

βασιλῆος του καὶ αὐτὸς εἶναι τῆρ σ. καὶ οὕτως γέλοις
 κληρονομίαν σφραγιστῶν τὴν βασιλίαν αὐτοῦ εἰς ἀδε-
 ροὺς τοὺς αἰδνας. ὅταν γοῦν εἶναι τινὰς ἐξ ἐξουσίας
 ἡοῦ, ἢ τὰ δὴ τὴν ἀμαρτίαν ἀποκηρυχθῆν. ἢ τὸ αὐτὸ δὲ λ
 ἀπομένον ἀμαρτοί, ἀμαρτοί λέγω ἀπὸ τὸν κληρονο-
 μῶν τοῦ θυ καὶ πρὸ αὐτῶ. καὶ ἡ δὲ λέξις βλ βλ ἄλλοις ἀλαμβα-
 ροῖσι τὰ θῆα χείσμετι, καὶ νὰ κοινωνοῦσι τῶν θῆα μυσταί,
 καὶ τοῦ ἀρτοῦ τοῦ θῆα, καὶ τοῦ τίμιου αἵματός, μὴ ἀμαρτῆ
 ἢ δὲ λεν ἔσται εἰς ἐκείνον τὸν ταχὺ ἀνόν. οὐδέ τὰρ πρὸ
 τῶν καταχομένων εἰς τὸν ἀνοήτινα εἰς ὅτι λέγον ἔρτάς,
 ἀλλὰ καὶ τῶν ἀεισκομένων ἀνῶν εἰς τὴν ἐκκλησίαν,
 ἀπλῶς μὴ εἶναι τὸ εὐότυς τῆς ἀξίως. τότε τὰυτὰ ἐλθόν
 χριστῆ καὶ εἰς τὸν ἀλάτῃ εἰς τὸν νοῦν, εἰς τὸ εὐεργατ
 καὶ δούλοι τοῦ εἰς μὲ τοῖς εἰσαδούσι τῶν καὶ ἐτῶ
 χαλκομα καὶ ἀποθνήσκω ἀπὸ τῆς μῆ: ἀλλὰ ἀς,
 τοῦτέστιν ἐκ τοῦ πάματός τῆς ἀδελφῆ καὶ τῆς ἀμαρτίας ὅτι
 ἀείσκει ἀσσηκῶς ἀπαλνω. ἢ τὸ αὐτὸ εἰς μετὰ τὸν εὐκαὶ
 ἀσσηκῶς περὶ τὸν εἰς μὲ ἐθῆν, καὶ δὲ λῶ τοῦ εἰς τὸ. εἰς τὸ
 ἢ μαρτοῦν ἐμπεραθῆς τὸν οὐκὸν ἢ ἐν ἡσυχίᾳ. ἢ φηκα
 γὰρ τὰ οὐκὸν, καὶ ἢ μαρτοῦν εἰς τῶν, ἔσονται νὰ εἰς πρὸ μῆ εἰς