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vel potius sine intentione.

l'ap' αρχῆς

vel.

να (θεῶ τῆς ἀτομίας) σοφίαν αὐτῶ τῆν ἀνυπέβλητον
 καὶ σύνεσιν ἀφρατον χαρίζη. ~~καὶ~~ δὲ τὴν αὐτῆ κατὰ λυσιν
 συνεργάζεσθαι καὶ θριαμβεύειν, ἕδὲν τῶν παραπαύοντων καὶ
 ἐξέστηκόντων, ὃν τῆς χάριτος ἔθου θεῶν, κατ' ἕδὲν ἕως παρὰ
 λάτριν. Τῆς τοῦ ~~καὶ~~ τῶν ὄντων δογμάτων ὅς χαρίζη; Τῆς
 αὐτῶ τῶν ὑπὲρ τῆς πονηρίας σπυδασμάτων τὰ ἐπι-
 χερα; Μᾶλλον δὲ πρὸς τὸν αὐτότερον ὄγκον τῆς σῆς βλα-
 φημίας, καὶ τῆς ἀπαρχῆς τῶν ὄντων βιβανίων σποράς;
 καὶ τῶντα μικρὰ. Ἐκείνο δὲ τῶν Σαδδουκαίων ὅς ἀναστά-
 τερος, ~~καὶ~~ γὰρ ἂν φαίην ἀσεβέστερος. Μᾶλλον γὰρ αὐτῶν ἐ-
 σιν ἡ ἀποστασία τῆς πρὸς τὰ χεῖρα συγκρίσεως. ~~καὶ~~
 ἐν ἐκείνο πᾶς ἔδυσωπῆνται, ὅς πρὸς πᾶσαι θεῶν καὶ
 ἀπειλήν καὶ ὀργὴν καὶ χάριν καὶ ἐνεργείας ἀπόλαυσιν ἐ-
 δυσώπητοι, ὃ τῆς νενοσηκόσι Σαδδουκαίως νεκρῶν μη ἐννο-
 ἀνάστασιν, καὶ περιέβαν ἐπιχειρήσασιν τὸν ἀπέρασιν, αὐτῶς
 ἀνὰ δὲ ξάτο; Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν ἐκ ἀνι-
 γνωτε τὸ ἐρηθῆν ^{ἐμὴν} ὑπὸ τῆς κυρίας λέγοντος. ἐγὼ ἐμὴ ὁ
 θεὸς Ἀβρααμ, καὶ ὁ θεὸς Ἰσαακ, καὶ ὁ θεὸς Ἰακώβ; ~~καὶ~~
 ἔσιν ἐν ὁ θεὸς νεκρῶν θεὸς, ἀλλὰ ζώντων. τί γὰρ ἀντι-
 εὔρη ταύτης τῆς χεῖρας βεβαυότερον, ἢ καθελεῖν τὴν τῶν
 θεομάχων τόλμαν κραταυότερον; Ὁ τῆς Ἀβρααμ, καὶ ὁ τῆς
 Ἰσαακ, καὶ ὁ τῆς Ἰακώβ θεὸς, αὐτῶς ἐσιν ὁ τῶν ζώντων
 θεὸς. ~~καὶ~~ δὴ λῶν, ὡς ἂν ἐπὶ θεὸς, ἔτοχ ζωῆς καὶ νῦν καὶ μετὰ
 τὴν ἀνάστασιν ἐν αὐτῶ. Τὴν δ' ἀνάστασιν ἐνήργησεν ὁ ~~θεὸς~~
 ὅς ἐς ἀνίστησιν ὁ υἱὸς, ἀνιστᾶ δὲ σύμπαν τὸ πῶν μαχ
 ἐν ὅς καὶ ὅ πρόγονοι τῶν πατριαρχῶν, τότεν ἄρα βασι-
 λείει καὶ νῦν, καὶ μετὰ τὴν ἀνάστασιν ὁ θεὸς, ὅτι καὶ τῶ
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