

the fowls of the heavens? For we ought to perceive that to govern is from authority, so that one should command and rule. / If, therefore, this is not so at present, yet he hath promised it to us. When? When we ourselves shall have been made perfect so as to become heirs of the covenant of the Lord.

vii.] Therefore do ye understand, ye children of gladness, that the excellent Lord has foreshown all things to us in order that we should know to whom we should for all things give thanks and praise. / If, therefore, the Son of God, being the Lord, has foreshown in order that we should know to whom for all things we should give thanks, and being himself about to judge the living and the dead, he suffered in order that the stroke on him might give us life, let us believe that the Son of God could not suffer except for our sakes. / Moreover, when crucified, he had vinegar and gall given to him to drink. Hear how the priests of the temple have shown about this. When the command was written, the Lord ordered that whoever should not keep the fast should be put to death; because he himself also was about to offer up the Vessel of the Spirit [the body of Jesus] as a sacrifice for our sins, in order that the type which took place on Isaac, when he was offered upon the altar, should be completed.

What then says he in the prophet? "And let them eat of the goat which is being offered at the fast for all the sins" (attend carefully), "and let the priests alone eat the inner parts unwashed with vinegar." / Wherefore? Because unto me, who am about to offer my flesh for the sins of my new people, ye are about to give for drink gall with vinegar. Eat ye alone while the people are fasting and mourning in sackcloth and ashes, in order that he might show that he ought to suffer many things by them. / Attend to what he com-

πετεινων¹ του ουρανου; Αισθανεσθαι γαρ οφειλομεν² οτι το αρχειν εξουσιας εστιν, ινα τις επιταξας κυριευσει. Ει ουν ου γινεται³ τουτο νυν, αρα ημιν ειρηκεν. Ποτε; Οταν και αυτοι τελειωθωμεν⁴ κληρονομοι της διαθηκης Κυριου γενεσθαι.

vii.] Ουκουν νοειτε⁵, τεκνα ευφροσυνης, οτι παντα ο καλος Κυριος προεφανερωσεν ημιν, ινα γνωμεν ω κατα παντα ευχαριστουντες οφειλομεν αιειν⁶. Ει ουν ο Υιος του Θεου, ων Κυριος, προεφανερωσεν ινα γνωμεν ω κατα παντα ευχαριστουντες, και μελλων κρινειν⁷ ζωντας και νεκρους επαθεν ινα η πληγη αυτου ζωοποιησει⁸ ημας, πιστευσωμεν οτι ο Υιος του Θεου ουκ ηδυνατο παθειν, ει μη δι' ημας. Αλλα και σταυρωθεις⁹ εποτιζετο οξει και χολη. Ακουσατε περι τουτου πεφανερωκαν οι ιερεις¹⁰ του ναου. Γεγραμμενης εντολης, ος αν μη νηστευση την νηστειαν¹¹ θανατω εξολεθρευθησεται¹², ενετειλατο¹³ Κυριος, επει¹⁴ και αυτος υπερ των ημετερων αμαρτιων εμελλεν το σκευος του πνευματος προσφερειν¹⁵ θυσιαν· ινα και ο τυπος ο γενομενος επι Ισαακ του προενεχθεντος επι το θυσιαν¹⁶ τελεσθηναι.

Τι ουν λεγει εν τω προφητη; Και φαγετωσαν εκ του τραγου προσφερομενου τη νηστεια¹⁷ υπερ πασων των αμαρτιων, (Προσεχετε¹⁸ ακριβως,) και φαγετωσαν οι ιερεις μονοι παντες το εντερον απλυτον μετα οξους. Προς τι; Επειδη εμε, υπερ αμαρτιων μελλοντα του λαου μου του καινου¹⁹ προσφερειν²⁰ την σαρκαν²¹ μου, μελλετε²² ποτιζειν χολην μετα οξους. Φαγετε²³ υμεις²⁴ μονοι του λαου νηστευοντος και κοπτομενου επι σακκου και σποδου· ινα δειξη²⁵ οτι δει²⁶ αυτον πολλα παθειν υπ' αυτων. Α

In MS.:—¹ πετινων. ² οφιλομεν. ³ γινεται. ⁴ τελιωθωμεν. ⁵ νοειται. ⁶ αιειν. ⁷ κρινειν. ⁸ ζωοποιησι. ⁹ σταυρωθεις. ¹⁰ ιερις. ¹¹ νηστειαν. ¹² εξολεθρευθησεται. ¹³ εντειλατο. ¹⁴ επι. ¹⁵ προσφερειν. ¹⁶ Conj. θυσιαστηριον. ¹⁷ νηστια. ¹⁸ προσεχεται. ¹⁹ κενου. ²⁰ προσφερειν. ²¹ Conj. σαρκα. ²² μελλεται. ²³ φαγεται. ²⁴ υμεις. ²⁵ διξη. ²⁶ δι.

manded. "Take two goats goodlooking and alike, and offer them. And let the priest take one for a burnt offering, and one for sins." / What should they do with the one? "Accursed," saith he, "is the one," (Attend to how the type of Jesus is shown,) / "and all of you spit upon it, and pierce it through, and place the scarlet wool around its head, and thus let it be sent into the desert."

And when it is thus done he who carries the goat leads it into the desert, and takes away the wool, and places it on a shrub, called Rachel, of which we are accustomed to eat the sprouts in the field, when we find them. Thus of the thorn-bush alone the fruits are sweet. / What then is this? Notice the one upon the altar, and the other accursed, and that the accursed one is crowned; because they will hereafter on that day see him having about his body a scarlet robe down to his feet, and they will say, "Is not this he whom we once ourselves crucified, and despised and were spitting on? Truly this is he who then said that he was the Son of God. For how like he is to him!" To this end [it ordered] that the goats should be alike, goodly, equal; so that when they should see him coming they should be struck with the likeness of the goat.

Therefore ye see the goat the type of Jesus who was about to suffer. / But why is it that they place the wool in the midst of the thorns? It is placed as a type of Jesus before the church, that should any one wish to take away the scarlet wool, it was needful for him to suffer many things, because the thorn is formidable, and he alone that has been oppressed shall master it. Thus he says, "Those who wish to see me, and to lay hold on my kingdom, must obtain me by being oppressed and by suffering" *.

* Comp. Acts, xiv. 22.

ενετειλατο¹ προσεχετε². Λαβετε δυο τραγους καλους και ὁμοιους, και προσενεγκατε³. Και λαβετω ὁ ἱερευς τον ἕνα εις ὀλοκαυτωμα, τον ἕνα ὑπερ ἁμαρτιων. Τον δε ἕνα τι ποιησωσιν; Επικαταρατος, φησιν, ὁ εἷς. (Προσεχετε πως ὁ τυπος του Ιησου φανερονται,) και εμπτυσατε⁴ παντες και κατακεντησατε⁵ και περιθετε⁶ το εριον το κοκκινον περι την κεφαλην αυτου, και οὕτως εις ερημον βληθητω.

Και ὅταν γενηται οὕτως, αγει ὁ βασταζων τον τραγον εις την ερημον, και αφαιρει⁷ το εριον, και επιτιθησιν αυτο επι φρυγανον το λεγομενον Ραχηλ, οὐ και τους βλαστους ειωθαμεν τρωγειν εν τη χωρᾳ εὕρισκοντες. Οὕτω μονης της ῥαχους οἱ καρποι γλυκεις εισιν. Τι ουν τουτο εστιν; Προσεχετε τον μεν ἕνα επι το θυσιαστηριον, τον δε ἕνα επικαταρατον, και ὅτι τον εστεφανωμενον επικαταρατον, επειδη⁸ οψονται αυτον τοτε τη ἡμερᾳ τον ποδηρη εχοντα τον κοκκινον περι την σαρκα, και ερουσιν, Ουχ οὗτος εστιν ὃν ποτε ἡμεῖς⁹ εσταυρωσαμεν και εξουθενησαμεν και εμπτυσαντες; Αληθως οὗτος ην ὁ τοτε λεγων ἑαυτον Υἱον του Θεου ειναι. Πως γαρ ὁμοιος εκεινω. Εις τουτο ὁμοιους τους τραγους καλους ισους· ἵνα ὅταν ειδωσιν αυτον τοτε ερχομενον εκπλαγωσιν επι τη ὁμοιοτητι του τραγου.

Ουκουν ειdete τον τραγον τον τυπον του μελλοντος πασχειν Ιησου. Τι δε ὅτι το εριον μεσον των ακανθων τιθεασιν; Τυπος εστιν του Ιησου τη εκκλησια θεμενος, ὅτι ὡς εαν θελη το εριον αραι το κοκκινον, εδει αυτον πολλα παθειν¹⁰, δια το ειναι φοβεραν την ακανθαν, και θλιβεντα κυριευσαι αυτου. Οὕτω φησιν, Οἱ θελοντες με ιδειν¹¹, και ἀψασθαι μου της βασιλειας¹² οφειλουσιν¹³ θλιβεντες και παθοντες λαβειν με.

In MS. :—¹ ενετειλατο. ² προσεχεται. ³ προσενεγκαται. ⁴ εμπτυσαται. ⁵ κατακεντησαται. ⁶ περιθεται. ⁷ αφερι. ⁸ επιδη. ⁹ ημῖς. ¹⁰ παθιν. ¹¹ ιδιν. ¹² βασιλειας. ¹³ οφειλουσιν.