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 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 who-
ever should not keep the fast should be put to death; because
he himself also was about to upper 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 sack-
cloth and ashes, in order that he might show that he ought
to suffer many things by them. /Attend to what he com-

peteínov 1 τον οὐρανον; Διαθηκεῖσθαι γαρ οφείλομεν 2 ὁτι το αρχεῖον εξουσίας εστιν, ἵνα τις επιτάξας κυριεύσει.
Εἰ οὖν οὐ γνωτει 3 τούτο νῦν, ἀρα ἡμῖν εὐρήκης. Ποτε; Ἄσταν καὶ αὐτῷ τελειωθημεν 4 κληρονομοὶ τῆς διαθήκης
Κυρίου γενεσθαι.

vii.] Ουκονν νοείτε 5, τεκνα εὐφροσύνης, ὅτι παντὰ ὁ
καλὸς Κύριος προεφανερωσεν ἡμῖν, ἵνα γνωμένοι ὃ κατὰ
παντα εὐχαριστοῦντες οφείλομεν αὐνεν. 6 Εἰ οὖν ὁ Θύας
τοῦ Θεοῦ, ὁς Κύριος, προεφανερωσεν ἡμῖν γνωμένοι ὃ κατὰ
παντα εὐχαριστοῦντες, και μελλὼν κρίνειν 7 ζωήνας και
νεκρῶν επαθέν τινα ἡ πληγὴ αὐτοῦ ξυσποληθῇ 8 ἡμᾶς,
pιστεύσωμεν ὅτι ὁ Θύας τοῦ Θεοῦ οὐκ ἑκάστου παθεῖν, εἰ
μη δι' ἡμᾶς. Αλλὰ καὶ σταυρωθέντες 9 εποτιζέτο οξὺς καὶ
χολή. Ακούσατε περὶ τουτο περανερωκαν οἱ ιερεῖς 10
τοῦ ναοῦ. Γεγραμμένης εντολής, ὅπως μη νηστευῃ τὴν
νηστείαν 11 θανάτω εξολεθρενθῆσηται 12, ενετείλατο 13 Κυ-
ρίος, ἐπεὶ 14 καὶ αὐτὸς ὑπὲρ τῶν ἤμετρων ἀμαρτιών εμελ-
λεῖν τὸ σκένος τῶν πνευμάτων προσφερείν 15 θυσιάν ἵνα
καὶ ὁ τυπὸς ὁ γενεμένος εἰς Ισαακ τοῦ προενεχθέντος εἰπε
τὸ θυσιάν τελεσθήναι.

Γε οὖν λέγει εν τῷ προφητῇ; Καὶ φαγετοσαν εκ τοῦ
τραγου προσφερομενου τῷ νηστείᾳ 17 ύπερ πασον τῶν
ἀμαρτιών, (Προσεχετέ 18 ακριβος,) καὶ φαγετοσαν οἱ
ἰερεῖς μοινον παντε το εντερον απλυτων μετα οξους. Προ-
tει; Ἐπειδὴ εμε, υπὲρ ἀμαρτιῶν μελλωνα του λαου μου
tου καινου 19 προσφερειν 20 την σαρκαν 21 μου, μελλετε
ποτιζειν χολην μετα οξους. Φαγετε 22 ύμειρας 23 μοιν τον
λαον νηστευνοντος και κοπτομενου επι σακκου και σποδου
ινα δειξημεν 24 ώς δεις 25 αυτων πολλα παθειν υπαυτων. Α'

In MS.:—1 τετυμων. 2 οφείλομεν. 3 γνωτει. 4 τελειωθειμεν.
5 νοεται. 6 αινι. 7 κρινος. 8 δασποληθη. 9 σταυρωθη. 10 ειρε
νηστια. 11 εξολεθρενθησηται. 12 ενετειλατο. 13 ισπ θυσιν.
14 οου. θυσιαστηριον. 17 νηστια. 13 προσεχεται. 12 καινου.
16 προσφερειν. 21 οου. σαρκα. 22 μελλεται. 23 φαγεται. 25 υμι
25 δειξη. 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 thornbush 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.