

τὴν ἐπαυτοῖς διαβολικῶς κατὰ χυμὸν ἰσχυρῶς. Διὰ  
 δὲ καὶ οὐδὲν μελήσας ἀγαθοῖ, δὴλῶσιν ἡμῶν τὴν  
 τῶν τοιούτων ἀφίεσθαι ἐμαυτὸν διαμείψασθαι (ἐστὶ τὸ  
 κατὰ μέρους τὰς ἐκλήνων βλασφημίας ἐκ τῶν ἡμεῶν.  
 καὶ ἀφίεσθαι ταύταις, τὰ ἐκ τῶν θηῶν ἡσθλάτεις  
 παρὰ τῶν γεφῶν ἀφελόντων αὐτῶν τὴν διάσπασιν  
 καὶ τοῦ σπασμοῦ ἐπαίτη) πολλὰ λέγων ἔχων  
 ἀγαθοῖ παρὰ λόγῳ φορτικῶν ἡναιγομίας, διὰ  
 τῶν ἡμεῶν διδασκαλίας ὁμοφρονῶν ὑπομεινῆσκ.  
 αὐτοὶ γὰρ ἡμεῖς, θεοδιδασκῶντες. οὐκ ἀνοσοῦμεν  
 ὡς ἡ διδασκαλία αὐτῆ, ἐρίων ἡμεῶν καὶ ἀπὸ τῶν  
 καὶ τοῦ σαμοσατέως παύλι. ὡς τῆς ἀσεβείας τὴν  
 τρυφῆν ἡμεῶν, νωδὴ μὲν ἐξουχόντων ὅτι  
 φύσαν τὴν ἐκλήνων κερυμμένως μοσχάμας ἀ  
 ρηοῦτε καὶ ἀχίλλας, καὶ τῶν σπασμῶν αὐτοῖς τὸν ἡ  
 ρομένων (ἡνὸς καὶ οὐκοῦν ὅπως αὐτοῖς ἰσχυ  
 ροτονηθῆναι τὴν ἐπίσκοπον τῆς ἐκλήνων ἡμεῶν  
 τῆ ἡμεῶν ἀφίεσθαι δοκιμασίας (ἡμεῶν ἡμεῶν  
 σαφῆς τὴν τῶν ταπεινότητων λέξεων τῆς  
 γραφῆς, ἐστὶ τῆς τῶν ὁσπῆ δὲ καὶ ἀφίεσθαι  
 διὰ τὴν κενώσιν καὶ τὸ στίον τῶν. ὡς αὐτῶν ἡμεῶν  
 καὶ ὁσπῆ τῶν ἀφίεσθαι ἀφίεσθαι καὶ τῶν τῶν. τῆν τε  
 φροκῶν αὐτῶν ἡμεῶν καὶ τῶν τῶν ἀφίεσθαι καὶ  
 φιλοφροῦν (ἐστὶ τῶν τῶν ἀφίεσθαι) καὶ πᾶσι τῶν ἐστὶ  
 φασματῶν ὁμῶν γεφῶν ἀφίεσθαι, ἡμεῶν κατὰ

ημε Alexander  
 μετρίωτα  
 ημε  
 οὐκ ἀνοσοῦμεν

ὅτι ἡ ἐκλήνων ἐπανάστα  
 τῆ ἐκλήνων ἐκλήνων  
 βίβλια

καὶ ἡμεῶν τῶν κατὰ τῶν τῶν τῶν

ὅτι ἡ ἐκλήνων ἐπανάστα  
 τῆ ἐκλήνων ἐκλήνων  
 βίβλια

διὰ τῶν ἡμεῶν αὐτοῖς, ἐπὶ τὸ χῆρον ὡς κηαῖον.