' for God demanded from them the cause of the error. But such a question is not posed to the serpent. For it did not have another to attribute the cause of the evil to, being the origin of it itself. For the Lord also teaches this in the Gospels, saying about it: 'When he speaks a lie, he speaks from his own, for he is a liar and the father of it,' meaning the father of the lie. For the devil does not have a father according to those who have imagined myths. But all who use wickedness, apart from it, do not have it from their own, but from his wickedness, they come for this reason, themselves listening to the word: 'But you said in your mind, 'I will ascend to heaven',' and so on. For no one else subjected him to pride, but he himself. Therefore, no plea is given to him.", What then, he says, have you done? For were you not appointed for this purpose, to establish the cause of the man's error? And he said, 'The snake deceived me.' For this happened through deception.

For having brought forward the commandment itself, he himself acted in opposition to the order, with the ability to boast and tempt them, saying, 'For God knew that on whatever day you would eat from it, your eyes would be opened, and you would be like gods, knowing good and evil.' But now he confesses the deception justly, for perceiving God, he recognizes what has happened. For it is the custom for those who are deceived to feel the suffering after the outcome; for initially, with pleasure concealing sensation, there is no understanding. But the phrase 'he said' must be taken again to mean that there has been communication within the mind of the woman of God, and this is not unclear; for when we sin, a thought opposing the sin arises, and we must consider that God is present in the mind and speaking. And here we also allegorize according to what was said before: pleasure, which is the serpent, comes before sensation, which we call woman, and then she serves the mind, which is also called man. And the Lord God said to the serpent: Because you have done this, cursed are you above all cattle and all wild animals; on your belly you shall go, and dust you shall eat all the days of your life. And to Adam and Eve God said, saying to each of them: 'What have you done?' From them He also heard the cause of the evil; Adam blaming his wife, and the wife blaming the serpent. But He did not speak to the serpent, for he was the first to commit evil and had no one else to blame. Διπερ εθς ντ το "6τ τι ποησας τοτο"6 πγει τν πιτιμ αν επν "6τι τοτο ποησας, πικαρατος σ π πντων τν κτηνν κα π πντων τν θηρων τν π τς γς,"6 Δλλον δς ο τ ρπετ τοτ τν πιτιμ αν προσγει Θες οδ γρ χει φσιν το τν πτης προαγαγε ν λγον, ξ ο τν καθ' αυτο πιτιμ αν κκαλσεται τν Θεν ποισασθαι. Παλος γον γρφων Κορινθοις, πιστμενος ς ο ζον λογον πρχεν, περ ο γραφεν, φησν "6Φοβομαι μπως, ς φς ξηπητησεν Εαν ν τ πανουργ ατο, φθαρ τ νοματα μν π τς "6. For Paul presents the deceit practiced by wicked and cunning men, who, having been corrupted, say there is no resurrection of the dead, nor has the Savior been born from a virgin. They deceive the young in Christ at Corinth, who are lacking the discernment of the heart's senses, which have been trained for distinguishing between good and evil. This deception is like that of the serpent against Eve, which shows itself not as a creeping creature, but as an opposing force, which the Scripture calls the devil. Ο γρ "3φς"3 πλς λγεται, σπερ κα περ κενων λχθη "6φεις γεννματα χιδν"6, λλ' φς, δηλο ατν τν διβολον, ς κατοι λλοις τς κακας ατιος κατστη νεργε γρ ν τος υος τς πειθεας, κα νεργεται τ δια μποιν κενοις σοφιστικ πτ. Διπερ κα τν πιτιμ αν περβλλουσαν δχεται "6πικατρατος"6 γρ φσιν "6σ π πντων τν θηρων τν π τς γς"6. ς γρ ατιος κακας, εκτως κα τ πιτιμ πρ πντας πκειται τος π' ατο τ φς εναι σχηκτας κα κτην τ τρπ κα θηρα γς, καθ' ν τν ξουσαν δδωσιν Σωτρ τος δμοις μαθητας λγων "6δο δδωκα μν μν ξουσαν πατεν πνω φεων κα σκορπων, κα π πσαν τν δυναμιν το χθρο."6 Κα τ ν τ βοηθε το ψστου κατοικον[τι] πιλγεται "6π' σπδα 97 κα βασιλσκον πιβσ κα καταπατσεις λοντα κα δρκοντα."6 Τατα δ πντα γριτητα κακας χοντα περβλλων διβολος φς καλομενος κολο[θως] πρ πντα καταδικζεται. Πρσκειται δ τ πιτιμ κα τ "6π τ σθει σου κα τ κοιλ σου πορεσ"6 πε γρ δοκν νησιν πηρμνην χειν κα τροφς πιμορφα ζμενος χειν μεγλας πτα, τν πτισιν ατο λγος ρμνηει φσκων ς γνα ατ σται τροφ, οδν θεον ννηγμνον χοντι, λλ' ελυσπωμν περ τ γνα, το γεμονικο ατο κπεσν τ σθος σημανει,

ο κτί ποτκτοντς τι θεον ορνιν τι δι τ τν γεννητικν δναμιν, τις δι τς κοιλας σημανεται, περ τν λην κα τ γνα χειν τν σπουδν. But how the belly perceives, it is understood from the opposite, as the blessed David sings: 'And your law is within my belly,' which signifies not a sensory melody but the power of the soul. For those who have been born again and have repented, knowing that their understanding, which is destined to partake of heavenly nourishment, has been cast down to the earth, say: 'Our belly is glued to the earth,' having become completely earthly and nourished and sustained by earthly things. For as the stomach is the receptacle of food, so too is the workshop of those who create. Those who are born from a lowly origin crawl upon the earth, while those who are divine claim to create. 'We have conceived in the womb and have experienced pain and have given birth' they say. And the same offspring is the product of thought and nourishment. It is also good to add, 'And you shall eat the ground all the days of your life'. For he did not simply say 'life', but 'your life', which you take from your own inclination, as if someone were speaking to one who is not living properly. All the days which you take to have life, you will be wretched, your sins will be your nourishment in all those wicked days which you have chosen. For each person, by deviating from the intended way of life, obtains a life for himself. This is similar to what was said about the rich man: 'You received your good things in your lifetime, and Lazarus likewise received bad things.' And it observes that the good things of the wicked man were called indifferent, because he himself considered them as good things and hoped in them. That is why it was said 'your good things.' But concerning Lazarus, his own bad things were not mentioned; for he did not suffer from his own intention, even though he endured them bravely. And Job, being deprived of pleasures, since he did not consider them as his own goods, but understanding their nature, that they were given by God, he made use of them, he did not say 'If we have received good things', but 'If we have received good things from the hand of the Lord'. For the goods that he chose, the virtues were present, and for those who followed him, God's judgement was indifferent, as it was fitting, helping those in need. Therefore, he also said, 'My door was open to everyone who came.' iii, 15. And I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel. When the simplest is joined to the evil, he does not have a small injury; for the evil approaches and inflicts damage, and the simpler soul receives benefit. Therefore, there must be a division and disagreement between these, so that the simplest, according to the saving command, may rightly speak about the devil: 'For we are not ignorant of his thoughts.' Often, therefore, seeing the friendship of a man with a woman happening with simplicity, from which deception follows to disgrace such people, we strive not for the hatred of peace, which is the fruit of the Spirit, but for the turning away from peace, in which the Saviour comes to bring the sword, saying: 'I have not come to bring peace, but a sword,' separating and dividing those who desire to be benefited from those who attempt to harm. Therefore, being good, God plants enmity as an enemy to those who have peace and harmony. For when someone, through ignorance of evil, falls into it and learns that it is destructive and harmful, they reap great benefit. Similarly, the seed also makes itself an enemy to the seed. And since what is said is not about a visible snake, nor is its seed to be perceptible, but those who have been marked, formed, and born from it, or those who have deviated from truth and embraced foreign teachings, whereas the seed of the woman also produces virtuous offspring, for it possesses the example of the church, or the lessons of divine instruction, against which the opposition of the adversary makes its attempts. But there is a difference between seed and offspring, and this is mentioned in the gospels, with the Jews saying,

'We are the seed of Abraham,' and the Savior allowing this to them, but forbidding them to be children of Abraham in their actions, saying, 'If you were children of Abraham, you would do the works of Abraham.' For a child being both seed and offspring does not necessarily become complete and productive in relation to the seed and offspring. And let this be understood also according to the reasoning of analogy. For many, having started with Hymenaeus and Alexander, have made shipwreck concerning the faith, and did not finish the race. And everything has been ordered according to the structure of the sentence. For it is not the serpent towards the seed, but towards itself, nor is it the seed of the serpent towards itself, but its own seed. For the extremes of evil have the battle against the superabounding good, and the lesser against the balanced. For God gives the outcome of being able to endure without allowing it to become immeasurable in some temptation. 'If the Lord was not with us, then they would have swallowed us up.' But since the Lord is good and he warns of the intentions of the adversary and teaches about his attacks, while the devil observes the progress and advancements of man toward virtue, which are indicated by the heel, and man observes the head of wickedness. For when the head is destroyed, everything is destroyed along with it. Πρ[ο]σχε[ι]ς δ[ε] π[ρ]ο[ς] π[α]ν γ[εν]ους π[α]ν γ[εν]ος κ[α]τ[ε]ρον μετ[ε]στη λ[ο]γος κ[α]ι γ[εν]ο[ς] π[ρ]ο[ς] τ[η]ν γυναικα π[α]ντα κ[α]κε[ι]να λ[ο]γετο "δ[ε] χθραν θ[ε]σω ν[ο]ν μ[η]σον σου κα[ι] τ[η]ς γυναικ[η]ς" δ[ε] κα[ι] τ[η]ς κ[α]τ[ε]ξ[η]ς, ν[ο]ν δ[ε] φησιν "δ[ε] Α[δ]αμ[η]ς τηρ[η]σει κεφαλ[η]ν κα[ι] σ[α]το[ς] 100 π[α]ρναν." δ[ε] δει γ[εν]ο[ς] περ[ι] μ[η]ν τ[η]ς σθενεστ[ρα]ς λ[ο]γεσθαι 100 τ[η]ς χθραν θ[ε]σω, ν[ο]ν τ[η]ς μιγ[η]ς μηδ[ε] π[α]της χ[ι]ρα γ[εν]ηται, περ[ι] δ[ε] το[ν] νδρ[η]ς, κ[α]ι τε ο[κ] κ[α]ταπατηντος κατ[ε] τ[η]ν ποστολικ[η]ν φων[η]ν, λ[ο]γεσθαι "δ[ε] Α[δ]αμ[η]ς σου τηρ[η]σει κεφαλ[η]ν." δ[ε] σχυ[ρ]ο[ς] γ[εν]ο[ς] ν[ο]ν κα[ι] πολεμε[ν] στιν π[α]τη- δει[τε]ρος κα[ι] φυλ[η]ταιν τ[η]ς το[ν] ντικειμ[η]νου πιβολ[η]ς, μ[η] συχωρ[η]ν α[π]ο τ[η]ς π[α]της ρ[η]χ[η]ν προσαγαγε[ν] κ[α]ι τ[η] Ε[κ]κ[λ]η[σ]ια, κ[α]ι καθ[η]ς προειρ[η]καμεν, συνηκολο[θη]σεν, κ[α]ι περ[ι] κα[ι] α[π]ο τ[η]ς ε[κ]πεν "δ[ε] γυν[η] ν[ο]ν δ[ω]κας μετ[ε] μο[υ]" δ[ε], ν[ο]ν κα[ι] ο[κ] κ[α]ταφ[η]κεν δι[ε] τ[η]ς α[π]ο τ[η]ς χρ[η]σιμον. For it is not by themselves that they have been thrown together, just as the holy ones who were being held captive in Babylon were not worthy of captivity, but rather so that they might become physicians of those who have been taken captive, like Daniel and Ezekiel and the three youths in the furnace. Therefore, the saying to the serpent, 'He will crush your head,' would clearly be shown to mean that, even though you deceived the woman as being weaker, the man will wage war against the head of your wickedness, which is impiety, which the wise man cast out, not allowing the head of the wise one to reach, but rather, if anything, his heel, which might be the farthest part of those progressing towards virtue. For often, unable to wage war against the things that came before, he lies in wait for human needs, so that he might trip them up by means of these. This very thing is also said in the Psalms: 'They will guard my heel.' This guarding means the same as keeping in the present case; for to guard signifies, not that those who are ignorant that the words are also used in the sense of keeping and protecting in such passages as 'You, O Lord, will keep us and preserve us,' and in 'Holy Father, keep them.' 16–19. And he said to the woman, 'I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.' And to Adam he said, 'Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life.' κ[α]ι ν[ο]ν θ[ε]ς κα[ι] τριβ[η]λους ν[ο]ν ατελε[σ] σοι, κα[ι] φαγ[η] τ[η]ν χ[ι]ρτον το[ν] γρο[ν]. ν[ο]ν δ[ε]ρ[η]τι το[ν] προσ[ο]που σου φαγ[η] τ[η]ν χ[ι]ρτον σου, κ[α]ι ως το[ν] ποστ[ρ]ψαι σε ε[κ] τ[η]ς κ[α]τ[ε]ξ[η]ς κ[α]ι λ[ο]γ[η] μ[η]θη, κ[α]ι τι γ[εν]ο[ς] ε[κ] κα[ι] ε[κ] γ[εν]ο[ς] κ[α]ι πελε[σ]. Ο[κ] κ[α]ι π[α]θαν ν[ο]ν στιν κα[ι] τ[η]ς στορ[η]ας κ[α]ι κλαβε[ν] π[α]ν τ[η]ν λ[ο]ξεων το[ν]των. Κα[ι] γ[εν]ο[ς] φα[ν]εται

ρς μιν γυνυκνας κα συνεχουσιν λπαισπιζεται κα στεναγμος, ο μικρυν
 πομνουσα κματον ν τε τας συλλψεσιν κα ποτξεσιν τι τε κα νατροφας,
 καθ κα το μακαρου β φησιν τι "6φανιστα σου τ μνημσυνον π τς γς,
 υο κα θυγατρεις, μς κοιλας δνες κα πνοι, ος ες τ κενν κοπασα μετ
 μχθων"6, κα ρς παντα πρς τν νδρα νεγκεν σχυρτερον δεσπτου, τς π' ατο
 πεκδεχομνη πικελεσεις, δ νρ ργοις κα φροντισιν κατατρυχμενος πνοις κα
 δρσιν δι παντς διατελν το βου. For indeed, he is not immune from the sorrow of the
 afflicted woman, and he himself is especially burdened by toils throughout his life, suffering one
 thing after another in both body and soul: for even the things at home are not the least bit
 burdensome to him, the upbringing of children, and often the various pains of these children, either
 from being oppressed by diseases or from being exposed to death, from which the exceeding
 anxiety and most abundant pain surpasses all others, and there are many things to say, which are
 most obvious to all. Now let us also consider each of the things that have been said. To the
 serpent, it was said, 'You are cursed,' but to Adam not so, but rather, 'Cursed is the ground
 because of your actions,' and rightly so; for he did not fall to sin, but followed his wife according
 to that which was given to us in the apostolic proclamation, 'For Adam was not deceived, but the
 woman, being deceived, has become transgressor.' But even to the woman, threats are given
 directly, 'I will multiply your pains.' Moreover, the phrase 'You are earth and to earth you shall
 return' demonstrates the property of bodily substance; for the soul does not have its origin from the
 earth, so that it may also be dissolved into it by those who advocate its corruption. Since, however,
 in the preceding [passage], the Paradise was understood by us as a divine dwelling place of
 blessed powers through an allegory, appropriately also things concerning man and woman must
 be understood. Therefore, we have the beginnings leading to the assimilation brought forth by the
 blessed Paul, who said, 'This is a great mystery, but I speak concerning Christ and the church.'
 Therefore, the church gives birth to children in labor pains, for the toil of virtue precedes and is
 accompanied by sorrow, accomplishing unchangeable repentance unto salvation. But she gives
 birth to them through the bath of regeneration. πεται γρ τ μν ρετ πνος, τ δ δον
 στνη. Τοτο Σωτρ παιδεει λγων "6Τ στεν πλη κα τεθλιμμνη δς
 πγουσα ες τν ζων"6, "6πλατεα"6 δ "6κα ερχωρος δς πγουσα ες τν
 πλειαν, κα πολλο εσιν ο εσερχμενοι ες ατν."6 Κα στεναγμς δ παινον
 χει δι ρετν γνμενος "6τν καταστενα- ζντων ***"6. λλ κα πρς τν νδρα
 Χριστν τν ποστροφν χει, παρ' ατο κυριευομνη, να κατ τς κενου
 ποθημοσνας τ παρ' ατς ποτικτμενα τς 103 ρετς γεννματα π' ατο χ τν
 τελειουργαν "6ρμοσ[μην γρ μς]"6 φησιν Παλλος "6ννδρ παραστσαι τ
 Χριστ."6 Μακαρα γρ στιν κκλησα, τε π Χριστο π[ε]ριχεται, κα κστη δ
 γυν π τελεου κα σπουδαου κα σζοντος τ καθκον το ρχειν μακαρα. Let no
 one, therefore, attempting to excuse twisted interpretations, dare to deceive the saying: for not
 even about such things has the divine Logos taken thought, and Paul, teaching this, advises
 saying: 'even as Christ also loved the Church', which is the dispassionate [interpretation]. But
 concerning the commandment containing as a prohibition only that which it forbade, we must now
 understand it, not being self-sufficient regarding those things that were explained earlier, and now
 being explicitly warned that Adam did not sin before hearing the voice of the woman, but followed
 her, for whose sake also the aforementioned things exist: 'Accursed', indeed, He says, 'is the
 ground in thy works.' 'Thorns and thistles shall it bring forth to thee.' For what from the sequence of

the body is not painful, since pleasures and anxieties arise from it? These thorns, which choke the seed thrown by Jesus, are interpreted by the Savior as being those who receive Him superficially, not deeply. And just as the Earth, which drinks in the rain that comes upon it often and produces suitable vegetation for those who cultivate it, receives blessings from God; but bringing forth thorns and thistles, it is near to being condemned, whose end is to be burned. 6 Therefore, if anyone does not allow these things to sprout through diligence, he will have grass, which is nourishment. For first, what grows will be grassy, as the Savior also says: 'First the stalk.' Therefore, the diligent person will not find this spiritual matter without effort or without labor. For even though virtue is difficult and acquired through toil, being carefully placed in the hearts of men in the face of evil, it is still attainable. For he says, 'Through many tribulations, you must enter the kingdom of heaven.'

"6 ■γαθο■ δ' ε■σαγωγικ■ν χ■ρτον τ■ως ■μφαγε■ν τ■ πρ■τα τ■ς ■ρετ■ς, ε■τεν στ■χυν, ■τε μεγ■λα ε■σαγωγικ■ μαθ■ματα τελει■τητ■ς τις ■πιλαμβ■νεται ■ς ■κο■σαι■ "6Τελε■ων δ■ ■στιν ■ στερε■ τροφ■, τ■ν δι■ τ■ν ■ξιν τ■ α■σθητ■ρια γεγυμνασμ■να ■χ■ντων πρ■ς δι■κρισιν καλο■ τε κα■ κακο■."6 ■π■μοχθον ο■ν ■ ■ρετ■, ■που κα■ ■ καρδ■α τ■ν ■νθρ■- πων ■πιμελ■ς ■π■ τ■ κακ■ν ■γκειται■ δι■ το■το "6π■σας"6 φησ■ν "6τ■ς ■μ■ρας τ■ς ζω■ς σου ■ν ■δρ■τι φαγ■ τ■ν ■ρτον σου"6, ■περ ο■κ ■ν λεχθε■η ■γγ■λοις■ ε■κολ■τερον γ■ρ παρ' ■κε■νοις τ■ τ■ς ■ρετ■ς ■νεργε■ται. Ο■κε■ως δ■ τ■ ■λληγορ■ ■κλημπτ■ον κα■ τ■ "6■ως ■ν ■ποστρ■ψ■ς ε■ς τ■ν γ■ν ■ξ ■ς ■λ■μφης"6. ■ναστ■ς γ■ρ ■ν πνευματικ■ σ■ματι ο■ρ■νιον ■ξεις πολιτε■αν ■[ν] τ■ γ■ τ■ν πρ■ν γιν■μενος■ "6Μακ■ριοι"6 γ■ρ "6ο■ πραε■ς, ■τι α■το■ κληρονομ■σουσι τ■ν γ■ν"6, ε■ κα■ ■ντ■ τα■της τ■ν χ■ρσον δι■ τ■ ■δια πτα■σματα ■νθρωπος ■ντικατηλ- λ■ξατο. Παρ' ■ατο■ς γ■ρ ■ γ■ ■σμεν ■ ο■ραν■ς γιν■μεθα το■το ■ σοφ■ς Πα■λος παιδε■ει λ■γων■ "6Κα■ καθ■ς ■φορ■σαμεν τ■ν ε■κ■να το■ χο■κο■, φορ■σομεν κα■ τ■ν ε■κ■να το■ ■πουραν■ου"6, ■περ ■ν τ■ ε■χ■ λ■γειν προστ■- τονται ο■ μαθητα■ "6Γενηθ■τω τ■ θ■λημ■ σου ■ς ■ν ο■ραν■ κα■ ■π■ τ■ς γ■ς. 6 But when will this happen, or when will people walking on the earth have a government in heaven? It must be noted, however, that it is not necessary to explain everything allegorically if it is not interpreted figuratively; for the meaning is conveyed through the literal sense, and it is not necessary to interpret everything figuratively, as in the saying, 'You shall not muzzle an ox while it is treading out the grain,' which is recognized as appropriate to the teacher and the labor he endures for the sake of those being educated; it is not necessary to ask why this is being applied to a two-horned ox, for it is not inferred for this reason. These things are said so that no one, turning everything about Christ that concerns Adam into things that are proper to Christ, will demand all things concerning Adam. For Christ himself has become a curse on behalf of humanity, as a symbol of the Church, which was the woman, so that through his toil and emptying, life might be granted to those who are saved. For 'he who knew no sin became sin for us,' so that we might become the righteousness of God in him. 6 Sin, however, is not once and for all, for it is the negation of poetic justice. For if it were not, there would be no need for the healing. It has become a curse so that we may receive a blessing. And just as Adam was not deceived, but Eve was deceived and fell, so too, when humanity stumbled, it 'emptied itself, taking the form of a servant.' For if the race had not been violated, they would not have needed healing, there would have been no need for a wound that calls forth the epidemic among humans. And Adam called his wife's name Life, for she is the mother of all the living. With understanding, Adam, being moved by foresight, called the woman 'Life,' saying, 'she will be the mother of all the living.' For from her, all generations have come, not only those of reason. For it is

not fitting to attribute even what does not naturally belong. For if it claims a gift at all, it should not include what does not belong. Nor, if it says: 'I will pour out my Spirit on all flesh,' should it include the irrational as well; nor should it say again, 'And all flesh shall see the salvation of our God,' and apply this to the flesh of the irrational. And so now, Eve is the mother of all the living, truly having her as a mother of humanity who is by nature alive. And even if we were to examine the Church, who else would be the mother of the living according to life, other than our Lord Jesus Christ, who says, 'I am the Life,' or the Church, which has life from him as from a spring, from which even those who are registered with her, who belong to the Church of the firstborn, partake in divine life. [It is clear that, if she is the mother, then Christ is the father of those who believe, 'from whom every family in heaven and on earth is named.' (Ephesians 3:15)] And the Lord God made for Adam and his wife garments of skins and clothed them. Properly to signify the mother of all things, when the woman joins with her husband, they put on garments of skin which no other creature can wear. For if the Philistines should think that God made garments of skins, what is the meaning of 'and clothed them,' since they are capable of doing this themselves? For they were not devoid of understanding when they happened to hasten to coverings and sew garments for themselves from leaves. Now it is possible to find that in many places the body is called 'skin' when speaking of divine teachings. For blessed Job says, 'For I know that my Redeemer lives, and at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God' (Job 19:25-26). But it is clear to everyone that Job was speaking these things about his own body. And again he says such things about himself, 'You have clothed me with skin and flesh, and have knit me together with bones and sinews' (Job 10:11).] For it is clear and evident proof that the body is the garment of the skin, which Job also mentions, as is said in the beginning. And it has good observations; for although it could be said that 'God made both garments of skin,' it is not said so, but 'God made garments for Adam and his wife.' For it is clear that there are different characteristics of male and female and many other differences, such as the man's place and the woman's role in succession. Therefore, at first, it is said that man was created in the image, which indicates the immaterial, but since he has also been created in another state as someone who needs something to use, he needed an organic body, and now they also become garments of skin. This is represented by what is said: 'For the corruptible body weighs down the soul,' which refers to this thickness, and then 'and the corporeal tent burdens the understanding mind,' referring to the earthly tent that the soul uses for its transitional movements, which connects the intellectual essence to the thickness. This weighs down the soul, not the tent but the burdened mind. This is also taught by the apostle when he says: 'We know that if our earthly tent, which is our house, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens; for we groan while we are in the tent,' for he clearly teaches the aforementioned things by referring to the tent as a house. If someone were to inquire whether paradise is a transcendent place, how they dress and undress there should be explained. It should be noted that just as pronunciation does not always match the way things are, the same is true for actions. In fact, in many cases, the earlier is harmonized with the later, so that they are not, as pronunciation is, in conflict with the way things are. This kind of situation is what is spoken of in prophecy as follows: 'Behold, the Lord is seated upon a light cloud, and He will come to Egypt, and the works of Egypt will be shaken.' For it should not be considered that the Lord's body has been brought from heaven, in order that, riding upon it, He may come to a specific place in Egypt. But when He assumed a body, He was already in Egypt, and the order of things was not disturbed. Therefore, just as we do not say that

the Savior sat down on a light cloud and came into the world, but rather we say these things together, so here we do not say that they had thick bodies in paradise and were cast out in this way. For it is not possible to lead such a life with a body there. Therefore, He led the robber with a naked soul into paradise, saying to him, 'Today you will be with me in paradise' — for His body remained in the tomb until it was delivered to the earth — and at the same time the one who heard said, 'You are a seal of likeness and a crown of beauty in the luxury of paradise.' Yet he did not become like you, being shown to live there. Because of these things, it is presented that a thick body dwelled in him, not as it was. iii, 22. And God said, 'Behold, Adam has become like one of us, knowing good and evil? And now, lest he should stretch out his hand and take also from the tree of life and eat, and live forever.' Many consider this statement of God to Adam as a mocking remark, saying something inappropriate to God. For it is not appropriate for a serious person to touch the corpse of someone, much less God. For, as the serpent declared to the woman, 'For God knows that in the day you eat of it, your eyes will be opened, and you will be like God, knowing good and evil.' God said to Adam, who disobeyed, 'Behold, Adam has become like us,' mocking him. Therefore, let us understand and comprehend this idea from God's will, correctly interpreting the divinely inspired scripture. The devil is not inherently evil or bad, but he has become evil, the devil and Satan, through his own change. But he was good and beautiful when he belonged to the order of angels, but he fell to the earth because of his pride that he invented for himself. Therefore, he did not say to Adam, 'Behold, you have become like one of us,' but 'like one of us.' For this one fell from the heavens, as the psalmist also teaches, saying, 'I said, 'You are gods, and all of you are sons of the Most High. But you shall die like men and fall like one of the princes.' 6 For indeed he, being ruler and god, not in substance, but in deification, fell as did those about whom it is said, 'I have begotten sons and exalted them, but they have despised me.' Saying, 'Behold Adam has become one of us,' he introduced this, 'of knowing good and evil.' For those who do not make use of virtue alone, knowing only what is good and what is evil, but not distinguishing them as belonging to the good and fleeing from the evil. Therefore, they use things interchangeably according to those who are tossed about, about whom it is said, 'Woe to those who call evil good and good evil, who put darkness for light and light for darkness.' "6 Λγχει δ οτωσ Θεσ τ "6ξ μν"6 τοσ αυτογγλοισ, καθπερ βασιλεσ τοσ αυτο δορυφορισ. τ[ι] δ τ κοινοποιεν αυτν τν Θεν μετ τν αυτο κτισ[μ]των κ τς γραφς γγνσκεται, στιν μαθεν κ το π[ρ]ς το Σωτρος ερημνου τοσ μαθητασ 110 "6γερεσθε, γωμεν ντεθεν"6, κα ατ ο μικρν χει τν παρατρησιν τ μν γρ "6γερε[σ]θε"6 πρς κενους, τ δ "6γωμεν"6 μετ κενων. πε γρ Σωτρ "6μαρταν οκ ποησεν οδ ερθη δλος ν τ σματι ατο"6, δι οδ π πμα γεγνηται, τοιατης γρσεως ο χρζει σ ο μαθητα, ος επεν "6γερεσθε"6, "3διαναστε τν νθρωπων"3, συναριθμε δ' ν τ πελθεν αυτν. πε μνης τς νθρωπωνης φσεως οκ στιν χωρς πιπνοας Θεο τ ρετ χρσασθαι, δι τοτο "6γωμεν ντεθεν"6 λγει ατς γρ στιν κα[] ποιμν κα δοσκα βακτηρ, π τ θεα χειραγωγ. μλει γον κα τ λστ επεν "6Σμερον μετ' μοσ σσ []ν τ παραδε- σ. But even in the atheist line of thought it is said regarding human tower-building, 'Come, let us go down and confuse their language.' For even if God accomplishes what He desires through the work of His ministering angels, - I say, however, that the things that happen are subject to His judgment - it is said that He comes down with those who carry out His commands. 'Look, Adam has become like one of us, knowing good and evil,' He said, imposing on them a

judgment like a guardian. For He also uses threats and inducements for their benefit. But what does He say, 'And now lest he stretch out his hand and take from the tree of life and live forever'? Envy has been expelled from the divine chorus; and if this is so, much more and beyond measure it is impossible for him to exist in God. Therefore, it is not envy that prevents them from taking the tree of Life again, but it prevents them completely. For as the Savior commands, 'Do not give what is holy to the dogs, nor cast your pearls before swine,' He also adds reasoning, saying, 'Lest they trample them under their feet, and turn and tear you to pieces,' It is not good to receive the one who has become entangled in sins and is still associated with them into the life of the tree of life; for such a one is disdainful. And if the wicked one is hindered from such conduct, he will never, through the teaching of the day, desire at any time, even if he should perceive what evil is. And if he even does not desire it, it is better for him to spend his time in evil thoughts rather than in disdain for the divine. For if these things are constantly presented to him, much evil will come about as a result of despising what is good, which leads him to have no regard for it. And 'into the age' is used instead of 'throughout life,' which is similar to what is said by Paul, 'I will never eat meat as long as the age lasts, so that I may not cause my brother to stumble.' "6 ιι, 23–24. καὶ ἔξαπ- στείλεν αὐτὸν Κρίσιος θεὸς κ τὸ παραδεῖξου τῆς τρυφῆς ἡργί- ζεσθ[αι τ]ῶν γ[υ]ν- ξῆς καὶ λυμφθη, καὶ ἔξβαλεν τὸν ἄδμ καὶ κατκίσει[ν] π[αν]τι τὸ παραδεῖξου τῆς τρυφῆς. Ζητῶσαιεν ἄν τις π[αν]τι, τὸ φ[ω]εως μ[ὲν] αὐτ[ο]ῦ τῆς παραβ[ο]σεως γεγενημ[έν]ου, τῆς δὲ γυναικ[ῆ]ς [ἔ]ξαπατηθε[ῖ]σης π[ρ]ο[σ]τ[η]ς, οὐκ ἐρηται περὶ τῶτων ἡς ἔξεβλ[η]θησα[ν], ἄλλ περὶ τὸ ἄδμ, ἡς ἐρηται παρ[ὸ] Παλλ τ[ὸ] σοφ[ὸ] μ[ὲν] πατ[ρ]ο[σ]θαι. Λ[ο]γομεν ἡτι, ἐπ[ὶ] τ[ὸ] λ[ο]γ[ο]ν παθ[ὸν] ἔξω τὸ παραδεῖξου γ[υ]ν[ο]νον, π[ο]σ δὲ πλ[ο]ν οὐ τ[ὸ] μεγ[α]λα πτα[σ]σαντες. Εμ[ὲν] γ[ὰρ] [ἡ] φ[ω]ς κβ[ε]βλητο, οὐπω δὲ λον τ[ὸ] περὶ τῆς γυναικ[ῆ]ς καὶ τὸ ἄδμ ἔξιον εἶναι τὸ κβληθῆναι π[ρ]ο τὸ παραδεῖξου, π[ο]ιδ[ε]σ ἄδμ, ἡ ο[ὐ]χ π[ο]κεται τὸς μεγ[α]λοῖς σφ[υ]λμασιν, ἔξω γ[υ]νονεν, δὲ λον ἡς κ[α] οὐ τ[ὸ] μεγ[α]λα μ[ε]μ[ο]ρτοντες. Δ[ι]ναται δὲ καὶ 112 προσυπακο[ε]σθα[ν]ι περὶ τῆς γυναικ[ῆ]ς τ[ὸ] τ[ὸν] ἄδμ κβεβλ[η]- σθαῖ συνεκβαλλομ[έν]ης καὶ αὐτ[ῆ]ς καὶ γ[ὰρ] τ[ὸ] τὸ ἄδμ ἡνομα ἡνθρωπον σημα[ν]ει, ἡπερ βεβαιο[ῦ] τ[ὸ] λ[ο]γιον οὐτως ἔχον "6Καὶ π[ο]λασεν"6 γ[ὰρ] φησιν "6 Θεὸς τ[ὸν] ἡνθρωπον ἡρρεν καὶ θ[ε]λυ καὶ κ[ε]λεσεν τ[ὸ] ἡνομα αὐτ[ὸν] ἄδμ"6, ἡ ἡστιν "3κ[ε]λεσεν τ[ὸ] ἡνομα αὐτ[ὸν] ἡνθρωπον"3. Περὶ δὲ τὸ φ[ω]εως λεχθε[ῖ]η ἡν ἡτι ἡν παραδεῖξ[ο] ἡν οὐχ ἡς ἔξιος κ[ε] δι[κ]ηγειν, ἄλλ' ἡσπερ ἡν τ[ὸ] ἡβ[ε] ἐρηται ἡτι "6ἄλθον οὐ ἡγγέλοι τὸ Θεοῦ παραστ[ῆ]ναι ἡν[π]ιον αὐτ[ο]ῦ"6, οὐτω καὶ περὶ τὸ φ[ω]εως κλημπτ[ο]ν. ἔξαπ[ο]στείλεν οὐν τ[ὸν] ἄδμ, δὲ λον δ' ἡτι καὶ τ[ὸν] γυν[α]κ[ῆ]κα, ἡ Θεὸς κ τὸ παραδεῖξου, τ[ὸ] δ' ἡποστελλ[ο]μενον καιρ[ὸν] ἡχει τὸ π[ρ]ανακ[ο]μψαι οὐδὲ γ[ὰρ] π[ο] τ[ὸ] ἡνεπι- στρεπτ[ο] ἡχει αὐτ[ὸν] ἔξαπ[ο]στείλεν, ἄλλ' ἡνα καταντικρ[ῶ] κατοικισθε[ῖ]ς π[ρ]ο Θεοῦ ἡν ἡναπολ[ο]σει αὐτὸ γ[υ]νηται ἡτεν[ω]ζων αὐτ[ῆ]. ἡργί[ζ]εσθαι τ[ὸν] γ[υ]ν [ἡ]ξ ἡς λυμφθη ἡξεβλ[η]θη, ἡνα τ[ὸ] σκε[ο]ς αὐτοῦ ἡγ[υ] σεμ[ο]ς, ἡν[ι]ο[χ]ῶν αὐτ[ῆ] καὶ μ[ὲν] τ[ὸ]ς σωματικ[ῆ]ς ἡρμ[ο]ς κατατρ[ο]χειν τὸ [λ]ογισμο[ῦ]. Δι[κ] γ[ὰρ] τὸ τὸ καὶ κατκίσειεν αὐτ[ὸν] ἡ Θεὸς καταντικρ[ῶ] [τ]ο[ῦ] παραδεῖξου τῆς τρυφῆς, ἡμον δεδωκ[ῆ]ς ἡν διανο[ῶ], ἡν [κ]α[ὶ] ἡστε[ρ]ον] γραπτ[ὸν] παρ[ο]σχετο, ἡνα ἡγκειμ[έ]νην προστ[ῆ]μι[α]σιν αὐ[τ]ο[ῦ] τ[ὸν] ἡρετ[ὸν] ἐρ[ο]σκων χρ[ο]σηται αὐτ[ῆ] καὶ δι' αὐτ[ῆ]ς [κ]α[τ]αν[η]σιν λ[ο]β[ο] τῆς θε[ο]ας καὶ καθαρωτ[ῆ]ρας ζω[ῆ]ς τὸ παραδε[ῖ]ξ[ο]υ. Καὶ καταν[η]σον π[ο]ς π[ο] μ[ὲν] τὸ Κ[ε]ν οὐκ ἐρηται "3ἔξβαλεν [αὐ]τ[ὸν] ἡ Θεὸς ἡπ[ρ]οσ[ο]που αὐτοῦ"3, ἄλλ' "6ἔξ[ῆ]θεν Κ[ε]ν ἡπ[ρ]οσ[ο]πο]υ τὸ Θεοῦ"6, ἡν δὲ "6καὶ ἔξβαλεν τ[ὸν] ἄδμ"6, τρ[ο]πον τιν[ὸ] ἡτι ἡχ[ο]ντ[ῆ] αὐ[ρ]αν π[ρ]οθου τὸ παραδεῖξου, δι[κ] δὲ τ[ὸ] ἡν[ξ]ιον κβ[ε]βλ[η] μ[ε]νον]. Οὐτω δὲ οὐχ ἡς παντελ[ῶ]ς ἄλλ[ο]τριον ἔξβαλεν "6Καὶ κατκί[σ]ει[ν]"6 φησιν "6αὐτ[ὸν]

■π■ναντι το■ παραδε■σου"6, ■τι γ■ρ κηδομ■νου κα■ ο■[κ ■]παγορευ■σαντος τ■ κατοικ■σαι, κατ■κισεν δ■ α■τ■ν νομ■μως, ■ς [πρ]οε■ρηται, 113 ■νθε■ς α■τ■ ■ννοϊαν τ■ν ■παγορευ■ντων τ■ κακ■ν ν■μων, ■περ ε■σαγωγ■ το■ γαθο■ ■στιν, ο■ κρ■ψας τ■ν παρ- δεισον ■π' α■το■ ο■ γ■ρ ■φε■λεν ■π' α■το■ τ■ν γν■σιν το■ καλο■, ο■δ■ λ■θην ■νεπο■ησεν α■τ■ τ■ς ■ρετ■ς, καθ' ■ν ■ν παραδε■σ■ δι■γεν. ιι, 24. Κα■ ταξεν τ■ χερουβε■μ κα■ τ■ν φλογ■νην ■ομφα■αν τ■ν στρεφομ■νην φυλ■ττειν τ■ν ■δ■ν το■ ξ■λου τ■ς ζω■ς. Α■ προσηγορ■αι τ■ν ■π[ε]ρβεβηκυ■ν δυν■μεων, ■ς ■ν ε■ποι τις, ο■χ ■πλ■ς κα[τ■] τ■ παρ' ■μ■ν κ■ρια καλο■μενα ■ν■ματ■ ε■σιν, ■λλ■ πολ[ι]τει■ν σημαντικα■ ■ρχα■ κα■ ■ξουσ■α, θρ■νοι, κυρι■τητε[ς] δ[ι] τ■ ■ρχειν κα■ ■ξουσι- ζειν κα■ βασιλε■ειν, -το■το γ■ρ ■ θ[ρ]■νος δηλο■ κατ■ τ■ν Παροιμ■αις λεγ■μενον■ "6Μετ■ γ■ρ [δικ]αιοσ■νης ■τοιμ■ζεται θρ■νος ■ρχ■ς"6, -κα■ κυρι■τητες δ[ι] δ[ι] τ■ κυριε■ειν λ■γονται. Ο■τω χερουμ ■κ το■ ■νυπ■ρ- χοντ[ο]ς α■το■ς ■κλ■θησαν■ "3πλ■θος"3 γ■ρ "3γν■σεως"3 ■ρμηνε[ι]εται χε[ρο]υβε■μ. ■π' α■το■ ο■ν το■του το■ προσ■ντος α■το■ς ■ προσηγο[ρ]■α ε■ρηται. Τα■τ■ τοι κα■ ■π■ το■ ■βρ■μ ■βρα■μ μετωνο[μ]■σθη κα■ ■π■ Σ■ρας Σ■ρρα κα■ ■π■ ■ακ■β ■σρα■λ, κα■ Π[ι]■[τρ]ο[ς] δ' ■ πρ■κριτος τ■ν ■ποστ■λων τ■ς προσηγορ■ας τα■τη[ς] τ[ε]τ[α]ρχη- κεν δι■ προκοπ■ν ■ρετ■ς ■ς κα■ ο■ προεκτεθ[ι]ν[τε]ς. For from a lesser virtue, which was signified by the first names, they went on to greater ones and appropriately received the titles of virtue, as it is possible to observe from the interpretations of these names. For Abraham is interpreted as 'father of one' and 'father of many,' the first indicating teaching ability but not yet reaching all, which the second indicates. Sarah, with only one name mentioned, is interpreted as 'smallness,' which signifies an introductory mode, while Sarra 'ruling' signifies the perfection of virtue, for this is both the starting point and most powerful. Jacob, interpreted as 'supplanter,' represents the ascetic and resistant to passions, while Israel, renamed by God for not doing anything unjustly, represents the contemplative and purity of mind, by which he sees God, which happens after ethical rectification. For Israel is interpreted as 'mind seeing God.' But why should we speak about the foremost of the apostles, since our Lord Jesus Christ has clearly called him thus in the gospel because of his confession? For when he said, 'You are the Christ, the son of the living God,' he replied, 'You are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.' "6 Κα■ τα[τ]α μ■ν περ■ το■των■ ■παν■λθωμεν δ■ ■π■ τ■ ε■[ξ] ■[ρ]χ■ς■ "6Κ[α]■ ταξεν τ■ χερουβε■μ κα■ τ■ν φλογ■νην ■ομφα■αν τ■ν στρεφομ■νην φυλ■ττειν τ■ν ■δ■ν το■ ξ■[λου] τ■ς ζω■ς"6. Κα■ ■στιν κα■ ■π■ το■των ■λ■γξαι το■ς κ[α]■ ν[ν] ε■ναι νομ■ζον[τα]ς ■π■ γ■ς τ■ν παρ- δεισον, ■ρω[τ]■ν[τα]ς α■το■ς π■ς ■ο■μφα■αφυλ■ττει ■ψυχος, ε■ ο■τω λ[α]μβ[ν]οιτο■ γ■ρ φυλ■ττειν ο■κ ■μψ■χου μ■νον ■λλ■ κα■ λο[γ]ικο■] τυγχ■νει, κα■ μ■λιστα Θεο■ παρ■δεισον. Τ■να δ■ δ■σουσι[ν λ]■γον περ■ το■ μ■ ■τερ■ τινα δεδ■σθαι φυλ■ττειν τ■ν ■δ■[ν το] ξ■λου 115 τ■ς ζω■ς ■ τ■ ■περανεβεβηκ[τα] λογικ■ χερουβε■μ ■κ γ■ρ τ■ν φυλατ■ντων τ■ μ■γεθος το■ φυλαττομ■νου ■στιν μ■ν νοε■ν. Π■ς δ■ ■π■ μ■ν τ■ς ■ομφα■ας ■ ■νικ■ς ε■ρηται χαρακτ[ρ], ■π■ δ■ τ■ν χερουβε■μ πλ■θος■ Ο■κο■ν ■πειδ■ ο■δ■ν παρ' ■κε■νων ■ ψυχρ■ τινα, ■ ο■δ■ λ■γειν καλ■ν, λεχθ■σεται, ■ρα μ■ς, ■ξ■αν το■ θε■ου παραδε■σου ■ννοο■ντας τ■ν δοθε■σαν φυλακ■ν, ο■κε■ως περ■ το■του, Θεο■ δ■δοντος, διαλαβε■ν. Φιλανθρωπ■αν μ■ν ο■ν το■ Θεο■ τ■ν ■λων σημα■νει τ■ μ■αν ε■ναι ■ομφα■αν, ■περ σημε■■ν ■στι κολαστικ■ς δυν■μεως, τ■ν φυλ■σσουσαν, "3πλ■θος"3 δ■ "3[τ]■ς γν■σεως"3 τ■ς ■π■ τ■ν θε■αν ■ρετ■ν ■γο■σης. Ο■ γ■ρ κα[τ]■ τ■ ■μαρτ■ματα ■π■γει Θε■ς τ■ς κολ■σεις, πολλ■ς διδο[μ]■ς ■φορμ■ς ■π■ σωτηρ■αν ■γουςας. Κα■ ■τι μ■ν

ο κατ' ἐξάν κ[ολ]ζει, δηλοῦ ψαλμ[ος] "6[ον] νομ[ας] παρατηρ[σ], Κ[ριε, τ[ς] ποστ[σεται] τι παρ[σο] λασμ[ς] στιν"6. Τ[ν] δ' π[τ]ν [ρετ]ν καλο[ντων] πολλ[τ] α[τια, πρ[τον] τ[ν] κοιν[ν] νν[οι]ν δ[σις, καθ' [ς] σ[ζ]μενας διαστρ[φους] [ρετ] κατο[ρ-θο]ται, π[το]των δι[πλ]θος μαρτ[ας] κα[λυφ]θεισ[ν] [πατρι]ρχαι, ν[μος, προφ[ται] κα[π] συντελε[τ]ν [α]ων [Κ]ριος, [ς] κα[το]ς ποστ[λους] δ[δωκεν, κα[λως] ο[δ]ν τ[ν] πα[ρ] τ[ς] προνο[ας] στ[ν] μ[π] σωτηρ[α]ν καλε[. λλ] κα[[ο]μφ[α]α χρησ[μω]ς κα[δι' α[τ] το[το] τ[θειται. ο[θε[ος] παρ[δεισ]ς στιν κα[τ[ς] γραφ[ς] λ[γος] χων [ν] αυ[τ] κα[τ[ς] πειλ[ς] τ[ς] κατ[τ]ν μ[βουλομ]νων π[εσθ]αι τ[α]ς το[Θεο[προστ[ξεσιν] κα[τ[ς] μυρ[ας] διορθ[σεις] π[τ]ν [ρετ]ν καλο[σας] Κα[γ[ρ] α[ται, ποιητικα[τυγχ[νουσαι] τ[ς] π[τ]ν παρ[δεισον] ε[σ]δου, κωλ[ουσι] κα[τ[ς] κολ[σεως] [τ]ν πικρ[αν]. τι δ[[ο]μφ[α]α ντ[κολ[σεως] [ν] τα[ς] γραφ[α]ς] 116 φ[ρεται, στιν κ[πολλ[ν] μαρτ[ρασθαι] "6[ν] ομφ[α]"6 φησ[ν] "6τελευτ[σουσιν] π[ντες] μαρτωλο[λαο]"6 κα[ο[δ]που π[ντες] δι[ξ]φους [ποθν]σκουσιν, λλ[τ[ν] μ[λλουσαν] κατ[τ]ν [μαρταν]ων [πιφ]ρεσθαι κ[λασιν] τ[τ]ς [ο]μφ[α]ας [νομα] δηλο[κα[τ["6]με[ς] δ' Α[θ]οπες τραυμα[ται] ομφ[α]ας μο[στε]6 τ[ν] α[τ]ν παρ[στησιν] δι[νοιαν] λλ[κα[τ[λεγ[μενον] [ν] τ[ξ]δ[π] τ[ν] π[το] Φαρα[καταπονουμ]νων πρ[ς] Μωσ[α] κα[αρ[ν] "6[δοι] Θε[ς] κα[κρ[ναι] *** δο[ναι] ομφ[α]αν ε[ς] τ[ς] χε[ρας] Φαρα"6, δηλο[σιν] δ[δι[το[ν[ματος] τ[ς] ομφ[α]ας τ[ν] καθ' αυ[τ]ν π[ενεχθε]σαν θλ[ψιν]. This also agrees with the statement, 'If you do not turn his sword, it will shine.' This turning is said in order that, by turning from wickedness to virtue, man himself may turn and offer entrance. Therefore, the guard in which the sword and cherubim are placed, as has been said, should be for the benefit, so that if anyone desires entrance, through these the guidance may be given, the cherubim indicating the knowledge of the truth, which one must possess in order to enter, and the sword indicating the strenuous discipline; for through many tribulations is it to be attained, as it is written. But that the punishment established by God is a turning away and not an actual entering is taught by what happened to the people of Nineveh, who turned away God's wrath through repentance; to them the threats were turned. But the saints also, knowing that judgement awaits those who approach the cherubim and that it is impossible to enter paradise without God's providential arrangement concerning them, say, 'You who sit upon the cherubim, manifest yourself,' acting among them like a charioteer who opens or closes the entrance according to your will, since those who obey your commands desire to enter. But others also, knowing that he himself who speaks concerning man is the same who said, 'You are dust and to dust you shall return,' urge him by saying, 'You who sit upon the cherubim, let the earth be shaken,' indicating a transformation concerning the earth, that he may say to the thief, 'Today you will be with me in Paradise.' Genesis 4:1-2. But Adam knew his wife Eve, and she became pregnant and gave birth to Cain, and she said, 'I have acquired a man through God.' And she added to give birth to his brother Abel. And Abel became a shepherd of sheep, but Cain was a tiller of the earth. Then follows the account of the expulsion from paradise and the making of leather "6 [τερο[ς] τρ[πος] γεν[σεως] [νθρ[πων] πογρ[φεται] μ[ν] γ[ρ] δ[μ] π[] χο[π]πλασται, δ[Ε[α] π[τ]ς πλευρ[ς] το[νδρ[ς] λη[μ]φθε[σα] κοδομ[θη, ο[τος] δ[ν[ν] γενν[μενος] ξ[[μ]φοτ[ρων] τοκ[ων] πρ[τος] προ[λθεν, τ[ς] κατ[τ]ν Σωτ[ρα] γ[εν]ε[σεως] κ[μ[νης] παρθ[νου] γεγενημ[νης]. Ο[κ] καιρον γ[ρ] τ[ο] παρασημ[νασθαι, να] π[ντες] ο[τρ[ποι] τ[ς] [νθρ[πων] γεν[σεως] ξαριθμηθ[σιν, σ[ζ]ντων μ[ν] τ[προειρημ[ν]α] [περ] το[χο], [ς] τ[ς] σωμα- τικ[ς] ο[σ[ας] δηλουμ[νης, κα[τα]λλ[λου]

δηλαδ τς ν παραδεσ διατριβς ντος το[σ]ματος. "6Συλλαβοσα"6 δ ερηται νταθα κα δλον [ς]κ σπερμτων οτοι κολοθως δ, τε μ πντη [ξ]ρημνη τν περ προνοας λγον, επεν "6κτη- σμην νθρωπ[ον] δι το[Θεο]"6 ε γρ πηρητησαν ς γονες τ ποτξ[ει], λλ' γω[γ] Θεο τ πν ρτυται. Τ δ "6δι το Θεο"6 πλοστ[ερον] κλαβε ν δε ντ το "3παρ το Θεο"3 οτως γρ κα ωσ[φ] επεν "6Οχ δι το Θεο διασφησις ατν στιν"6 ντ[το] "3παρ Θεο"3. "6Κα προσθηκεν τεκεν τν δελφν το Κ[ι]ν τν βελ"6. Φλων μν ον βολεται διδμους ατος εν[αι] πμς συλλμψεως δι, φησν, πρσκειται τε τεκεν τ[ν] Κ[ι]ν τ προσθηκεν τεκεν τν δελφν ατο τν ββλ. Π[τερον] γις χει ο, πιστσας δοκιμσεις, δυνατο ντ[ο]ς κα χωρς ατος ν διαφ- ροις χρνοις γεγενσθαι κα γ[ρ], ε τ φλον προσσθαι 119 τν ββλον τς διαθκης ερσει ν ατ κα πσον θτερ[ο]ς θατρου τ χρνν προσεληφεν. σα μν ον Φλων ες τοτο λληγορν επεν, φιλκαλος εσεται, λεκτον δ' μως ες τοτο τ κατ δναμιν. ψυχ τονυν, τε μν παρορματι κα σφλματι ποππει, πογενν φαλα γεννματα, νν δ νματα, νν δ ννανψας νος πιστροφν τινα σχ, τε τε δτα ρχεται κενα μν πωθεσθαι, τκτειν δ εσαγωγν ρετς, περ στν ποδεκτν κατ' λγον [δ] προκοπ αξομνη π τ τλειον ξει ποτ, τ νπαλιν δ πευκτον, ρετς προκαταρξάμνης, κακαν προσθε ναι τ[ο] στεου λογισμο παρατραπντος. Ε δ κα τ τ πιτηδε[μα]τα ατν ναγεγρφθαι "6 μν"6 γρ "6βελ"6 φησν "6γνέτο πο[ι]μν προβτων, Κ[ι]ν δ ν ργαζμενος τν γν"6, περ ς πρς τν στορ[αν] χοι παρατρησησιν οκ εκκαταφρνητον, κα τ[ν] τξιν μν πιτηροντων. ν μν γρ τ γενσει τν Κ[ι]ν [προ]ταξεν, το χρνου τοτ' ναγκζοντος, ν δ τος πιτηδε[μα]σιν προτπει τν δκαιον. στεα γρ κα τιμτερα τ[το] βελ, ν σποδαζεν Κ[ι]ν τ μν γρ μψυχα τν ψ[χων] τ τς φσεως λγ διαφρει. Κα τατ κ[αλς] Φλω[ν] τος ρχς μλλοντας πλαμβνεσθαι τς τε [τ]ρων κ[α] τς αυτο ν τ ποιμενικ προπαιδεεσθαι φη. Κ[ι]ν δ[ο]κ ρρητη γεωργς, λλ' ργαζμενος τν γνν ο γρ ν [στε]ος κατ τν Νε, στις γεωργς, οκ ργτης, ερηται. Πρς δ [λλ]ηγορ[αν] ποιμν στιν βελ ζων, στιν τν ασθ[σεω]ν, π πιστμην γων τατας ς νομες ριστος, τ τε θυμικ κα πιθυμητικ νοχον κα ταξ[αρχον] τν λογσμνν πιτιθες. δ Κ[ι]ν περ τν γν κα τ γνα ελ[υ]σμενος ο γεωργς ερηται— γρ ν κα περ ατ τξιν [ζ]τει-, λλ' ργαζμενος τν γνατ μνον, φιλοσματς 120 [τις] ν, μηδνα λγον τξιν χων, ς εποι ν προσφρως αυτ "6Φγωμεν κα πωμεν αριον γρ ποθ[ν]σκομεν"6, το σν πιστμ θε τατα ποιοντος κατ τ λεχθν "6Ετε σθεετε, ετε πνετε, ετε τι ποιετε, πντα ες δξαν Θεο ποιετε"6 λλ' οκ ργτου γς τυγγνοντος. Οτοι δ, ς προερηται, τρποι ψυχς ν εν διφοροι κατ διαφρους νεργομενοι χρνους. ι, 3–5. Κα γνέτο μεθ' μρας νεγκεν Κ[ι]ν π τν καρπν τς γς θυσαν τ Κυρ, κα βελ [ν]εγκεν κα ατς π τν πρωτοκων τν προβτων ατο κα π τν στετων ατν. Κα πεδεν Θες [π] βελ κα π τος δρ[οις] ατο, π δ Κ[ι]ν κα π τας θυ[σ]α[ις] ατο ο προσσχεν κα λπησεν τν Κ[ι]ν λαν κα συνπεσεν τ προσπ. Σντονον κα νενδοαστον εν[α]ι προσκει τν νρετον, ς μ μνον ατν τοιμ[ε]τ[ερ]ο[ν] εναι πρς τν τς ρετς νργειαν, λλ' κα, κω[λυ]ντων λλων, θλειν ατς προκινδυνειν καθ[π]ερ τε μακαρ[α] Σουσννα κα ωσφ νδρειτατος πε[ι]ρ[μ]ενοι γρ ς ντεχ- μενοι τς

σωφροσνης περιπ[οι]ονται [νο]τ[ο]σεσιν. Κ[ρι]οι γ[ο]ρ το[ι]α[υ]ταις περιβαλε[ν] φ[α]νον[το] ο[κ] ε[κ] μαρτ[αν] προτρεπ[ο]μενοι[μ]ως ο[κ] ε[ξ]αν, [λλ] ε[λ]αντ[ο] τ[ο] γ[ο]σιον τ[ο] π[ρ]ος Θε[ο]ν διατρε[φ]εν, κα[θ] ε[θ] θ[ο]νατ[ο]ς γ[ο]νοιτο[ο]τω[ς] διαπ[ρ] τ[ο] π[θ] τ[ο]ς γ[ο]νας ντε[χ]ον[το], κα[θ] τ[ο] τ[ο]λος δ[ο] δι[δ]ειξεν κα[θ] το[ι]ς π[ο]στοις τ[ο]ν κρ[ο]σιν [α]τ[ο]ν κα[θ] τ[ο]ν δοκιμασ[αν] σωτ[ο]ριον Θεο[ο], τ[ο]ς ρετ[ο]ς α[το]ς ποδεξαμ[ο]νου. [λλ] Κ[ρι]ν ο[κ] τοιο[ο]τος, μελλητ[ο]ς δ[ο] ε[σ]γετα[ι] "6Μεθ' μ[ο]ρας"6 γ[ο]ρ "6νεγκεν π[ο] τ[ο]ν καρπ[ο]ν τ[ο]ς γ[ο]ς"6, σπερ κ[ο] τινος μεταγ[ο]σεως Θεο[ο] μνημονε[ο]ων. Το[ο]το καταμεμφομ[ο]νη θ[ε]α γραφ[ο] διδ[ο]σκει "6Μ 121 π[ο]σχ[ο] ε[σ] [π]οιε[ν] νδε[ο], νκα[θ] ν χ[ο] χε[ρ] σου βοθη[ε]ν. Do not say, 'I will return later and give it to you, when you are able to do it well.' But concerning Abel, it is not said 'after some days,' but 'And Abel also brought.' And what did he bring? The text implies the firstlings, signifying their own and valuable possessions: 'from the firstborn of his flock and from their fat.' However, while Cain carelessly offered the things of his cultivation, Abel offered sincerely. 'God looked upon Abel and his offerings, but he did not look upon Cain and his sacrifices.' For the genuine quality is evident in Abel. For he brought the firstborn, judging it most valuable to give to God, including the fat, as it was necessary for Cain to do, offering from the firstfruits. For it is fitting to first offer to God, as the blessed David says spiritually, 'My spirit rises toward you, O God, early in the morning,' and nothing is more valuable to me than to take refuge in you. And yet, what is owed to you by God is offered before any other thing. But the gift of sacrifice differs in that the gift is brought from animals, but the sacrifice is not. However, because animals are by nature more valuable than lifeless things, it is clear that the sacrifice is the more honorable. And what does 'God did not look upon' signify, from which Cain was grieved and his countenance fell? Someone might say, 'How did Cain know that God did not receive him, so that he could be grieved?' To which someone might respond with the words from the book of the covenant, where it is written that fire came down from heaven and received the sacrifices brought in the proper manner. From this it is reasonable to conclude that Cain knew, because his own sacrifices were not consumed by the fire that consumed Abel's. Το[ο]το δ[ο] κα[θ] ν τ[ο] Λευι[τι]κ[ο] γ[ο]νετο[ο] ο[κ] γ[ο]ρ προαγα- γ[ο]ντες [λλ]τριον π[ο]ρ π[ο] τ[ο] θυ[σ]ιαστ[ο]ριον δ[ο]κην π[ο]σχον ο[κ] μ[ο]κραν, κα[θ] [λλ]ας μ[ο]γας προφ[ο]της [π]ρ[ο]ς το[ι]ς 122 ερε[ο]ς τ[ο]ς Β[α]λ πομαχ[ο] δι[δ]ειξεν [ο] π[ο] ο[ο]ρανο[ο] τ[ο] π[ο]ρ κατ[ο]ει π[ο] τ[ο]ς α[το]ς, γ[ο]ου ντος, θυσ[ο]ας. Τα[ο]τα μ[ο]ν ο[ο]ν τ[ο] ητο[ο] παρ[ο]χει δι[ο]γησις δ[ο] τ[ο]ς ναγωγ[ο]ς νο[ο]ς τοιο[ο]τος ν ε[η] ο[κ] τ[ο]ν ρετ[ο]ν ποκρι- ν[ο]μενοι τ[ο] μ[ο] π[ο] γνησ[ο]ας προθ[ο]σεως [λλ] [λλ]ου χ[ο]ριν τ[ο]ν ξωφ[ο]νειαν πιδε[ο]κνυσθαι μελλητα[ο] τιν[ο]ς ε[ο]σιν κα[θ] δ[ο]κιμοι, ο[κ] παρχ[ο]μενοι τ[ο] Θε[ο] παρχ[ο] δ' στ[ο]ν ρετ[ο]ς π[ο] τ[ο]ς γν[ο]μης κ[ο]νησις π[ο] [α]τ[ο]ν κε[ο]θεν φ[ο]εται. Το[ο]το Δαυ[ο]δ παιδε[ο]ει φ[ο]σκων "6[λλ] ν [ο]ν ν[ο]μ[ο] Κυρ[ο]ου τ[ο] θ[ο]λημα α[το]"6 ο[κ] δ' ποκριτα[ο], ο[κ] χοντες ρετ[ο]ς θ[ο]λημα, α[ο]σχρο[ο] χ[ο]ριν κ[ο]ρδους, [ο]ς ε[ο]ρηται, δ[ο]ξης τ[ο] τ[ο]ς [ρε]τ[ο]ς ποκρ[ο]νονται. Τα[ο]της ν τ[ο]ς μερ[ο]δος Κ[ρι]ν προσ[ο]γα[ο] [γεν] μεθ' μ[ο]ρας, δ' βελ μελλητ[ο] ζ[ο]α πρωτ[ο]τοκα κα[θ] στατ[α] προσ[ο]γει ο[ο]δεμ[ο]αν γ[ο]ρ α[ο]το[ο] πρ[ο]ξιν ο[ο]εται παρχ[ο]μενος [ο]ν[ο]ρετος ε[ο]ναι μ[ο] τ[ο] Θε[ο] προσ[ο]κουσαν, καθ[ο] κα[θ] Πα[ο]λος μα[ο]κ[ο]ρ[ο]ιο[ο]ς λ[ο]γων "6Ο[ο]κ γ[ο] δ[ο], [λλ] χ[ο]ρις το[ο] Θεο[ο] σ[ο]ν μ[ο]"6, κα[θ] Ψα[ο]μ[ο]δ[ο]ς "6[ο]ν μ[ο] Κ[ρι]ος ο[ο]κοδομ[ο]σ[ο] ο[ο]κον, ε[ο]ς μ[ο]την κοπ[ο]α[ο]σαν ο[ο] ο[ο]κοδομ[ο]ντες α[ο]τ[ο]ν. 6 Therefore Abel, having cultivated living and irrational animals by reasoning and making them stable, presented to God those that were his own and not those which are subject to passions. It becomes a grief to those who do not use things in the proper manner, a trial of the conscious fire that convicts and exposes. And if malice is still held, the unbecoming acts

of those who are acted upon arise, from which the countenance of the soul is also affected, and thereupon the bodily characteristics receive dejection. And that the countenance of the soul exists, the learned man affirms, 'The wisdom of a man shines on his countenance'⁶, and 'We behold the glory of the Lord in the unveiled countenance'⁶, signifying the sensible countenance in the phrase 'A joyful countenance of the heart, in sadness the countenance languishes'⁶, which happened to Cain under the convicting conscious. ii, 6–7. And the Lord God said to Cain, 'Why did you become dejected, and why has your countenance fallen? If you had offered correctly, but had not divided correctly, you would not have sinned. Cease. Your turning (expiation) comes to you, and you shall rule over it. The philanthropy of God, surpassing all, is shown, in that He even speaks to the erring, not allowing them to sink into sins, but arousing those who perceive it to turn toward virtue, which is also happening now with Cain, as God speaks to him in the sense of reprimand, 'Why did you become dejected?'⁶, you have become the cause of this yourself, and there was no pretext for the sin other than yourself. And He also proposes the manner of the transgression, saying, 'If you had offered correctly, but had not divided correctly, you would have sinned.'

"6 σοι γ[ρ] προνοίαν φεστ[ναι] μ[ν] το[ς] λόγοις γ[ο]ν[τ]αι κ[α] διεξ[γ]ουσιν α[τ]ν τ[ε] προ[γ]ματα προσ[γ]οντες ε[χ]αριστ[αν] [ο]κε[ως] ποι[ο]σιν, μελημ[ν]ως δε τα[τ]ε χρ[υ]μενοι, [ς] τ[ε] μ[ν] τ[ε] μια αυτο[ς] φυλ[ττειν], προσ[γ]ειν δε τ[ε] ε[τε]λ[ε], [ο]τ[ο]ι κακ[ς] τ[ε] διαρ[σ]ει κ[χ]ρηνται. Το[τ] α[τ] το[ς] στρα[λ] π[οιο]ντος, προφητικ[ς] λ[ο]γος πιτιμητικ[ς] κα[ν]τρεπτικ[ς] φησιν "6 ο κακ[ν] Προσ[γ]αγε α[τ] τ[ε] γουμ[ν] σου"6. λλ[λ] κα[ν]αν[α] κα[Σαφφε[ρα] ν τα[ς] Προ[ξ]ε[σιν] τ[ν] ποστ[λων], πολλ[ν] προσφερ[ντων] 124 ε[ς] χρε[ας] το[ς] δεομ[νοις], κα[α]το[ς] καθυπ[σχοντο] τιμ[ν] χωρ[ου], φ[ς] νοσφισ[μενοι] τ[μ]ισυ τ[ε] τερον προσ[γ]αγον κακ[ς] τ[ε] διαρ[σ]ει χρ[υ]μενοι, περ[λ]γγων π[ρ]κριτος τ[ν] ποστ[λων] τ[ε] πνε[ματι] κιν[ο]μενος λεγεν "6Οχ[μ]νον σο[ς] μενεν κα[πραθ]ν ν τ[ε] σ[ξ]ουσσ[π]ρχεν Τ[ε] τι θου ν τ[ε] καρδ[ου] σου ποι[σαι] τ[ε] προ[γμα] το[το]"6 περ[κα] ντα[θα] τ[ε] Κ[ιν] π[ε] Θεο[ς] ε[ρη]ται "6να τ[ε] περιλυπος γ[ν]ου κα[ν]να τ[ε] συν[πε]σεν τ[ε] πρ[σωπ]ν σου Ο[κ] ν ρθ[ς] προσεν[γκ]ς, ρθ[ς] δε μ[ε] δι[λ]ς, μαρτε.

For those who approach God as a supplicant, they sin, not knowing what is stated in the Psalms to God: 'Shall I eat the flesh of bulls or drink the blood of goats?' And also: 'All the wild animals of the field, the cattle on the hills.' For you have whatever you desire from me, but I have everything, so I did not make a command as one in need, but by symbolically educating you through these things, I teach you to use virtue not neglectfully, but perfectly and completely. Then, in order to not advance evil, He advises to abstain from it so that it does not produce worse consequences. This also applies to Zion, which is mentioned as being disorderly moved. For such is its name: 'Set yourself up, Zion.' For since the rational creature is capable of performing either evil or virtue, it is fitting that when it commits evil, it should be its own responsibility to rectify it, so that virtue may find the appropriate place. This is also advised by David, saying 'Depart from evil and do good.' Therefore, he says, do not persist in evil, do not contemplate through despondency that your sacrifice was not received by God as it should have been. For many times, they themselves, stumbling and not having God as their co-worker, displease God due to their negligence, which God warns against, saying 'Depart from evil.'

6 125 He brings forward also the passage to you: 'And you shall rule over him,' teaching that whatever is not offered to God in a suitable manner is not offered to Him, but to the one who gave, He being pleased to receive it, because it does not find a place in God. In the same way, those who perform acts of charity to be seen by men do not receive their reward from God, for they have not done this with a divine intention. Therefore, the

whole discourse of the speaker is most beneficial for character, when it is received in a straightforward manner, genuinely teaching the proper way of making offerings and of not doing them negligently. But since we have already entered into the discussion of the aforementioned principles, it is necessary to do this also now. The word of God, present in common thoughts and in conscience, inwardly reproaches those who err, which is also happening now. For hypocrites seem to be doing something right, to the extent that they do not reject virtue, even if they do not choose it; but when it comes to distribution, they act badly, being led by their own desires from the depths of their minds, and forming the appearance of doing things for God, they reasonably are not acceptable. They cleanse the outside of the cup, and, while covering the outside with the skin of a sheep, they are wolves on the inside. To such people, the Lord reproaches, saying, 'Why do you compare yourselves to whitewashed tombs? Inside they are full of dead bones and all uncleanness.' 6 But the virtuous, being all through and through of God, in disposition and action, and concerning human matters, which indeed they consider for the sake of bodily necessity, and themselves skillfully accomplish, they rightly employ in their approach towards God, taking care of both body and soul, of which Abel serves as an example, offering God as prince and protector of his own actions. For this is a characteristic of the virtuous, that the hypocrisy of the actor turns back upon himself; for God, seeing into the depths of the mind, does not accept such actions performed by him. Book 1, 8. And Cain said to his brother Abel, 'Let us go into the field.' So it happened, when they were in the field, that Cain rose up against Abel his brother and killed him. The gradual increase of wickedness, not hindered, reaches immoderation, and the sin hidden in the mind, when not restrained by reason, achieves the deeds, and even if it seems to endure for a short time, it will come to an end. It is stated in the Acts of the Apostles; for the governor, hearing many things about the divine teaching from Paul and being filled with fear, suffers yet again from the passion of greed. For the scriptural Spirit says to Paul, 'At a convenient time I will send for you,' at the same time also expecting to receive money from him. Cain likewise suffers such a thing; for after a little repentance, he nourishes envy in his mind and says to his brother with craft, 'Let us go into the field,' and having gone, does not let go of his anger, but attacks and kills his brother. Some people, desiring to investigate these things, say, 'With what weapon did he use to kill Abel?' But there is no difficulty for you; for even if it was not with iron, but rather with stone or wood, this could have happened, as the book of the covenant testifies. Σφαγν δ μς γραφ τν πωσδποτε γινουνην ναρεσιν ενα φησιν, ζ δηλοται ν τ πιστολ τ ωννου "6Καθς 127 Κιν σφαξεν τν δελφν ατο, τ[ι τ]ργα ατο πονηρ ν, τ δ το δελφο ατο δκαια"6. Τ[ι] δ "6νστη Κιν π βελ"6 κα τν πθεσιν μα κα τν κ[ο]σιον ρμν δηλο. Τατα μν ον τς στορας περιχει λγο[ς] πειδ δ τρον ποκριτν φσκομεν ενα τν Κ[ι]ν κατ τν τς ναγωγς λγον, τοιατα ν εη κα [τ] ν. δελφς στι το φαινομνου ξω νθροπου [κ]ρυπτ[ς] κα ν διανο νθρωπος μφοτρων γρ τν σπουδα[ο]ν πι[μ]λεσθαι προσκει, κα ρθ τε λογιζμενον κα σ[τολι]σμν [ο]κεον τος τροις πιδεικνμενον, περ κα ψαλ[μ]δς [τ]αιδεων ν πρτ ψαλμ φησιν "6Μακριος νη[ρ] οκ [π]ορεθη ν βουλ σεβν"6, κα μετ λγα "6 τν καρπ[ν] ατο δσει ν καιρ ατο κα τ φλλον ατο οκ πορρυ[σε]ται"6, καρπν μν λγων τν π διαθσεως νρετο[ν] πρ]ξιν, φλλον δ ξωθεν κατστημα, ν σχμα[τι]κα] στολισμ κα μειδιασμ δντων διαφ[αν]εται. [π]ν ον ποκριτς τατα σπουδζ, το λογι[σμο] δ ατ[ο] διεστραμνου τυγχνοντος, τν δελφ[ν] σφ[τ]-τ[ει],

■σ■μ■φ■ων■ον■ τ■ν■ δι■νοι■αν■ το■ς■ ■ξ■ω■θεν■ ■χ■ων■. [Π]εδι■ς■ δ[■] το■τ■ ■ κατ■ τ■ν■ ■πατω■μ■νων■
 μηχαν■, ει■[■]ς■ ■ν■ χωρ■[ν]■ τ■ κατ' ■κε■νων■ ■π■τ■ ■αυτ■ν■ πρ■τερον■ ε■ς■ ■μαρτ■αν■ ■γε[ι].
 Τοιο■τοι■ δ■ κα■ ο■ σοφιστα■ τυγγ■- νουσιν, πεδια■■δι■ τ■ λ■ξε[ι]■ χρ■μενοι, δι' ■ς■ ε■ς■
 ■σ■βειαν■ περι■γουςιν■ το■ς■ ■αυτ■[ν]■ ■δελφο■ς■. ι■, 9. Κα■ ε■πεν■ Κ■ριος■ ■ Θε■ς■ πρ■ς■
 Κ■ιν■ [Πο]■ ■στιν■ ■βελ■ ■ ■δελφ■ς■ σου■ ■ δ■ ε■πεν■ Ο■ γγ■σκω■ μ[■] φ■λαξ■ το■
 ■δελφο■ μο■ ε■μ■ ■γ■ ■ φιλ■νθρωπος■ Θε■ς■ κα■ τ[ο]■ς■ π■ντη■ ■λλοτριωθ■ντας■ 128 α■το■
 δι■ πολλ■ν■ ■γαθ■τητα■ π■λιν■ ■πισκ■πτεται■ κα■ δι■ τ■ς■ ■πισκ■ψεως■ ε■ς■ α■σθησιν■
 διεγε■ρει, ■περ■ κα■ ν■ν■ π■ το■ Κ■ιν■ ποιε■, πρ■τον■ μ■ν■ ■νιε■ς■ α■τ■ το■ς■ π■ τ■ς■
 συνειδ■σεως■ λ■γους, ■πειτα■ κα■ δ[ι]■ το■ ε■πε■ν■ "6■βελ■ ■ ■δελφ■ς■"6 ■σπερ■ βαρ■νει■
 α■τ■ν■ τ■ προσηγορ■ τ■ς■ φ■σεως■ κα■ ■γει■ ε■ς■ συνα■σθησιν■ το■ μι■σμα[το]ς■. Μ■γεθος■
 παρ■σταται■ τ■ο■ τολμ■ματος, ■τι■ κα■ ■π■κτει[ν]εν■ κ[α]■ ■δελφ■ν■ κα■ δ■καιον■ ■δελφ■ν■,
 ■ν■ δι' ■πικουρ■αν■ κα■ [β]ο■- θε[ιαν]■ ■ Θε■ς■ πεπο■ηκεν, ■νελ■ν■. Το■το■ γ■ρ■ τ■ λ■γι■ν■
 φησιν■ "6Ε■ς■ π[ν]τ[α]■ καιρ■ν■ φ■λος■ ■παρχ■τω■ σοι, ■δελφο■ δ■ ■ν■ ■νγκ[α]ις■ χρ■[σι]μοι■
 ■στωσαν■ το■του■ γ■ρ■ χ■ριν■ γενν■νται"6. Τ■ν■ γ[■]ρ■ α■τ■[αν]■ τ■ς■ τ■ν■ ■δελφ■ν■ ■ποστ■-
 σεως■ τα■την■ ■ λ■γος■ ■πο[σ]ημα■ν[ει]. ■νωτικ■ γ■ρ■ ■π■ρχουσα■ ■θε■α■ διο■κησις■ δι■
 π■ντων■ το■[το]■ π[ο]ιε■. ■μ■λει■ κα■ ■ν■ τ■ ν■μ■ ■ρκο■σης■ τ■ς■ ■δελφικ■ς■ δια- θ[σ]εω[ς]■ κα■
 τ■ν■ σφ■δρα■ ■γγ■ς■ ε■ς■ ■νωσιν, το■τους■ μ■ν■ ο■ συγχωρε■ γ[■]μ■ συν■πτεσθαι, ■λλας■ δ■
 παρ■ τ■ς■ ■δελφ■ς■ κα■ τ■ς■ πλη[σ]ον[ο]ν■ ■πιτρ■[π]ει, ■να■ δι■ το■των■ ■πισυν■γηται■ κα■ ■π■
 ■λλων■ σ[■]η■ κα■ δι[■]θεσις, ■περ■ ■π■τησεν■ Κ■ιν■. ■δε■ν■ γ■ρ■ α■το■ κα■ τ[■]ν■
 ■π■κρισ[ι]ν■ ■στιν■ λ■γοντος■ μετ■ ■πονο■ας■ "6Ο■ γιν■σκω■ μ■ φ[λα]ξ■ το■ ■[δελφ]ο■ μο■
 ε■μ■ ■γ■"6 Δι■ μ■ν■ γ■ρ■ το "6Ο■κ■ ο■δα"6 τ■ θρασ■ δ[ε]■κνυτ[αι], ■τι■ ■θη■ Θε■ν■
 λανθ■νειν, δι■ το■ "6Μ■ φ■λαξ■"6 τ■ α■δ■ι■θετον■ [κα]■ ■ν■μερον■ κα■ δι■ το■το■
 ■διαν■ητον■ δηλο■τα[ι]■ φ]■λακα■ γ■ρ■ α■τ■ν■ το■ ■δελφο■πρεπεν■ ε■ναι. 129 ι■, 10-12.
 Κα■ ε■πεν■ ■ Θε■ς■ Τ■ πο■ησας■ Φων■ α■ματος■ το■ ■δελφο■ σου■ βο■ πρ■ς■ μ■ ■κ■ τ■ς■
 γ■ς. Κα■ ν■ν■ ■πικα- τ■ρατος■ σ■ ■π■ τ■ς■ γ■ς, ■ ■χανεν■ τ■ σ■μα■ α■τ■ς■ δ■ξασθαι■ τ■
 α■μα■ το■ ■δελφο■ σου■ ■κ■ τ■ς■ χει■ρ■ς■ σου, ■τι■ ■ργ■ τ■ν■ γ■ν■ κα■ ο■ προσθ■σει■ τ■ν■
 ■σχ■ν■ α■τ■ς■ δο■να■ σο■ σ■των■ κα■ τρ■μων■ σ■ π■ τ■ς■ γ■ς. Κα■ ■ναισχυνο■ντα■
 διδ■σκει■ ■ φιλ■νθρωπος, κα■ ο■μ■νον■ λανθ■νειν■ Θε■ν■ παιδε■ει■ ■ς■ [το]■το■ ■δ■νατον■
 "6Φων■"6 φησιν■ "6α■ματος■ το■ ■δελφο■ σου■ [β]ο■ πρ■ς■ μ■ ■κ■ τ■ς■ γ■ς"6, μ■ ν■μιζε■ τ■ν■
 ■κο■μητον■ ■φ[θα]λμ■ν■ τ■ς■ προνο■ας■ διαπεφυγ■ναι■ τ■ μ■ασμα. Φων■[ν]■ δ■ α■ματος■ τ■ν■
 φαν■ρωσιν■ λ■γει■ ■ς■ κα■ ■τ■ρωθι■ "6δο■ ■ μισθ■ς■ τ■ν■ ■ργατ■ν■ τ■ν■ ■μησ■ντων■ τ■ς■
 χ■ρα[ς]■ μ■ν■ ■ ■πεστερημ■νος■ ■φ'■ μ■ν■ κρ■ζει"6. Κα■ ο■τω[ς]■ γ[■]ρ■ ■κλημπτ■ον, δυνατ■ν■
 δ■ κα■ τ■ α■μα■ ντ■ τ■ς■ ψυ[χ]■ς■ ■ντα■θα■ ερ■σθαι. Λ■γοι■ δ'■ ■ν■ τις■ ■τι■ δι■ το■ α■ματος■
 ■μν■σθη, ■τι■ τ■ σ■μα■ ■κρυψεν. ■κχ■[σεως]■ δ■ μνημονε■ει■ κα■ ■ς■ ■ γ■ ■χανεν■ τ■ σ■μα■
 α[τ]■ς■ δ■ξασθαι■ τ■ α■μα■ κα■ ■δελφο■ συνεχ■ς, ■να■ με[εθ]■νων■ [τ■]■ πραχθ■ν■
 καταιδ■σ■ τ■ν■ ■μ■θυμον. ■π[■]γει■ δ■ α■τ[■]■ κα■ ■ρ■ς■ ε■κ■τως■ τοσο■τον■ ■ργα-
 σαμ■ν■ [λ]■γω■ "6Κα■ ν[■]ν■ ■πικατ■ρατος■ σ■ ■π■ τ■ς■ γ■ς, ■τι■ ■ργ■ τ■ν■ [γ]■ν■ κα■ ο■ πρ[ο]σθ■σει■
 τ■ν■ ■σχ■ν■ α■τ■ς■ δο■να■ σοι. "6 Πολλ■κ[ι]ς■ γ■ρ■ δι■ τα■■ς■ τ■ν■ ■νθρ■πων■ ■μαρτ■ας■ ■
 τ■ς■ γ■ς■ ■νδεια■ συμβα■νει■ το■ς■ καρπ■ο■ς■ ο■κ■ ποδιδο■σης■ κατ■ τ■ ερημ■νον■
 "6[Π]ενθ■σει■ ■ γ■ δι■ το■ς■ κατοικο■ντας■ ■ν■ α■τ■."6 Δ■δο[τ]αι■ γ■ρ■ α■τ■ ■π■ τ■
 ■κφ■ρειν■ καρπο■ς■ το■ς■ ■δι■στρο[φ]ον■ μ■ν■ τηρο■σι■ τ■ν■ λογισμ■ν, φιλανθρωπ■ δ■ Θεο■
 κ[α]■ το■ς■ σφαλλομ■νοις■ 130 παρ■χει■ τ■ ■ναγκα■α, προστ■γματι■ π■λιν■ α■το■ τ■ν■ ■π'■
 α■τ■ς■ ■κλειπ■ν[των]■ καρπ■ν, ■ν'■ ■πιστροφ■ γ■νηται. Ε■η■ δ■ πρ■ς■ ■ναγωγ■ν, ■πομ■νων■
 ■μ■ν■ το■ς■ πρ■τοις, α■τι■μ■ενος■ τ■ν■ ■ποκριτ■ν■ ■ Θε■ς, ■τι■ τ■ν■ ζωτικ■ν■ δ■ναμιν■ τ■ς■ ψυχ■ς■

διαστρ[φει, δελφ]ν ο[σαν το] ξω[νθρ]που, [ς ε]ρηται. Δι[κα] πικατ[ρατος] [σται, μηκ]τι παρ[χουσα καρπο]ς, [λλ] τ[ν ν]τρ[χειαν] [π] χρησ[μ] παραπολλ[ουσα, ν'] [κ το]του τ[ν τ]ς [ρετ]ς [ρχ]ν καταβ[ληται] [χρ]σιμον γ[ρ κα] τ[διαστραφ]ναι πονηρ[αν, τ]ν [π'] α[τ][ς] [τελ]ν μ[πιτυγχανομ]νων, [να κ]πος [γγεν]με[νος] [ρωτα τ]ς [ρετ]ς [μποι]σ[κατ] τ[ε]ρημ[νον] "6κοπ[ασεν Α]γυπτος, κα[μ]πορ[α Α]θι[πων κα] ο[Σαβαε]μ [νδρες] ψηλο[π] σ[διαβ]σονται"6. "6στ[νων]6 δ["6κα[]τρ[]μων [π] τ[ς γ]ς"6 [σται, ο]τω κριν[μενος, ε] [π] το[συνειδ]τος [λεγγ]μενος. ι[, 13–14. [Κα]] επεν Κ[ιν] πρ[ς Κ]ριον τ[ν Θε]ν[Με]ζων [α[]τ[α] μου το[φεθ]να[με] ε[κβ]λλεις με σ[μερον] [π] προσ[που τ]ς γ[ς κα] [π] το[προσ]που σου κρυβ[σομαι] κα[[σομαι σ]τ[νων] κα[τρ]μων [π] τ[ς γ]ς, κα[[σται, π]ς [ε]ρ[σκ[ων] με [ποκτενε] με [γκειται] κα[το]ς [λλοτρι]σιν [α]υτο]ς το[] Θεο[λ]γος, καθ' [ν περ] Θεο[α]το[[ς φιλανθρ]που κα[[γαθο] []αλαμβ[νουσιν] κα[ο]χ ο[]ν τε [κκεκ]φθαι τα[την] [γ]αθ[]ν τ[ν ν]νοιαν, κ[ν δι] β[θος] κακ[ας] δυσαρεστ[νται] π[ολλ]κ[ις. Immediately, therefore, when they find themselves in need, the forgetful of God hasten to supplications and prayers, which is also observed in the case of Cain. For as being forgetful of God, stirred up by the murder of his brother, he boldly answered him, who enquired, 'Where is Abel thy brother?' having learnt, through examination of the things which have occurred in his conscience, from the words of God, that the eye of God is never escaped, he fears to surround him with every foreign attire so as to cause him groaning and trembling, and cause him to be thought of by everyone who discovers him as liable to be destroyed. For when he wishes to convert those who are sinning and to discipline them, he says: 'I will visit their transgressions with a rod and their iniquities with stripes, but I will not remove my mercy from them.' Now what he says is that their rebuke will be greater than mine, O Lord, if you do not restrain it, as it is said. But he, thinking that he has erred and fallen away, imagines that he will be cast out from the earth and from the presence of God. Κατ] δ[]τ[ραν] δι[νοιαν] ε[η] [ν λ]γων τα[τα,]τι με]ζ[ν] μοι [σται] κακ[ν, ε] παραμ[νοιμι] [ν τ] γ[, σο[, Θε[, μ] [πολλ]οντ[ς] με ε[ς] [ν]παρξ[αν] [ε] γ[ρ] [κβ]λλοις με [π] τ[ς γ]ς, κα[[π] το[προσ]που σου κρυβ[σομαι] μηκ]τι [π]ρχων, [περ] ε[κ]τ[ν] α[τ] [π]ρχεν, [πειδ] δ[ο]κ [κβ]λλεις με [π] τ[ς γ]ς–το]το γ[ρ] προσυ- πακο[ειν] δε[–,]σομαι στ[νων] [ν α]τ[κα] τρ[μων, παν]τ[ο]ς το[ε]ρ[σκοντ]ς με [ποκτενοντος.]τι δ[ο] πολλο[, [πειδ]]ν γην[σκωσιν] [αυτο]ς [μετρ]αν σφαλμ[των,]χον[τ]ς] πως [ννοιαν] [ς] μετελε[σεται] α[τ]ς [Θε]ς, α[ρετ]ν []γ[ο]νται τ[μ] ε[ναι,]ναισθησ[αν] παθ[ν] το[π]ρχειν προτιμ[ντε, ε]η [ν] σαφ[ς] [κ το] ε]ρημ[]νου] [π] το[προφ]του περ] τ[ν] προδ[των] [ησο] "6Θελ[σουσ] [ν ε] [γεν]θησαν πυρ[καυστοι]."6 Κα[]τ[ρως] δ' [ν] [πιβ]λοι λ]γον[τος] α]το[] "6Ε[]κβ]λλεις με"6, "6σ[μερον]"6 δ' α]το[ντος] τ[πον] μετανο[ας] [ν] [περτεθ] τ[ν]ν, "6σ[μερον]"6 ε]ρημ[νον]. And he also wished to end by falling into the so-called 'sin' towards God, so that he would not be subject to condemnation by anyone who found him. Cain would ask who would ever dare to find and kill him, since there would be no one except himself and his parents. To whom someone might say that, in the first place, having the thought that there would be succession of mankind, he feared that by committing such a grave sin, he would be hated by those who would come after him as something abominable, and that he, who was the cause of so many deaths, would be surpassed by the number of those who would be born. But then, even if not for this reason, he was terrified by the expectation of divine powers punishing his wickedness, powers that he likely had seen even before the spread of evil. But concerning retribution #561,15.

And the Lord God said to him: Not so; every one who kills Cain will suffer vengeance sevenfold. And the Lord God set a mark on Cain, so that no one who found him would kill him. For the punishment of the murder of his own brother, Cain, who became the murderer, will be greater, as God says: 'Not so;' this is not a fitting punishment for the crime to be completely destroyed. For this [number] represents the complete punishment, which is indicated by the number seven. For many times the number seven is used in writing instead of perfection; this is shown by the saying, 'There are seven eyes looking upon all the earth.' For God is not a body, so that his eyes can actually see through the number seven, but it is clear that it teaches that his power of sight is the most complete and great. ■λλοι δ■ ε■πον ■τι, ■σπερ ■ το■ [Σ]ωτ■ρος ■νθρωπος ■σχεν ■πτ■ πνε■ματα ■παναπαυσ■μενα, "6[π]νε■μα σοφ■ας κα■ συν■σεως, πνε■μα βουλ■ς κα■ ■σχ■ος, πνε■μα γν■σεως κα■ ε■σεβε■ας, πνε■μα φ■βου Θεο■"6, ο■τως ■καστος ■νθρωπος, πρ■ τ■ς ■μαρτ■ας ■ν■ρ τ■λειος ■ν, ε■ς ■ν κα■ καταντ■σαι ■μ■ς ■ π■στολος διδ■σκων φησ■ν■ "6■χρι καταντ■σωμεν π■ντες ε■ς ■νδρα τ■λειον, ε■ς μ■τρον ■λικ■ας το■ πληρ■ματος το■ Χριστο■"6, ■χων τα■τα 134 ■παναυσ■μενα, ε■ ■μαρτ■σοι, παραλ■σει α■τ■, περ■ ■ν ■κδ■κησις γεν■σθαι ■φειλεν πληρεστ■τη κα■ κατ■λ- ληλος. It should be noted that the phrase 'whoever kills Cain, vengeance shall be taken on him' is said instead of the imperative 'O Cain, whoever kills'. Or others say about him, 'whoever kills Cain'. These are the powers that someone speaking would not fail. To these same, he gave the sign 'not to kill him', which could be his commandment; for none of these judgments takes place without forgiveness.

*** -ηιτ λιγες εν βλανξ- He set a sign for the repentance after sins, by which it would not be difficult for him to be removed. Μ■γα μ■ν γ■ρ ■γαθ■ν τ■ μ■ πτα■σαι■ τ■ δ■ μ[ε]τ■ τ■ πτα■σματα ■ν μεταγ■σει γεν■σθαι δε■τερος ■[ν] ε■η λιμ■ν, ■περ ο■κονομ■ν ■ Θε■ς διδασκαλ■ας διεγε■ρει πρ■ς τ■ μ■ ■ποπεσε■ν τ■ ■πατε■νι. Τοια■την τ■ν δι■νοιαν ■ποβ■λλει τ■ ■ν ψαλμο■ς λεγ■μενον■ "6■σημει■θη ■φ' ■μ■ς τ■ φ■ς το■ προσ■που σου, Κ■ριε"6, ■περ προσ■που φ■ς τ■ν Υ■■ν ■ τ■ς θε■ας ■ννοιας λ■γων ο■κε■ως ■ρε■ς. Ο■τω γ■ρ ■ν κα■ τ■ φυγε■ν ■π■ προσ■που τ■ξου 135 γεν■σεται, το■ προσ■που το■ Θεο■ ■ν ■μ■ν, ■ς ε■ρηται, ■π■ρχοντος■ κα■ τ■ ■ξ■ς δ■ ■πιφερ■μενον βεβαιο■ "6■πως ■ν ■υσθ■σιν ο■ ■γαπητο■ σου"6. Φιλανθρωπ■ ο■ν κα■ ■γαθ■τητι ■ Θε■ς κα■ το■ς μεγα■λα σφαλλομ■νοις τ■πον μετανο■ας δ■δωσιν, ■να π■λιν ■ν■ληψις τ■ς ■ρετ■ς γ■νηται. ι■, 16. ■ξ■λθεν ο■ν Κ■ιν ■π■ προσ■που το■ Θεο■ κα■ ■κησεν ■ν γ■ Να■ν κατ■ναντι ■δ■μ. Τ■ ■ξελθε■ν τ■ν Κ■ιν ■π■ προσ■που το■ Θεο■ ο■ τοπικ■ς ■κλαμβ■νοντ■ς φαμεν ■τι π■ς ■μαρτ■νων ■ξω Θεο■ γ■νεται, ■πε■ κα■ τ■ ε■σελθε■ν πρ■ς τ■ν Θε■ν ο■τω νοο■μεν, λ■γοντος το■ ψαλμο■ "6Ε■[σ]■λθατε ■ν■πιον α■το■ ■ν ■γαλλι■σει"6 ε■σ■ρχεται δ■ τις ■ν■πιον Θεο■ τ■ ■ξω π■ντα καταλιπ■ν, ■μαρτ■ματ■ τε κα■ τ■ α■σθητ■ πρ■γματα, κα■ ■λλος το■ κ■σμου γιν■μενος, ■ν' ο■τως τ■ς περ■ Θεο■ γν■σεως μ■τοχος γ■νηται. Therefore it is said here: 'Cain went out from the presence of God', and we do not say that it is a place in which God exists, in which Cain existed when he went out. For God is unbounded and not contained by places, even though he later became a temple, a teaching of symbolic worship. Therefore Cain went out, making himself unworthy of the presence of God, becoming thereafter foolish. Concerning such things it is said: 'There is no God before him', and concerning the sons of Eli it is said: 'The sons of Eli did not know the Lord'. For if they had paid attention to the temple but not to their disposition and actions, they would have found him outside. ■τι δ■ Κ■ιν ο■τως ■ξ■λθεν, τ■ ■πιφερ■μενον παρ■- στησιν■ "6Κα■ ■κησεν"6 γ■ρ φησιν "6■ν γ■ Να■ν κατ■ναντι ■δ■μ"6 "3Σ■λος"3 γ■ρ ■ Να■ν ■ρμηνε■εται■ πο■ γ■ρ 136 ■δει τ■ν ■ποστ■ντα

τῆς ἐρηρικῆς ῥετῆς οἰκῆν ἢ τὴν "3σῶλ"3, ἵστῆ πρῶγματι καὶ βεβαίῃ, ἵπερ
 ἵστῆν ἢ κακῆα. Ἐδὲ καὶ τὴν κατῆναντι ἵναντῆα γῶρ τῆ ῥετῆ ἢ κακῆα. Μενῆμεθα
 τοῆνυν ἢ, ἵτε διελαμβῆνομεν περῆ τῆς ἢκβολῆς τοῆ ἢδῆμ, ἵσημειωσῆμεθα ἵτι
 ἢκβῆβληκεν ἀτῆν οἰκ ἢφ' ἢαυτοῆ ἢξελθῆντα, ἢλλῆ ἢτι ἢχοντα ἢναυσμα πῆθου τῆς
 διατριβῆς τοῆ παρδεῆσου τῆς τρυφῆς διῆ καὶ κατῆναντι τοῆτων ἀτῆν κατῆκισεν, οἶον
 ἀτῆς καὶ τῆν οἰκῆσιν οἰκονομῆσας. For those who do not commit great sins, since virtue
 does not lie far off, there is a quick pretext indicating a swift return, given by God, which was not
 said of Cain. For neither is he settled nor cast out, having eagerly desired evil; therefore he dwells
 in a turbulent state, being agitated without rest, since he desired this, while the virtuous state
 exists steadfastly, for it has a strong stance, so that it is also able to stand with God, as is stated:
 'But you stand with me,' and by the Savior concerning those who do not experience death: 'There
 are some who are standing here,' who were his acquaintances. But also Paul, admonishing not to
 be carried away by every teaching, writes, 'Stand firm then, and do not submit again to a yoke of
 slavery.' And the psalmist also says with thanksgiving, 'You have set my feet upon a rock.' But
 concerning the wicked, who are always stumbling in evil, it is said, 'The pride of their feet will not
 stand.' For it is a great sin to always be moved in evil, which the word says is not wanting to be in
 Zion. 'Establish yourself in Zion.' Which the blessed David, having this, so that he would not fall
 from it, sang, 'And let not the hand of the wicked disturb me,' that is, the deeds of the sinner, of
 the devil, may not turn me away from virtue. ἵ, 17. Καὶ ἢγνω Κῆιν τῆν γυναῆκα ἀτῆ, καὶ
 συλλαβοῆσα ἵτεκεν τῆν ἢνῆχ. Καὶ ἢν οἰκοδομῆν πῆλιν, καὶ ἢπωνῆμασεν τῆν πῆλιν ἢπῆ
 τῆ ἢνῆματι τοῆ υἶοῆ ἀτῆ ἢνῆχ. Ζητοῆσῆ τινες πῆθεν ἢσχεν γυναῆκα ἢ Κῆιν, οἰκ
 ἢντων ἢλλων ἢ τοῆ ἢδῆμ καὶ τῆς Ἐῆας, ἢξ οἰ κακοῆργοι ἢδελφογαμῆαν εἰσῆγουσιν.
 ἢδει δ' ἀτῆς ἢννοεῆν ἢς οἰκ ἢκ τοῆτου ἢδελφογαμῆα εἰσῆγεται. Ἐῆ μῆν γῶρ, ἢλλῆν
 οἰσῆν, ἢκῆρητο τῆ ἢδελφῆ, πιθανῆς ἢν ἢ λῆγοςῆ εἰ δῆ, μηδῆνος ἢπῆρχοντος, πρῆς
 σῆστασιν τῆς διαδοχῆς τοῆτο γῆγονεν, ποῆ χῆραν ἢχει ἢδελφογαμῆα, οἶου τε ἢντος
 ἢτῆρωθεν δῆξασθαι πρῆς συζυγῆανῆ Φῆρεται καὶ λῆγος παρῆ τοῆς Στωῆκοῆς ζητοῆμενος
 ἢς, εἰ συμβαῆη ἢκῆρωσιν γενῆσθαι τοῆ κῆσμου καὶ πῆρ τοῆ ζῆπυρον παραμῆναι τῆ
 τοῆ ἢνθρωπεῆου γῆνους μοῆῆνος σοφῆς μεῆνοι μετῆ θυγατρῆς ἢπιστῆμενος ἵτι
 διακοσμηθῆσεται πῆλιν κῆσμος, δι' ἢ καὶ χρεῆα διαδοχῆς, εἰ καθηκῆντως χρῆσηται τῆ
 θυγατρῆ καὶ φαῆνεται ἀτῆς ἢ λῆγος οἰκ ἢνοῆκειος τῆ μῆ εῆναι ἢλλην. This seems to
 have happened concerning the daughters of Lot, which some blame on their foolishness, but not
 the wise. For they do not think that there is another man because of the destruction of those cities,
 but also, taking on the role of daughters, because all the earth was set on fire, they say, 'Look, our
 father is old and there is no one who will come to us, as is fitting for all the earth. Come, let us
 make our father drink wine.' And they did not do this out of malice, but leaving a seed, the eldest
 persuaded the other to do this, which she would not have done quickly if she had been enslaved
 by passion, but in the same way as the first, and the second did it for the sake of succession and
 increase. Therefore Cain is not to be blamed among them, even if he may have been at fault in
 many things. It should be noted that it did not say, 'Cain knew his sister,' but rather, 'his wife.' For
 this is the proper way of designating a successor. Someone might inquire how, with only five
 named individuals, namely Cain's parents and himself and his wife, a city is said to have been
 built, a task that requires a large population. And the one who seeks this will also demand the
 reason why they built a city, when a single cave or a very small dwelling would have been
 sufficient for habitation. To this *** –le rest e de la page en blan c 139 i.e., 18. Enoch begot

Methuselah, and Methuselah begot Lamech. This is the genealogy of Cain, which, before the seventh generation, perished in the flood. But the lineage descended from Adam through Seth, whom God raised up, is still preserved to this day. For from this lineage came the household of Noah and those who were saved with him in the ark. Εἰς δὲ τις καὶ συναγαγεῖν ταῦτα βόλεται, πῶς τῆς ῥημινεῖας τῶν νόμων δεχόμενος τῆς συναγωγῆς τῶν ἄρχων μετὰ τοῦ μὴ ψυχρολογεῖν τοῦτο ποιεῖτω. Εῖρηται δὲ καὶ Φίλωνι εἰς ταῦτα, περὶ φιλικῶς πισκεψόμενος τῶν δεούσαν δεχέσθω φιλειαν. ιβ', 19–22. Καὶ λαβεν αὐτὸν Λαμὲχ δύο γυναῖκας ἑνομα τῆ μι[] δὲ καὶ ἑνομα τῆ δευτέρῃ Σελλῶ. Καὶ τεκε δὲ τῶν ὠβελ[ο]τος ἢ πατρὸς οὐκόντων ἢ σκηναῖς κτηνοτροφῶν. And his brother's name was Jubal; he was the one who invented the harp and flute. Sellah also gave birth to Tubal-Cain, who was a blacksmith, skilled in working with bronze and iron. Tubal-Cain's sister was Naamah. It was not considered wrong in ancient times for important men to have multiple wives, as it was a time of population growth. Therefore, Lamech, who had two wives, had sons from both of them. These sons became the leaders in various crafts, with Jabal being the leader of those who raised livestock and Jubal being the one who invented the harp and flute. Tubal-Cain, on the other hand, began working with bronze and iron, and he had a sister named Naamah. Therefore, divine education, as manifested through the things that are taught, is presented as a voluntary pursuit for humans who possess knowledge. For unlike irrational creatures, humans do not live only by sensation, but virtue in the realm of reason is already demonstrated through the invention of arts and crafts. So, with regard to what has been stated, it is as follows: let these be the arrangements for the education. The herdsman is different from the shepherd. For the shepherd tends with knowledge, while the herdsman does not. Abel the righteous shepherd happened to possess his own irrational powers, leading a desirous and passionate movement according to right reason. However, the ignorant shepherd, being a pleasure-seeker, is limited to only the senses, not reigning but being ruled by them. And it would be clear as an example in this way. The physician makes use of touch differently than the one who sees for pleasure. Therefore, this shepherd is a certain type of herdsman, but the physician is a shepherd in a sense, for he makes use of reason in perceiving. And so, concerning the sense of smell and the other senses, he who uses reason in relation to them is excellent. For reasoning is the beginning of sensation, but when reasoning is overcome, man receives the names based on the passions, such as being called a lion because of his anger, a fox because of his craftiness, a snake because of his cunningness, and also horses as being called pleasurable due to their enjoyment. For they say, 'You have become effeminate, O horses,' and other people are called half-witted because they produce nothing divine in all their senses. For they say, 'Do not become like a horse and a donkey, which have no understanding.' Therefore, such a beast-tamer is of a lowly existence, not dwelling in a house but in tents, engaging in uncertain pursuits, not imitating those who live in the tent by progress, so that they may also enter into a house. For they also say in the psalm, 'How lovely are your dwellings, O Lord of hosts! My soul longs, even faints for the courts of the Lord.' For the one who progresses in tents desires the courts, singing, 'I will go through a place of wondrous tents until the house of God.' And the other one is the 'one who exhibits a psaltery and a lyre,' being his brother in justice; for they are close to the enjoyment of pleasures and the deception performed through music in the ears. For they say, 'Woe to those who rise early in the morning, pursuing strong drink and remaining until evening. For wine will burn them up.' For they drink wine with the lyre and the psaltery, but they do not perceive the works of the Lord.' And the one from the other

crafts hostile vessels through copper and iron, indicating the sound of copper, as also Paul writes, 'I have become a sounding copper.' And he himself is a worker of iron, being a sophist and deceiving through apparently powerful arguments. And Lamech said to his wives Adah and Zillah, 'Listen to my voice, you wives of Lamech, hear my words; I have killed a man for wounding me, a young man for striking me. If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold.' I consider that the act of asking is to be attributed to divine instruction alone, but it differs from listening, when it is coupled with him, in that asking is seeking an answer from a nearby source, while listening is hearing in any way, even if the speech is not nearby. And in Isaiah it is not said, 'Listen, heavens, and speak, earth, because the Lord has spoken,' but rather 'Speak, heavens, and I will speak' – for instead of 'Pay attention' others interpret 'Speak' – 'and let the earth hear the words from my mouth.' And they say that this is the observance: when the law was being given by God, since they were closer to the heavenly works, therefore the heavens are commanded to speak. But when they turned away from the virtuous rule, as if coming near to the earth, it is said, 'Listen, heavens' – for it was far from them – 'and speak, earth' – for this was through their busy-ness. [] Λμεχ ον κ παραλλου επεν τ "6κοσατε"6 κα "6[νω]τσασθε"6, λλ γον οκ κκαρωσ τν διαφορ[ν] ατωων κειμνην ν τ γραφ παρετηρησμεθα τ δ στιν , λγει, μαθμεν "6κοσατ μου τς φωνς, γυνακες Λμεχ νωτσασθ μου τος λγους."6 Κα τν φωνν ον κα τος λγους κ παραλλου τις ν λγοι δ κα π τοτων κρβειαν ζητν λγοι ν τι π μν τς φωνς τ "6κοσατε"6, π δ τν λγων τ κριβστερον, περ στν τ νωτ- ζεσθαι, ταξεν. Ες τατην τν διαφορν ρν τις λγοι τι ωννης "6φων βοντος"6 τηχανεν, κλαμβων τν μν προχειρον λξιν τν γραφν φωνν, τν δ μυστικν νον λγον. "6τι νδρα πκτεινα ες τραμα μο κα νεανσκον 143 ες μλωπ μοι."6 Λγε ν τ ββλ τς διαθκης π το Λμεχ τν Κιν νρσθαι κουσως τοχον γρ τινα οκοδομν προσαντρεψεν ατν, πιθεν ντος το Κιν, κς κα νρθη κουσως. He says that he was wounded unwillingly, 'into a wound for me,' and willingly, 'into a black eye for me.' *** The breasts are bruised [...], 25. And Adam knew his wife Eve, and she conceived and bore a son and called his name Seth, saying, 'For God has appointed for me another offspring instead of Abel, whom Cain killed.' Previously, by explaining the meaning of 'he knew,' we did not mean that Adam knew Eve as his wife, but that they came together, which is also what it signifies now. She, after bearing a son, who she named Seth, saying, 'For God has appointed for me another offspring instead of Abel, whom Cain killed.' Those of the Valentinian sect introduce different natures, of which they say that 144 of them are immune to virtue, which they call the material nature; 144 of them are immune to vice, which they call the spiritual nature; and they say that there is a third nature, the psychic nature, which is considered to be a mixture by them. And they take Cain as a sign of the immune virtue, Abel as a sign of the spiritual nature, and the rest they attribute to Seth. But let us refute this impious heresy, so that the argument may not be prolonged unnecessarily. We also understand the account of Eve to be a testimony to the way of Seth. For instead of interpreting Abel as 'watering', it signifies the imparting of life. This symbolizes the offering of spiritual sacrifices to God by the one who brings them. Seth, on the other hand, performing a secondary role, offers instruction and discipline to those being educated by God. He is a substitute for Cain, who acted independently and selfishly. For 'possession' is interpreted as Cain. 26. And Seth begot a son, and he called his name Enosh. This one hoped to be called by the name of the Lord God. The holy saints, many times, surpass both the birth

according to the flesh and the birth according to the soul of those, just as Abraham became the father of Isaac and Isaac of Jacob, and Jacob of Joseph. For they exist together with the human succession and have become imitators of their virtue. But Esau, according to the flesh alone, became the son of Isaac, being disinherited by him by the decision of a vote, for he happened to be wicked. Therefore, Seth, begotten instead of the just one, begets Enos, who is just, and he is called man in place of the Lord's name, indicating the excellence of his soul, saving the 'according to the image' and the true state of the being of man. For Enos is man among the Hebrews. Accordingly, he also attaches to him the proper action of man, saying, 'This one hoped to invoke the name of the Lord.' This action is appropriate for a virtuous man, and this hope is to be likened to God as much as is possible. To hope to invoke the name of the Lord God, while subjecting oneself to both authority and divine teaching, is to be obedient to oneself. 1-2. This is the book of the generations of men. On which day God made Adam, he made him in the image of God; he made them male and female, and blessed them, and named their name Adam, on the day when he made them. The book here is the narrative about Adam and his descendants up to the present. Before the sixth day, on which man was created, it was called 'the book of heaven and earth'; for that whole narrative we have given before the creation of man, establishing another beginning of the generations of men; and he says that the word describing his creation is 'genesis', just as it is said about Jesus: 'The book of the genesis of Jesus Christ', speaking about his humanity; for the eternal and unknown [to men]; For it is said: 'Who will declare his generation?' But just as we do not count a multitude of days as one, neither is the one; for God does not create in time. ■νθρωποι μ■ν γ■ρ τ■ς πρ■ξεις χρ■ν■ συμμε- τρουμ■νας ■χουσιν, Θε■ς δ■ ο■χ ο■τως■ "6Α■τ■ς■"6 γ■ρ "6ε■πεν κα■ ■γενν■θησαν"6, κα■ ο■κ ■χομεν διαστε■λαι τ■ θελ■σαι το■ π■ρξαι ■ βο■λεται ■ποστ■σαι, τ■ξεως δ' ■, ■ς ε■ρηται, ■ πρ■τος ■ν τελε■οις ε■λημπται. ■λλ■ κα■ περ■ το■ "6κατ' ε■κ■να"6 τ■ν ■νθρωπον γεγον■- ναι τ■τε ■μο■ως ε■ρηται. Τ■ δ■ "6κα■ ε■λ■γησεν α■το■ς"6 ■μφατικ■ν το■ ■γαθο■ς 146 ε■ναι■ ε■λογ■α γ■ρ ε■ς ■γαθο■ς φθ■νει■ "6Ο■τος"6 γ■ρ "6λ■μψεται ε■λογ■αν παρ■ Κυρ■ου"6. It should be noted that he calls both of them Adam, and regarding the phrase 'male and female he created them', when spoken at first, we will not contradict. But if Enos also signifies Adam, it should not be considered strange; for, among the Hebrews, man is a polyonym, just as among those who speak Greek, man is called 'merops', 'mortal', 'light'. But these things fall under etymologies by nature and not by definition, as was also said before. Adam lived thirty-two hundred years and according to his own nature and according to his own image, he begot Seth and named him Seth. And the days of Adam after he begot Seth were seven hundred years, and he begot sons and daughters. And all the days of Adam that he lived were nine hundred and thirty years, and he died. Now the life of humans has been cut short to a small number; for it will be told later in the histories how this happened gradually, as it was also foretold by God, saying, 'My Spirit will not always remain in these humans because they are flesh; their days will be one hundred and twenty years.' And it is also said by the Psalmist, 'The days of our years are seventy years, and if by strength, eighty years, but the majority of them is labor and toil.' For after the eightieth year of life, there is labor and toil. Τ■τε δ■ ο■δ■ ταχ■ως ■γ■ρων■ 147 ■κατ■ν γο■ν κα■ ■ξ■κοντα ■τ■ν ■κμα■ς ■δ■κουν ε■ναι. Κα■ ε■κ■τως γε κατ' ■ρχ■ς πολυχρ■νιοι ο■ ■νθρωποι ■τ■γγανο[v], ■να μ■, ■κυμ■ρων α■τ■ν τυγχαν■ντων, ■πιλε■ψ■ τ■ τ■[v] ■νθρ■πων γ■νος ■π■ μι■ς ■ρχ■ς κατα- γ■μενον■ ο■τω γ■ρ κα■ πλε■ονα ■γνων, το■ χρ■νου τ■ς ζω■ς πλε■ονος ■ντος, ■ν■ς δ■ μν■μη γ■νεται δι■ τ■ν τ■ς διαδοχ■ς λ■γον, τ■ν πρωτο[τ■]κων ■νομαζομ■νων. Ε■ δ■ τις λ■γοι■ Κα■ μ■ν Σ■θ

τρ[ο]ς, ο[ς] πρωτ[ο]τοκος, [σ]τ[ε]ν, λεκτ[ο]ν [ς] ο[ς]τε [π] Κ[α]ιν [π]ρεπεν φα[λ]ου [ν]τος ο[ς]τε [π]
 [β]ελ [τ]κνου [ν]αχωρ[σ]αντος, δι[π]ερ ε[κ]κ[τ]ως [π] το[ς] Σ[ε]θ τρ[ο]πον τιν[ο] πρωτοτ[ο]κου
 [π]ρχον[τ]ος]. Τ[ο] δ[ε] "εκατ[ο] τ[ε]ν [δ]αν"6 κα[θ] "εκατ[ο] τ[ε]ν ε[κ]να"6 δ[ι]ξει μ[ε]
 [π]λ[ο]στερον λαμβαν[ο]μενον τα[τ]ν [ν] ε[η], [δ] φιλοτεχν[ο]ν λ[ο]γοι [ν] τι κατ[ο] μ[ε]ν τ[ε]ν
 [δ]αν τ[ε]ν ***; "εκατ[ο]6 δ[ε] "ετ[ε]ν ε[κ]να"6 τ[ε]ν ***. Τα[τ]α μ[ε]ν ο[ς]τω ν[ο]ν [π]οδοδοται[ε] ε[δ]
 τις κα[θ] τ[ε]ν πλ[ο]θε[ι] τ[ε]ν [τ]ν κα[θ] τ[ε]ν ρμηνε[σ] τ[ε]ν νομ[ο]των γεννωμ[ε]νων [ν]σχοι, Φ[ι]λων
 [π]οδο[η] λ[ο]γον μυστικ[ο]ν μετ[ο] μ[ε] ψυχρολογ[ε]ν[ο]ν [π]ρ[ο]σεστε ο[ς]ν το[ς]τ[ε], [φ]λιμον
 γ[ρ]. And Seth lived five hundred and two years and begot Enos. And Seth lived after he begot
 Enos seven hundred and seven years and begot sons and daughters. And all the days of Seth
 were nine hundred and twelve years, and he died. And Enos was a namesake of this Seth, who
 was the son of Cain. And this Enos lived ninety and five years and died. And his son was Cainan,
 who also lived seventy and five years and died. And his son was Mahalaleel, and his time was
 fulfilled in five and ninety years. And his son was Jared, who lived a hundred and sixty two years
 and five hundred and forty years and died, and he begot Enoch. And Enoch lived five and sixty
 and one hundred years and begot Methuselah. And Enoch walked with God after he begot
 Methuselah two hundred years, and begot sons and daughters. And all the days of Enoch were
 three hundred and sixty and five years. And Enoch walked with God, and he was not found, for
 God took him. Taking up the statement concerning Enoch, the Apostle says in the letter to the
 Hebrews, 'By faith Enoch was taken away so that he would not see death.' His life is described in
 terms of days, a year and the rest. This can be intelligently understood as someone who, having
 attained perfection and fullness, has been transferred to a higher state of excellence, which is
 owed to human beings. However, his transfer is not like that of other humans; for the bodies of
 others remain and, after being dissolved, are separated from their souls. But it is said that he has
 been transferred, concerning which we understand that he was either taken up like Elijah or taken
 away in another divine manner. Therefore, it is necessary to consider here how the statement of
 Paul, 'For it is appointed for men to die once,' is true. For if these, Elijah and Enoch, who have the
 most corpulent bodies, are destined to be immortal until now and for all eternity, then the
 statement that all men must die, as Paul the wise and holy calls it, is false. But it is not false.
 Therefore, the subject at hand has a fitting theory, even if they have not shared death with other
 men in the customary manner, but rather have put aside their earthly life according to the divine
 word proclaimed to us. They must understand their mortality. Ε[ν] γ[ρ] "επρωτ[ο]τοκος [κ] τ[ε]ν
 νεκρ[ο]ν"6 [Σ]ωτ[η]ρ, κα[θ] το[ς]των [ν] ε[η] πρωτ[ο]τοκος. 149 [δ]οξον γ[ρ] τ[ε]ν [κ]κ[τ]ς α[το]ς ε[ν]αι
 το[ς] τοιο[ο]του λ[ο]γου, [λ]ως τε, ε[κ] ο[κ] [π]θετο τ[ε]ν [ν]υλον ζω[ο]ν, [ς] ε[πομε[ν, ο]δ[ε] τ[ς]
 θε[ας] [ν]αστ[σεως] κεκοινων[κ]ασιν, καθ' [ν] [ξ] [τ]μ[ο]ν [ν]τιμον, [ξ] [δ]ξου [π]δοξον, [ξ]
 σθενο[ς] δυνατ[ο]ν, [ξ] ψυχικο[ο] πνευματικ[ο]ν [πολημψ[ο]μεθα π[ν]τες τ[ε] σ[μα]. Ε[ν] δ[ε] τ[ε]
 φ[λο]ν κα[θ] [τ]ν β[β]λον τ[ς] διαθ[κ]ης [ν]αγγν[ο]- σκειν, γν[ο]σεται [ς] [ε[ς] τ[ε]ν παρ[δ]εισον
 [ρπ[ο]σθαι λ[ο]γεται[ε] κα[θ] το[ς]το γ[ρ] ε[δ]ναι, [ε] κα[θ] μ[ε] [ξ] [ν]αντιρρ[ο]του βιβλ[ο]ου [σ]τ[ε]ν,
 ο[κ] [το]πον. There are those who say that the change from one manner to another, of which the
 Savior spoke to his disciples, 'You are no longer of this world, but I have chosen you,' is a
 transposition of election from worldly things, and they accept another saying that supports this:
 'We know that we have passed from death to life.' For those who have passed from the death that
 follows wickedness to the life that comes from virtue. But this genealogy is fitting not only for
 Enoch, but also for all the saints; therefore, consider if it is appropriate to accept the previous
 account. Genesis 5:32. And Noah was five hundred years old, and Noah became the father of

three sons: Shem, Ham, and Japheth. It should be noted that it does not say at what age he began to father sons, but while he was five hundred years old, he had three sons. It is also noteworthy that it is not recorded that he fathered daughters, but sons, indicating by a symbol that the righteous man is not female-bearing, as is also written about Moses and Abraham; for they did not have daughters either. Indeed, someone is blessed who, possessing a father of noble progeny, hears the words, 'You are blessed, and it will go well for you. Your sons will be like newly planted olive trees around your table.' So it will be for the person who fears the Lord. But the daughters are symbols of sensory perception. Then the tyrant Pharaoh, being fond of males born to the Hebrews, killed the males and allowed the females to live. For those who are turned towards earthly things eagerly seek to destroy the noble offspring of the soul, rejoicing in wealth and human affairs. Ατκα γον κ[α] τ ξς ητν τοτο παιδεεις γρ πλθος γνοντο, [θ]υγατρες ατος γεννσαν ατος. ι, 1. Κα γνοντο νκα ρξαντο ο νθρωποι πολλο γνεσθαι π τς γς, κα θυγα[τ]ρες γεννθησαν ατος. [Τ "6πολ]λο"6 δυνατν κα π πλθους, φ' ο μλιστα κα κυριλε[κτον, κ]λαμβνεσθαι κα π το χυδαου. Κα ν τ ξδ γρ [ε]ρηται "6Κ]α πλη- θνησαν ο υο σραλ κα χυδαοι γνον[το]"6. But also the phrase 'Many say to my soul' instead of 'wicked ones' because they do not use serious words. And Paul also says, 'For we are not like the many peddlers of the word of the Lord,' indicating those who are negligent. And it is good to say 'on the earth' that these people are filled with; for they were of earthly mind and closer to the many, for they are not in heaven, but on earth. Likewise, 'and daughters were born to them'; for the wicked ones neglect the female giver of life. ι, 2. δντες δ ο γγελοι το Θεο τς θυγατρως τν νθρπων , λαβον αυτος γνακας π πντων ν ξελξαντο. Παρ Κυρου ρμζεται γν νδρ διπερ χωρς 151 τς ες τν Θεν λπδος τ συζυγ χρμενος []αυτ κα οκ κ Θεο δχεται, πε κα τ δμ Θες [τ]ν γνακα γαγεν. φλιμον ον κα τ ητν πρ[ς τ] μ χωρς Θεο τι ποιεν. γρ τν τμιον γμον σπου- δζων οκ ες πλοτον ρ, οκ ες εγνειαν, οκ ες εμορ[φ]αν], ν κλαστος . In this way, the holy Abraham also sends his own child to be received by Isaac for betrothal. Indeed, the prophetic Spirit says about her, 'She was a virgin; no man knew her,' indicating both the purity of her soul and the incorruptibility of her body. And that not every marriage is from God, Paul writes, 'Do not become unequally yoked with unbelievers,' which he appropriately commanded at the beginning of his preaching, even though it seems that Paul said, 'If anyone has an unbelieving wife,' for it is clear that before faith they were united, and he did not want them to be separated after faith, so that the word would not be hindered. And God also joins opinion, piety, and wisdom to allegory, so that he may produce virtues. For wisdom indeed gives understanding to a man, and Solomon says about wisdom, 'I became the lover of her beauty' and I brought her into my life. God fits this woman; for 'the Lord gives wisdom.' Therefore, those who have taken wives for themselves concerning those things that have been set before them, did not receive this from God. For this proves their irrational desire, that they were attracted to beauty; for the word 'beautiful' signifies this. It is debated by many whether angels mixed naturally with women... another thing is said. Some indeed say that gentle demons, being enamored with women's bodies, joined with them, but this is hindered by the conception that occurred from them; for it is not possible for a succession of humans to exist in this way. Others say that angels, desiring the sensation of bodies, united with the perceptions by the will of God, so that having been satisfied with desire, they might return to that from which they had departed, while also

impregnating women with the sensation and bodies, from which they generated giants in thought and deed. There are those who claim that demons use the instrument of pleasure to corrupt wicked humans, so that, as if by those women, they themselves might take delight in their sin. 1. And the Lord God said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 2. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And again, he says, 'You are not in the flesh, but in the Spirit,' indicating the condemned flesh; for they were still in the flesh, having this to live. Then, it is said that the flesh which we cover and the irrational animal and the human being, 'For I will pour out my Spirit upon all flesh,' instead of 'upon humans,' 'and all flesh shall see the salvation of God.' But the word 'flesh' is also used in the Scripture; for it says, 'The flesh profits nothing, it is the spirit that gives life.' For when the writing is received plainly and sensibly, it does not animate as if we were saying that even the forms made according to geometry are helpful, but the one who does this without reason would be inferior to a painter. For since many people have become full of wickedness, my spirit will not dwell in them, says [the Lord]; 'For the Holy Spirit will flee from deceit.' But deceit is the worst passion; for it harms thoughtlessly. And if '6eis ton aionan'6 were to mean that they live their whole lives like this. This is equivalent to '6ou [m]e phago kreas eis ton aionan'6. So whether people are possessed by demons and receive daughters, or, as it is reported, the angels of the senses desire, none of them have the spirit. For those who have come to this through suffering and sins, it is clear that they possess the divine breath without division. For even those who have come through assistance do not lack the divine breath. If someone were surprised at the idea that angels could speak about souls, they should not be; for the intellectual is the same in both, even if an angel has a subtle body and a human has a solid one, since it is pleasing to both to be of God, since both have a share in rational nature. But if someone were to object that how could pre-existing souls desire bodies that they did not know, it must be said that the word 'desire' is often used not to mean desiring something absolutely, but rather desiring it in a way that leads to actions. For often, indeed, while rebuking those who govern poorly, we say, 'You desire to perish,' not as if you desire this very thing, but 'you do such things as lead you to destruction.' Therefore, if someone were to say that souls desired bodies, it must be understood that they were in such a condition, which required such conduct in the body, being unworthy of them to exist in such a place. 3. And their days will be one hundred and twenty years. Whatever God does and says, He does and says with a true judgement. Therefore, since it is necessary to say 'Their days will be one hundred and twenty', but this does not appear, it is necessary to understand the meaning differently. The numbers presented in the scriptures were not randomly chosen, but for a certain purpose; often they are not interpreted correctly in accordance with the history, but are received for a certain reason. Τῷ γὰρ εἰπέν "Ἐκατὸν ἑξήκοντα ἔτη ἔσονται οἱ ἄνθρωποι, οἳ κεν οὐκ ἔσονται ἐν τῷ αἰῶνι." Βαβλ'6 τὴν ἵστορίαν οὐκ ἔχον—οὐδὲ γὰρ ἔλθον θάνατον τοσοῦτοι τὴν ἡγιον—διελλήμθη τῆς διανοίας χρίν δηλοῦσης τι πῶς ἔπερβῆς τῆ ἀσθητῆ καὶ τὴν ἑξ ἡμῶν γένμενον κῆσμον, ἔν τῆ βδομῆδι τῆ ἑνάγωγικῆ γεγεννημῆνος, ἔπ το Θεοῦ καταλεπεται σκοπῆς τὴν ἄλλων καὶ φελος. Οὕτω καὶ ἑξ ἡριθμῆς εἰς τὴν γνεσιν τοῦ κῆσμου παρελημπται ἑς τῆλειος, καθὲ καὶ ἑν τοῆς φθῆσασιν εἰρηται. And the saying 'Six times from necessity is released' is not said because of the number or because one is so often freed from necessities, but because as long as someone is involved in worldly matters,

they are under necessity, thus it is said. They do not have cleansing from the cessation, which is indicated by the seventh, as it is said to the disciples by the Savior: 'You are not from this world, surpassing the necessities in it.' Τατα δε προκατεσκευσθη προς τειδειχθηναι ο μτην κατα εν εκοσι ριθμοις ενταθα παρελημπται 155 δε δε κατα τοτο πιτηρεν, τι γραφ παραλαμβνουςα τοις ριθμοις συνπτει ατοοις οκεα [ς π] το εν ξ μραις κσμου γεγενημνου. Αβωμ[ν τι] παρ- δειγμα. Ο γρ φρε επεν εν ξ γγλοις [ν ξ] μονσιν εν ξ νθρποις εποηκεν Θεες τν κσμον χρνος] γρ δηλοτο. Therefore, it has been said metaphorically in six days, because it followed the birth of time, corresponding to the day so that it would not be years, or months, or hours; the former being unworthy of God, the latter being an incomplete term. For we did not know what a day was, or what an hour was. And there, since it was about life, he remembered the years. And God, who greatly shortened their lives, surrounded it with one hundred and twenty, compared to the many years of those who lived before. But this was not suitable, for they appear to have lived for more years. Therefore, let us now consider the concept of number. It is said that this number is doubled by combining its parts. For if half is added, which is sixty, then the third part is forty, the fourth part is thirty, the fifth part is twenty-four, the sixth part is twenty, the eighth part is fifteen, the tenth part is twelve, the twelfth part is eleven, the fifteenth part is eight, the twentieth part is six, the twenty-fourth part is five, the thirtieth part is four, the fortieth part is three, the sixtieth part is two, the hundredth-twentieth part is one, resulting in the number two hundred forty, being double of one hundred twenty, of which fifteen parts are found, which multiplied by ten makes one hundred twenty. But that fifteen is evident because it was received into the highest degree, 156; For there are six degrees of the same number. But also the 'six portions for the seven', which indicates the things of the old covenant, 'and also for the eight', which is a symbol of the resurrection and the new covenant, adds up to fifteen. For the Jews, indeed, accepting only the seven portions for the old [covenant], not hearing that it also gives it for the eight; but also the heretics, rejecting the old [covenant], giving the portion for the eight, refuse to give it for the seven; but the Church, accepting both covenants, gives a portion to both. Therefore, since the number one hundred and twenty is also doubled, there exists a symbol of teaching that awakens towards true life, both in action and contemplation, honored, so that by doubling this same life they may possess it through the indicated number, so that, as it is said, one who does not live in both action and contemplation does not truly live, but rather is like one who has wasted away. Hosea 4. "The giants were on the earth in those days, and even after that, when the sons of God came to the daughters of men and bore children to themselves; they were the giants of old, the well-known men. Ο μν ξω τς πστεως γγαντας εσγοντες [π μ]θων τοτο εσγουσι, εν δε τ θε γραφ εντ σχυρ εν [νθρπων] νομζονται. εν γο εν τ σα πειλν Θες φαιρσειν [το]των τ χρσιμα, πε τοτου ξιοι τγγχανον, συν[πτει]κα γγαντα κα σχοντα εν τοις φαιρουμνοις. Κα [τν] Γολιδ δε οτωσ κλεσεν μαρτυρσασα γραφ [τι] σχυρς πρχεν κα πολεμιστς. λλ κα, τε Μωσς ξ- 157 [γραψεν] τοις κατασκπ[ου]ς ες τν πολεμν παγ- [γγλ]οντας, περ τς χρας λεγον "6λλ κα υοις γγντων ω[ρκ]αμεν κε"6, εθ' ρμηνεοντες τ μγε- θος ατν λεγον "6Κα[μ]εν νπιον ατν σε κρδες"6. Οτωως μεγαλοσμ[α]τα ατοοις εναι μαρτυρε. Κα εμεν εν επιτευμνωσ ε[ρη]ται ς ργνοις δαμονες χρντο [νθρποις] μπαθσ[ν, λ]γοι εν τις τι προς λεγγον ατν τ[ς] σωματικωτ[τη]ς ξ]εωσ τηλικοτοι πεγεννθησαν ατοοις, ο κα "6νο[μ]αστο"6 καλοντο "6π' ανος"6,

δηλοντος το "6π' ανος"6 τ πολυχρονως τν περ ατν ς μεγαλοσωμων λγρον κφ]ρεσθαι. Ε δ κα γγαντας λγοις τος δι τ τ[ς ξεως] φαλον καλεσθαι, οκ ν ξω λγου εη τ λεγμ[ενον, οτ]ινες κατ κακ[αν το]ς φ' αυτος γννων, π[μ]γεθ]ος φαυλ[τητος] λεφοντες. But if the phrase '6after that'6, which is present in the passage, indicates time, and if after their separation, God said with regard to their spirit: '6My spirit will not abide in these humans because they are flesh'6, it is evident that, having been alienated from his substance, whether humans or others, they brought forth offspring that not only included the thoughts opposed to God's will but also humans. τι, 5-7. δν δ Κριος Θες τι πλ[ηθ]νθησαν ακακα τν νθρ[πων] π[τ]ς γς κα π[τ]ς τις δι[ιανω]- ε[τα]ι ν τ καρδ[α] α[το] π[ι]μελ[ω]ς π[τ] τ πονηρ [π[σ]ας τς μ[μ]ρας, κα νεθυμ[θη] Θες τι πο[η]σεν τ[ν] νθρ[ωπ]ον π[τ] τς γς κα διενο[θη] κα επεν Θες παλεψ[ω τ]ν νθρ[ωπ]ον ν πο[η]σα π[τ] προσ[που] τς γς π[τ] νθρ[που] ω[ς] κτ]νους κα π[τ] ρετ[ν] ως τν πετειν[ν] το ο[ρανο], [τι] θυμ[θη]ν τι πο[η]σα α[το]ς. Moreover, even if they were not doing anything voluntary, irrational things are destroyed along with man, through whom they have come into existence to fulfill his needs, with the fuel being left behind with Noah and his descendants. Moreover, men are also corrupted, with wickedness having increased on the earth, because I sinned with the wickedness in thinking, not accidentally but deliberately, committing sins. Let us carefully examine the aforementioned, beginning with 'Behold,' he says, 'the Lord God found that the evils of men had multiplied on the earth.' So, did he not see their evils beforehand? But it is clear that now he has seen for the purpose of vengeance. For when he does not wish to send punishment to those who sin, it is said that he does not see them, and it is a time for sleeping, but he is awake for others. It is said by someone, 'I was awake to my transgressions,' and for many transgressions, having tested God's patience, he says, 'I was awake to my transgressions.' And another saint said: 'He awoke as the sleeping Lord, powerful and raging from wine.' For he endured patiently and abundantly inflicted punishments on those who needed it, which is called a raging awakening and drunkenness from wine because it is abundant and numerous. For it happens that a good physician applies appropriate treatments to illnesses, which is indicated by 'But the Lord God saw,' which means 'knowing the suitable time.' But if 'everyone thinks evil in his heart' applies, although Noah did not have this condition, there is no need to be surprised. For it is said in a general sense, as in 'every brother will betray his brother, and every friend will walk deceptively.' It is possible, because Noah was not at all human - for he surpassed the condition of humans - to say this as not applying to him at all, but as applying to God, as it is said: 'Those are the gods to whom the word of God came.' This is similar to what I said in my ecstasy: 'Every man is a liar.' For God is true, as we have shown, even though he says these things. For if he did not have this, then man would not be a liar anymore. But he speaks the truth and is not himself a man, surpassing human nature by virtue, as it is said: 'For where there is strife and jealousy, are you not human and walking according to human ways?' For it was not by chance that Evil acted among them, but 'carefully' and with deliberate intention. For this is shown by the phrase 'in the heart.' [Likewise], the phrase '6from youth'6 can be understood in two ways: either from a young age being inclined toward evil, or because no one is elderly among those who have been painted, even if they have the nature, being foremost in youthful and superficial things. For '6old age is not valued by the length of time or the number of years counted; for wisdom and a blameless life are great'6. Also, do not interpret '6the sins of youth and my ignorance'6 as inappropriate, saying that you should not remember the

deeds I have done with an evil character. With these things thus stated, it is worth considering what is meant by the phrase 'God remembered that he made man on earth and pondered' and 'I remembered that I anointed Saul as king,' which is equivalent to 'I determined that I anointed Saul as king.' But it must be understood that human language speaks about God in a way that is not exactly as the words and thoughts themselves indicate. For if it is transferred in writing to inferior parts like hands, feet, eyes, and ears, we must not think that God is formed in a human manner, but it is clear that his power is represented actively through his hands and the imperceptible movement of his eyes, and thus we express each thing as referring to his power ... even if according to a different understanding, we have in the Church his discerning eyes and his active hands and the like in the same way. For indeed, in the case of sensible things, each of the things that are called by name, such as a tree, signifies only one thing. But in the case of God, who is called by many names, the various things concerning Him are understood by reason; for God is called both spirit and source, and He is said to have hands and feet. However, if I happened upon something sensible, his names were not so many; for neither does light nor spirit nor source have hands. And he pondered and considered how we would think about the undeniable. For just as people, wanting to present the appearance, when they teach their own students, admit that they greatly erred and are unworthy of their teachings, they say, 'I regret that I entrusted such great things to you, bringing yourself to the knowledge of the error in the same way that God, who does not experience suffering, is said to regret, but for the sake of highlighting the magnitude of the sin.' For he did not know that they would be such, but he thought that by good character they might be marked out from the laws that are in accordance with reason. And we will use a representation in order that the suffering may not be of God Himself, but of those who change in such a way. Let there be a wise man, [omitted], putting forth certain [omitted], if it happens that [omitted], and because of this, excluding [others], he himself did not change his mind about those who had changed, when the property came to the righteous alone; for he had this purpose from the beginning. And so, 'I will wipe out the human beings I have created from the face of the earth.' For he will not go into non-existence, nor will he be destroyed in soul, but rather from the earth. But this is not the only work of God, to remove human beings when wickedness abounds, but also through a symbol to destroy the wicked person living on the earth; for the wicked person is a resident of the earth, while the holy one is a sojourner. Thus it is also said in Jeremiah, 'Evil will burn upon those who dwell on the earth,' those who are rooted in the earth, as the holy one says when giving thanks, 'You have quickly finished me in the earth,' and in Revelation it says, 'Woe to those who dwell on the earth,' not those who sojourn; for God's aim is to separate humanity from earthly things, even if humanity clings to them. Hello, 8. But Noah found grace in the sight of the Lord God. Great and heavenly is it to find grace in the sight of God, and this is accomplished through pleasing Him, to whom pleasing people is also pleasing, not completely pleasing to God who is pleased with people. For see what the blessed Paul says, 'If I were pleasing to people, I would not be a servant of Christ,' and the psalmist says, 'The Lord has scattered the bones of those pleasing to people.' But those who have the grace from God say, 'He who has made us pleasing with the beloved,' and Mary also hears from the angel, 'Hail, full of grace, the Lord is with you.' For this is the grace of having the Lord with oneself; the one who has the Lord with himself through virtue and righteous deeds, saying: 'If you seek proof of the one speaking in me, Christ' (6). For he himself gives grace and peace; this is what the holy one proclaims, saying: 'Grace to you and peace from God the Father and our Lord Jesus Christ' (6). And God gives this gift,

providing us with the opportunity to receive it. It is said in Proverbs, 'Grace and friendship liberate, which you should keep for yourself, so that you may not become disgraced.' For it is within the power of volition to keep and accomplish them. Thus Noah, through his personal preparation, found favor in the eyes of the Lord God, himself having adorned himself through virtuous actions and receiving grace from God as a result. For God, adding his assistance to what is accomplished and desired by us, decorates and leads to greatness in good. Knowing this themselves, the disciples of the Savior, having already established their faith in Him, said to Him, knowing that faith is also a gift from God: 'Increase our faith!' For just as the word of wisdom is given through the Spirit, and the word of knowledge according to the same Spirit, so also faith is in the same Spirit. For it is impossible to receive the faith given by God through grace without having the faith that is established by us. For this is made clear by the expression '6prosthes hmin pistin'6; but even Isaiah, speaking from the face of the Lord, even though it may be from his own face, says: '6He has given me an ear to listen, and the discipline of the Lord opens my ears'6; for the hearing and discipline given by God opens these ears to hear with a more divine understanding. In this way, we will understand '6charin anti charitos'6, perceiving the grace that comes from God and is bestowed upon us. And it is well said "6he found"6, to show that he found by seeking in the proper way, while those who do not seek as they should do not find. For it says "6They will seek me"6, for "6the wicked and they will not find"6. From this it is known that he sought well from the judgment and gift of God, when, sealing his own grace, he should give it. For it is not "6of the one who wills or the one who runs, but of God who shows mercy"6, and "6Unless the Lord builds the house, those who build it labor in vain"6. Hi, 9. These are the generations of Noah. Noah was a righteous man, perfect in his generation. Noah walked with God. The genealogy of the righteous is not as much from humans as it is from virtues. For these are his preceding generations. This is what the scripture teaches: when it came to mentioning the generations of Noah, it said, "Noah was a righteous man, perfect in his generation. Noah walked with God.". But what is meant by 'perfect in his generation'? Let us see. And according to the first explanation, one might say that, compared with the men of his time who were given to immeasurable wickedness, he was perfect in relation to them, which is not a great achievement if he were compared to desperate people. Perhaps it could be said that he was considered perfect compared to those who entered the ark with him, for it is likely that they were of such character because of their association with the holy. And let it be said as follows: the likeness of the righteous is the generation, and this is signified by 'This is the generation of those seeking Him', for saying 'Who shall ascend into the mountain of the Lord? Or who shall stand in His Holy place? The innocent in hands and pure in heart' and so on, he added 'This is the generation of those seeking Him', speaking of those adorned with the same virtue as one generation. To the contrary, this is similarly applicable to what is said: 'The sons of this age are wiser than the sons of light in their own generation', for the generation of such people has a similar condition and political system. But one must understand it in this way, perfect as among men, which Paul also said is perfect in part, speaking about perfection: 'When the perfect comes, the partial will pass away.' All the perfection achieved among men is imperfect in comparison to the future age which is perfect in part. And let what is said be clear by way of example: the one who understands the Greek letters perfectly as regards the words of grammar is imperfect. And the Apostle himself also says, 'For we know in part and we prophesy in part' concerning himself and others. 'Therefore let us have this mind, those who are perfect,' and 'we speak wisdom among the perfect.' For as we said, the knowledge that 'we see face to face' in the future is imperfect,

even if it reaches its highest point. But what is just, perfect, and pleasing to God regarding Noah must be understood together, if the words have order. For being 'just' and 'perfect,' he had pleasingness towards God. And the perfection and justice are prefigured in the pleasingness. For he did not become just and perfect because he was pleasing, but he appeared just and perfect, demonstrating that he was pleasing to God. But even if Noah is spoken of as such a man of righteousness, he does not need to be considered a stranger, for we often observe that the name of man signifies something more. For it is not only in the case of the guilty, as it is said, 'For where there is strife and jealousy among you, are you not men and walking according to human standards?' And concerning the one who sows evil thoughts, it is said, 'An enemy has done this.' But here it also signifies the nature and particularly the man who saves according to the image. And he pleased God, being perfect; for after being filled with perfection, he pleased God, not pleasing every pleasing thing, but pleasing God, and just men and others; for even if he who pleases the righteous is praised, he pleases after God. Genesis 5:10. And Noah begot three sons, Shem, Ham, and Japheth. He begot three sons and became the father of so many; for it is not said that he had any other children before this. Κατὰ τὸ μὲν ἡττοῦ φανεροῦ ἐστὶν πρὸς ἡναγωγὴν τῶν βλαπτῶν, λῆγοι ἂν ἴτι δὲ τῶν γεννηθῶν ἡλικίᾳ ἕξωσεν ἐπὶ σμυβόλα τῶν κτῶν τὸ γὰρ δὲ τὸ ἄλλο οὐκ εἶα διαίρεται γὰρ ἀπὸ τῆς δὲ τριαγεννητικῆς τὸ λήγεται πρῶτος ἢ ῥητιος ἐκείνα φέρων τὸ δημιουργοῦ, δραστῆριος γὰρ, καὶ ἴτι ἡ φάρεσις ἂν ἀπὸ τῶν ῥητιος ῥιθμοῦ δὲ δα ποιεῖ, ἡς δηλονότι κατὰ προσθήκην τὸ τρῶα γεγεννηταί τῶς δὲ ἡνθρωπῶν, ἡ δηλονότι διττὸν δὲ, ἐπὶ προστεθεῖη λογισμῶς, οὐκ ἴτι ἡλικίᾳ ἡνθροπῶνα μῆνουσιν, ῥητιος μετῶχοντα ἡ γὰρ ἡπλῶς πρῶταιν δεῖ, ἡλλὰ καὶ λῆγῶ ῥητι, ἡν' ἡχ τῶν ἡπαινον. However, someone can also achieve completion by making changes to the soul. For it is necessary for a certain passion to arise in the soul first, and then for a disposition to be formed, and thus for the impulse towards action to occur. But we say that passion is not something to be criticized, but rather the inclination of the soul towards virtue, whatever that may be. And these things can also arise from their opposites. Therefore, these are the three offspring of earnestness. But for now, let us consider pre-impulse as a tendency towards indifferent things. But if someone imposes on the interpretations and achieves some usefulness, it should be examined. Sem is indeed translated as perfection, Japheth as breadth or beauty, and Ham as daring or reckless or warmth or expansion. Which other offspring was suitable for the righteous as both breadth and beauty, which are characteristics of all virtue? For beauty, when joined with breadth, creates a broad road that leads to destruction. And if Ham is translated as daring or reckless or warmth or expansion, it should be understood as suitable for reproach towards his evil son, but accepted seriously in use towards the perfect. For the virtuous one is most unforced, since tyrants also forcefully seize the kingdom. But the daring one is also bold against opposing powers, as Paul the blessed says, 'The battle is not against flesh and blood' and so on. And this reckless one, like the daring one, does not acquire recklessness for evil, but achieving excellence he becomes fervent and zealous in the Spirit, surpassing human limits. ἡ, 11-12. But the earth was corrupted before the Lord, and the earth was filled with injustice. And the Lord God saw the earth, and it was corrupted, for all flesh had corrupted its way upon the earth. The corruption of the earth indicates not the destruction of the so-called good element, but rather the excess of human sins. The earth is called metaphorically 'men' just as the psalmist says, 'Let all the earth worship and sing to you,' and again, 'Sing to the Lord, all the earth.' For when it is said, 'The heavens and the earth were completed,' this element is signified, and 'Let the earth

bring forth'. But such is the extent of human wickedness, those who are called earthlings, that they think they can see God through His great goodness and overlook the magnitude of their sins. For it is said, 'If You, Lord, should mark iniquities, Lord, who could stand?' Therefore, His wrath is not aroused every day, but when the measure of transgressions is full, as was stated by the prophet Jonah: 'The outcry of wickedness has come up before God,' and concerning Sodom: 'The outcry of Sodom and Gomorrah has multiplied, and their sins are exceedingly great,' as it is also stated here: 'And the earth was filled with injustice,' and so on. He sees not previously ignorant, but indicating the visual power of vengeance, as in the quote 'And God saw the earth, and it was corrupt.' Corruption is called evil and the punishment upon it, as the scripture often indicates in what is said by Paul: 'If anyone destroys God's temple, God will destroy him.' For the one who sins through recklessness, working corruption upon God's temple, is found to be destroyed under punishment, with the punishment now being indicated by corruption. But corruption is also the delivery of the mind into disapproved things; for this is the final punishment. And one must not think, according to the Manichaeans, that the matter that is devoid of purpose, remaining in the orbit, is responsible for the corruption of the earth; for this made men blameless, if it worked the inability to be adorned with God, it brought about disgrace. But the wickedness of the ways is indicated through the corruption of the earth, as it has been stated, by the corrupting the way of God, which they took hold of in order to prosper in blessedness. Those who have heard the words of Jesus and have not done them are like this. But if the flesh is understood, as it is often said, it indicates that each person has deviated from their own opinion. That the flesh is spoken of instead of the person is clear from the words 'I pour out my Spirit on all flesh,' and 'He judges all flesh.' Therefore, all the people of Noah's generation, who were earthly and fleshly, deviated from his way, which they had received. For to receive him is to follow his way, and to receive God is to follow the way of God. So, they corrupted their own way or that of God; both are possible. ηι, 13. And God said to Noah: The time of every person has come before me, for the earth is filled with injustice from them. Many of the things that have been written have a more useful story for the many. For these, living by perception and opinion, do not attain the truly great and beneficial things. And let the following be taken as an example. Jesus healed a blind man from birth and brought Lazarus who had been in the tomb for four days out by his command alone, and again, after remaining in the tomb for many years, he raised him up. These things, however, were symbolic and pertained to the fulfillment of the senses, with the blind person from birth symbolizing the restoration of the soul's sight, which had never seen due to being engulfed in sin and ignorance from infancy, and the one already having lost hope and fallen from the blessed life, symbolically coming to it through Jesus, and the one who was previously possessed and then saved, indicating a turning of the soul towards insensibility. Moreover, these things are even more wonderful and greater than the healing of bodies, insofar as the substance of the soul is more precious than the body, but which most people are ignorant of. Therefore, by narrating these paradoxes to them in this way, he makes it more beneficial, and in the accounts that have been compiled now, the history has much more clarity and usefulness to the many. For what does he say? 'The time of every person has come upon the earth,' and Peter also says that the flood was brought upon them by the longsuffering of God, so that repentance may be given. For it is evident that within a hundred years the construction of the ark took place, so that people seeing and inquiring about the cause may have time for repentance. However, the time here does not need to be considered as determined by some astrologer; for it is not fate that holds sway over events, but

everything happens by God's decree. Therefore, we must understand the phrase 'The time for every man comes upon the earth' to mean the fulfillment, as it were, of the sins committed by humans, by which the imposition of punishment is brought upon them, as it is said, 'For the sins of the Amorites are not yet complete until now,' meaning that they have not yet sinned so much as to be deprived of the opportunity for repentance. For God does not bring about anger every day, even though sins are being committed. Instead, he allows room for repentance and gives them time to recognize their own sins. But when their sins accumulate to the point where they no longer have time to repent, then it is time for them to suffer the consequences. However, it should be noted that it is not the same for one person to bear the burden of sins as it is for the whole nation. For in the case of many, all kinds of sins can be found, such as some being extravagant while others are thrifty, some being bold while others are cowardly, and some being licentious while others are foolish. But it is impossible for one person to possess and exhibit all these contrary vices, extremes, and deficiencies. For it is possible for all virtues to be in a human being, for they follow one another, but vices cannot be through the aforementioned. And as for these things as a digression, let us return to the beginning: 'The time of every man has come.' No one has such sins as to be forgiven by him; and just as the best doctor allows the sick person to take the diet at the time, even if it happens at night, he puts it in such a state according to the condition of the disease, so also with what is now being said. For when men reach the utmost limit of sin, through which the flood is brought upon them, they do the most unpardonable acts. But one must not think that the time for every man comes to an end as well, even though only eight were saved in the ark; for here the term 'every man' is used in a universal sense instead of a majority sense. And if according to the passage, 'For where envy and strife is among you, are ye not men?' the term 'every man' does not include Noah, who surpassed the state of man, then it is true that the time for every man comes to an end, namely, the time called sinning. Οδ κα τ "6ναντον μο"6 πρσκειται οδενς γρ γενητο πρχει τ γναι καιρν, καθ ν ξια πεποηκν τις το λοιπν πογωνσθναι. Κα τοτ γε δεντως οδες οδεν γενητες ε γρ γγωσκον τς καρδας, οδ' ν βοθουν ποστρεφμενοι ταχως τος ν μαρτ γεγενημους. Μνης γρ τς γαθτητες στιν τς νυπερβλτου, τς κ[α]τ' οσαν γαθτητος 171 τς μ μειουμνης, κα ρν τ κρυπτν κα τν καιρν εδναι. But if someone who is born of God partakes of goodness according to disposition, but is ignorant of the imposition of sins and their causes, just as God, who knows all things, knows the time of punishment, it is said 'against me' and 'the earth is filled with injustice from them.' And rightly is this also said: for it is not the punishment of others that comes upon them. It is clearly evident from this that such a death was not their fate, since it is said 'the earth is filled with injustice from them,' the time is come, which would not have happened if they had not sinned. Hey, 13. And behold, I will destroy them and the earth. The philanthropy and goodness of God are revealed through these things, foretelling what will come, so that it may restrain the wickedness of those who are expecting it, as happened with Jonah the prophet, who heard, 'In yet three days, Nineveh will be destroyed.' Therefore, he also foretells and prearranges the ark for the righteous, presenting it as a more clear proclamation for this preparation for repentance, declaring that he will destroy them and the earth, since they were deserving of it. For there are many retributions given by God in order to bring about the recognition of sins. For He desires all men to be saved and to come to the knowledge of the truth, saying, 'How often I wanted to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.' For it is not possible for good people

to be forced to exist, nor is it even possible. For such a thing is no longer good. But when God, who knows all things, after many admonitions, does not have the one being admonished obey, He destroys them, concerning whom this discourse is, and their destruction is beneficial to Him.

Συμφερεται δ κα γ-τουτστιν τ ν τ γ, τοτο γρ σημανει τ ν γ-εκτωσ τ ν γρ νθρπων πολλυμν[ων], δει κα τ δι' ατος συστντα παραπλεσθαι. πε κα ζ[ωπ]ρου πα- καταλιμπανομνου δι το Νε κα τ ν σν α[τ], κα τ ν λλων ζων μοως ζπυρα κατελεφθησ[α]ν. ι, 14-17. [Π]οησον ον σεαυτ κιβωτν ξλων τετραγωνων ν[οσ]σιας ποισεσις τ ν κιβωτν κα σφαλ- τσεις ατν σωθε[ν] κα [ξ]ωθεν τ σφλτ. And you shall make the ark like this: three hundred cubits long, fifty cubits wide, and thirty cubits high. You shall make a roof for the ark, and finish it to a cubit above; and set the door of the ark in its side. You shall make it with lower, second, and third decks. And behold, I will bring floodwaters on the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die.

Πλεστην κολουθαν χει τ ητν, "6κ ξλων τετρα- γωνων"6 προστατομνου ποισαι τν κιβωτν το Νε, πρτον μν να μ κα πολς χρνος καταναλσκηται ες διαρεσιν αυτωων, πειτα, περ κα ληθστερν στιν, ν' ξ λοκλ[ρ]ων ξυλλων γινομνη σφαλεστρα τυγγων μελλεν γρ κα ρεσιν προσπελζειν κα ζλην ο μικρν φστασθαι, πρς περ οκ ν τεχεν, ε μ 173 ξ λοκλρων ξλων κατεσκεαστο. And it is useful to have six separate compartments, which are divided spaces, two of them for the purpose of keeping the animals' living quarters separate from each other, which he was about to introduce with himself, and for the purpose of joining together the structure; for it would have been weaker if it remained unconnected with fifty feet in width and three hundred feet in length and thirty feet in height. So that neither water can penetrate from outside nor inside. Moreover, it is also good for the length of the width to be greater; for it was more maneuverable, since the boats of this shape are proportional to it. And if someone were to say that it was square at the bottom, this too is not inaccurate; for it was not made for sailing, but for guarding, and for this reason it was made in this way. Otherwise, it would quickly sink, if it were not square. It was designed in such a way that the flow of water would have the slope and not, like water hitting a rock from all sides, cause the waves to break. And the door was intentionally made from slanting planks (...). It was constructed in a way that could withstand all the animals and their food. (...) It indicates that both the earthly and flying creatures will be destroyed, for it is likely that the aquatic creatures were saved. (...) And I will establish my covenant with you. The covenant made with Noah does not appear to have been sealed by an oath from God, as Symmachus and Acylas did. (...) The "I will establish" here indicates certainty. (..) You and your sons and your wife and your sons' wives shall enter the ark with you. The Savior said in the gospel that on the day of judgment, people will give an account for every idle word, and even more so for idle speech, which is useless and brings no benefit. If people are not allowed to speak such things, then divine words contain even less of them, but all useful things are found in them (...). When 175 were entering into the ark, Noah instructed his sons and his wife to take their wives. Then, when the time came to exit the ark and the flood had ceased, the divine message is proclaimed as follows: 'And God said to Noah, 'Come out of the ark, you and your wife, and your sons and their wives''. For it was necessary, with the destruction of mankind impending, for the righteous to not be corrupted, so as not to engage unlawfully in marital relations. Therefore, he separated the wives of the men, saying, 'When you and your sons and your wives enter'. But when he received the assurance that the

succession was going to be restored, he gave, as we have stated, his wife back to Noah, saying, 'You and your wife, your sons and their wives, come out'. And it is proper to say not without observation, but with consideration, and to embrace the good news, as spoken by the Savior: 'No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and mammon'. And clearly, love of money is slavery to mammon, but it is also the root of all evil. For it is in no way possible to serve both vice and virtue. For the one who commits sin is a slave to sin, and will hate all things evil. For those who love... hate evil. 'Or for one to hate and another to love' – for the virtuous person loves God while hating evil... 'or one will endure and the other will despise', which is precisely stated; for it said to endure in the face of evil, not to love. For no one loves evil... but slipping, one endures, and it is not said to hate God, but to despise; therefore, in one case, it is an act of love for God by the diligent person, and an act of hatred for evil, and again in the case of evil, it is to endure it by the one engaging in it, and an act of despising for God by such a person. For no one would ever say to despise sin or hate God, even though the wicked are said to hate God because of their inclination towards evil. 'Lord, have I not hated those who hate you?' For this is not primarily what one does, but slipping, as it was said, it is said to hate. But to have this mindset is most important, such accuracy and observation according to what is called again by the Savior: 'Whoever confesses in me before men, I will also confess in him, and whoever denies' - not 'in me' he said - 'I will also deny him'. For the one who confesses God in Christ does this, but the one who denies does not do this in Christ. Therefore, it is necessary for the confession to be in him... and not only for those who are of a similar nature, but only for those who say with their words to confess... 'They confess to know God, but by their works they deny', and 'This people honors me with their lips, but their heart is far from me'. For the one who confesses is in the one who is confessed, and the one who confesses is confessed in. But let no one think it means the same as 'I am in the Father and the Father is in me'; for the former indicates fellowship, but the latter indicates the one who is confessed... for God does not partake in man, but he judges... from God who confesses. Thus it is said also regarding the sons of Noah and himself and his wife and his sons, but as we properly observe... 'You and your sons enter with you. For it is not through them, but they through him, and they were saved by his salvation.' And this is confirmed by what is later added, when God says to Noah: 'For I have seen you as righteous before me in this generation.' For the greatness of his soul is indicated by the number '6', since it has not only been witnessed, but also opposed to God. Isaiah 19. And of all animals and every flesh, two by two from all. For someone who observes and understands the nature of numbers, the number seven is often mentioned in the scriptures with many privileges. And two is related to matter, as mentioned earlier, it will be clear how it places seven among the pure, and now two among the impure. Furthermore, it will also be sought how, without the law regarding the pure and impure being given, the number two is mentioned, unless one argues that the scientific arrangement of the law regards the righteous. And considering how one person can control so many animals as to bring them into the ark, it should be understood that it is God's cooperation with the righteous that gives him the ability to fulfill the command, and it is not unbelievable that even wild animals are subdued by God. And if the prototypes of all living creatures appeared to Peter among the products contained in the vessel, what is unbelievable if through the righteous he worked together to recreate the world, when he commands the introduction of these creatures, so that from them also a succession will arise. Isaiah 19–20. You will bring them into the ark, in order to nourish yourself, male and female.

being doubled or tripled except for seven, beget and are begotten, as one begets two, and two begets four, thus generated by the one, and four begets eight, generated by the two, and five begets ten, and six, once generated, does not beget, and seven is neither begotten by preceding numbers nor begets any until the ten. But two begets six, and three begets nine, by being tripled. And it has another privilege, for if one multiplies the numbers from one to seven by a double ratio, it becomes both equal and a square. For one, two, four, eight, sixteen, thirty-two, doubled becomes sixty-four, which is a square, and a cube, for four times four is sixty-four. But also, by being tripled, it creates the two hundred and twenty-nine, which is also a square and a cube. For one, three, nine, twenty-seven, eighty-one, two hundred and forty-three, tripled becomes seven hundred and twenty-nine, which, as it is said, completes both a cube and a square. The square signifies solidity, and the cube... Therefore, it would not be unwise to place these things about numbers in divine letters, firmly believing in them. And it is appropriate to add to what has been said that it is necessary to leave a live coal in the ark, so that, if another creation should occur, a heresy about two creators may not be introduced. For even if they had made such a great assurance, the heretics still found various plausible arguments for their evil hypothesis. [...] For still, for seven days, it rains on the earth for forty days and forty nights. And I will destroy all the living creatures that I have made from the face of the earth. And this has been foretold by the benevolence of God for correction... And if the number by which the flood happened has a meaning, consider how 'I will destroy all the living creatures that I have made from the face of the earth' was said. Some, having conceived the resurrection... thought that it had been made from the previous world, having been burned according to the Stoics, and had come into existence, the same things existing in the matter that is unchanged from this world to that one. This they have demonstrated in the proofs of the teachings... For it is not possible for the movements of souls to occur unchanged between what has come to be and what will be, so as not to change in anything. [...] And Noah did everything that the Lord God commanded him. That this is a testimony to man, that he does everything that the Lord God commanded, and it is said in those who have gone before. David was worthy of this acceptance, of whom God said, 'David, the son of Jesse, a man after my own heart, who will do all my will.' [...] And Noah was 600 years old when the flood of water came upon the earth... For how did the ark, being together for a hundred years, continue with all the sons of Noah entering into it? For it is clear that it began when Noah himself made it... that men might observe the strange construction and, hearing and learning the cause, cease from evil. If they had listened and repented, the flood would not have happened. But for the sake of patience and calling men to repentance, Peter, the foremost of the apostles, writes in his epistle about the Savior, 'In which He also went and preached to the spirits in prison, who formerly were disobedient, when once the divine long-suffering waited in the days of Noah, while the ark was being prepared.' Κἀκ τοῦτου σκοποῦμεν ὅτι ἐπιέν τι πολλὰ ἡμαρταν "6]π τς γς"6 γνονται μ πγ δ Θες ἀ[] μα[ρτ] δι τινα μακροθυμῶν τοτο ποιε τπον μ[ε]τανοῶας [διδος. Ο]τω κα μετ παρβασιν νμον δδωκ[εν] κωλυτικ[ν κα μετ τ]ς νουθεσῶας προσγει λγγους πε[ιλν]. Κἀ ν το[ς]]ος τοτο ερσεις. ἡ σραλ μερς Κυρου κα[υ]ς Θεο π[ρχων τ]ς ἀτο προστξεις παρβαινεν, κατοι Θεο[] πντα ες [ατο]ς ποιοντος. Τ γρ φησιν ν τ σα "6μ[ε]λν εγεν[θη τ]γαπημν ν κρατι ν τπ πονι"6, "6κρα[τι]6 μν τν βα[σιλε]αν λγων, "6πονι"6 δ "6τπ"6 σημανων τν δι [ν]μου κα προφητ[ν] παδουσιν. "6Κα φτευσα μπελον Σωρ[κ]6, ἡ στιν κλε[κτ]πι

γρ τ "6βασλειον"6 ειναι "6ερτευμα"6 κα κλεκτν μπελο[ν ε]ναι φτευσεν τν
 λα. "6Κα κκοδημησα πργον"6 π τ κα[ταφε]υγειν 187 τος περχομνους
 χθρο[ς] λγος δ τοτου παιδευτικ[ς] πργος, φρουρν μα κα κπαων χθρν
 φοδον. Οκομ[σας] κοει "6ν πνεμα το ξουσιζον-τος [ν]β π σ, τπον
 σου μ φ[ς]"6. Θριγκν τε ποησεν κα[φ]ραγμν περιθηκεν, δηλο τν π τν
 γγλων σφ[λ]ειαν. Κα μ[ς] ν τ ατ[ς] καρπ[ς], τοσ[των] γεγενημνων,
 διμεινεν δι φησιν "6Τ τι ποισω τ μπελν μου κα οκ ποησα ατ"6
 πντα πεποηκα νελλιπ[ς], διπερ, πε ατο οκ χουσιν επεν δε γενσθαι, γ
 ρ, "6παγγελλ[ς] [μ]ι τ ποισω τ μπελν μου"6 φελ δδωκα ατ,
 "6καθελ τν τοχον ατο κα σται ες καταπ[τη]μα, κα τν φραγμν φελ κα
 σται ες διαρπαγν"6. Χρσιμον γρ τν νωφελ τν π' γγλων δεξαμνων βοθειαν
 τατην προσαφελεν [να ρ]ντες ο κακν εσιν ποθσωσιν πιστρψαι, [δ]ιπερ
 κα [λ]γχει λγων "6Κα τα[ς] νεφλαι[ς] ντελομ[α] τ μ βρξαι ε[ς] ατν "6,
 ατινες το[ς] προφ[τας] δηλοσιν κα το[ς] διακ[ον]ους τ[ο] πνευματικο[ς] ετο, περ ν
 ερηται "6Α νεφλαι αντωσ[αν] δικαιοσνην"6. Τοτ γρ τ ετ ο δε[ν] [τω]ς
 χρ[σ]ατο α[ν]τ[ς] σ[τα]φυλ[ς] κνθας νεγκνν διπερ ξ[λ]εια το[ς] ΙΙσρα[λ]
 γ]γονεν τοσατην φελαν μ δεξαμ[νου]. Ο[τω]ς ει[ς] κατακλυσμ[ς]
 π[χ]θη, μηδν τν νθρ[πων] ν τ αυ[τ]ν προθυμ[ς] φεληθ[ναι] θελησ[ντων].
 Δ[η]ητοι σται [το] καθλου συντ[λ]εια σπ[ν]ει ρετ[ς] φισταμ[ν]η, καθ κα
 Σ[ω]τρ φησιν "6ρα λθν Υ[ς] το νθρ[που] ερσει τν [π]στιν π τ[ς]
 γ[ς]"6 ι, 7-9. Εσ[λ]θεν δ Νε κα ο υο ατο κα γυν ατο κα [α]
 γ]υνακες τν υν ατο μετ' ατο ες τν κιβωτν [δι τ] δωρ το κατακλυσμο.
 Κα π τν πετεινν κα π [τ]ν κτηνν τνν καθαρν κα π τν κτηνν τν μ
 καθαρν [κα] π πντων τν ρπετν τν π τ[ς] γ[ς] δ ο δ ο εσ[λ]θον π[ρ]ς Νωε
 ες 188 τν κιβωτν ρσεν κα θλυ κα νετελατο ατ Θε[ς]. Δ[η]λ[ν] στιν τι,
 σημ[ει]ων τινν το κατακλυσμο παρξ[ντων] κα φαν[ντων] τ Νε οον τ[ς] γρ[ς] τ[ς]
 γ[ς] τν μο[ιο]τ[ρ]πων, εσ[λ]θεν ες τν κιβωτν Νε, ο πολλο διαγεγον[τος]
 [χρ]νου. Τ δ περ το μετ το Νε το[ς] υο[ς] κα μετ τ[ς] γυναικ[ς] τ[ς] γυνακ[ς]
 τν υν εσεληλυθ[ναι] παρατηρηθ[ντα] π[ρ]τερον ερηται ο γρ ρμοζεν, τοσατης
 κολ[σε]ως π πντας λθο[σης], ατο[ς] τ τν γμων πιτελεν διπερ π[ρ]ς καιρν,
 ν' π τοτων σχολ[σω]σιν, διελεν τ[ς] συζυγ[ας] ποδιδο[ς] ατ[ς] ν τ π τ[ς]
 κιβωτο ξδ. π κοινο δ κα τ ζα εσεληλυθ[ναι] φησν, τν καθαρν προτρων
 μνημονε[σας] δι τ τμιον κα τ προειρημ[να] δ, τε π[ρ]ς το Θεο προσετ[τε]το
 Νε εσαγαγε ν π τν ζων ες τν κιβωτν, κα νταθα συμβαλε[ς], να μ ε τ
 ατ λγωμεν. ι, 10-19. Κα γν[ε]το μετ τ[ς] πτ μ[ρας] κα τ δωρ το
 κατ[ακ]λυσμο γν[ε]το π τ[ς] γ[ς] ν τ ξακοσιοστ[ς] τει ν τ [ζω] τ ο Νε, το
 δευ[τε]ρου μην[ς], βδμ κα εκδι το μην[ς]. Παρετρησν [τ]ινες δι τν ριθμ
 τοι[ο]τ π[χ]θαι τ[ν] κ[α]τακλυ[σ]μ[ν] λγ[ον]τες τι, πειδ π τελει[τη]τι ργου ε[ς]
] γον[ε]α[ς] ξ[ρ]αι, δι τοτο τοτου μν[σ]θη, τε[λε]α[ς] π[ρ]σεως
 γνομ[νης], τις π σωτηρ το κ[σ]μου γν[ε]το. Κα τ το[ς] μαρτωλο[ς] γρ
 φαιρεθ[ναι] π τ[ς] [γ] κα τ ρχν λαβε[ν] τ τν νθρ[πων] γν[ος] σν ρετ ζν
 τ[λει]ν στιν κα [σ]ερ ρ[σ]του ατρο στιν ο μνον κτεμε[ν] σψιν
 γεγενημ[νη]ν σωμ[των], λλ κα παύξ[σαι] σ[ρκ]α[ς] ντ τν σψιν πομεινασν, οτω
 Θεο ργον μαρτωλο[ς] φ[θ]ε[ρ]αι, να ρχν λβωσιν ο κατ δικαιοσνην ζντες.

■μ■λει γο■ν μ■ετ■ τα■τα ε■[γ]■νοντο ■βρα■μ ■σα■κ■ακ■β. Ε■ δ■ κα■ πρ■ς ■ναγω■ν
 τις ■θ■λοι, [λ]■γοι ■ν ■τι, ■πε■ ■ πτ■ ■ριθμ■ς ■ναπα■σε■ς ■στι σ■μβολον, [■ ■]ν 189
 το■τ■ μ■νειν μ■ βουλ■μενος δι■ τ■ μ■ κλ■γεσθαι τ■ν ■ν■παυσιν ■κε■νην, περ■ ■ς ■
 Σωτ■ρ φησιν■ "6■ρατε τ■ν ζυγ■ν μου ■φ' ■μ■ς κα■ μ■θετε ■π' ■μο■ ■τι πρα■ς ε■μι κ[α]■
 τα[πε]ιν■ς τ■ καρδ■ κα■ ε■ρ■σετε ■ν■παυσιν τα■ς ψυχα■ς μ[■]ν"6, ■π■ τ■ν
 κατακλυσμ■ν τ■ς ■μαρτ■ας γ■νεται κα■ τ■ν κ■λασιν τ■ν ■παγομ■νην δι■ τ■ν κακ■αν.
 Το■το δ■ συμβα■νει ■ν τ■ ■ξακοσιοστ■ ■τει ο■πω πληρωθ■ντι, δι■ συμβ■λου δεικνυμ■νου
 ■τι κα■ ■ν το■ς α■σθητο■ς ■τελε■ς ■σαν ο■ ■π■ τ■ν κατακλυσμ■ν γεγενημ■νοι, ο■χ ■ς
 δε■ ο■δ■ το■τοις χρ■μενοι. Τ■ γ■ρ ■ξακ■σια συγγ■νειαν ■χει πρ■ς τ■ν ■ξ, ■ν ■ξ
 ■κατοντ■σιν συμπλη- ρο■μεν. Ε■ δ■ δε■ κα■ ε■ς τ■ "6■βδ■μ■ κα■ ε■κ■δι"6 γεγεν■σθαι
 τ■ν κατακλυσμ■ν ε■πε■ν, λεχθε■η ■ν το■το■ ο■ π■σα ■πειλ■ βεβαιο■ται, ■ξ ■μ■ν ■
 συμπληρου■[μ]■νη ■ παυο- μ■νη, καθ■ κα■ ■π■ Νινευειτ■ν γ■γονεν■ ■πε■ ο[■]ν ■
 ■ριθμ■ς ο■τος βεβαι■τητ■ς ■στι σ■μβολον, -τρε■ς [γ]■ρ τρε■ς τρε■ς-, δι■ το■το ■ν α■τ■
 ■π■χθη κατ■ τ■ν μ[■] ■πι]στραφ■ντων ■λλ' ■μετακιν■τως ■χ■ντων πρ■ς κακ[■αν] βεβα■α
 κ■λασις. "6■ν ■ξακοσιοστ■"6 δ■ λ■γει γεγεν■σθαι τ[■]ν κατα- κλυσμ■ν ■ξ ■κρου α■το■
 ■ψ■μενος. Το■το δ■ ■θος [τ■ γ]ρ■αφ■, καθ■ κα■ ■ Σωτ■ρ φησιν■ "6■σπερ γ■ρ ■ων■ς
 ■μενεν [■ν τ■ κ]οιλ■ το■ κ■τους , ο■τως ■ν τ■ καρ- [δ■ τ]■ς γ■ς τρε■ς ■μ■ρας κα■
 τρε■ς ν■κτας"6. For if anyone were to assert this [claim] in its entirety, saying that he lived for
 three whole days and nights, he would be lying. For he was crucified at the sixth hour of the
 Preparation Day, which is called the day of the Passover, after touching the day in this way -
 clearly also considering the night as part of the day, because upon the arrival of each night the
 past day is completed, and following the regular pattern of considering nights as part of the
 days—after this night, the fullest night and day of the Sabbath, and then the night and the very end
 of the day of the Resurrection, for he also touched it. And thus, by touching both ends of the first
 period of the night and day of the Preparation, and that of the Lord's day entirely, it is said that
 three days and three nights elapsed in the heart of the earth. Now, as these things are said to us
 figuratively, they aim at indicating that the scripture commonly makes use of such expressions
 from the extremities of time. ■ι, 11–12. On this day, all the springs of the abyss broke open, and
 the sluices of heaven were opened, and the rain fell upon the earth for forty days and forty nights.
 This number is problematic. For the children of Israel spent so many years in their wandering, and
 even Moses himself did not eat bread for forty days, but the Savior also fasted in the same number
 of days, which will provide those not neglecting the divine scriptures with a consistent
 understanding. Δι■ κα■ ■ φορ■ το■ ■δατος ■ν τοσο■τ■ γ■γονεν ■[μερ■ν] ■ριθμ■. Ζητ■σειεν
 ■ν τις τ■ περ■ τ■ν καταρακτ■ν το■ ο■ραν[ο■] [■]κ■ε■να παρατιθ■μενος, ■τι
 προσκαλο■μενος ■ Θε■ς τ■ ■δωρ [τ■ς] θαλ■σσης τ■ν υ■ετ■ν ■πιπ■μπει, π■ς ■
 κατακλυσμ■ς γ■γονε[ν], τρ■πον τιν■ μηχαν■ς τρ■π■ ■κ τ■ς θαλ■ττης το■ ■ετο■
 [γ]ινομ■νου κα■ π■λιν ■π' α■τ■ν ■ντος■ πρ■ς ■ λεχθε■η ■τι [πρ■]τον μ■ν α■ πηγα■ τ■ς
 ■β■σσου ■αγε■σαι τ■ν χορηγ■αν παρ■σχον, -κα■ γ■ρ, ■τε ■πισχε■ν ■βουλ■θη,
 ■ναγ■γραπται■ "6■πεκαλ■φθη- σαν α■ πηγα■ τ■ς ■β■σσου"6, -■πειτα ο■δ■ν ■πεικ■ς κα■
 τ■ ποσ[■ν] το■ ■δατος ■πα■ξιν τ■ν Θε■ν, καθ■περ ■ν το■ς ε■αγγελ■οις [ο]■ π■ντε ■ρτοι
 ■π■ πεντακιχιλ■ους η■ξ■θησαν. ■ι, 13–16. [■ν] τ■ ■μ■ρ■ τα■τ■ ε■σ■λθεν Ν■ε, Σ■μ,
 Χ■μ, ■φθε, ο■ υ■ο■ Ν■ε, κα■ ■ γυν■ Ν■ε κα■ α■ τρε■ς γυνα■κες τ■ν υ■■ν α■το■ μετ'
 α■το■ ε■ς τ■ν κιβωτ■ν, [κ]α■ π■ντα τ■ θηρ■α κατ■ γ■νος κα■ π■ντα τ■ κτ■νη κατ■
 γ■ν■[ος κα■] π■ν ■ρπετ■ν κινο■μενον ■π■ τ■ς γ■ς κατ■ 191 γ■νος κα■ π■ν πετειν■ν κατ■

γίνος. Εσθλθον πρς Νε ες τν κι[βω]τν δο δο π πσης σαρκς, ν στιν πνεμα [ζ]ως. Κα τ εσπορευμενα ρσεν κα θλυ π πσης σαρκς εσθλθον, καθ ντελατο Θες τ Νε. Δλον ς οκ θρωως κατακλυσμς γγονεν, λλ παρσχεν τι κα σημεον, ς κα πρτερον ερηται, ν' εαγγως τ π τν κιβωτν εσθλθωσιν κα μ συμπεφυρμνως, κα πως μ, θρωως το δατος πιρρεσαντος, κα τς κιβωτο βλβη γνηται, προσαρα- ξντων τν δτων. ν τξει δ κα εσοδος γγονεν πρτου Νε, δι' ν κα ο λλοι σζοντο, εθ' ξς κα ο λλοι κα οτω τ λογα εσθλθον, περ παρατηρητον τι θε δυνμει γγονεν οδ γρ νθρωπνης ν πιχει- ρσεως τ τθασα εσαγαγε, ε μ Θεο γεινει συνεργε. Ε δ κα τ "δκατ γνος"6 ο γρ ον τε ν μα ενοι ατν τν δαιταν, διρημνω[ν τας] φσεσιν. Προσθηκεν δ τ "6ν στιν πνεμα ζως"6 πρς ντιδιαστολν νεκρν. Σημεισαιτο ν τις πς [ο]ν ο[κ] μννσθη τν καθαρν λλ τν μ καθαρν "6δο [δ]ο"6 γ[ρ] φησιν "6εσθλθον ες τν κιβωτν"6, δλον δ τι τατα [σ]αν [τ] μ καθαρ πρς λγοι τις τι φανερν τι, τν μη κ[αθα]ρ[ν] εσελθντων, κα τ καθαρ εσει ε γρ τ λτ[τονα] εσεσαν, δλον τι τ κρεττω. πειτα τ "6δο δο"6 εη [ν κα] περ τν καθαρν κλαβε, δηλοντος το λγου τι κ[ατ] συζυγαν τ πντα εσθλθεν. ι, 16–18. Κα κλ[εισε] Κριος Θες ξωθεν ατο τν κιβωτν, κα γνετο κατα[κλ]υσμς τεσερκοντα μρας κα τεσερκοντα νκτας π τς γς, κα πληθνθη τ δωρ κ πρεν τν κιβωτν, κα ψθη π τς γς, κα πεκρτει τ δωρ κα πληθνετο σφδρα π τς γς, κα πεφρετ[ο] κιβωτς πνω το δατος. 192 Κα πρς τν στορ[αν] ατν κολοθως Θεο δυνμει "6ξωθεν"6 κκλεισται κιβωτς, νθρπου μ πρχοντος ξωθε[ν]. πε γρ πασαν σφαλτσας τγγανεν σωθεν κα[ξ]ωθεν, τν δ θραν μπω κλεισθεσαν οχ ος τε ν ξ[ω]θεν σφαλτσαι, πρς τ μ ν τιν επεν τι δι τς θρας εσοδος γνετο τ δατι, τν π Θεο σφλειαν προσθηκεν ποικλη δ ατη κα επορος. Καλς δ κα τ "6πρεν τν κιβωτν"6 μαλς κα οκ θρωως, καθ κα πρτερον τν ατ[αν] παρεθμεθα. ι, 19–20. Τ δ δωρ πεκρτει σφδρα σφδρα π τς γς κα πεκλυσεν πντα τ ρη τ ψηλ, ν ποκτω το ορανο πεντεκαδεκα πχεις πνω ψθη τ δωρ. Περιτς ο φσκοντες διασεσθαι νθρπους ες τ ψηλ ρη φασν. Κα γρ σημεισαιτο ς πεντεκαδεκα [π]χεις πρθη τ δωρ πνω τν ψηλν ρν, ξ ο δλον ς κενο εκαως ερηται, μλιστα τι κα ναν[τ]ον το βουλματος το Θεο τυγχνει τ Νε γρ δικαιοσνης νεκα κιβωτν κατασκευσαι προσ- ταξεν ο [Θε]ς λγων τι πσαν σρκα καταφθερε, στ' ο διεσ[θη] τις ξω τς κιβωτο. Κα περ το ψσθαι δ τ [δωρ] πνω πχεις δεκπεντε, ε τις θλοι τ ριθ[μ] πιστων, θεωρσει τι πολλαχο τς γραφς [παρα]λαμβνεται ο το ναο ναβαθμο δεκπεντε [σ]αν, κα διδναι προσττει λγος "6μερδα τος [π]τ] κα γε τος κτ"6, νοουμνου τοτου τι ο μν πρ[ο]σ[μ]ενοι τν παλαιν μετ κα τς νας μρος τος πτ κα τος κτ παρ- χουσιν. Πιθανς ν εποι τις τι ο καταφρονητα γεγενη- μνοι το δι το ριθμο σηματομνου μστηρου π τν κατακλυσμν [γε]γνηται τς κακας. Σημανεται γρ πλιν ντας [γρα]φας π το πλθους το δατος 193 ς ν τ "6Τ λογζεσθε π τν Κριον Συντλειαν ***"6 ε γρ τις λογσαιτο τι τ ευστ το βου προγματα ντ κατακλυσμο λαμβανμενα, τε πληθνει, ψυχομνης [τ]ς τν πολλν γπης, συντλεια σται, προσεχς ν τ [λ]γ νοσειεν. ι, 21–23. Κα πθανεν πσα σρξ κινουμνη π τς γς τν

πετειν¹ν κα² τ³ν κτην⁴ν κα⁵ τ⁶ν θηρ⁷ων κα⁸ π⁹ν ρπετ¹⁰ν κιν¹¹ομενον π¹² τ¹³ς γ¹⁴ς κα¹⁵ π¹⁶ς νθρωπος κα¹⁷ π¹⁸ντα σα χει πνο¹⁹ν ζω²⁰ς κα²¹ π²²ς ς ν π²³ τ²⁴ς ξηρ²⁵ς π²⁶θανεν. Κα²⁷ ξηλε²⁸φθη π²⁹ν τ³⁰ ν³¹στημα, π³²ν π³³ προσ³⁴που π³⁵σης τ³⁶ς γ³⁷ς π³⁸ νθρ³⁹που ως κτ⁴⁰νους κα⁴¹ ρπετ⁴²ν κα⁴³ τ⁴⁴ν πετειν⁴⁵ν το⁴⁶ ο⁴⁷ρανο⁴⁸ κα⁴⁹ ξηλε⁵⁰φθησαν π⁵¹ τ⁵²ς γ⁵³ς. Τ⁵⁴ μ⁵⁵ν ητ⁵⁶ν φανερ⁵⁷ν φθορ⁵⁸ν γ⁵⁹ρ π⁶⁰ντων τ⁶¹ν ζ⁶²ντων πλ⁶³ν τ⁶⁴ν ν τ⁶⁵ κιβωτ⁶⁶ δηλο⁶⁷, {πρ⁶⁸ς δ⁶⁹ δι⁷⁰νοϊαν λογιζομ⁷¹νων γ⁷²μων}, τι κα⁷³ τ⁷⁴ λογα π⁷⁵λετο δι⁷⁶ τ⁷⁷ δι⁷⁸ χρε⁷⁹αν γεγεν⁸⁰σθαι. Πρ⁸¹ς δ⁸² δι⁸³νοϊαν π⁸⁴ς π⁸⁵λετο π⁸⁶ το⁸⁷ κολαστικο⁸⁸ δ⁸⁹ατος π⁹⁰ "6κατ' εκ⁹¹να"6 πολ⁹²-λεκ⁹³ς κα⁹⁴ το⁹⁵ χο⁹⁶κο⁹⁷χων τ⁹⁸ν εκ⁹⁹να, ς ε¹⁰⁰ς δι¹⁰¹φορα η¹⁰² σχισθ¹⁰³ναι θηρ¹⁰⁴ων τε κα¹⁰⁵ ρπετ¹⁰⁶ν κα¹⁰⁷ τ¹⁰⁸ν λλων λ¹⁰⁹γων, καθ¹¹⁰ κο¹¹¹ουσ¹¹²ν τινες¹¹³ "6Γεν¹¹⁴ματα χιδ¹¹⁵ν"6, κα¹¹⁶ [λ]λοι φεις κα¹¹⁷ σκορπ¹¹⁸οι, τεροι δ¹¹⁹ κ¹²⁰νες κατ¹²¹ τ¹²² ε¹²³ρημ¹²⁴[νον]¹²⁵ "6Βλ¹²⁶πετε το¹²⁷ς κ¹²⁸νας"6 κα¹²⁹ λως τ¹³⁰ πολ¹³¹τροπον τ¹³²ς [κα]κ¹³³ας ναδεξ¹³⁴μενοι εκ¹³⁵τως τ¹³⁶ π¹³⁷ τ¹³⁸ς κακ¹³⁹ας φθορ¹⁴⁰ διελ¹⁴¹θησαν, τα¹⁴²την το¹⁴³ δ¹⁴⁴ατος συμβο¹⁴⁵-λικ¹⁴⁶ς ποδε¹⁴⁷κνυντος. Ο¹⁴⁸τοι δ' α¹⁴⁹το¹⁵⁰ κα¹⁵¹ γ¹⁵²νοι, ς πο¹⁵³-λωλεκ¹⁵⁴τες τ¹⁵⁵ν επ¹⁵⁶ουρ¹⁵⁷νιον εκ¹⁵⁸να ο¹⁵⁹ δ' α¹⁶⁰το¹⁶¹ κα¹⁶² "6π¹⁶³ τ¹⁶⁴ς ξηρ¹⁶⁵ς"6 π¹⁶⁶λοντο, τ¹⁶⁷ς μηδ¹⁶⁸ν ζωτικ¹⁶⁹ν χο¹⁷⁰σης κακ¹⁷¹ας. ιι, 23–24. Κα¹⁷² κατελε¹⁷³φθη μ¹⁷⁴νος Ν¹⁷⁵ε κα¹⁷⁶ ο¹⁷⁷ μετ' α¹⁷⁸το¹⁷⁹ 194 ν τ¹⁸⁰ κιβωτ¹⁸¹, κα¹⁸² ψ¹⁸³θη τ¹⁸⁴ δ¹⁸⁵ωρ π¹⁸⁶ τ¹⁸⁷ς γ¹⁸⁸ς κατ¹⁸⁹ν πεντ¹⁹⁰κοντα μ¹⁹¹ρας. Εκ¹⁹²τως Ν¹⁹³ε σ¹⁹⁴ζεται μ¹⁹⁵ μετ¹⁹⁶χων κακ¹⁹⁷ας μετ¹⁹⁸ κα¹⁹⁹ τ²⁰⁰ν σ²⁰¹ν α²⁰²τ²⁰³, τε παρ' α²⁰⁴το²⁰⁵ παιδευομ²⁰⁶νων, περαναβ²⁰⁷ς τ²⁰⁸ν φορ²⁰⁹ν το²¹⁰ λληγορουμ²¹¹νου δ²¹²ατος πεντεκα²¹³δεκα π²¹⁴χεις, φθ²¹⁵σας ε²¹⁶ς τ²¹⁷ν να²¹⁸ν δι²¹⁹ τ²²⁰ν ναβαθμ²²¹ν, κα²²² τ²²³ προειρημ²²⁴να δι²²⁵ το²²⁶ ριθμο²²⁷ δηλο²²⁸σθαι πληρ²²⁹σας "6δ²³⁰ωρ"6 γ²³¹ρ "6πολ²³² ο²³³ δυν²³⁴σεται σβ²³⁵σαι τ²³⁶ν γ²³⁷πην"6. *** ιιι, 1–3. Κα²³⁸ μν²³⁹σθη Θε²⁴⁰ς το²⁴¹ Ν²⁴²ε κα²⁴³ π²⁴⁴ντων τ²⁴⁵ν θηρ²⁴⁶ων κα²⁴⁷ π²⁴⁸ντων τ²⁴⁹ν κτην²⁵⁰ν κα²⁵¹ π²⁵²ντων τ²⁵³ν πετειν²⁵⁴ν, σα ν μετ' α²⁵⁵το²⁵⁶ ντ²⁵⁷ κιβωτ²⁵⁸. Κα²⁵⁹ π²⁶⁰γαγεν Θε²⁶¹ς π[ν]εμα π²⁶² τ²⁶³ν γ²⁶⁴ν, κα²⁶⁵ κ²⁶⁶πασεν τ²⁶⁷ δ²⁶⁸ωρ κα²⁶⁹ πεκαλ²⁷⁰φ²⁷¹θησαν α²⁷²πηγα²⁷³ τ²⁷⁴ς β²⁷⁵σσου κα²⁷⁶ [ο] καταρ²⁷⁷κται το²⁷⁸ ο²⁷⁹ρανο²⁸⁰, κα²⁸¹ συνεσχ²⁸²θη με²⁸³τ²⁸⁴ς π²⁸⁵ το²⁸⁶ ο²⁸⁷ρανο²⁸⁸. Κα²⁸⁹ νεδ²⁹⁰δου τ²⁹¹ δ²⁹²ωρ πορευ²⁹³μενον π²⁹⁴[τ]ς γ²⁹⁵ς, νεδ²⁹⁶δου κα²⁹⁷ λαττονο²⁹⁸το τ²⁹⁹ δ³⁰⁰ωρ μετ³⁰¹ πεντ³⁰²κοντα . Κα³⁰³ τ³⁰⁴ "6μνη³⁰⁵σθη"6 θεοπρ[ε]π³⁰⁶ς κουστ³⁰⁷ον, ο³⁰⁸χ ς κ³⁰⁹ λ³¹⁰θης, λλ³¹¹' σπερ περ³¹² τ³¹³ν σ³¹⁴βων λ³¹⁵γει "6Ο³¹⁶κ ο³¹⁷δα μ³¹⁸ς π³¹⁹θεν στ³²⁰ ποχωρε³²¹τε ργ³²²ται νομ³²³ας ο³²⁴δ³²⁵ποτε μ³²⁶ς γ³²⁷νων"6, τ³²⁸ς γ³²⁹σεως ντα³³⁰θα δηλο³³¹σης τ³³² "3ο³³³δ³³⁴ποτε ς μετ³³⁵ρους μ³³⁶ς σχον"3, "6μν³³⁷σθη"6 ο³³⁸κ κ³³⁹λαθ³⁴⁰μ[ε]νος, –ν³⁴¹πιον γ³⁴²ρ δι³⁴³ παντ³⁴⁴ς σ³⁴⁵τιν το³⁴⁶ Θεο³⁴⁷ ο³⁴⁸ γ³⁴⁹ιος, –λλ³⁵⁰ τ³⁵¹ν π[] τ³⁵² γαγε³⁵³ν α³⁵⁴τ³⁵⁵ν ε³⁵⁶ς τ³⁵⁷ ρχ³⁵⁸ν γεν³⁵⁹σθαι γ³⁶⁰νους μν³⁶¹μην α³⁶²το³⁶³υ³⁶⁴ επ³⁶⁵εν, μο³⁶⁶ως δ³⁶⁷ κα³⁶⁸ τ³⁶⁹ν λλων. Ζητο³⁷⁰σ³⁷¹ τινες πο³⁷² κεχ³⁷³ρηκεν τ³⁷⁴ δ³⁷⁵ωρ το³⁷⁶ κατα³⁷⁷-κλυσμο³⁷⁸, πνε³⁷⁹ματος πελθ³⁸⁰ντος, δι³⁸¹' κ³⁸²εκ³⁸³πακεν τ³⁸⁴ δ³⁸⁵ωρ, περ³⁸⁶ τ³⁸⁷ βο³⁸⁸λημα το³⁸⁹ Θεο³⁹⁰ ε³⁹¹η θε³⁹²α δ³⁹³ναμ³⁹⁴ς το³⁹⁵το γ³⁹⁶κεχειρισμ³⁹⁷νη³⁹⁸ πρ³⁹⁹ς δ⁴⁰⁰ το⁴⁰¹τ⁴⁰² κα⁴⁰³ συνεργ⁴⁰⁴ν πρ⁴⁰⁵ς τ⁴⁰⁶ 195 κοπ⁴⁰⁷σαι γ⁴⁰⁸γονεν π⁴⁰⁹ποχ⁴¹⁰ τ⁴¹¹ν β⁴¹²σσαν κα⁴¹³ ν⁴¹⁴ωθεν πομβρ⁴¹⁵α κωλυθε⁴¹⁶σα. ιιι, 4. Κα⁴¹⁷ κ⁴¹⁸θισεν κιβωτ⁴¹⁹ς ν μην⁴²⁰ τ⁴²¹ βδ⁴²²μ⁴²³, κα⁴²⁴ τ⁴²⁵ ξ⁴²⁶ς. Τ⁴²⁷ μ⁴²⁸ν ητ⁴²⁹ν φανερ⁴³⁰ν τ⁴³¹ δ⁴³² πρ⁴³³ς δι⁴³⁴νοϊαν δ⁴³⁵ωμεν. Δ⁴³⁶ναται ε⁴³⁷ναι κιβωτ⁴³⁸ς κ⁴³⁹κκλησ⁴⁴⁰α σ⁴⁴¹ζουσα το⁴⁴²ς δι⁴⁴³φρονημ⁴⁴⁴των ργων ρετ⁴⁴⁵ς πρ⁴⁴⁶ς α⁴⁴⁷τ⁴⁴⁸ν κολλωμ⁴⁴⁹νους, τις κα⁴⁵⁰ ν ψ⁴⁵¹ει καθ⁴⁵²ζεται. Ο⁴⁵³δ⁴⁵⁴ποτε γ⁴⁵⁵ρ ν ταπειν⁴⁵⁶ γ⁴⁵⁷νεται, δι⁴⁵⁸περ ο⁴⁵⁹δ⁴⁶⁰ π⁴⁶¹λαι δ⁴⁶²ου κατισχ⁴⁶³ουσιν α⁴⁶⁴τ⁴⁶⁵ς παρ⁴⁶⁶σταται τ⁴⁶⁷ Χριστ⁴⁶⁸ νδοξος, ο⁴⁶⁹κ χ⁴⁷⁰ουσα σπ⁴⁷¹λον υ⁴⁷²τ⁴⁷³δα τι τ⁴⁷⁴ν τοιο⁴⁷⁵των, πε⁴⁷⁶ κα⁴⁷⁷ Χριστ⁴⁷⁸ς ν ψ⁴⁷⁹ει σ⁴⁸⁰τ⁴⁸¹ν, δηλο⁴⁸²ται ν τ⁴⁸³ "6δο⁴⁸⁴ ο⁴⁸⁵τος κ⁴⁸⁶ει πηδ⁴⁸⁷ν π⁴⁸⁸ τ⁴⁸⁹ ρη"6, το⁴⁹⁰ς προφ⁴⁹¹τας κα⁴⁹² Μωσ⁴⁹³α κα⁴⁹⁴ τ⁴⁹⁵ς ορ⁴⁹⁶τους δυν⁴⁹⁷μεις. ν τ⁴⁹⁸ π⁴⁹⁹τρ⁵⁰⁰ ο⁵⁰¹ν καθ⁵⁰²ζεται, τ⁵⁰³ ρραγε⁵⁰⁴ τ⁵⁰⁵ς ε⁵⁰⁶σεβε⁵⁰⁷ας λ⁵⁰⁸γ⁵⁰⁹. "6Ο⁵¹⁰ θεμ⁵¹¹λιοι"6 γ⁵¹²ρ το⁵¹³ Θεο⁵¹⁴ "6ν το⁵¹⁵ς ρεσιν το⁵¹⁶ς γ⁵¹⁷οις"6, περ⁵¹⁸ κα⁵¹⁹ π⁵²⁰λις ε⁵²¹σ⁵²²ν Θεο⁵²³ "6 Θε⁵²⁴ς"6 γ⁵²⁵ρ "6θεμελ⁵²⁶ωσεν α⁵²⁷τ⁵²⁸ν ε⁵²⁹ς τ⁵³⁰ν α⁵³¹να"6. "6ξεδ⁵³²χοντο γ⁵³³ρ"6 φησιν "6τ⁵³⁴ν το⁵³⁵ς θεμελ⁵³⁶ους χ⁵³⁷ουσαν π⁵³⁸λιν"6, ς τεχν⁵³⁹της κα⁵⁴⁰ δημιουργ⁵⁴¹ς Θε⁵⁴²ς. Ε⁵⁴³η δ⁵⁴⁴ ρη κα⁵⁴⁵ ε⁵⁴⁶σαπομε⁵⁴⁷ναντα Θ⁵⁴⁸ πρ⁵⁴⁹βατα

τ μ ποπεσντα τ πλν. But even if someone wanted to argue from the number, they would say that the certainty is indicated by the divine church itself; for this is a square, and it is also a cube; for three multiplied by three is twenty-seven. 'Ara riad' is interpreted as a testimony of descent; and God testifies to the one who seeks refuge in the church through righteousness, who is blameless. For it is said, 'If you pass through water, rivers will not overwhelm you,' and again, 'We passed through fire and water, and you brought us out into refreshment.' It is also good that the flood is fulfilled in a year; for when the true sun enlightens and illuminates our understanding, then every disturbance of the soul will depart. Eiiii, 6. And Noah opened the door of the ark, and so on. And here the saying is not ambiguous; but if you investigate the matter of opening, with the purpose of understanding, you will find that knowledge of the times is appropriate for the just and for their own benefit as well as for others. For there is a time to close and a time to open; thus, when the Savior opened, it is said to those about Cleopas, 'Was not our heart burning within us while he opened the Scriptures?' But also consider the exhortation in Isaiah, 'Open the gates, O leaders,' and you will understand it in the same way; and the closing as mentioned, 'Do not throw what is holy to the dogs'; for when someone closes or opens appropriately, they imitate Noah. Eiiii, 7. And he sent the raven, and so on. Not all who are under the church have the same conduct, but some are doves, and some are ravens, being symbols of different ways and customs. The dove is a sign of a pure life, for it is found among the pure and is offered in sacrifice, but the raven has no preference. Κατ τατην τν δινοιαν κλημπτσ τν κα κατ λαν στορα, ς κρακες ατν θρεψαν τε γρ διδσκαλος κθαρτον μεθστησιν τς καθαρσας ς μεταβα[λ]εν ατν το τρου, τροφν χει τν φελομενον. Οτος δ' ατς, τοιοτς φημι κα κατ τν κρακα τρου χων, κν π τν δκαιον δοκε τυγχνει, ξελθν ς ν γνι πρς πειρασμν οχ []ποστρφει. Μ θαυμσς δ ε δκαιος ποστλλει τν τοιοτον ες γυμσιον, που γε κα θεον λγιν φησιν "Θτκνον, ε προσ[ρχ] δουλειν Κυρ, τομασον τν ψυχν σου ες πειρασμν"6 διπερ οδ ποστρφει, ββαις τις ν κα ζλην νεγκεν πειρασμν ο δεδυνημνος. ιι, 8. Κα πστειλεν τν περιστερν, κα τ ξς. Προομιον κα θεμλις στιν τς ληθος πολιτεας τ ες πειρασμος πθυμον δι τοτο κα κατ τν περιστερν πολιτευμενος ποστλλεται ες τ σιδιον. 197 Περ τν σπουδαων τ λγιον πρς ατος φησιν "6ν κοιμηθε νμεσον τν κλων, πρυγες περιστερς περιηγρωμναι, κα τ μετφρενα ατν ν χλωρητη χρυσου."6 Πρς τν τοιατην ψυχν λγος φησιν "6Καλ μου, περιστερ μου."6 Διτι βεβαα τυγχνουςα τοιατη ψυχ, κν ν πειρασμος γνηται κα ξω τν φελοτων ποστλλ, ποστρφει διφορος πρς τν φελητην, τε μλιστα σνοιδεν οπω τλος εναι πειρασμο, στε γς πιλαβσθαι. Κα πρπει γρ μ ες τ μετρα ννιτενεν διπερ κα δκαιος κτενει τν χερρα πικουρν κα βοθειαν ργων. Τοτο δ νηγμεν δι τ σαφς. ιι, 12. Κα πσων τι μρας πτ τρας πλιν ξαπστειλεν ατν. Οκεως πλιν ξαποστλλει τν περιστερν, κα ποστρφει χουσα λαας κρφος ν τ σματι. Λγ γρ παντα πρτει σπουδαος φωτς ον φυλακτικς πρξεις γαγεν πρς τν δκαιον, σημεον το μ φ' αυτο βλλεσθαι, λλ' πρς τν διδσκαλον χωρεν, "6πρς σπραν"6, πλησον λοιπν το τλους. Κα τρουτον διαποσταλεσα οκτι ποστρφει μετ γρ τοσατας προκοπς ατρχης λοιπν γεγνηται χωρς διδασκλου εναι. Κα μν ναγωγ οτως τ δητ οκ δηλα. ιι, 13. Κα γνεντο ν τν κα ξακοσιοστ, κα τ ξς. Το ητο σαφος ντος, τ τς διανοας

ατo κα ελλογητv ατv ποδεξιν, ς τος ελλογοvτας ατv τυγγvειν παρ' ατο ελλογας, τος δ καταρωμvους καταραν φστασθαι παρ' ατο. Πρς δ τοτοις v ποσχσει ατ κατεπαγγλλεται νε[υλο]γηθvναι v ατ πσας τς φυλς τς γς, περ παντα οκ vθρ[]πινα τυγγvει, ς κ τς vναγωγς εσμεθα [τ] vντεθεν vωθε[v] ρχvμενοι. Παντς μαρτωλο διβολος πατρ[ρ σ]τιν κατα τ ειρημvον "6Πς ποιv τv μαρταν κ το διαβλου στv"6. 210 ς γρ ποιv τ θλη[μα το] Θεο γvνημα ατο γvνεται, -"6Π[ς]"6 γρ φησιν "6 ποιv τv δικαιο[οσv]ην κ το Θεο γvνηται"6-, οτω "6 τv μαρταν ποιv κ το διαβολου στv"6 κα πατρς ατς. χει δ κα συγγvειαν τv κ τοτου [το] πατρς σστασιν. Τατην οv πεξελθεv ατ παρακελεεται Θες γv ατv καλ[v, -]δv γρ ορνιον λλ πvτα γvνα v τ vντικειμvν διαβλλ, -v' οτω ποθvμενος τv εκvνα το χοκο vναλβ τv εκvνα το πουρανου. Τοιοτον δ' v ψαλμ φρεται πρς τv π τv θvν κκλησαν λεγvμενον "6κουσον, θγατερ, κα δ κα κλvνον τ ος σου κα πλθου το λαο σου κα το οκου το πατρς σου, τι πεθvμησηεν βασιλες το κλλους σου, κα ατς στιν Κρις σου"6. δη γρ ατv παρξvμvνην το κινεσθαι π τς εδωλολατρεας προφητικ φθαλμ διεγερωv λγος θυγατρα καλε προτρεπvμενος ατv κοσα τε κα δεv, το το Θεο λγου μα κα τ κοεσθαι κα τ ρσθαι χοντος καρδv καθαρ, πρς δ τοτο κα κλvναι τ ος, v' κ τοτων πλθ "6το λαο σου"6 οκεου "6κα πατρς σου"6 ποταξvμvνη ατ, προσθες κα τv ατvαν, vπερ κα v τ πατριρχ φσκομεν vνυπρχειν, κλλος ψυχς οδv γρ οτω καλλωπζει τv ψυχv ς ρετη. Δε οv πιλαθσθαι πvτων τv γηvων διαιρεται ες τ προειρημvνα. Φησv δ τ σπουδα κειν ες γv v v ατ δεξ Θες, οχ ρατοv, ε κα συμβλου χριν κα τοτο παρηκολοθησεν, λλ' ρατον "6λπς γρ βλεπομvνη οκ στιν λπς"6. Τ δ κα τ ποισειν [α]τv "6ες θνος μγα"6 μετ τ κατ τ ητv κλαβεv Δλλον γρ [τ]ι κα καθ' στορvαν τοτο πρξεν. Μγα δ στιν τ vντι γινvμενος θνος, ταν ξ ρετvν κοσμvται. Φανερv δ τι, πλειον[] προκοπv v ψυχv γινομvων, μγεθος οκ vθρ[]πινο[v σ]υνσταται, λλ' ορνιον, περ ελλογα στv, ου ψιλς προφερομvνη, λλ' πραγματικς, 211 μεγλου το vνματοσκα διαβοτου γινομvου κ τς συνοσης ρετς κα το κσμου το πομvνου κ τς ελλογας τς πνευματικς αρεττερον γρ vνομακαλv πλοτος *** κα "6φμη γαθv πιανει στv"6. Οκ ρκεται δ τ ελλογσαι, λλ' τι πγει λγων "6Κα σ ελλογητς"6, ξιος ελλογας γινvμενος δι τ μγεθος κα τv πv τελεαν ρετvν προκοπv, ελλογε δ κα τος ελλογοvτας, ο ψιλ προφορ, λλ' τ αρσει κα κλογ v ατς κλγεται. σατως δ κα καταρ ποπεσοvνται ο vναντως ατ διακεμvνοι. Κα φα- νεται τοτο τ vναγvντι τς στορας, v ας δηλοvται ς σοι μv ατv σμvως πεδξαντο ελλογησαν, σοι δ ο δεvτως ατ χρσαντο πv καταραν γεvνασιν ς βιμλεχ. But it is possible to speak also about invisible powers, with the holy angels blessing and being blessed, and with the devil and demons cursing and being cursed. Furthermore, there is another accomplishment in being blessed in him by imitating all the tribes of the earth, freeing themselves from being of the earth, because of their imitation of him in holiness, no longer being concerned with earthly matters. This is the purpose for the holy one, to be blessed in him by imitating all the tribes of the earth, even if not all of them come forward by their own choice, separating themselves from him. (χι, 4-5) And

Abraham went as the Lord spoke to him, and Lot went with him. Now Abraham was seventy-five years old when he departed from Haran. And Abraham took his wife Sarah and his nephew Lot, and all their possessions that they had acquired, and every soul that they had acquired in Haran, and they went to go into the land of Canaan, and they came into the land of Canaan." (6:212) This is a great testimony to the patriarch, that he acted in accordance with what God spoke to him, and Lot followed along with Abraham. And it is attested to by the narrative and the time in which they left, and how they brought out everything they had acquired from Haran, and all the souls they had acquired, and so they came into the land of Canaan. And this would indeed be greatest acceptance in and of itself, that he did not wait, was not hindered by familiarity of kinship, or by friends, or by anything that could have prevented him from leaving his homeland, but he esteemed everything in obedience to the divine command. Additionally, as we have already mentioned, this is how he went as God spoke to him. For it often happens that people do what is commanded, but not in the manner in which the one who commanded it assumed. But here it happened just as God commanded, with the cause of the action being divinely done and the result achieved according to the intention of the one who commanded it. Not so do those who perform acts of charity in order to be seen by people. They accomplish the deed, but seek to secure their own reputation by the way in which they do it. But the blessed Paul is not like this. Instead, he says, "Be imitators of me" (6) not simply commanding this, but immediately adding, "Just as I also am of Christ" (6), not in appearance but in truth. Again the Savior said, 'Learn from me, because I am gentle and lowly in heart,' and he leads those who listen to understand the way, the action, and the causes of gentleness and humility. And the patriarch, instead of being subject to possession, willingly takes things for his needs, not being enslaved to them because he was enslaved by his only begotten son. For he acquired them according to his own way. For no one, as mentioned before, is slow in acquiring wisdom in the house of a wise person. And the discourse of discipline also has great benefit for one who is capable of transforming everything. Charun, therefore, is translated as 'cave,' which is a symbol of the senses. For the places of the senses are like caves. Therefore, God wants to resurrect him from the senses. The holy one rightly leads this acquisition in him to perfect spiritual completion, or the perfect one does not have adornment, a smiling teeth, or a stepped foot. And the woman is also led, which is interpreted as 'my beginning,' appropriately. For the wise one is with wisdom, either being initiated by her or having the power to initiate. And he has her as a wife, in accordance with Solomon's saying, 'I brought her into my life,' clearly meaning wisdom, 'and I became a lover of her beauty.' And she gives birth to wisdom for the man. And Lot, the nephew, is also led, about whom we should say as follows: Abram, the son of God, exists through righteousness, for 'everyone who does righteousness is born of God,' and for this reason he partakes in divine, invisible, and supernatural mysteries. And someone like this has a brother, who is wisely transformed in regard to the senses. For something like this is joined to the perfect one. And the son of this one, Lot, is interpreted as 'deliverance,' for by him is the deviation that is slightly shaken away from the senses, by which he deviates from the wise one but follows him under the holy one, he exists as this beginning, receiving this from the divine and supernatural understanding. Abram, in a wise manner, accepts this man and his senses, for deviance is also beautiful, leaning towards the beautiful and being shaken away from opposites. For this reason, the psalmist sends a prayer, saying, 'Let all the earth be shaken away from his face.' For when this happens, the earth no longer remains the earth, for those on earth are brought towards becoming heavenly. Της ατς διανοας στν κα τ "6 καθμενος π τν χερουβεμ,

σαλευθῶτω γ'6, να μεταβολῶ περ' αὐτοῦ γίνηται. Ὁτῶ δ' καὶ οὐ σὺν αὐτῷ τῷ πατριάρχῃ ἔξιλον μεταβαλόντες πῶς τὸ βῆλτιον ἔλθον γὰρ εἰς Χαναάν, περ' ῥμηνεῖται "3τοῖ- μασμῆ"3 πρῶπει γὰρ τὸ νῦν εἰσαγομῆν ῥξάμῆν καταλιπεῖν τὸ ἀσθητὲ εἰτρεπισθῆναι πρὸς παραδοχῆν τῶν θειοτρῶν. χιι, 6. Καὶ διδουθεν βρῆμ τῶν γῆν εἰς τὸ μῆκος αὐτῆς ὡς τὸ τῆπου Συχῆμ πῶς τῶν δρῶν τῶν ὑψηλῶν οὐ δὲ Χαναανῶι τε κατῶκουν τῶν γῆν"6 Εἰσῆγει μῆν ἰλῆγος τι νεωστῆ εἰς τῶν γῆν ταῖτην μεταστῆς ἰναγκάως αὐτῆς τῶν εἰδῶν κατανοεῖ διοδεῶν τῶ μῆκος, εἰκῆς δ' ἴτι καὶ τῶ πλῆτος, τῶν περιοχῶν αὐτῆς καταμανθῶνων σημειοῖται γὰρ τῶ λῆγιον "6ὡς τὸ τῆπου Συχῆμ"6, καὶ ἴτι δὲ οὐ Χαναανῶι πῶς τῶν γῆν κατῶκουν. ἰναγκάως δὲ πῶς τοῦτου χωρητῶν πῶς τῶν ἰναγωγῶν. ἰγιος μεταστῆς πῶς τῶν ἀσθητῶν, ἰ καὶ αὐτῶ καλῆς μετῆει, πῶς προκοπῶν θειοτρῶν, καὶ μετελθῶν κατενῆει τῶ μῆκος, περ' ἰμφασιν παρῆχει ἰς τῶ ἰψος καὶ τῶν θεῶν κατενῆει. Τοῦτ' αὐτῶ καὶ ἰ μακῆριος Παῆλος *** τῶ πλῆτος καὶ μῆκος καὶ βῆθος γῆναι τε τῶν ἰπερβῆλ- λουσαν χῆριν τοῦ Θεοῦ"6. Ταῖτα οὐν ἰπαντα κατενῆει πῶς τοῦ μεῆζονος καὶ περ' τῶν ἰλλων μαρτυροῦμενος. ῥχεται δὲ "6ὡς τὸ τῆπου Συχῆμ"6, ἰνθα ἰ πηγῶς ἰτῆγγανεν, ἰφ' ἰν ἰ ἰησοῆς καθῆσθη κοπιῆσας διῆ τῶ ἰμοοῶσιον τῶ μετῆρῶ σαρκῶ σῆμα χῆιν, περ' πιθανῆς ἰποβῆλλοι ἴτι πῶς τῆς μεῆζονος καὶ περ' θεολογῶν ἰσχολῆας, ἰ δηλοῖται διῆ τοῦ μῆκους, ἰλθεν καὶ εἰς τῶν περ' τῆς ἰνανθρωπῆσεως λῆγον κατῶ τῶ πῶς ἰησοῦ 215 εῆρημῶνον "6βρῆμ ἰπεθῆμῆσεν ἰδεν τῶν ἰμῶραν [τ]ῶν ἰμῶν, καὶ εἰδεν καὶ χῆρη"6. ῥχεται δὲ εἰς Συχῆμ ῥμηνευομῆν ἰμῶσιν διῆ πρῆξων ἰναρετῶν ἰπῶντων τοῦτων ἰξιοῦμενος ἰ ἰμος γῆρ, ἰφ' οὐ ἰ ἰμῶσιν, σῆμβολον ἰπῶρχει ῥγου, καθῆ εῆρηται "6Δῆς καρδῶν σου εἰς ἰμους σου"6, καὶ περ' ἰνῆς τῶν πατριαρχῶν "6πῆθηκεν τῶν ἰμον αὐτοῦ εἰς τῶ πονεν"6. Ὁτῶ γοῶν λῆγεται καὶ περ' τοῦ ἰνθρῶπου, οὐ ἰνῆλαβεν ἰ Σωτῆρῶ "6ῆγενῆθη ἰ ῥχῆ αὐτοῦ πῶς τοῦ ἰμου αὐτοῦ"6 ῥργασῆ- μενος ἰσχεν τῶν ῥχῆν, ῥργον δὲ οὐ τῶ πῶς κακῆας εἰς ῥρετῶν- "6ῆμαρτῶν"6 γῆρ "6οῆκ ἰποῆσεν"6-, ἰλλ τῶν φυλακῶν τῆς τελῆειῆτητος ὁτῶ καὶ τῶ κατῶ τῶν ἰνθρωπον βασιλῆς ἰν, τοῦ Θεοῦ Λῆγου τῶν ἰῆδιον καὶ σῆμφυτον καὶ οὐσιῆδη ἰχοντος βασιλῆαν, οὐκ ῥγου ἰ πῶνου. ῥχεται δὲ καὶ "6πῶ τῶν δρῶν τῶν ὑψηλῶν"6, καὶ πῆ πολλῶ τῶν δῆνδρων καὶ φυτῶν νοητῶ τινὰ δηλοῶ, ἰς τῶ ἰν τῶ σαῶ λῆγοντι "6ἰν χαρῶ"6 φῆσιν "6ῆξελεῆσεσθε καὶ ἰν εἰφροσῶν διδαχῆσεσθε τῶ γῆρ ῥρη καὶ οὐ βουνοῦ ἰξολοῦνται προσδεχῆμενοι ἰμῆς ἰν χαρῶ καὶ πῶντα τῶ ῆλα τοῦ ῆροῦ ἰπικροτῆσει τοῆς κῆδοις"6, περ' οὐδῶν ἀσθητῶν σημαῖνει, ἰλλ τῶν ῆξοδον τῶν ἰστεῶν, οὐ οὐ μετῶ κλαυθμοῦ πῶρχονται, ἰλλ μετῶ χαρῆς. Φαῆλος οὐν τῆς φῆσιν "6Εἰ οὐτῶ πικρῆς ἰ θῆνατος"6, περ' δὲ τοῦ βρῆμ λῆγεται ἴτι ἰκοιμῆθη καὶ προσετῆθη πρὸς τοῆς πατῆρας αὐτοῦ, "6τραφεῆς ἰν γῆρει καλῶ"6. Τῶν δικαῶν οὐν ἰναχωρῶντων τοῦ βῆου, "6τῶ ῆρη καὶ οὐ βουνοῦ"6, ἰγγελοι καὶ οὐ δῆκαιοι, προσδῆξονται αὐτοῆς ἰν χαρῶ, συγγαῶροντα διῆ τῶ ἰν πρῶβατον. Σῶν τοῦτοις δὲ "6καὶ πῶντα τῶ τοῦ ῆροῦ ῆλα ἰπικροτῆσει"6 χαῶροντα, περ' ἰστῶν τῶ ἰν τῶ παραδεῶσ λογικῶ. Εἰτα λῆγει "6ἰντῶ στοιβῆς ἰναβῆσεται κυπῆρισσος"6, ἰντῶ ἰκῆρπου καὶ ἰκανθῆδους χρῆσιμον καὶ εἰδῆς-τοῦτο γῆρ ἰ μετανοῶν γῆνεται-, "6καὶ ἰντῶ κονῆζης ἰναβῆσεται 216 μυρσῆνη"6, τῆς δυσωδῆας εἰς εἰωδῆαν μεταβαλοῆσης. πῆ οὐν ἰχομεν δῆνδρα νοητῆς λαμβανῆμενα, ἰναγκάον καὶ περ' τῆς δρυῆς θεωρῆσαι, εἰς ἰν ἰ βρῆμ ῥχεται, ἰφ' ἰν καθεζῆμενος καὶ ἰπτασῆας ῆξιῆθη, ἰτε καὶ τῶν κατῶ τῶν ἰσαῆκ ἰπαγγελῶν ἰδῆξατο. Δι' ῆργων οὐν καὶ πῶνων πῶς τῶ ὑψη προκῆπτων πρῆεισιν μεταλαμβῶνων εἰωδῆας καὶ θεωρῆας τῶν ὑψηλῶν καὶ θεῶν νοημῶτων. Σκοπῆσεις δὲ καὶ τῶ παρασημανθῶν, ἴτι "6οῦ δῆ

Χανααναοι τι κατακουν τιν γιν'6, μποτε δυνμεθα νοσαι τι τι προκπτοντι οκ
εθς παντα λευθεροται, λλ' χει τιν κα τς παλαις συνηθεας-τοτο γρ τ
"6τι"6 δηλο-, περ ν νοσειας περ τν κολοθων τ γ μπω τελεων
τυχανντων. χι, 7. Κα φθη Κριος τ βρμ κα επεν ατ Τ σπρματ σου δσω
τιν γν τατην. Κα κωδμησεν κε βρμ θυσιαστριον τ Κυρ τ φθντι ατ.
κωλοθως τ πειθαρχσαντι τος κελουμνοις φ' αυτο Θες πιφανετα, λπδι
γαθ τν προσδοκωνων ατν βεβαιτερον ποινν παγγλλεται γρ κα τ
σπρματι ατ δσειν τν γν. κωλοθως δ κα κ γιος, εχριστος ν, θυσιαστριον
οκωδομε τ τν παγγελαν προτεναντι. Κα τατα ς μεταφρσεως τρπ ερσθω.
ξιον δ θεωρσαι ες τ "6φθη Θες τ βρμ"6, το γρ Θεο ορτου τυγγνοντος,
καθ τ ν εαγγελ κωποδεκνυται, λεγομνου "6θεν οδε ς ρακεν πποτε"6, κα
το "6Οχ τι τν Πατρ ρα ρακν τις"6, λλ' κα Παλου λγοντος περ Θεο "6ν
εδεν οδε ς νθρπων οδ δεν δναται"6, περ σημανει τ φσει ρατον. νια
γρ τν ρατν οχ ρμεν, λλ' δεν δυνμεθα, κν μ κολουθσ δ τοτο τς
τν ρωμνων φσε ς στιν κεννα τ δ ρατον ο δι τ μ ρσθαι τοιοτν
στιν, λλ' δι τ ρατον οχ ρται. Δλον ον τι τ ρν δττον, τ μν κατ'
ασθησιν, τ δ κατ δινοιαν κα τ μν τν ρατν ντιλημπτικν, τ δ τν
ορτων, 217 περ στν νο ς καθαρ ς, καθ' ν φθη [] Θε ς τ βρμ. χει δ κα
τραν παρατρρησιν λγος. Ο γρ ερ[η]ται "3εδεν βρμ τ Θεν"3, λλ' "6φθη
Θε ς τ βρμ"6. σον γρ μεν πρ ς τν γενητνφσιν κα τ τατης σθεν ς, οκ
στιν φικτν τ πργμα σον δ πρ ς τν το Θεο φιλανθρωπαν, δυνατν γνεται,
ατο δι' γαθτητος πιδιδντος αυτν ες τν αυτο κατανησιν. Ε δ ποτε ντ
το "6φθη"6 τ "6εδεν"6 κεται ς ν τ σα "6εδον τν Κριον καθμενον"6 κα
τ ξ ς, παιδευμεθα κ το πρ ς τν βρμ γεγενη- μνου τι, Θεο πιδιδντος
αυτν, τοτο γνεται. τι δ τ ρν τττητα ποτε κα π το νοεν, Παλος
ωμαοι ς γρφων λγει "6Τ γρ ρατα ατο π κτσεως κσμου το ς ποιμασιν
νοομενα καθραται"6. Κα Μω ς δ ξιν τν Θεν, περ ο ννοιαν εχεν, τι
ρατ ς στιν, λεγεν "6μφνισν μοι σεαυτν γνωστ ς δω σε"6, κα πλιν
"6μφαν ζεται γρ το ς μ πιστοσιν ατ"6 ε γρ φσεως ρατ ς τγγανεν τ
ρμενον κα το ς πστοι ς δυνατν ν φανεσθαι, νν δ' ερηται "6μφαν ζεται το ς
μ πιστοσιν ατ"6 καταυγασθεσιν π θεου φωτ ς τν δινοιαν. νπαλιν δ χει
τ πργμα π τν ασθητν πτον μν γρ ατ ρμεν, ετα, το κ τς
ασθσεως τπου ν διανοι κν γνομνου, νοομεν ατ τ δ νοητ αυτ ες τ
γν- σκεσθαι παρχει, το νο ο προκαταρχομνου ε μνον κατ τ ετρεπ ζειν
αυτν ες κατανησιν λλ' πα- κολουθοντος τ φθντι. Γνεται δ ποτε κα κ τς
κατανοσεως τς δημιουργ ς περ Θεο νησι ς κατ τ "6κ γρ καλλον ς τν
κτισμτων ναλγως γενεσιουργ ς ατν θεωρεται"6 κα καθ κ Θε ς φθη τ βρμ.
Τ γρ "6θε ς"6 νομα ς ππαν συνζεγνυται τ δημιουργ ς π το "6ν ρχ
ποησεν Θε ς τν ορανν"6, κα "6επεν Θε ς Γενηθτω φς"6, τς το
"6κυρ ου"6 προσηγορ ς τε λεγομνης τε νμος παρεχετο. Οτω γον θεασμενος
δι τς παν- αρμονου τξεως το παντ ς τν Θεν πστη τς πολυθου 218 πλνης, ν
παρ το πατρ ς μεμαθκει, κα [] κωλοθως ες κατανησιν Θε ς αυτν παρχει
τ γ μετ τν ξ κω ς παδουσιν, τις γνεται ν τ "6ξελθε κ τς γς σου κα
κ τ ς συγγενε ς σου"6. κων δ ψυχ ς γητ τον τν πειθνιον συγκατθεσιν τν

■ποβαλλομ■νων, ■φθαλμ■ν τ■ν μετ■ τ■ν προκοπ■ν ■πιβολ■ν κα■ κατ■λημψιν
 βεβαιοτ■την τ■ν π■αιδευμ■των. ■στ■ον γ■ρ ■τι τ■ α■τ■ διαφ■ρωσ ■στιν γν■ν■αι■,
 ε■σαγωγικ■τερον, προκ■πτοντα, ο■κε■ως δ■ προκ■ψαντι ε■κ τ■ς το■ Θεο■ κατανο■σεως.
 Κατεπαγγ■λλεται κα■ τ■ σπ■ρματι τ■ν γ■ν δ■σειν, γ■ν ■κε■νην περ■ ■ς ε■πεν ■ Σωτ■ρ■
 "6Μακ■ριοι ο■ πραε■ς, ■τι α■το■ κληρονομ■σουσι τ■ν γ■ν"6, κα■ ■ν Ψάλμ■ο■ς■
 "6π■μεινον τ■ν Κ■ριον κα■ φ■λαξον τ■ν ■δ■ν α■το■ κα■ ■ψ■σ■ε■ι σε το■
 κατακληρονομ■σαι γ■ν"6, δ■λον δ' ■ς ο■ τα■την ■ν π■α■το■μεν κα■ σπε■ρομεν, – α■τ■ς
 ■ν βασιλε■ς, –■λλ■ τ■ν ο■ρ■νι■ον, ■τις ■στ■ν γν■σις Θεο■ τελειοτ■τη■ τα■την
 "6δ■καιοι κληρονομ■σουσιν κα■ κατασκη■σουσιν ε■ς α■■να α■■νος ■π' α■τ■ν"6
 ■π■ δ■ τ■ς α■σθητ■ς το■το ο■κ ■σαι. Τα■την ο■ν κατεπαγγε■ται Θε■ς τ■ σπ■ρματι
 δ■σειν το■ γ■ου, σπ■ρμα δ■ ντα■θα■ τ■ τ■κνον λ■γει. Διαφορ■ γ■ρ πολλ■κ■ς
 σπ■ρματος κα■ι■ τ■κνου ε■ρ■σκειται■ ε■ γ■ρ τ■κνον τιν■ς τις γ■γονεν, το■τ■ α■το■
 κα■ σπ■ρμα γ■γονεν, ο■ μ■ν, ■πε■ σπ■ρμα, γ■νεται κα■ τ■κνον■ συμβα■νει γ■ρ μ■
 μορθ■ναι μηδ' ■ποτελεσθ■ναι ■ ■ξεικονισθ■ναι, ■ς ■ γραφ■ φησιν. ■σπερ δ■ ■ν το■ς
 σωματικο■ς ■στιν σπ■ρμα μ■ γν■μενον τ■κνον κα■ τ■κνον ■ν κα■ σπ■ρμα, ο■τω κα■ ■ν
 το■ς κατ■ ψυχ■ν κα■ τ■ν δι■νοϊαν. ■ Σωτ■ρ γο■ν λ■γει το■ς ε■πο■σιν ■τι "6πατ■ρα
 ■χομεν τ■ν ■βρα■μ"6 "6Ε■ τ■κνα το■ ■βρα■μ ■στε, τ■ ργα το■ ■βρα■μ ποιε■τε"6 ■κ
 γ■ρ το■των τις τ■κνον γ■νεται. Το■τους ο■ς ε■πεν μ■ ε■ναι τ■κνα ■βρα■μ, σπ■ρμα α■το■
 λ■γει ε■ναι φ■σκων■ "6Ο■δα ■τι σπ■ρμα 219 ■βρα■μ ■στε"6, ■στε δ■λον ■ς ο■ τ■ σπ■ρμα
 κα■ τ■κνο[ν], ■λλ■ σπ■ρμα μ■ν καθ■ τ■ν διαδοχ■ν ■κ το■ ■βρα■μ ■σχ■κασιν κα■
 ■νατροφ■ν ■ξ α■το■ ■καρπ■σαντο, ο■κ ■μιμ■σαντο δ■ το■του τ■ν πρ■ξιν, δυνατ■ν δ■
 ■ν χρησα- μ■νους τ■ ■πιτηδει■τητι κα■ τ■κνα γεν■σθαι. ■ντα■θα ο■ν, ■πε■ ■παγγε■λα
 δ■δοται τ■ σπ■ρματι, τ■ σπ■ρμα τ■κνον ■κλαμβ■νομεν. ■ν Ψάλμ■ο■ς γο■ν λ■γεται■
 "6Σπ■ρμα ■βρα■μ δο■λοι α■το■, υ■ο■ ■ακ■β■ κλεκτο■ α■το■"6. ■τι δ■ δηλο■τα■ ποτε
 ■ς ο■ τ■ σπ■ρμα κα■ τ■κνον, Πα■λος γρ■φει■ "6*** ■λλ' ο■ π■ντως τ■κνα"6 ο■ γ■ρ
 π■ντες ο■ ■ξ ■σρα■λ ο■τοι ■σρα■λ, ■λλ' ■κε■νος περ■ ο■ ■ Σωτ■ρ ε■πεν■ "6δε
 ■νθρωπος ■σραηλ■της, ■ν ■ δ■λος ο■χ ■π■ρχει"6 ■λλ' ο■τοι περ■ ■ν ε■ρηται■
 "6Βλ■πετε τ■ν ■σρα■λ κατ■ σ■ρκα"6. Τα■τα μ■ν περ■ τ■ς διαφορ■ς σπ■ρματος κα■
 τ■κνου■ ■πανελθετ■ον δ■ ■π■ τ■ ■κτεθ■ν ■ητ■ν. Ο■κοδομε■ το■ννυ ■βρ■μ
 θυσιαστ■ριον ε■χαριστητικ■ς κινο■μενος, πνευμα- τικ■ς ■ναφ■ρων θυσ■ας, ε■ κα■ τ■
 σ■μβολον ■πο■ει περ■ ■ν ε■ρηται "6■νεν■γκαι πνευματικ■ς θυσ■ας ε■προσδ■κτους τ■
 Θε■"6 κα■ "6Θ■σον τ■ Θε■ θυσ■αν α■ν■σεως"6 κα■ "6Θ■σατε θυσ■αν δικαιοσ■νης κα■
 ■λπ■σατε ■π■ Κ■ριον"6. "6■ν■γκη δ■ τ■ μ■ν ■ποδε■γματα τ■ν ■ν το■ς ο■ρανο■ς τα■ταις
 τα■ς θ■υσ■αις καθαρ■ζεσθαι, α■τ■ δ■ τ■ ■πουρ■νια κρε■ττοσιν θυσ■αις παρ■ τα■τας."6
 Τοιο■τον ο■ν θυσια- στ■ριον ο■κοδομε■ ■ προκ■πτων κα■ ■κολουθ■σας τ■ καλ■σαντι
 κα■ ■ξω τ■ς γ■ς κα■ τ■ς συγγενε■ας κα■ το■ ο■κου το■ πατρ■ς γεγενημ■νος ■ς λοιπ■ν
 ■ξιωθ■ναι το■ ■δε■ν Θε■ν, α■το■ καταξι■σαντος ■φθ■ναι τ■ γ■. χιι, 8. Κα■ ■π■στη
 ■κε■θεν ε■ς τ■ ■ρος κατ■ ■νατολ■ς Β■αιθ■λ, κα■ ■στησεν ■κε■ τ■ν σκην■ν α■το■ κατ■
 θ■λασσαν κα■ ■γγα■ κατ■ ν■τον. Τ■ μ■ν ■ητ■ν τ■ δηλο■, ο■κ ■στιν ■δηλον■ πρ■ς■ δ'
 ■ναγωγ■ν σημα■νει ■ς ■π■ ■ψηλοτ■ραν προκοπ■ν κα■ κατ■α■σ■τ■ασιν δι■βη.
 Δηλο■ται δι■ το■ ■ρους, κα■ ο■χ 220 ■πλ■ς "6ε■ς τ■ ■ρος"6, α■■λλ■λ■ τ■ το■ ο■κου το■
 Θεο■ το■το γ■ρ Βαιθ■λ ■ρμηνε■ε[τ]αι, ■περ ο■ μ■νον ■στ■ν, ■λλ■ κα■ σ■ν ■λλοις κατ■
 τ■ ■ν ■ισμασιν ε■ρημ■νον■ "6■μοι■ς ■στιν ■δελφιδ■ς μου τ■ δ■ρκωνι ■ νεβρ■ ■λ■φων
 ■π■ τ■ ■ρη Βαιθ■λ"6. Πολλ■ γ■ρ ■ρη κα■ βουνο■ ■ν τ■ ο■κ■ το■ Θεο■ ε■σιν ■ς ■κ το■

"6δο οτος κει πηδν π τ ρη διαλλμενος π τος βουνος"6 κα καθ κστην προκοπν στιν ες βουνν νελθεν, κα κ το βουνο ες ρος, κα κ ταπεινοτρων ρν ες ψηλτερα τοτο γρ ν τε τα εσαγωγας τν ρετν κα ν τα ε ρετα ες γνωρζεται. ν δ στιν τ π π σιν ρος, Σωτρ κα Κριος μν, περ ο λγεται "6σται π' σχ του τν μερν μφαν ες τ ρος το Κυρ ου"6, περ λλο στ παρ τ τερα ρη, ες τν γιον διδασκαλ ες χριν λγειν, να μ ποσφλωσν τινεσ "6να τ πολαμβνετε, ρη τετρωμνα"6 ετα παιδεων τ ξοχτατον ρος φησν "6ρος το Θεο ρος πον, ρος τετρωμνον, ρος πον. να τ πολαμβνετε, ρη τετρωμνα, τ ρος εδκησεν Θε ες κατοικεν ν ατ"6 περ σημανει τν νανθρωπσαντα Κριον. γρ νσωμτωσις δηλοται δι τατης τς λξεως, καθ κα παρ τ β "6 οχ σπερ γλα με μελ-ξας, τρωσας δ με σα τυρ"6 Μνος γρ Σωτρ κ παρθνου δι λγεται. Μ περ λλων τοτο λγεται οδ γρ τοιατην σχεν σστασιν λλος. Δι περ β οκ επεν "3τυρθην"3, λλ' "6σα τυρ τρωσ ες με"6 γρ πεποηκεν τ Πνεμα, τουτ κ καταβολ τν σπερμτων ν το ε λλοι ες νεργε, Θεο κλεσαντος. Τ δ' ατ κα "6πον"6 πρχει κ τς παρου εας το Πνεματοσκα τς το ψστου δυνμεως. Κα τ κοιν μν λγ πντες κα ατ ες να ες το Σωτρ ρος κατ δημιουργαν κ Θεο τυγγνονουσιν, ξαρετον δ π το Κυρ ου ργνν γρ ατ πρ ες τν νανθρπησιν κχρηται. Κα σπερ πσα μν γ το Θεο στιν κτσμα, ξαρετον δ εχεν να ες δι τ κεθεν τν Θε ν χρημα- 221 τζειν, οτω ες κα π τν προειρημνων. []τι δ, νθα Θε ες χρηματζει, οκος ατο κ τπος κενος λγεται, μαρτυρε ακβ λγων "6 ες φοβε ες τπος οτος οκ στιν τοτο λλ' οκος Θεο, κα ατη πλη το ορανο"6. Ο δε ον προσχεν, ε λγοιεν πολλο αυτο ες χριστο ες κατ τ ερημνον "6Πολλο λεσσονται ν τ νματ μου λγοντες γ εμι Χριστ ες"6. ν γρ στιν ρος ν "6εδκησεν Θε ες κατοικεν"6 γρ εδκησις ες κατοικ εως ατ κα οκ νρ πλασεν. Ε ες τοτο ον τ ρος τ διανο προκπτων καει βρμ. μλει γον λθν μαρτρησεν ατ λγον "6βραμ πατρ μν γαλλισατο να δ τν μραν τν μν, κα εδεν κα χρη"6, φωτισθε ες τ ληθιν φωτ προξενθηντι ατ κ τν προλαβουσν προκοπν. Ε δ κα τ ρος τοτο ερσθαι ες "6κατ' νατολ ες"6 στιν παντθεν γρ φτα χει. Οαν γρ ν πνοιαν τοτου το ρους λβοι ες, φωτειν στιν λγεται γρ σοφ ες λγος ζωη λθει ες δικαιοσνη γιασμ ες πολ- τρωσις. Τατα πντα νατλλοντ εσι φτα, ο πολλ φτα κατ τν οσαν, -ν γρ χουσιν ποκεμνον τν το Θεο Υνν, -λλ κατ' νεργε ες διαφρους. "6Κατ' νατολ ες"6 ον το οκου το Θεο το δι' λου καταυγαζομνου λθεν γιος κ τν ρετν χειραγωγομνος δυνατν δ κα τ ποικλα δγματα ες εσεβε ες νατολ ες επεν, δι' ν ληλυθ ες βρμ τν σκηνν πηξεν, κ κχρητο μν ες ες προκοπ ες, -τοτο γρ κ σκηνν δηλο, -το οκου το Θεο μονμου τυγγνοντος "6Διελεσομαι"6 γρ "6ν τπ σκην ες θαυμαστ ες ως το οκου το Θεο"6. Διελθν ον δι ες ες σκην ες πγγυσιν ατν ες τν οκον τν ε μνοντα, μεθ' ν οκ στιν νβασις λλη. Τοτο κα ν λλλ ψαμ λγεται "6 ες γαπητ τ σκηνματ σου, Κριε τν δυνμεων πιποθε κα κλεπει ψυχ μου εστ ες αλ ες το Κυρ ου"6. γρ μπω ες ες αλ ες φθ ες ν τα ες σκηνα ες χει τν γπην προκπτων 222 κα προσδοκν τελεωσιν ν τ λγειν "6 καρδ ες μου κα σρξ μο []γαλλι εται π Θε ν ζντα"6, τε ν κενν τ καταστασ [ει

sojourn there, because the famine was severe in the land. The meaning of the saying is clear; the wise men of God are above the earth, not being of it; therefore, there was famine in it; for those who have their minds set on earthly things, famine often happens if they are deserving, and later on when they are worthy of this, it is given to them again. In this way, Abram went to Egypt to 'sojourn,' not to live there, coming to the rescue of those suffering from famine, not to dwell there; for even the companions of Daniel did not become corrupt in Babylon, but they were sent there to help those who had been carried away because of their sins. For God is patient with sinners as long as it is possible for them to repent. And just as doctors are sent where there is much harm or disease not to share in the disease themselves, but in order to heal those who are sick, so the saints went to Babylon and confusion, not being inhabitants of it; for they obtained nothing worthy of it, which is the characteristic of those who dwell there. And it came to pass, when Abram came to go into Egypt, that Abram said to his wife Sarah, 'I know that you are a woman of beautiful countenance, so it will happen, when the Egyptians see you, that they will say, 'This is his wife,' and they will kill me, but they will let you live. Say, therefore, that you are his sister, so that, when this is the only and first thing asserted, they may not suspect any submission on her part, as being his wife, and be deceived on account of this. For there was both marriage with a sister in Egypt and in his own land, as he later said, 'For she is truly my sister.' Thus, the wise one deceives them with a clever deception, saying this alone and first.

Σύζουονων γάρ εκκς τν κατ μοιχεας νμων παρ' Αγυπτοις, λογιζετο βρμ τι, να μ δξωσιν ενα μοιχο, δολοφονσουσιν ατν. Τατα μν ον το ητο χριν πρς δ δινοιαν ο πρετς ες κακαν ρχμενοι κατιναι ες τν Αγυπτον λγονται ερηται γον πολλκις "6Οα ο καταβα- νοντες ες Αγυπτον"6. νταθα ο "3κατβη"3 [π]ρκεται, λλ' εσλθεν γρ τοτου κατβασις εσοδς στιν. 227 Συγκαταβανει γρ πς σπουδαος τος σφαλλομνοις ο σφαλλμενος λλ μετγων ατος το σφλματος κα σπερ γνεται ουδαοις ουδαος οκ ν ουδαος,κα νμοις νομος οκ ν νομος, οτω γνεται τις ες Αγυπτον οκ αγυπτιζων. Δι λλοι καταβαινωσαν κε, ατς δ εσρχεται ο γρ κακα ατν κατνεγκεν, λλ' οκονομια τις κτελουμνη. Εσρχεται νρετος ες Αγυπτον πολλκις χρμενος λλοτρ παιδεσει, ν' ξ ατς τι χρσιμον κατασκευσ, καθ κα Παλος μακριος πεποηκεν φσκων τ π ρτου "6Το γρ κα γνος συμν"6, να τ ξς ποισ, κα τ "6γνστ Θε"6 κα τ "6Κρτες ε ψεσται"6 οτω δ κα παραινει πν νημα αγμαλωτζεσθαι ες τν πακον το Χριστο. Εσελθν, καθ επομεν, ες Αγυπτον τ ρετ ποτσσετα τινα, να επ τι γν ατο στιν γρ σπουδαος κα τλειος οκ ποκληρωτικς αυτο τν ρετν ενα φησιν τος ποδεεστροις, να μ φθνον ατος εσαγγγ, δελφν δ αυτο ατν ενα φησιν τ δευτερεα πρς νωσιν τν πρς ρετν αυτο διδος, να συγκατλθ τος σθενσιν, οτω τε ποθσωσιν ατν ς κοιν κκειμνην δξεσθαι. Πολλκις γον πιστσα τινα βουλμενοι κοινοποιομεν τ θεωματα οον τ περ προνοας, ν' οτω μετ τοτο κα δξηται αυτ ατν. εαγγελικ ον διδασκαλια στ γαμετ το σπουδαου στν τατην δ οχ ρπζει, ε κα ν τος τελεοις ατν λαλε, λλ κοινοποιεται πσιν τατην, καθπερ Παλος λγων "6Θλω δ πντας νθρπους ενα ς κα μαυτν"6 τοιοτοι γρ γεγενημνοι γνσονται τι το τελεου σζυγς στιν ατη παδουσις "6 σοφ"6 γρ "6τκτει νδρ φρνησιν"6, κα γ, φησν τλειος, "6ραστς γενμην το κλλους ατς"6, σοφας δηλοντι σφος δ τν

■αυτο■ π■σιν μεταδο■ναι βο■λεται■ ο■τω γ■ρ ο■δ■ φθον■σουσιν. χι, 14–16. ■γ■νετο δ■, ■ν■κα ε■σ■λθεν ■ ■βρ■μ ε■ς 228 Α■γυπτον, ■δ■ντες ο■ Α■γ■πτιοι τ■ν γυνά■κα ■τι καλ■ ε■η σφ■δρα, κα■ ε■δον α■τ■ν ο■ ■ρχοντες Φαρα■, κα■ ■π■νεσαν α■τ■ν πρ■ς Φαρα■, κα■ ε■σ■γαγον α■τ■ν ε■ς τ■ν ο■κον Φαρα■ κα■ τ■ ■βρ■μ ε■ ■χρ■σαντο δι' α■τ■ν, κα■ ■γ■νετο α■τ■ πρ■βατα κα■ μ■σχοι κα■ ■νοι κα■ πα■δες κα■ παιδ■σκαι ■μ■ονοι κα■ κ■μηλοι. Τ■ συνετ■ν βο■λευμα το■ πατρι■ρχου ο■κ ■στ■χησεν■ ο■τε γ■ρ ■πεβουλε■θη, ■λλ■ κα■ ■δ■ς τις γ■νεται το■ μ■ διαφθαρ■ναι τ■ν γ■μον το■ ■σ■ου■ ο■δ■ γ■ρ ■ς πρ■ς ■μελημ■νην ■πεπ■δησαν Α■γ■πτιοι■ ■λλ■ γ■ρ ο■ ■ρχοντες θεασ■μενοι τ■ βασιλε■ χ■ριν κατατιθ■μενοι προσ■γαγον α■τ■ν ■ς δ■ρον α■τ■, ο■τω τε συμβ■βηκεν τ■ κα■ καλ■ς α■το■ς τ■ ■βρ■μ δι' α■τ■ν χρ■σασθαι. Ε■σ■ρχεται το■νυν ε■ς Α■γυπτον ■ ■βρ■μ κατ■ τ■ν ■λληγορ■ας τρ■πον ■ς τ■λειος πρ■ς ■τελε■ς, ■ν' ■φελη- θ■σιν, ■ρμοζ■μενος, ■χων τ■ν ■ρετ■ν, ■ς προε■ρηται, ο■χ ■ς ■ποκληρωτικ■ς α■τ■ προσο■σαν, ■λλ' ■πασιν α■τ■ν ■ποδεικν■ς ■ς ■δελφ■ν συγκατι■ν, ■ν' ο■τω δυνηθ■σιν θεασ■μενοι ■γαπ■σαι α■τ■ν. Παρατ■ρει δ■ ■τι ο■ ■ρχοντες α■τ■ν ε■δον■ ■στιν γ■ρ κα■ ■ν τ■ τ■γματι τ■ν κατ■ ■λληγορ■αν Α■γυπτ■ων καθαρ■τερο■ τινες ο■ κα■ πολλ■ν ■χουσιν ■πιτηδει■τητα πρ■ς τ■ θε■σασθαι τ■ν ■ρετ■ν. Ο■τοι δ■ ο■κ ■χρι μ■νον το■ θε■σασθαι γεγ■νηνται, ■λλ■ κα■ ε■σ■γαγον α■τ■ν πρ■ς τ■ν ■ρχοντα ■αυτ■ν, το■τ' ■στιν τ■ν ■γεμονε■οντα α■τ■ν λ■γον μετ■ το■ ■παινε■ν α■τ■ν ο■τος γ■ρ ■ σκοπ■ς ■ν το■ γ■ου ■βρ■μ ε■αγ■γως α■το■ς *** 229 230 ■ς θε■α θε■ματα θεωρ■ν ■φοβ■θη φ■βον προσ■κοντα τελε■. Παρατ■ρει δ■ ■τι περ■ ■λ■ου δυσμ■ς ■κτασις ■π' α■τ■ν ■π■πεσεν, προκοπ■ν σημα■νοντος το■ λ■γου δι■ το■ παρεληλυθ■ναι α■τ■ τ■ν τ■ς παρο■σης καταστ■σεως ■μ■ραν, ■ν' ■λλη α■τ■ν προκοπ■ διαδ■ξεται ε■λογ■ας ■π' α■τ■ν φθανο■σης, καθ' ■ν ε■ρηται■ "6Μακρ■τητι ■μερ■ν ■μπλ■σω α■τ■ν"6, ο■ π■ντως πολυχρονη■τητα α■τ■ ■παγγελλ■μενος, ■λλ■ δ■λον ■ς φωτισμ■ν προκοπ■ς. "6■κτασις"6 ο■ν ■πιπτει α■τ■, ■κτασις δ■ ο■χ ■ παραφροσ■ν■ ■μο■α, ■λλ' ■ θαυμασμ■ς κα■ τ■ μεταστ■ναι ■π■ τ■ν ■ρατ■ν ■π■ τ■ ■ρατα. Λ■γει γο■ν ■ ■π■στολος■ "6Ε■τε γ■ρ ■ξ■στημεν Θε■, ε■τε σωφρο- νο■μεν ■μ■ν"6, ο■ τ■δε δηλ■ν ■τι Θε■ ■μ■νημεν, ■λλ' ■τι, κ■ν ■ξω τ■ν ■νθρωπ■νων δι■ θεωρ■αν γεν■μεθα, Θε■ το■το ποιο■μεν, καθ■ κα■ Δαυ■δ φησιν■ "6γ■ ε■πα ■ν τ■ ■κστ■σει μου■ Π■ς ■νθρωπος ψε■στης"6■ ■κστ■ς γ■ρ κα■ γεν■μενος θε■ς λ■γει περ■ τ■ν ■νθρ■πων ■τι ψε■στα■ ε■σιν, α■τ■ς ο■κ■τι ■νθρωπος ■π■ρχων δι■ τ■ν το■ γ■ου πνε■ματος κοινων■αν, ■λλ' ■λλος ■κε■νων τυγχ■νων, περ■ ■ν ε■ρηται■ "6που γ■ρ ■ρις κα■ ζ■λος ■ν ■μ■ν, ο■χ■ ■νθρωπο■ ■στε κα■ κατ■ ■νθρωπον περιπατε■τε"6 ■κστ■ντος ο■ν το■ ■βρ■μ, σκοτειν■ς φ■βος ■πι- πτει α■τ■, ο■ σκ■τους μετ■χων ■λλ' ■σαφε■ας κα■ μ■ γγνωσκ■μενος προχε■ρως■ ο■τος μ■γας ■π■ρχων φ■βος ο■ μικρο■ς συμβα■νει. ■τι δ■ ■ντ■ ■σαφε■ας πολλ■κ■ς ■ σκ■τος παραλαμβ■νεται, ε■ρηται■ "6Κα■ ■θετο σκ■τος ■ποκρυφ■ν α■το■"6■ κα■ τ■ ■ντι ■ τ■ν ■περφυ■ν δογμ■των θεωρ■α κα■ κατ■λημψις κα■ το■ς μεγ■λοις ε■λιγγον ■μποιε■ κα■ φ■βον θε■ον μετ' ε■λλαβε■ας το■ς τοιο■τοις ■πιβ■λλουσιν. χι, 13–14. Κα■ ■ρρ■θη πρ■ς ■βρ■μ■ Γιν■σκων γν■σ■ ■τι π■ροικον ■σται τ■ σπ■ρμα σου ■ν γ■ ο■κ ■δ■, κα■ δουλ■σουσιν α■το■ς κα■ κακ■σουσιν α■το■ς τετρακ■σια ■τη■ τ■ δ■ ■θνος, ■ ■ν δουλε■σουσιν, κριν■ ■γ■μ μετ■ δ■ τα■τα ■λε■σονται ■δε μετ■ ■ποσκευ■ς πολλ■ς. 231 Τ■ν ε■ς Α■γυπτον παρο■κησιντο■ λαο■ τ■ λ■γιον προαναφωνε■ ο■κ ■δ■αν γ■ρ ο■σαν παρ■κησαν δουλε■- σαντες τ■ Φαρα■ κα■ πολλ■ ■π' α■το■ κα■ τ■ν Α■γυπτ■ων κακωθ■ντες. Ο■ μ■χεται δ■ το■ς ■ντα■θα τ■ ■ν τ■ ■ξ■δ■ γεγραμμ■να■ ■κε■ γ■ρ ε■ρηται■ "6Μετ■ τετρακ■σια κα■ τρι■κοντα ■τη ■ξ■λθεν ■ δ■ναμις Κυρ■ου ■κ γ■ς

Αγγπτου"6, νταθα "6μετ τετρακσι"6 φησιν λλ' πιστσαι δε τι οκ ρρθη ς
 πληρωθντων τν τετρακοσων τν ξλθον λλ μετ τετρακσια τη, περ μφάνει
 τ τρικοντα. Κα τ "6κριν δ γ τ θνος ν δουλεσωσιν"6 κβσεως τεχηκεν
 κατ τ ν ξδ γεγραμμνα δεκπληγον γρ ατος πγαγεν κα τελευταον δυσαν
 σε μλιβος ν δατι πολλ. λλ κα "6μετ ποσκευς πολλς"6 ξεληλθασιν, ς
 στωρ α δηλο, ξ ς παιδευμεθα τι, κν ν χρνν Θες τινα κακσ, οκ διαφρωσ
 τοτο ποιε λλ π' γαθ τλει. Ε δ ανττεται λγος κα τν τν γων
 παροκησιν, συνεπισκψαι. χ, 15-16. Σ δ πελεσς πρς τος πατρρας σου τραφες ν
 γρει καλλ τετρτ δ γενε ποστραφσονται δε οπω γρ ναπεπλωρονται α
 μαρται τν μορραων ως το νν. Φάνεται κ το προχερου τν κ το βου
 ναχρησιν ατ προαπαγγλλων. Πρς δ ναγωγν τατα ν λεχθεη. σοφς ν
 ερν πρχεται το βου, δ' μαρτων συγκεχυμνους χει λογισμος,
 ταρattoμνην χει τν ψυχν κα ς παραλαμβνεται τις ν τ θαντ, οτω κα
 κρνεται. ερννην αυτ π' ντεθεν κατασκευσας ν ερν κα πρχεται, δ
 ταρχους χων κα συγκεχυμνους λογισμος πρς τοτο κα κριθσεται. Τοτο
 δηλοται κ το ν τ κκλησιαστ "6Ο ν πσ τ ξλον, κε μενε"6. Οκ στι
 δ τοτο οτως χον π στωρρας ο γρ πντως νθα ππει ξλον, κε μενε
 πολλκς γρ κα μετγεται λλ δλον ς νθρωπς στιν δι το ξλου ν
 ανιγμ σημαινμενος, οτω κριθησμενος ς κα ερσκεται. 232 ρμοζντως ον ν
 ερνβραμ πελεσεται πρς τος πατρρας ερεστος ν Θε, τς ατς
 παγγελας κοινωνν "6παρχ"6 γρ "6Χριστς, πειτα ο το Χριστο"6. Κα ατν
 δ τν δικων διαφορος παγγελα κα μον πολλα γρ μονα παρ τ Πατρ.
 Πρς ον τος πατρρας τος κατ πνεμα πελεσεται σπουδαος τ μοιτητι τν
 τρων υς πρχων ατν, κν κατ σρκα φαλους χ πατρρας. Τατα περ ατο
 το βρμ επν περ τν ξ ατο λγει τι "6τετρτ γενε ποστραφσονται δε"6,
 τν π τν γν τς κληρονομας δηλν. Δι δ τοτο μετ "6τετρακσια τη"6 φησν
 τν ποστροφν σεσθαι, διτι οπω ξεπλωσαν ο μορραοι αυτν τς
 μαρτας, δι' ς λοιπν πεσονται καταστροφν, ν' κενων δικασθντων ατο
 οκτορες τς γς κενων γωννται. Κα τς τιμωρας γρ Θες μτρ κα καιρ
 πιφρει μακροθυμν ως καιρς νστ τς νταποδσεως. Τοτ μοιον κα
 κατασκευαστικν πρχει τ ν τ εαγγελ λεγμενον "6Ττε ησος ρξατο
 νειδζειν τς πλεις ν ας γνοντο α πλεσται δυνμεις ατο, τι ο μετενησαν
 Οα σοι, Χοραζνν οα σοι Βηθσαδν, τι ε ν Τρ κα Σιδνι γνοντο α
 δυνμεις α γενμεναι ν σο, πλαι ν ν σκκ κα σποδ μετε- νησαν"6. Πρς
 λγοι τις νν Πς ον οκ γνοντο, ε γε μετενον, λλ' κε πετελσθησαν νθα ο
 μετενησαν. Κα λγοιμεν τι σοφα στν υς το Θε, ς κα τατα
 ποησεν πε γρ τ κρυπτ πιστμενος γνωσκεν τι μετανοσαντες ο γνησσαν
 ποιοντο μετ- νοιαν, δι τοτο κε οκ γνοντο α δυνμεις. Κα στιν περ ατν
 οκεον επενν κρεσσον γρ ατος μ πεγνωσκναι τν λλθειαν ππιγνοσιν
 νακμψαι ες τ πσω. Οτως ο πεποηκεν Τρ κα Σιδνι τ παρδοξα μελλεν
 γρ ατος εμετπτωτος εναι μετνοια. πειδ δ οτοι παρ' ος γνοντο κνη ο
 εχον ψυχς γνωριζμενον τ κριτ, περ χρζεν τς τν σημων πιδεξεως, δι τοτο
 233 ποησεν, να οτοι μν ναπολγητοι σιν, κενοι δ μ πλον βλβωσιν
 καρως τινς ξιομενοι. Ε δ κα τοτο περβολικς ερηται πρς το Σωτρος πρς

ντροπῶν τῶν θεασαμένων τῶν σημεία καὶ μὴ μετανοήσαντων, –καὶ γὰρ οὗτος ἦ τῆς
 διδασκαλικῆς πύργου, –συνεπισκῆψαι. Ἡ μακροθυμία οὖν καὶ ἡγαθήτης τοῦ κριτοῦ
 δεκνύται τῶν πεκδύχεσθαι τῶν ἀναπληρωσιν τῶν μαρτιῶν τῶν μορραῶν, μετὰ τῶν
 ἡλγῆσαι καὶ προτρυψασθαι καὶ ἴσα συντελεῖ μετ᾽ ἡμῶν πύργου τοῦ Θεοῦ τῶν
 κλάσιν, καθὼς καὶ τῶν Φαραῶν γένηται πολλῶν γὰρ ἡπιτιμωμένος καὶ συγχωρήσεως
 ἕξιμος πύργου αὐτῶν διὰ τῶν σκληροκαρδῶν αὐτοῦ καὶ τῶν τελευταίων
 κατ᾽ κρισιν. χῆ, 17. Πέδ γίνετο ἡ ἡλιος πρὸς δυσμάς, φλῆξ γίνετο, καὶ ἡδο
 κλῆβανος καπνίζμενος καὶ λαμπρές πυρῆς, αὐτὸν διῆλθον ἡν μέσον τῶν διχοτομημάτων
 τοῦτων. Τῶ σαφῆς τοῦ ἡητοῦ οὕτως ἡν παρασταῆ. Περὶ δυσμῆς τοῦ ἡλίου ἡδη
 χωροῦντος "ὁ φλῆξ γίνετο"6 καὶ "ὁ κλῆβανος καπνίζμενος"6 φάνετο "ὁ καὶ λαμπρές
 πυρῆς, αὐτὸν διῆλθον ἡν μέσον τῶν διχοτομημάτων"6, ἡμφο- τῆραι καλοῦσαι καὶ φωτίζουσαι
 τῶν τῶνον πρὸς τῶ ἡρῶν τῶν πατριάρχην τῶ γινόμενα καὶ σμῆβολα ἡπιδεικνῆναι
 θεῖτερον, ἡπερ ἡναγκαῖον διεραυνῆσασθαι. Καὶ τοῦτο δὲ σημειωτῶν, ἡτι οὖν ἡν μόνον
 διαθήκης γινόμενης πρὸ ἡφῆνη, ἡλλ καὶ διὰ Μωσῶς ἡν ἡμὸς πύργου δόδοται
 ἡρῶν γὰρ τῶ πῆρ, τῶν λαλοῦντα οὐ θεωροῦντες ἡκουν τῶ νομοθετηθῆντα. ἡ δὲ ἡν ττετο
 διὰ τοῦτων εἶη ἡν τοιαῦτα. Πέδ ἡν ἡμὸς ἡθλα καὶ ἡπτιμα ἡχει, ἡμῆσ τοῦ πυρῆς
 δοθεῆς ἡδῆλου ἡτι τοῦς μῆν καῖσιν ἡπιφῆρει, τοῦς δὲ φωτισμῆν. Διττῶν γὰρ ἡχει δῆναμιν
 τῶ πῆρ, φωτίζον ἡμα καὶ καῖον ἡ δοθεῆς οὖν ἡμὸς τοῦς μῆν λιποτῆκτας ἀτοῦ καῖει,
 τοῦς δὲ φῆλακας ἀτοῦ φωτίζει. Οὕτω καὶ ἡνταῦθα λαμπρές καὶ καπνῆς ἡφάνοντο
 ἡστι δὲ ἡ καπνῆς ἡπο- 234 τῆλεσμα καὶ ἡς παρακολοῦθημα πυρῆς ἡξαφθῆντος, ἡλλ καὶ
 φλῆξ προτῆρα γίνετο. Ἀῆγομεν οὖν ἡς ἡν τοιαῦτῶ δυσχωρῆ τῶ διαιροῦντι τῶ πρακτῆα
 καὶ μῆ φωτισμοῦ δεῖ τοῦ πῆ τοῦ Θεοῦ καὶ φῆβου, ἡπερ διὰ τοῦ κλιβῆνου δηλοῦται,
 ἡνα ἡπαντα κατὰ τῶν ἡρθῶν ἡπιτελῆται ἡλγον. χῆ, 18– 19. ἡν τῶ ἡμῆρ ἡκεῖν διῆθετο
 Κῆριος ἡ Θεῆς τῶ ἡβρῆμ διαθήκην ἡλγων. Τῶ σπῆρματῶ σου δῆσω τῶν γῆν ταῦτην ἡπ
 τοῦ ποταμοῦ Αἰῆγῆπτου ἡως τοῦ ποταμοῦ τοῦ μεγῆλου ποταμοῦ Εῆφρῆτου, τοῦς
 Καιναῖους, καὶ τῶ ἡξῆς. Τῶν λαμπῆδων διελθουσῶν τῶ διχοτομῆματα, ἡβεβαῖοτο ἡ
 διαθήκη, ἡλγοντος τοῦ Θεοῦ "ὁ τῶ σπῆρματῶ σου δῆσω τῶν γῆν ταῦτην"6, διαγρῆφει δὲ
 καὶ τῶ διῆστημα τῆς γῆς. Δεῖ δὲ κατὰ τῶ προαποδοθῆντα ἡνῆγοντα ἡγῆν ἡννοεῖν τῶ
 σπῆρματι διδομῆνην τῶ κατὰ πνεῆμα τοῦ ἡγῆου. τῆν καὶ ἡ Σωτῆρ τοῦς πραῆτητα
 κατορθῆσασιν κατεπαγγῆλλεται. Ἀῆτη πρῆπουσα ἡπαγγεῆα τοῦς τῆκνοῖς τοῦς ἡληθῆσι
 καὶ οὐ τοῦς ἡκ διαδοχῆς πῆσιν "ὁ οῦ"6 γῆρ "ὁ τῶ τῆκνα τῆς σαρκῆς ταῦτα τῆκνα τοῦ
 Θεοῦ, ἡλλ τῶ τῆκνα τῆς ἡπαγγεῆας λογῆζεται εἶς σπῆρμα"6 ἡ γῆρ ποιῶν ἀτοῦ τῶ
 ἡργα τῆκνον ἀτοῦ ἡστῆν. Εἶ δὲ καὶ τῶ "ὁ πῆ τοῦ ποταμοῦ ἡως τοῦ ποταμοῦ"6 ἡ
 γῆρ πρῆπουσα ἡπαγγεῆα τῶ σπῆρματι τοῦ ἡγῆου ἡρετῆ ἡστιν, ἡτις μῆση τῶν ἡευστῶν
 πραγμῆτων ἡστῶν, οὐκ ἡντων ἀτῆς μερῶν τῶν ἡευστῶν πραγμῆτων, ἡλλ ἡρῶν ἀτῶν
 ἡξω γῆρ τις εἶ γῆνοιτο ἡρετῆς, ταῦτα ἀτῆ εἶθῆς προαπαντῆ. Εἶ δὲ καὶ διὰ τῶ
 ἡπικεῖσθαι πειρασμοῦς τῶ ἡναρῆτῶ τοῦτο εἶρῆηται, ἡπιστῆσῆεις, μῆσου ἀτοῦ
 ἡντος τῶν θλιβῆντων καὶ ἡπερνικῆντος. χῆι, 1–2. Σῆρα δὲ ἡ γυνῆ ἡβρῆμ οὐκ ἡτικτεν
 ἀτῆ. ἡν δὲ ἀτῆ παιδῆσκη Ἀῆγυπτῆα, ἡ ἡνομα ἡγῆρ. Εἶπεν δὲ Σῆρα πρὸς ἡβρῆμ
 ἡδοῦ δὲ συνῆκλεισῶν με Κῆριος τοῦ μῆ τῆκτεινῆ εἶσελθε οὖν πρὸς τῶν παιδῆσκήν μου,
 ἡνα τεκνοποιῆσω ἡξ ἀτῆς. ἡπῆκουσεν δὲ ἡβρῆμ τῆς φωνῆς Σῆρας. ἡνῆγαγεν ταῦτας
 ἡπῆστολος εἶς τῆς δῆο διαθήκας 235 ἡλληγορῆας ἡμῆ πειδῆ δὲ καὶ τῶ ἡητῶν
 γένηται, καὶ ἀτῆ ἡξῆιον θεωρῆσαι. Οὐ ἡγιοι οὕτως συνεβῆουν ἡς μῆ ἡδονῆς θῆρῶν
 ἡλλ τῆκνων χῆριν. Καὶ γῆρ παρῆδοσις τοιαῦτη περῆ ἀτῶν φῆρεται, ἡτι τῆτε μῆνον

συν■εσαν τα■ς γυναιξ■ν, ■τε καιρ■ν ε■χον συλλ■μψεως■ ο■τε δ■ θηλαζο■σ■ ο■τε
 τρεφο■σ■ τ■ βρ■φος συν■ε■σ■αν ο■τε■ κυοφο- ρο■σ■ ■ν ο■δεν■ γ■ρ το■υ■των τ■ν
 καιρ■ν ο■κε■αν ■γο■ντο τ■ν σ■νοδον. Βεβαιο■ δ■ κα■ ■ ■ακ■β τ■ν παρ■δοσιν■ ■ν γ■ρ
 πολλ■ χρ■ν■ δοκιμ■σας ■τι ο■κ ■πεδ■χето ■ ■αχ■λ τεκν■σαι, ο■κ■τι προσ■ει α■τ■
 ■κε■νης δ' ο■ομ■νης ■τι, ■■ν προσ■λθ■ α■τ■, τεκνο■, ■λεγεν■ "6■ δ■ς μοι τ■κνα, ε■ δ■
 μ■, ■π■κτειν■ν με σ■"6. Μ■ γ■ρ ο■κ ■δει ■τι ο■κ ■ν πλ■στης ■ ■ακ■β, ■λλ■ σ■νοδον
 ■π■τει ■ς το■ ■γ■ου παυσαμ■νου δι■ τ■ν ε■ρημ■νην α■τ■αν, ■να μ■ ματαιουργ■. ■ς δ■
 πρ■ς α■τ■ν■ "6Μ■ ■ντ■ Θεο■ σοι ■γ■ ε■μι, ■ς ■στ■ρησ■ καρπ■ν κοιλ■ας■"6 Κα■ ■
 Σ■ρα ο■ν, σοφ■ κα■ ■γ■α ο■σα, πολλ■ χρ■ν■ ε■δυ■α ■τι συνευναζομ■νη ο■κ ■λαβεν
 κατ■ γαστρ■ς, ■π■σχετο τ■ς πρ■ς αυ■τ■ν■ κοινων■ας κα■, ■πειδ■ ■γ■γνωσκεν
 ■κ■λουθον ε■ναι ■χειν ■κε■νον τ■κνα, τ■ν παιδ■σκην ■αυτ■ς ■δωκεν α■τ■ ε■ς γυν■κα
 παλλακ■δα. Σωφροσ■νη ■μα κα■ ■φθον■α τ■ς Σ■ρας κα■ το■ ■βρ■μ ■π■θεια το πρ■ς τ■ς
 γυναικ■ς κα■ ο■κ ■π■ ■δ■ας ■ρμ■ς ■λομ■νου το■το ■λλ' ε■κοντος δι■ τ■κνων γ■νεσιν.
 Χρ■σιμον μ■ν ο■ν κα■ τ■ ■ητ■ν, καθ■ διεξεληλ■θαμεν. ■ δ■ τ■ς ■ναγωγ■ς λ■γος ο■τως
 ■ν ■ξομαλισθε■η, ■ς τ■π■ ■ μακ■ριος Παλλος ε■ς τ■ς δ■ο διαθ■κας ■ν■γαγεν τ■ς δ■ο
 γυν■κας■ το■τ■ κα■ Φ■λων χρ■μενος ■ν ■τ■ροις πρ■γμασιν ■ν■γαγεν τ■ν μ■ν Σ■ραν
 ε■ς τ■ν τελε■αν ■ρετ■ν κα■ φιλοσοφ■αν, αυ■τ■ν ο■σαν γαμετ■ν ■λευθ■ραν τε κα■
 ε■γεν■δα κα■ κ■ατ■ ν■μους σ■νοικον■ συνοικε■ δ■ ■ 236 ■ρετ■ τ■ σοφ■ κατ■ ν■μους,
 ■να θε■α γενν■ματα ■ξ α■τ■ς ■πογενν■σ■ "6■ σοφ■α"6 γ■ρ "6τ■κτει ■νδρ■ φρ■νησιν"6,
 κα■ πρ■ς τ■ν ε■λαβ■ κα■ ■σιον λ■γεται■ "6■ γυν■ σου ■ς ■μπελος ε■θηνο■σα ***, ο■
 υ■ο■ σου ■ς νε■φυτα ■λαι■ν κ■κλ■ τ■ς τραπ■ζης σου. Ο■τως ε■λλογη- θ■σεται ■νθρωπος
 ■ φοβο■μενος τ■ν Κ■ριον"6. Ε■ς μ■ν ο■ν τ■ν τελε■αν ■ρετ■ν κα■ πνευματικ■ν ■ Σ■ρα
 ■ν■γεται, ■ δ■ ■γ■ρ ■ παιδ■σκη ■ Α■γυπτ■α παρ■ μ■ν Φ■λωνος τ■ προγυμ■σματα
 σημα■νειν ε■ρηται, παρ■ δ■ Παλλ■ τ■ν σκι■ν. ■δ■νατον γ■ρ τι τ■ν πνευματικ■ν ■
 ■ψηλ■ν νοημ■των χωρ■ς τ■ς κατ■ τ■ο■ γ■ρ■α■μ■μα σκι■ς ■ τ■ν ε■σαγωγικ■ν
 προπαιδε■σεως■ ■ κ■ατ■αλαβε■ν■ δε■ γ■ρ ■κ τ■ν ■ποδεεστ■ρων πρ■τερον
 τεκν■ο■υ■ν■. Κατ■ γο■ν τ■ν σκι■ν ■βουθ■τουν, π■σχα ■πετ■λουν α■σ■θητ■
 κα■ περιετ■μνοντο σωματικ■ς, δι■ το■των χειραγωγο■μενοι ■π■ τ■ θ■ειν "6τ■ Θε■ θυσ■αν
 α■ν■σεως"6, ■περ ■στ■ν τ■ς ■λευθ■ρας ■διον. ■πε■ ο■ν σπουδ■ τ■ σοφ■ τ■ξει χωρε■ν
 ■π■ τ■ με■ζονα, ■ποβ■λλει ■ ■ρετ■ σκοπ■ θε■ το■ς ε■σαγωγικο■ς πρ■τερον χρ■σθαι
 κα■ ■ξ α■τ■ν τεκνοποιε■ν. ■πε■ γ■ρ ■ρτι προσ■ν τ■ ■ρετ■ τελει■τητος ■φ■ψασθαι ο■χ
 ο■■ς τ■ ■στιν ■στε κα■ ■ξ α■τ■ς τεκν■σαι, ■ποτ■θεται α■τ■ πρ■τερον ■γγυμ■σασθαι
 το■ς προπαι- δε■μασιν, ■ν' ο■τω κα■ α■τ■ν τελε■ως χωρ■, ε■ δυνηθ■. χ■ι, 3-4. Κα■
 λαβο■σα Σ■ρα ■ γυν■ ■βρ■μ ■γ■ρ τ■ν Α■γυπτ■αν τ■ν ■αυτ■ς παιδ■σκην μετ■ δ■κα ■τη
 το■ ο■κ■σαι μετ■ ■βρ■μ ■ν γ■ Χανα■ν κα■ ■δωκεν α■τ■ν ■βρ■μ τ■ ■νδρ■ α■τ■ς α■τ■
 γυν■κα, κα■ ε■σ■λθεν πρ■ς ■γ■ρ, κα■ συν■λαβεν. Καθ■ προε■ρηται, σωφροσ■νης δε■γμα
 ■κριβ■στατον ■κφ■ρει ■ Σ■ρα ■φθ■νωσ προσενεχθε■σα πρ■ς τ■ν ■αυτ■ς παιδ■σκην
 συνεωρακυ■α ■τι μετ■ δ■κα ■τη ο■ συνε■ληφεν, κα■ το■ σοφο■ δ■ τ■ ■παθ■ς ■τι σκοπ■
 παιδοποιε■ ■ς ε■κει τ■ γαμετ■. Τ■ δ■ τ■ς ■ναγωγ■ς ■δη προε■ρηται, ■τι κατ■ τ■ν 237
 σκοπ■ν τ■ς ■ρετ■ς ■στιν [τ■] ■ποβ■λλειν πρ■τερον το■ς ε■σαγωγικο■ς κεχρ■σθαι, ■ν' [■ξ]
 α■τ■ν πρ■τερον τεκνο- ποι■σ■ ο■δ■ν δ' ■ττον κα■ τ■ ■κ τ■ς προπαιδε■σεως τ■κνα τ■ς
 ■ρετ■ς ε■σιν δι■ τ■ σκοπ■ τ■ πρ■ς α■τ■ν α■τ■ πεποιηκ■ναι. Χρησ■μενος ο■ν το■τοις
 θ■ττον τ■ν σ■λλημψιν ε■ργ■σατο■ ■τοιμοτ■τη γ■ρ τ■ σοφ■ ■ προκοπ■. χ■ι, 4. Κα■ ε■δεν
 ■τι ■ν γαστρ■ ■χει, κα■ ■τιμ■σθη ■ κυρ■α ■ναντ■ον α■τ■ς. *** ■ σκοπ■ς, ■ς προε■ρηται,

προγυμνασθῆναι τὸν σοφὸν ἐν τῇ προπαιδεύσει καὶ τῆ σκικί, ἵνα ἐν τοῖς γυμνασθεῖς χωρῶσθε πρὸς τὴν μεζζοναίαν ἡς γὰρ προπύουσα τῆς τῆ οἰκονομικῆς, οὕτως οὐκ ἔκκολοῦθως μετὰ τὴν τῆν τελεῶν γνῶσιν ἐπιτελεῖται τῆς ἀποστολικῆς μικρῆς ποστροφῆς. ἡμεῖς γὰρ ἐπιπύστολος Γαλιταίς, γὰρ ἐπιφῆμι θῆλουσιν μετὰ τῆς εἰσαγγελλίου τῆ σκικί τοῦ νῆμου συζῆν. Οὐ γὰρ οὐδαίμοι, οὐ σῆντροφον ἔχοντες τὴν σκικί, Γαλιταί δὲ, μετὰ τῆ πιστεῖσαι τῆς εἰσαγγελλίου θῆλον οὐδαίμωζιν ἔπατηθῆντες ἐπιπύτων ἡς τινος οὐδαίμωζιν μετὰ τοῦ χριστιανῶζιν θῆλοντος καὶ τοῦς ἄλλους οὕτω πεθοντος, ἡς τὴν τοῦ νῆματος τοῦτου ἐπιπύων ἡμῶν πρῶς τὴν ποστύλων ἔσχεν διὰ τῆς δηλοῦσθαι ἐπιπύ αἰτοῦ τὴν πτωχεῖαν πτωχῶς γὰρ ἔρμηνεῖται ἐπιπύων, διὰ τῆς σαθρῆν ἑαυτοῦ καὶ πτωχῆν τῆς διανοῆς ἐπιπύων καλοῦμενος ἐπιπύ δὲ ἄλληνες ἔσαν Γαλιταί, γὰρ φεῖ Παῦλος "ἔλλ τῆτε μῆν οὐκ ἐδῶτες θεῖν ἐδουλεῖτε τοῦς φῆσει μῆ οἰσιν ἑθεοῦς, νῆν δὲ γνῶντες θεῖν, μῆλλον δὲ γνωσθῆντες ὑπῆπύ τοῦ θεοῦ"6. Ἀτιτῆται οἶν αἰτοῦς, ἡς προεῖπον δὲ γὰρ ἐπιπύδοῦναι τὴν ἐπιπύσχεσιν γραφῆν "ἔναρξῆμενοι πνεῖματος νῆν σαρκῆ ἐπιτελεῖσθε"6 ἐπιπύ παξ γὰρ ἔρχῆν θεῖαν καταβεβλήμῆνοι οὐκ προσηκῆντως τοῦς τῆπους ἔζῆτουν, ἑκῆρως γοῖν ἐπιπύζητοῦντες. Δὲ γὰρ νοῦσαι τὴν ἀσθητῆν περιτομῆν διὰ τῆς δῆδοται καὶ μῆχρι 238 ποῦτου καιροῦ ἐπιπύλει πολιτεῖεσθαι ἐπιπύ ἡν γὰρ τοῦτο νοῦσῆ τῆς, ἐπιπύκνωσεν ἑκ τῆς παλλακῆδος καὶ μῆετῆ τοῦτο δῆνεται νοῦσαι τὴν ἡν καρδῆν περιτομῆν ἐπιπύ ἐπιπύμῆ αἰτῆτι γινομῆν. Καὶ οὔτος ἑπιπύγιος καθ' ἐπιπύγησιν τῆς ἑρετῆς ἐπιπύσῆη ἑλλθεν πρῶς ἡν ἡνεχεῖρσεν αἰτῆ θεραπαινῆδα, ἡς ἐπιπύοδεδῆκαμεν, ἑ καὶ σῆνλαβεν, πρῶς ἡν οὐκ ἐπιπύτα μῆνεῖν πρῶσῆη ἑκεῖ ἐπιπύερβα- νοντα τῆς χρεῖδῆς. Πολλοῦ γὰρ ἡνεκα τῆς τελεῆς παῖδῆδεσσεως χρεῖσῆμενοι προγυμῆσμασιν αἰτοῦς ἡναπομῆεῖν ἡναντες δου- λοπρεπῆ γενῆσιν καὶ τρῆπον τῆν ἐπιπύμῆζουσιν τὴν ἑρετῆν. Ταῦτα δὲ οὐκ ἐπιπύ εἰς τῆς πρῶσωπον τοῦ ἐπιπύρα ἡν ἀφῆρειν ἑλλ' ἐπιπύ εἰς τῆν τρῆπον τὴν τοιοῦτον καὶ τῆ οἰκῆ τῆ οἰκῆ τῆς ἐπιπύδῆι χρωμῆνους. Εἰ δ' ἐπιπύτι ἑφαμεν τὴν ἑρετῆν ἑπιπύ ἑπειν τὴν ἐπιπύοτιθεμῆν τῆς τῆς ἐπιπύσαγωγῆς, λῆγοι τῆς ἐπιπύ τρῆπον τῆν αἰτῆς ἑστι τῆς γενῆματα καὶ πρῆτῆ τῆς ἑρετῆς σῆννοικῆ ἑ τοιοῦτος, – κατῆ γὰρ τῆς αἰτῆς ἐπιπύοθῆκας ἑνεργῆ τῆ αἰτῆς ἑ ἐπιπύοκεῖμενος αἰτῆς, –λεκῆον οἶν ἐπιπύ τὴν ἡν χρεῖν γινομῆν ἡνωῶν τῆ μῆν πρῆτερῆ τῆς ἑστιν, τῆ δ' ἐπιπύστερα, ἑσῆτε δὲ σῆννοῦ γῆχῆρῆ οἶν ἡνα, ἑλλ' τὴν ἡμα ἑπαρχῆντων τῆς πρῆπῆρχῆν, τῆ δ' ἐπιπύ ἐπιπύσῆη ἑπιπύ ἐπιπύνο ἑλαμβῆνομεν ἡς ἐπιπύ τὴν φῆσει αἰτῆν ἑ ἑρετῆς γῆ οἶν ἡ αἰτῆς τῆ αἰτῆς ἑστῆν πῆντων τῆν δι' αἰτῆν γινομῆν ἡν διῆπερ, κῆν χῆρῆ οἶν τῆς ἀποστολικῆς προῆγηται, ἑλλ' αἰτῆς γῆ τῆς φῆσει πρῆτρα ἑστῆν ἡς γῆ αἰτῆς ἡ οἶν ἡ ἐπιπύ αἰτῆς πρῆτερῆ ἑ παιδοποιῆα διῆ γὰρ ταῦτα ἑ γῆμος ἑ ἐπιπύ τῆς ἑρετῆς. Καὶ ἐπιπύ τῆν ἑλλων δὲ ἐπιπύσῆη τῆς αἰτῆς ἑ ἐπιπύ ἐπιπύ τῆς ἐπιπύμῆζῆ οἶν τὴν ἑρετῆν ἑ ἑτερα πρῆκῆρῆ ἡνωῶν αἰτῆς ἑ γῆ τῆς αἰτῆς ἡροῦτο μῆ δι' αἰτῆς ἑλλ' ἑλλου χῆριν οἶν ἡ παῖνου ἑ δῆξῆς, τρῆπον τῆν ἐπιπύμῆζῆ τῆς ἑγαθῆν, αἰτῆς καθῆ' ἐπιπύ αἰτῆς ἐπιπύμῆ οἶν δεχῆμενον. Πρῆσχε δὲ ἐπιπύ οἶν ἐπιπύ εἰρηται ἐπιπύμασῆ ἡ αἰτῆν 239 ἐπιπύμ, –οἶν γὰρ ἑρμῆνιον ἐπιπύ αἰτοῦ τοῦτο– ἑλλ' ἐπιπύ ἐπιπύ τῆ οἶν ἡν δῆχεται παρῆ τῆνων γῆνσθαι ἑσφαλι- ζῆμενον τῆς λῆγιον ἑ πεσημῆνατο αἰνιτῆμενον ἐπιπύ οἶν πρῆπει τὴν ἑρετῆν ἐπιπύμῆζοντα καταμῆνεῖν ἡν τοῦς πρῆ αἰτῆς *** 240 χῆι, 5. Εἰπεν δὲ Σῆρα ἑδικοῦμαι ἑκ σοῦ ἡ γῆ δῶκα τὴν παιδῆσκῆν μῆ οἶν ἡ εἰς τὴν κῆλπον σου ἑδοῦσα δὲ ἐπιπύ ἡν γαστρῆ χῆι ἐπιπύσῆη ἡναῖντοῦ αἰτῆς κῆναι ἑ θεῆς ἡν ἡμεσον ἡμοῦ καὶ σοῦ. Τῆ "ἑκ σοῦ"6 διτῆν, ἐπιπύ "3 ἐπιπύ σοῦ"3 ἑ "3 ἐπιπύ οἶν"3, ἡν' ἑ ἐπιπύ μῆν τοῦ "3 ἐπιπύ σοῦ"3 οἶν τῆς ἑπιπύ ἐπιπύ τῆς ἑρετῆς χῆριν καὶ τῆς τελεῆς σοφῆς προπαιδεῖμῆ αἰσιν ἑθῆλων χῆρῆσθαι

ων εννουγγελος [] γγελοι []
τ Θεο λλησεν γγελος [] νμασεν δι τν νοικοντα, καθ
κα σαας [προ]- φητεων ποτε μν π το δου προσπου ς χων το
[πνευματικν ν αυτ λαλε, ποτ δ ς τ Θεο προφρων πρ[σω]πον, μ προειπν δ
"6λγει Κριος"6 ς ταν λγ "6γ [πο]ησα γν κα νθρωπον π' ατς"6, π δ
το Κυρου παγγλει [] τν φαινε [] γη "6κουε, οραν, κα νωτζου,
γ, [] τι Κριος λλησεν"6. Τοτ φαμεν ς ο πντων τ[ν] λγων δι' ατο
προφερομνων λλ' ς μετουσας [χ]αριζομνης κα αθενταν κα δι τν νοκησιν
το [Θεο] θεν νομαζομνων τν μετεχντων. μλε[ι γο]ν κα Μωσε λαλν γγελος
ρρηθη γρ "6Κα κλεσε[ν] 248 ατν γγελος Κυρου κα επεν γ Θες
βραμ κα Θες σακ κα Θες ακβ"6. ς πρς τ διακονενον γγλων εσν
λγοι, ς δ πρς τν δναμιν Θεο. Κα ατη μν πρτη πδοσις []
[] στιν δ κα λλη εσαγωγικ τοιαατη εισοσι θεο πολλο κα κριοι
πολλο ν τ οραν κ α π τς γς, θεο δ ο τ εδωλα δαμονες αλλ'
εκενοτι προος ος γγονεν θεοποι[σας] ατος. ν πρς [νθρπου]ς
γενηται το Θεο λγος, ο νθρωποι [θεο]ποιονται [] ην
τε Θεο λγος οραγ[] εστιν. Λγετα[ι γο]ν θεν [] κατ τ
"6Θες [θε]ν Κριος λλησεν"6, δηλοντι τν κατ μετουσα[ν] τν
ποιησντων Θεο λγον κατ τουτο[ς] [] νομνων. Κα [] φθε ς α
Κριος νομσθη [] ει μ κ α δι τουτ[] Θες
λλ "6 Σ Θε[ς] [] πιδν με"6 ε ε [] θεο-ποιουμνων
[] Κα [] δ τ ελικρινε[ς] τς πτασας πγαγεν "6 Κα γρ [ν]πιον
εν φθντα μοι"6, δλον δ ς ο σαρκς μμ[ασι]ν αλλ διανοας καθ
ερηται "6 Μακ-ριοι ο καθαρο τ κα[ρδ] τι ατο τν Θεν ψονται"6
μφανζεται γρ τος μ [] πιστοσιν ατ. γαθητητι γρ ο Θες αυτν ες
καταν[η]σιν παρχει, δυντου οσης τς γενητς φσεως δεν [μ] ατο
αυτν πιδιδντος ες θεωραν πρς τν κστο[ι] τς πστεως ναλογαν. Φραρ τ
δ κα τ συγγραφικν πνεμα] λγειν "6νεκεν τουτου κλεσεν τ φραρ
Φραρ ο [ν]πιον εδον"6 φραρ γρ αν [] στιν τν πρεπντω[ν]
κατανησις τ γρ νομα [] τν πολλικς π νοητω[ν] λαμβνεται "6
Πνεδατα π σν 249 γγλων κα π σν φρετων πηγς"6. μ ν ρχν το
του να [] α τν ρχν γνομ [] θεωρηματ[α]
ανοντα τ φρατ στιν τς πηγς, τις περ Θεο ρθ καλησις, τν φρετων
ντων τν θεων λγων. Ε δ κα τ "6ν μσον Καδς κα ν μσον Βραδ"6
τεθεσθα[ι] τν πτασαν τοου δασκαλικο λογο[υ] ρμηνεεται μν γρ
Καδς[γα], Βραδ δ στραπ. μμ[σ] ον τοτων το τε γου, οπερ μη[]
πρχει θ [] κα μμ[σ] στραπς, φωτεις κατα-στσεως, []
παδουσι[ς] η θεα γνεται "6φαναν γρ α στραπα σου τ οκουμν"6. χι,
15-16. Κα τεκεν γρ τ βρμ υνν κα κλεσεν βρμ τ νομα το υο ατο
ν τεκεν γρ σμαλ. βρμ δ ν γδοκοντα ξ τν νκα τεκεν γρ τν
σμαλ τ βρμ. Πιθανν μν ν λγοιτο τι πρς κατστασιν σεμνητος κα
γνησι[] ητος κε[]ται μετ παρατηρσεως τ "6τεκεν βρμ υνν"6, σαφ δ πρς τ
ητν τ ξς δωμεν δ κα τ πρς ναγωγν. προκπτων τε πρς τν σκοπν
το διδασκλου τκτει, οκ εκ-αταφρνητην στι τ τικτμενον. Τ κατλληλον ον

παρ-σται τ λγιον το γεννματος πρς τν ρθς παιδεοντα κα σπεροντα τ
φελον επεν "6τεκεν γρ τ βρμ6. τι δ τοτο οτως χει
παρσχον τς γραφς λεγοσης, πιφρεται "6 Κα κλεσεν βρμ τ νομα ατο6,
κα πγει "6ν τεκεν ατ6 ε γρ μ ννοιαν, ν ποδεα εχεν
τοουτ, ρκετο τ "6κα κλεσεν βρμ τ νομα το υο ατο6, ο προσθες
τ "6ν τεκεν ατ6. Κα τατα μν πι τοσοτον δωμεν δ κα το περ τν
ριθμν τν τν το πατριρχου ερηται γρ "6βρμ δ ν γδοκοντα ξ τν
νκα τεκεν γρ τν σμαλ τ βρμ6. μφτεροι τονν ο ριθμο 250
.....ατω

.....ςτω

..... χι, 1. And it came to pass after these things, that God did
tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take
now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and
offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham
rose up early in the morning, and saddled his ass, and took two of his young men with him, and
Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of
which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar
off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go
yonder and worship, and come again to you. And Abraham took the wood of the burnt offering,
and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of
them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here
am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt
offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they
went both of them together. And they came to the place which God had told him of; and Abraham
built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar
upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the
angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here
am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I
know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And
Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his
horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of
his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the
mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of
heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast
done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and
in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the
sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the
nations of the earth be blessed; because thou hast obeyed my voice.

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