

Duod 26 III/902.

aliquid fije u. luperer.

Ἐπίτομον

Χρὲς οὐκ ἔσται, ἀλλ' ἕξει  
ἑαυτὸν ἠδὲ τὰς ψυχὰς ἅσπερ  
ἐστιν. ὁ θεὸς οὐκ ἔστιν ἐκ τῆς  
οὐρανῆς, ἀλλὰ τὸν οὐρανὸν  
καὶ τὴν γῆν ἐποίησεν. ὁ θεὸς  
οὐκ ἔστιν ἀκίνητος, ἀλλὰ ἐκινῶν  
τὸν κόσμον. ὁ θεὸς οὐκ ἔστιν  
ἀειδαίμων, ἀλλὰ ἐκείνου  
ἐξουσίαν ἔχει. ὁ θεὸς οὐκ ἔστιν  
ἀπρόσωπος, ἀλλὰ ἔχει πρόσωπον  
καὶ εἶδος. ὁ θεὸς οὐκ ἔστιν  
ἀσώματος, ἀλλὰ ἔχει σῶμα.  
ὁ θεὸς οὐκ ἔστιν ἀσπέρματος,  
ἀλλὰ ἔχει σπέρμα. ὁ θεὸς οὐκ  
ἔστιν ἀσθενὴς, ἀλλὰ ἔχει δύναμιν.  
ὁ θεὸς οὐκ ἔστιν ἀσφοδῶν,  
ἀλλὰ ἔχει οὐδὲν. ὁ θεὸς οὐκ  
ἔστιν ἀσφύλων, ἀλλὰ ἔχει πάντα.

Ἐπεὶ οὖν ὁ θεὸς οὐκ ἔστιν  
ἐκ τῆς οὐρανῆς, ἀλλὰ τὸν οὐρανὸν  
καὶ τὴν γῆν ἐποίησεν, ὁ θεὸς  
οὐκ ἔστιν ἀκίνητος, ἀλλὰ ἐκινῶν  
τὸν κόσμον. ὁ θεὸς οὐκ ἔστιν  
ἀειδαίμων, ἀλλὰ ἐκείνου  
ἐξουσίαν ἔχει. ὁ θεὸς οὐκ ἔστιν  
ἀπρόσωπος, ἀλλὰ ἔχει πρόσωπον  
καὶ εἶδος. ὁ θεὸς οὐκ ἔστιν  
ἀσώματος, ἀλλὰ ἔχει σῶμα.

ὁ θεὸς οὐκ ἔστιν ἀσπέρματος,  
ἀλλὰ ἔχει σπέρμα. ὁ θεὸς οὐκ  
ἔστιν ἀσθενὴς, ἀλλὰ ἔχει δύναμιν.  
ὁ θεὸς οὐκ ἔστιν ἀσφοδῶν,  
ἀλλὰ ἔχει οὐδὲν. ὁ θεὸς οὐκ  
ἔστιν ἀσφύλων, ἀλλὰ ἔχει πάντα.  
Ὁ θεὸς οὐκ ἔστιν ἀσφύλων,  
ἀλλὰ ἔχει πάντα. Ὁ θεὸς οὐκ  
ἔστιν ἀσφύλων, ἀλλὰ ἔχει πάντα.