

ὁ δὲ πρῶτος λόγος ἐστὶν ὅτι ὁ θεὸς οὐκ ἔστιν ὁμοιω-
 τὸν ἀνθρώπῳ, ἀλλὰ ὁμοιωθεὶς τῷ ἀνθρώπῳ, ἵνα
 σώσῃ ἡμᾶς ἀπὸ πάντων τῶν ἁμαρτιῶν ἡμῶν. ὁ
 θεὸς οὐκ ἔστιν ὁμοιωτὸν ἀνθρώπῳ, ἀλλὰ ὁμοιω-
 θεὶς τῷ ἀνθρώπῳ, ἵνα σώσῃ ἡμᾶς ἀπὸ πάντων
 τῶν ἁμαρτιῶν ἡμῶν. ὁ θεὸς οὐκ ἔστιν ὁμοιω-
 τὸν ἀνθρώπῳ, ἀλλὰ ὁμοιωθεὶς τῷ ἀνθρώπῳ, ἵνα
 σώσῃ ἡμᾶς ἀπὸ πάντων τῶν ἁμαρτιῶν ἡμῶν.

[illegible]

Wm. J. Davis

Handwritten text in a cursive script, likely a signature or a name, written in brown ink on aged paper.

Hine

*Taciturnus regis de Regibus
Dignitas - Regum de Regibus
Loyalty Regis et Rex:*

Σελ. α'β'γ'δ'



