Ad Ablabium, On not Three Gods

Greek Text with Vocabulary and Commentary

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Preface to the Series

The genesis of this series was the publication by Geoffrey Steadman of a similar style of Text with Vocabulary and Commentary for classical texts. I realised at that time how beneficial it would be to see this kind of product available for Patristic texts, which are often hard to locate, expensive to purchase, and for which ready helps for the reader are unavailable.

This series aims to remedy that lack, by providing low-cost editions of Patristic texts, with the aid of vocabulary helps on each page, as well as commentary notes on more difficult forms and constructions. The goal is to help intermediate, and advanced, readers of Greek and Latin to more quickly come to grips with Patristic authors.

Every text utilised is drawn from Public Domain editions, I have annotated all amendments except for punctuation and capitalisation changes, though even there I have aimed to be conservative.

Preface to the Book

Each page of the commentary includes up to 10 lines of Greek text, with corresponding vocabulary and grammatical helps below. The vocabulary includes all but the most frequent words, arranged alphabetically in their lexical form, with a gloss. Below this are grammatical comments organised by lines. The lines of this edition do not correspond to any other edition, and are used purely for formatting and reference here.

The text in this edition is drawn from Migne’s Patrologia Graeca, Volume XLV, I have also noted places where the text differs from the more recent critical edition by F. Mueller, Gregorii Nysseni opera, vol. 3.1. Leiden: Brill, 1958: 37-57. In doing so I present a kind of reverse-critical edition, presenting the Migne edition ‘as is’ except for one or two readings, and providing the Critical edition (CE) in footnotes. At points I offer comments on the variations for the reader.

Vocabulary and Commentary

It is my firm belief that merely memorising long lists of vocabulary is rarely of much aid, even though I have done this myself during undergraduate studies. Rather, the encountering and mastering of vocabulary in context is the surest method to rapidly increasing one’s ability to read Greek. In this volume then, I gloss all but the most frequent vocabulary. My general
practice is to list on the page everything occurring five or less times, though at points I list more frequent words as an aid to the reader. Occasionally I omit words that, while less frequent in this particular text, are so common in Greek in general that the reader ought to know them without question.

In any case, I note the most frequent vocabulary in a separate section, Appendix 1, as well as a complete alphabetised list of glosses in Appendix 2. All vocabulary entries list the number of occurrences in the text. These frequencies are compiled ‘by hand’, and so there may be occasional discrepancies. In some cases I have divided or combined forms that standard lexica do not.

I have aimed in the commentary material to make notes that will elucidate the grammar of the text and render it comprehensible to the average reader, especially noting difficulties and a few points of interest. My presumption is that the reader has at least covered an introductory grammar and has some experience with Classical or Koine texts. Unusual forms, including optatives, are also identified. I have tried to strike the right balance between too much and too little, but you will need to be the judge of that. I do not pretend to offer a full scholarly commentary in this volume, and refer the reader to scholarly work on the text instead.

Print on Demand

Following Steadman’s lead, this volume is a print-on-demand book which affords considerable advantages and disadvantages. The main features are the simplicity and ease of the publishing process, apart from my own work in compiling the vocabulary and commentary. However the disadvantage is the lack of strict editorial controls or of peer-review. It is my hope that the sheer advantage of making such texts available, much in the spirit of Migne’s publishing enterprise itself, will outweigh any errors. A further advantage is that it is of no moment to make corrections and re-issue the volume in multiple editions, rapidly correcting any problems.

Errors and Feedback

If you do find any mistakes, do not hesitate to contact me directly. I will be very pleased to update the text with corrections. Furthermore, if some passages remain incomprehensible, I am more than willing to directly respond and will then subsequently incorporate further grammatical helps
into future editions. Lastly, any other suggestions and feedback and warmly welcome, as you can only improve the quality of these volumes.

Acknowledgments

I have mentioned several times Geoffrey Steadman as both inspiration and example for the undertaking here. It is only fitting that I mention him once more here as having been personally of significant kindness and generosity in instructing me on his own methods of putting together such books, and providing sample documents as well as looking over some of the early material.

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Introduction to the Author and Text

Gregory of Nyssa is typically counted third among the “Cappadocian Fathers”, and less is known about him personally than the other two. He was born, circa 335, the youngest of 10, and younger brother to Basil. It appears he was largely educated by Basil and his eldest sister Macrina. It appears that in his younger years he pursued rhetoric as a career, and was for a time married (and later a widower, though details are uncertain).

In 372, as part of Basil’s ecclesiastical manoeuvres, Gregory was consecrated as bishop of Nyssa, a position to which he was not well suited. In the winter of 373-4 a council in Galatia deposed and exiled him. The location of his exile is not clear, but probably not too distant. After Basil’s death in 379, Gregory was able to return to his see, was at the Council of Antioch in 379, and began to be actively engaged (more effectively) in church politics as well as considerable writing. This included the first two books of his own Against Eunomius around 381. Gregory continued to be active and involved, in both politics and theology, through the 80s, before a final mention of him at the synod of Constantinople in 394. He would have died in the following years, but exactly when is unknown.

The work before us is known by a double-barrelled title, Ad Ablabium, quod non sint tres dei (To Ablabius, that there are not three Gods). The text is available in Migne PG XLV, and a critical edition in Gregorii Nysseni opera (usually abbreviated as GNO).

The occasion of writing is a defence of Cappadocian theology against the charge (primarily by Pneumatomachii or ‘Macedonians’) that distinguishing between three persons was liable to the assertion of ‘three gods’ and hence polytheistic. The text is traditionally dated to circa 380-383, but recently Maspero has argued that it should be put back to circa 390.

Although Gregory offers a defence of the charge presented, that they do not speak of three Gods because natures are indivisible, and in fact ‘three men’ is not correct usage either, the bulk and thrust of Gregory’s argument is concerned with the relation between nature, power, operation, and individuation. The text thus offers an important, mature, and relatively late exposition of pro-Nicene Trinitarian thought, particularly around the relationship of these terms.
For further scholarly reading on the text, I refer the reader to the following treatments:

ΓΡΗΓΟΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΝΥΣΣΗΣ ΠΕΡΙ ΤΟΥ ΜΗ ΟΙΕΣΘΑΙ ΛΕΓΕΙΝ

ΤΡΕΙΣ ΘΕΟΥΣ ΠΡΟΣ ΑΒΛΑΒΙΟΝ


3 The core of this sentence is δικαιόν ἐστι + acc + inf.
7 ἀναστρέψας τὴν τάξιν: the idea is of a battle-line giving way.
9-10 The command's content is given by the infinitive in κατασβέννυσθαι and the following accusative object ἄνθρακας. The leading dative is instrumental.
10 τοῖς ἐρημικοῖς ἄνθρακας: cf. LXX Ps 119:4 τὰ βέλη τοῦ δυνατοῦ ἡκονημένα σὺν τοῖς ἀνθρακίς τοῖς ἐρημικοῖς.

1 ἔπει δὲ CE
2 τρέπεις CE
3 ... ἀποπέμπεσθαι ... CE
Ἀδράβιος, ὁ: Ablabius, 2
ἀθέμιτος, ον: unlawful, 1
ἀθλός, τό: contest, 1
ἀκονήμα, τό: to sharpen, 1
ἀνάγκη, ἡ: force, necessity, 1
ἀντίδοσις, ἡ: giving in return, exchange; remedy, antidote, 1
ἀντιπαρέχω: to supply, furnish in turn, 1
ἀπεμφαίνω: to be incongruous, inconsistent; to display, 1
βέλος, τό: missile, dart, arrow, 1
βία, ἡ: force, strength; violence, 1
gενναῖος, α, ον: true to one’s birth; noble, 2
gνώσις, ἡ: knowledge, (esp. esoteric, secret), 2
dεκομαί: to receive, 4
dιανίσταμαι: to awaken, rouse, 1
eἴποτε: if ever, if at any time, 1
eξετάσεως, ἡ: close examination, review, test, scrutiny, 1
eπίταγμα, τό: injunction, command; (military) reserve, 2
eροῦτημα, τό: question, 1
eπειθείας, ἡ: ready obedience, 1
ζημία, ἡ: loss, damage, penalty, 2
θεότης, ἡ: divinity, divine nature, the Godhead, 2
τυπός, ὁ: impression, image, form, type, 3
φέρω: to bear, carry, bring, convey, 2
Χριστός, ὁ: Christ, Messiah, anointed, 2
ψευδωνύμος, ον: under a false name, 1
ὡ: O! (sign of address, vocative marker), 1

12 τύπος: ‘type’ in the sense of ‘example’, hence the dative οι.
13 ἀντιπαρέχω: 2nd person, optative.
14 διαναστήσαμεν: ‘rouse’ in the sense of ‘call, summon’. The at οι this is optative.
15 προέτειναι: here the idea of ‘stretch forward’ is with a question or inquiry, thus ‘propose, put forward’.
16 προσηκούσης: the participle form is often used as an adjective meaning, ‘proper, fit, appropriate’.

ηκονημένα διὰ τῆς ψευδωνύμου γνώσεως βέλη, δεχόμεθα τό ἐπίταγμα, σοι τύπος τῆς εὐπειθείας γινόμενοι, ὡς ἂν καὶ αὐτὸς ἢμῖν ἀντιπαρέχω τήν ἵσην ἐπί τῶν ὁμοίων ἐπιταγμάτων ἀντίδοσιν, εἰπότε σε πρὸς τοὺς τοιούτους ἀθλοὺς διαναστήσαμεν, ὡς γενναῖε τοῦ Χριστοῦ στρατιώτα Ἀβλάβιε. [3,1.38] Ἔστι δὲ οὐ μικρὸς οὗτος ὁ λόγος ὃν προέτεινας ἡμῖν, οὐδὲ τοιοῦτος ὡς οὔλην φέρειν ζημίαν, εἰ μὴ τῆς προσηκούσης ἐξετάσεως τύχοι. Ἀνάγκη γὰρ ἐκ τῆς βίας τοῦ ἐρωτήματος, ἓν πάντως τῶν ἀπεμφαίνοντων συνενεχθῆναι κατὰ τὸν πρόχειρον νοῦν, καὶ ἡ τρεῖς λέγειν θεοῦς, (ὅπερ ἀθέμιτον), ἡ μὴ προσμαρτυρεῖν τῷ Υἱῷ καὶ τῷ ἀγίῳ. Πνεύματι τὴν θεότητα: ὅπερ

1 omit CE
2 υἱός CE
3 omit CE
ἀσεβές τε [118] καὶ ἀτοπον. Τὸ δὲ λεγόμενον παρὰ σοῦ τοιούτον ἐστιν· Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, ἐν μιᾷ ὀντες τῇ ἀνθρωπότητι, τρεῖς ἄνθρωποι λέγονται. Καὶ οὐδὲν ἀτοπον τοὺς συνημμένους κατὰ τὴν φύσιν, εἰ πλείους εἶν, ἢ τοῦ τῆς φύσεως ὀνόματος πληθυντικῶς ἀριθμεῖσθαι. Εἰ οὖν ἐκεῖ τούτο δίδωσιν ἡ συνήθεια, καὶ ὁ ἀπαγορεύων οὐκ ἔστι δύο λέγειν τοὺς δύο, καὶ τρεῖς τοὺς ὑπὲρ δύο· πῶς ἐπὶ τῶν μυστικῶν δογμάτων τὰς τρεῖς ὑποστάσεις ὁμολογοῦντες, καὶ οὐδεμίαν ἐπ' αὐτῶν τὴν κατὰ φύσιν διαφορὰν ἐννοοῦντες, μαχόμεθα τρόπον τινὰ τῇ ὁμολογίᾳ, μίαν μὲν τὴν θεότητα τοῦ πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος λέγοντες.

ἀνθρωπότης, ἡ: humanity (abstract), 2
ἀπαγορεύω: to forbid; dissuade; renounce, 3
ἀριθμεῖσθαι: to number, count, reckon, 7
ἀσεβής, ἐς: impious, unholy, 1
ἀτοπον, ὁν: without place, out of place, 2
διαφορά, ἡ: difference, variance, distinction, 8
δόγμα, τό: doctrine, teaching, decree, 6
ἐκεῖ: there, in that place, 1
ἐννοοῦσθαι, ἡ: to consider, reflect, conceptualise, 2
Ἰάκωβος, ὁ: Jacob; (James), 2
Ἰωάννης, ὁ: John, 2

μάχομαι: to fight, 3
μυστικός, ὁ, ἦν: pert. to the mysteries, 1
ὁμολογία, ἡ: agreement; confession, 1
ὁμολογεῖν: to say the same; agree; confess, 4
πλεῖων, ὁντος: more, greater, 8
πληθυντικός, ὁ, ἦν: plural; multiple, 13
συνήθεια, ἡ: intercourse; habit, custom, 13
συνάπτομαι: to join together, connect, 1
τρόπος, ὁ: a manner, way; turn, direction, 2
ὑπόστασις, ἡ: substance, subsistence, 'person' in Trinitarian sense, 10

21 ἀτοπον: in a logical sense.
παρὰ σοῦ: the usage is almost agency, but stops short of the idea that Ablabius himself makes this statement as a claim, it is something 'said' by him, not asserted by him.
23 ὁμολογοῦντες... ἐννοοῦντες: the participles are concessive in force.
Ad Ablabium

treis de theous legein apagoreuontes; 'O men ouν logos, kathw'1 proefhν, polu to duumeta榭riotοn [2]. 'Hmeiсs de ei m'en ti toioiuton eурomenv do' o σ to amfivbolon tis dianoiaς hμον ereiсthei3, μηκετи prοс to diاllhma tis4 της atopias epidistaw ηn kai kradainomenvon, Ομεν ουν λογος, καθως1 προεφην, πολυ το δυσμεταχειριστον [3]. Ευδαιμονησαι τον προβληματοс η μετερος λογος, την μεν παραδοσιν ηn παρα των πατερων dieδεξαμεθα, φυλαξομεν eις aei βεβαιαν te και οκινητον τον de συνηγορον της πιστως λογον, παρα του Κυριου zητησουмεν δε eι μεν ευρεθει παρα τινον των εχοντων την χαριν, ευχαριστησουμεν τω δεδωκοτα την ημετερον λογον, την μεν παραδοσιν ην παρα των πατερων diazωμεθα, φυλαξομεν εις τοιουτον ευνοειμεν δι' hou το αμφιβολον της διανοιας ερεισθηηθει, μηκετι προς το διαλημμα το της ατοπιας επιδισταζω και κραδαινομεν, [3,1,39] ευδαιμονησαι τον προβληματοс η μετερος λογος, την μεν παραδοσιν ηn παρα των πατερων dieδεξαμεθα, φυλαξομεν eις aei βεβαιαν te και οκινητον τον de συνηγορον της πιστως λογον, παρα του Κυριου zητησουμεν δε eι μεν ευρεθει παρα τινον των εχοντων την χαριν, ευχαριστησουμεν τω δεδωκοτα την χαριν ευνοειμεν δι' hou το αμφιβολον της διανοιας ερεισθηηθει, μηκετι προς το διαλημμα το της ατοπιας επιδισταζω και κραδαινομεν, [3,1,39]

1 καθα CE
2 ... έχει ... CE
3 έρεισθησαί CE
4 διλήμματον ...της CE

32 πολυ is used adverbially, δισμεταχειριστος with the sense of 'something difficult when the hand is applied', here something just like 'difficult to deal with'. The restoration of \( \xi \)ει makes the sense clearer.

33 amfivbolon: 'ambivalence' will do nicely here. 

34 ἐρεισθηθεί an aorist optative from ἐρείδω.

35 \( \epsilon \)ου: \( \epsilon \)ου + adverb: indicating a state, manner of being.

36 fyllaξομεν: future indicating intention/necessity.

38 συνηγορον is practically appositional to λογον. 

39 \( \delta \)ς the antecedent is more likely λογον than Κορίου.

40 ei de μη: the contrast is elliptical, “but if not”...
πίστιν ἀμετάθετον ἔξομεν.

Τί δήποτε τοίνυν ἐν τῇ καθ’ ἡμᾶς συνήθεια καθ’ ἐν τῇ φύσιν τῇ αὐτῇ δεικνυμένου ἀπαριθμήσαντες πληθυντικῶς ὀνομάζομεν, τόσους’ λέγοντες τοὺς ἀνθρώπους, καὶ οὐχὶ ἕνα τοὺς πάντας, ἐπὶ δὲ τῆς θείας φύσεως ἐκβάλλει τὸ πλῆθος τῶν θεῶν ὁ τοῦ δόγματος λόγος, καὶ ἀριθμῶν τὰς υποστάσεις, καὶ τὴν πληθυντικὴν σημασίαν οὐ προσδεχόμενος ἔστι μὲν οὖν κατὰ τὸ πρόχειρον, τοῦτο τοῖς ἁπλουστέροις εἰπόντα, δόξαι τι λέγειν, ὅτι φεύγων ὁ λόγος τῆς Ἑλληνικῆς πολυθεΐας τὴν ὁμοιότητα, θεοὺς ἐν πλήθει ἀριθμεῖν παρῄσατο, ὡς ἂν μὴ τις καὶ τῶν δογμάτων νομισθεῖ κοινότης,
εἰ μὴ μοναδικός, ἀλλὰ πληθυντικός καὶ παρ' ἤμων ἄριθμοῖτο τὸ θεῖον, καθ' ὁμοιότητα τῆς παρ' αὐτῶν sacrificium κοινωνοῦντας καὶ παρ' ἤμων ἄριθμοῖτο τὸ θεῖον. Ὑπὸ τοιοῦτον ἐστι τὸ εἰρημένον, ὅτι ἐμποιῆσαι τινὰ λύσιν τοῦ ζητήματος. Οὐκοῦν ἐπάναγκες διὰ πλειόνων ποιῆσαι τὴν ἀπόκρισιν, ὅπως ἂν οἷόν τε ᾖ, τὸ ἀλήθὲς ἀνιχνεύοντας. Οὐ γὰρ περὶ τῶν τυχόντων ὁ λόγος. Φαμὲν τοίνυν πρῶτον κατάχρησίν τινα συνηθείας εἶναι: 'some similarity'. αὐτῶν or αὐτοῖς if emended; either way the reference to 'them' refers to Hellenistic polytheists.

53 ἀκεραίτεροις: as before, Gregory has in mind those simple in faith, pure in their devotion; ἄλλων goes with ζητούντων, and refers to those that are raising the question. ἔτερον here refers to one or other of the alternatives put in their question, their πρότασις.

54 ἐπὶ τῶν τριῶν τήν θεότητα: the first alternative is simply to deny divinity in the case of all three. Which is really to deny [genuine] divinity to the Son and Spirit.

55 τοὺς τῆς αὐτῆς κοινωνοῦντας θεότητας: the alternative is to confess divinity, but as a 'sharing' in the one and same divinity, as a kind of 'fourth thing'.

56 μοναδικός, ἂν: solitary, individual, sole, unique, 3

οἶος, οἶα, οἶον: of which sort, of such sort, 4

ὁμοιότης, ἡ: likeness, resemblance, similarity, 3

ὁμολογεῖν: to say the same; agree; confess, 4

ὅπως: how, in what way; so that, 5

οὖκ οὖν: then; surely then, do you not? very well then, 6

τυχόντων: the aorist participle can be used to mean 'common', 'everyday' people/things.

57 λύσιν: 'solution' i.e. of the problem.

58 διὰ πλειόνων: 'greater' here refers to 'more words' or 'at greater length.

59 οὖν τε: this is a construction that means 'fit to' or 'able to'; here with the subjunctive + ᾧ, 'as we are able to', or 'as is possible'.

τυχόντων: the aorist participle can be used to mean 'common', 'everyday' people/things.

60 κατάχρησιν... συνηθείας: take the first word as 'abuse' or 'misuse'.

1 αὐτοῖς CE
2 omit CE
3 οὖν τινὰ CE
4 μὲν CE
τὸ τοὺς μὴ διηρημένους τῇ φύσει κατ’ αὐτὸ τὸ τῆς φύσεως ὄνομα πληθυντικῶς ὀνομάζειν καὶ λέγειν, ὅτι Πολλοὶ ἄνθρωποι· ὥσπερ ὁμοίον ἐστὶ τὸ ὄνομα τότε λέγειν, ὅτι πολλαὶ φύσεις ἄνθρωποι. Καὶ ὅτι ταῦτα οὕτως ἐχειν, δῆλον [120] ἃν ἦμιν ἐντεῦθεν γένοιτο. Προσκαλούμενοι γάρ τινα, οὐκ ἐκ τῆς φύσεως αὐτὸν ὀνομάζομεν, ὡς ἂν τινα πλάνην ἡ κοινότης τοῦ ὀνόματος ἐμποιήσειν, ἑκάστου τῶν ἀκουόντων ἐαυτὸν εἶναι τό προσκληθέντα νομίζοντος, ὅτι μὴ τῇ ἰδιαζούσῃ προσηγορίᾳ, ἀλλ’ ἐκ τοῦ κοινοῦ τῆς φύσεως ἡ κλῆσις γίνεται, ἀλλὰ τὴν ἰδίαν ἑπικειμένην αὐτῷ (τὴν σημαντικὴν λέγω τοῦ ὑποκειμένου) φωνὴν εἰπόντες, οὕτως αὐτὸν τῶν πολλῶν


diapherōπινος, η, ον: human (adj), pertaining to humanity, 5
dηλος, η, ον: visible, conspicuous, manifest, 1
dιαιρέω: to take apart, divide in two, 2
dιαπρεσαίνω: to make in; produce, create, 2
dιηνομένος: to be placed on, applied to, 1
dιαπροσάρκω: to be alone; to be peculiar, unique, individualised, 7
dιος, α, ον: private, particular, peculiar, individual, 7
dιονομέζω: to call on, summon, 2
dιόπτης, η, ον: a sharing in common, commonality, community, 2
dιοικηθέντα: very one who, which, 2
dιόπτης: human (adj), pertaining to humanity, 4
dιόπτης: a sharing in common, commonality, community, 2
dιόπτης: human (adj), pertaining to humanity, 4
dιόπτης: a sharing in common, commonality, community, 2

diapherōπινος from διαιρέω, ‘divided’.

οὖν: referring to what follows.

ὑποκειμένος: take it as transitive with προσηγορίᾳ, ‘the designation that individualises’.

ἄλλη τὴν ἰδιαίαν... this phrase starts the main contrast with οὖν... ὀνομάζομεν from l.65

τὸ ὑποκειμένον is substantive for ‘the subject’, in a grammatical or logical sense.
ἀποκρίνομεν. Ὡστε πολλοὺς μὲν εἶναι τοὺς μετεσχηκότας τῆς φύσεως, φέρε εἰπεὶν μαθητάς, ἢ ἀποστόλους, ἢ μάρτυρας, ἕνα δὲ ἐν πάσι τὸν ἄνθρωπον. Ἐπείπερ', καθὼς εἰρηται, οὐχὶ τοῦ καθ' ἕκαστον, ἀλλὰ τοῦ κοινοῦ τῆς φύσεώς ἔστιν ὁ ἄνθρωπος. Ἀνθρωπὸς γὰρ ὁ Λουκᾶς, ὁ ὁ Στέφανος, οὐ μήν εἰ τις ἄνθρωπος, πάντως καὶ Λουκᾶς ἐστιν ἡ Στέφανος. Ἀλλ' ὁ μὲν τῶν ὑποστάσεως λόγος διὰ τὰς ἐνθεωρουμένας [3,1.41] ἰδιότητας ἑκάστῳ διαμερισμὸν ἐπιδέχεται, καὶ κατὰ σύνθεσιν ἐν ἀριθμῷ ἐστὶν ἡ φύσις μία, αὐτὴ πρὸς ἑαυτὴν ἡνωμένη καὶ ἀδιάτμητος ἀκριβῶς μονάς, οὐκ αὔξανομενι διὰ προσθήκης, οὐκ μειομένη δι' ὑφαιρέσεως, οὐδὲ ἀδιάτμητος, οὔτε ἀκριβής, οὔτε ἀποκρίνω: to separate, to partake in, share in, participate, 4 ὥστε: so that, so as to, 4

1 ἐπερ CE
ὅπερ ἐστὶν ἐν οὖσα, κἂν ἐν1 πλήθει φαίνηται ἄσχιστος, καὶ συνεχής,
καὶ ὀλόκληρος, καὶ τοίς μετέχουσιν αὐτῆς τοῖς καθ’ ἐκαστὸν οὐ
συνδιαιρομένη. Καὶ ὡσπερ λέγεται, λαός, καὶ δήμος, καὶ στράτευμα,
καὶ ἐκκλησία, μοναχῶς πάντα, ἐκαστὸν δὲ τούτων ἐν πλήθει νοεῖται
οὔτω κατὰ τὸν ἀκριβέστερον λόγον καὶ ἀνθρώπως εἰς κυρίως ἄν
ῥηθείη, κἂν οἱ ἐν τῇ φύσει τῇ ἀυτῇ δεικνύμενοι πλῆθος ὦσιν, ὡς
πολὺ μᾶλλον καλῶς έχειν τὴν ἐσφαλμένην ἐφ’ ἡμῶν ἐπανορθοῦσθαι
συνήθειαν εἰς τὸ μηκέτι τῆς φύσεως ὄνομα πρὸς πλῆθος ἐκτείνειν,
ἡ ταύτη δουλεύοντας τὴν ἄδικη πλάνην καὶ ἐπὶ τὸ θεῖον δόγμα
μεταβιβάζειν. Ἀλλ’ ἐπειδή ἀμήχανος τῆς συνήθειας ἡ
ἐπανόρθωσις1 5

82 καθ’ ἐκαστὸν again this use of κατά
distributively, ‘individually’
86 ῥηθείη aor opt pass < ἐρῶ < λέγω; ‘would be
said’.
87 ἐσφαλμένην: aor mid part. ‘the customary
usage that has overthrown/tripped us up’
90 While Gregory is philosophically concerned
about correct speech, he is no prescriptivist; he
knows customary usage cannot be changed by
decree.
(πῶς γὰρ ἂν τις πεισθείη, εἰ1 μὴ πολλοὺς λέγει2 ἀνθρώπους τοὺς ἐν

19 φῶς εἰ τῇ αὐτῇ δεικνυμένους; δυσμετάθετον γὰρ ἐπὶ παντὸς ἢ

συνήθεια), ἐπὶ μὲν τῆς κάτω φύσεως τῆς κρατοῦσα συνήθεια μὴ

ἀντιβαίνοντες, οὐδὲ4 ἂν τοσοῦτον ἀμάρτοιμεν, μηδεμίας ουσίς

ζημίας ἐκ [3,1.42] τῆς ἡμαρτημένης τῶν ὀνομάτων χρῆσως. Ἐπὶ δὲ

tοῦ θείου δόγματος, οὐκέτι ἀκίνδυνος ἡ διάφορος

χρῆσις τῶν ὀνομάτων. Οὐκ ἄρα μικρὸν ἐνταῦθα τὸ παρὰ

μικρόν. Οὐκοῦν εἷς ἡμῖν ὁμολογητέος θεὸς κατὰ

τὴν γραφικὴν μαρτυρίαν· Ἀκοῦε, Ἰσραήλ· Κύριος ὁ

Θεός σου Κύριος εἷς ἐστι· κἂν ἡ φωνὴ τῆς

θεότητος διήκῃ διὰ τῆς ἁγίας Τριάδος. Ταῦτα δὲ λέγω κατὰ τὸν

91 εἰ: With the critical edition, εἰ should be omitted. Then the following clause introduced by μὴ explains what the hypothetical person is persuaded not to do. The other two variants do not greatly influence the meaning.

92 δυσμετάθετον: why doesn’t it agree with συνήθεια? Presumably because it is not directly predicated, but somewhat impersonally, ‘it is difficult to change’. 

93 παντὸς: understand ‘situation, case’.

94 ἐπὶ again rules the whole phrase and could be rendered ‘in the case of’.

95 ἡμαρτημένης: in the sense of ‘going astray, wandering from proper’ (usage).

97 ἐνταῦθα: ‘from this point onwards’; i.e. what was a small matter in the case of, say, people, is not small when discussing the Deity.

98 ήμῖν: Dative because of the following τέος : to be confessed by us.
ἀποδοθέντα ἡμῖν ἐπὶ τῆς ἀνθρωπίνης φύσεως λόγον ἐν ὑμῖν μεμαθήκαμεν μὴ δείν πληθυντικῷ χαρακτῆρι τὴν προσηγορίαν πλατύνειν τῆς φύσεως. Ἀκριβέστερον δὲ ἡμῖν αὐτὸ τὸ ὄνομα τῆς θεότητος ἐξεταστέον, ὅπως ἄν διὰ τῆς ἐγκειμένης τῆς φωνῆς σημασίας, γένοιτο τις συνεργία πρὸς τὴν τοῦ προκειμένου σαφήνειαν. Δοκεῖ μὲν οὖν τοῖς πολλοῖς ἰδιαζόντως κατὰ τῆς φύσεως ἡ φωνὴ τῆς θεότητος κεῖσθαι, καὶ ὡσπερ ἂν οὐρανός ἢ ὁ ἥλιος, ἢ ἄλλο τι τῶν τοῦ κόσμου στοιχείων ἰδίαις φωναῖς διασημαίνεται ταῖς τῶν ὑποκειμένων σημαντικαῖς οὕτω φασὶ καὶ ἐπὶ τῆς ἀνωτάτω καὶ θείας φύσεως, ὥσπερ τι κύριον ὄνομα προσφυῶς ἐφηρμόσθαι.
τῷ δηλουμένῳ τὴν φωνὴν τῆς θεότητος. Ἡμεῖς δὲ ταῖς τῆς Γραφῆς ύποθήκαις ἐπόμενοι, ἀκατωνόμαστόν τε καὶ ἄφραστον αὐτὴν μεμαθήκαμεν· καὶ πάν ὄνομα εἶτε παρὰ τῆς ἀνθρωπίνης οὐσίας ἐξηύρηται, εἶτε παρὰ τῶν Γραφῶν παραδεδοται, τῶν τὶς περὶ τὴν θείαν φύσιν νοουμένων ἑρμηνευτικὸν εἶναι λέγομεν, οὐκ αὐτῆς τῆς φύσεως περιέχειν τὴν σημασίαν. Καὶ οὐ πολλῆς ἄν τις δεηθείη πραγματείας πρὸς τὴν ἀπόδειξιν τοῦ ταῦτα οὕτως ἔχειν. Τὰ μὲν γὰρ λοιπὰ τῶν ὄνομάτων, ὅσα ἐπὶ τῆς κτίσεως κεῖται, καὶ δίχα τινὸς ἐτυμολογίας εὑροί τις κατὰ τὸ συμβὰν ἐφηρμοσμένα τοῖς ὑποκειμένοις, ἀγαπώντων ὁπωσοῦν τὰ πράγματα διὰ τῆς ἐπ'

111 ὁ δηλουμένῳ: the dative participle is substantive, as the recipient of 'fitting to'. The subsequent accusative noun is at once object of the participle, but apposition to τὴν κύριον ὄνομα. 112 ύποθήκαις: the 1st gloss is most relevant. 113 ἀκατωνόμαστόν: the critical text corrects the spelling to what is standard. 114 αὔτὴν: the antecedent is θεότης. 115 3rd sg aor opt pass. 116-7 οὐ πολλῆς ... πραγματείας: 'not much of a treatment/labour'. 117 τοῦ ταῦτα ὄντως ἔχειν: 'of these things being so'. The genitive + infinitive depends on ἀπόδειξιν, and then you have adverb + ἔχω indicating state. 118 δίχα here functions like a preposition, 'without'. cf. χωρίς. 119 συμβάν: participle from συμβαίνω, with the sense of 'happen, occur, befall'; Gregory’s meaning is that words are arbitrarily connected to the things they signify.

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1 ἀκατωνόμαστόν CE
2 συνήθειας CE
3 omit CE
αὐτῶν φωνῆς σημειώσασθαι, πρὸς τὸ ἀσύγχυτον ἡμῖν γίνεσθαι τῶν σεσημειωμένων τὴν γνώσιν. Ὅσα δὲ πρὸς οἴδημαν τῆς θείας κατανοήσεως ἔστιν ὀνόματα, ἰδιαίτερα ἐκαστὸν ἐμπεριειλημένην διάνοιαν, καὶ οὐκ ἂν χωρίς νοημάτος τινος οὐδεμίαν εὑροίς φωνήν ἐν τοῖς θεοπρεπεστέροις τῶν ὀνομάτων. Ός ἐκ τοῦτος δείκνυσθαι μὴ αὐτὴν τὴν θείαν φύσιν ὑπὸ τινὸς τῶν ὀνομάτων σεσημειώσθαι, ἀλλὰ τι τῶν περὶ αὐτήν διὰ τῶν λεγομένων γνωρίζεσθαι. Λέγομεν γὰρ εἶναι τὸ θεῖον ἄφθαρτον, εἰ οὕτω τύχοι, ἢ δυνατὸς, ἢ ὅσα ἄλλα σύνηθες ἐστὶ λέγειν. Ἀλλ' εὑρίσκομεν ἑκάστου τῶν ὀνομάτων ἱδιάζουσαν ἐμφασιν, πρέπουσαν περὶ τῆς θείας φύσεως νοεῖσθαι καὶ


diá

ἀσύγχυτος, ὁν: not confused, unmingled, 1
ἀγαπώντως, ὁν: uncorrupted; incorruptible; eternal, 4
γνωρίζω: to make known; become knowledgeable about, 2
γνώσις, ἡ: knowledge, (esp. esoteric, secret), 2
diάνοια, ἡ: thought, notion; thinking, intellect, 4
dυνατός, ἡ, ὁν: strong, able, capable, 1
eμπεριειλημένων: to encompass, enclose, comprehend, 1
ἐμφασις, ἡ: reflection; outward appearance; exposition, setting forth, narration; meaning, significance, emphasis, 1
θεοπρεπὴς, ἡς: fitting for God, 4

121 φωνῆς picks up διὰ τῆς, while ἐπὶ αὐτῶν refers ‘in the case of these things’. πρὸς indicates a purpose clause here with the infinitive; the ἀγαπώντως of the preceding clause is almost ‘we’re happy enough if...’. 122 τὴν γνώσιν acc. of respect, completing the thought of τὸ ἀσύγχυτον. 123-5 The idea is that each term that names God has its own individual concept that it expresses. 125 Ὡς: introduces result clause. 127 τι τῶν περὶ αὐτῆς: αὐτῆς refers back to the φύσις, and περὶ here means ‘surrounding’ in a conceptual sense, ‘associated’; τῶν is functioning as a substantive, ‘of the things’, and then τι, ‘something’, the indefinite use. 128 εἰ οὕτω τύχοι: idiomatic: ‘as it may be’, ‘perchance’. 130 πρέπουσαν ‘fit’, with the meaning completed by the complementary infinitive νοεῖσθαι.
καὶ λέγεσθαι: οὐ μὴν ἐκεῖνο σημαινοῦσαν, ὃ ἐστι κατ' οὐσίαν ἡ φύσις. 

Αὐτὸ γὰρ ὃ τι ποτὲ ἐστὶν, ἀφθαρτὸν ἐστὶν· ἢ δὲ τοῦ ἀφθάρτου ἔννοια αὐτῆ, τὸ μὴ εἰς φθορὰν τὸ ὅν διαλύεσθαι. Οὐκοῦν ἀφθαρτὸν εἰπόντες, ὃ μὴ πάσχει ἡ φύσις, εἴπομεν. Τί δὲ ἐστι τὸ τήν φθορὰν μὴ πάσχον, οὐ παρεστήσαμεν.

Οὕτω κἂν ζωοποιοῖν εἴπωμεν, ὃ ποιεῖ διὰ τῆς [3,1.44] προσηγορίας σημαντάτοις, τὸ ποιοῦν τῷ λόγῳ διαλύεσθαι. Οὐκοῦν ἀφθαρτὸν εἰπόντες, ὃ μὴ πάσχει ἡ φύσις, εἴπομεν. Τί δὲ ἐστι τὸ τὴν φθορὰν μὴ πάσχον, οὐ παρεστήσαμεν.

131 ἀπαγορεύω: to forbid; dissuade; renounce, 3 ἀφθαρτος, ον: uncorrupted; incorruptible; eternal, 4 δέον, τό: that which is necessary, 2 διαλύω: to loose one from another; dissolve completely, 2 διδάσκω: to teach, instruct, 2 ἐγκείμαι: to lie in, be wrapped in, 3 ἔννοια, ἡ: concept, conceptualisation, 4 ζωοποίος, ὁ, ὁν: creative of life; life-generating, 2 θεοπρέπής, ἡ: fitting for God, 4

132 τὸ ποτὲ ἐστὶν the double indefinites give something like ‘which, whatever and whenever it is’ or more simply, ‘whatever it is’.

133 τὸ μὴ εἰς φθορὰν τὸ ὅν διαλύεσθαι: this difficult phrase is defining the ‘concept’ of incorruptibility, notice that it is basically an article + infinitive, τὸ ὅν is ‘that which is’, modified by μὴ εἰς φθορὰν, ‘not to corruption’ along with διαλύεσθαι, ‘dissolution’.

134 ὃ a neuter pronoun even though the antecedent is φύσις, perhaps because we are discussion τὸ ὅν. Notice the substantival use of τὸ later in this line.

135 παρεστήσαμεν ‘establish’, i.e. we speak about X, by talking about a feature of X, but what that X ‘is according to essence’ we never present/make present through our naming.

136 τὸ ποιοῦν: ‘that which does it’, i.e. we do not make know the ‘very thing’ which makes alive, which makes the designation ‘Giver of Life’ true.

137 λόγος instrumental with the following verb.

138 λόγον ‘reasoning’, ‘logic’.

139 τῆς ἐγκειμένης completed by σημασίας.

not fitting concerning the divine nature’. Here the idea of ‘know’ is rather of ‘conceived the deity to be that way’, i.e. form a false conception of the deity, rather than that the knowledge itself is forbidden.
Ad Ablabium

φύσεως ἑρμηνεύειν οὓ' περιέχοντα. Ἐπεὶ τοῖς τὰς ποικίλας τής ύπερκειμένης δυνάμεως ἑνεργείας κατανοοῦντες ἄρ' ἐκάστης τῶν ἡμῶν γνωρίμων ἑνεργείων τὰς προσηγοριὰς ἀρμόζομεν· μίαν δὲ καὶ ταύτην εἶναι [1] τήν ἑνεργείαν τήν ἑποπτικήν καὶ ὀρατικήν, καὶ ὡς ἄν τις εἴποι θεατικὴν, καθ' ὧν τὰ πάντα ἑφορᾶ καὶ πάντα ἑπισκοπεῖ, τὰς ἑνθυμήσεις βλέπων καὶ ἐπὶ τὰ ἀθέατα τῇ θεωρητικῇ δυνάμει διαδυόμενος, ὑπειλήφαμεν, ἐκ τῆς θέας, τὴν θεότητα παρωνομάσθαι, καὶ τὸν θεατὴν 2 ἡμῶν θεόν, ὑπὸ τῆς συνήθειας καὶ τῆς τῶν Γραφῶν διδασκαλίας προσαγορεύσαθαι. Εἰ δὲ συγχωρεῖ [124] τις ταύτων εἶναι, τὸ θεάσαται, καὶ τὸ βλέπειν, καὶ τὸν ἑφορῶντα πάντα

[1] λέγομεν τοῦ θεοῦ CE
[2] θεωρον CE
[3] In place of καὶ τὸ simply τῷ CE

142 ύπερκειμένης: while we are more used to ὑπόκειμα and its derivatives, here we have the thing over us' so to speak.
142 ἡμῖν goes with γνωρίμων: well known to us.'
144 ἑποπτικήν not with its usual, derived sense as listed, but with more etymological sense related to ἑπόπτης as 'spectator, inspector', and so here 'inspecting'.
144-5 ὡς ᾧς τις εἴποι: 'as one might say'.
144-6 The passage can confuse due to the many synonymous terms for sight. The sense is that we understand from the operation of his 'seeing' even our thoughts (ἐνθυμήσεις) and invisible things (τὰ ἑθεάτα) a proper name for God.
147 ὑπειλήψαμεν: This is the main verb, if you were looking for it; the whole proceeding can be understood as "as we recognise/understand", then what follows is the consequent: "thus we understand that" + infinitives. Alternatively, one can restore the text from the CE below.
147 ἐκ τῆς θέας: from the root 'θεα'; This is an etymological argument.
150 The contrast is 'to behold' and 'to see'.

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1 <λέγομεν τοῦ θεοῦ> CE
2 θεωρον CE
3 In place of καὶ τὸ simply τῷ CE
Θεόν, ἐφορον τοῦ παντὸς καὶ ἔναι καὶ λέγεσθαι, λογισάσθω τὴν ἐνέργειαν ταύτην, πότερον ἐνὶ πρόσεστι τῶν ἐν τῇ ἄγιᾳ Τριάδι πεπιστευμένων προσώπων, ἢ διὰ τῶν τριῶν προσήκει 1 ἢ δύναμις. Εἰ γὰρ ἀληθῆς ἢ τῆς θεότητος ἐρμηνεία, καὶ τὰ ὀρώμενα θετᾶ, καὶ τὸ θεώμενον θέος [3,1.45] λέγεται, οὐκέτι ἂν εὐλόγως ἀποκριθείη τι τῶν ἐν τῇ Τριάδι προσώπων τῆς τοιαύτης προσηγορίας διὰ τὴν ἐγκειμένην τῇ φωνῇ σημασίαν. Τὸ γὰρ βλέπειν ἐπίσης μαρτυρεῖ ἡ Γραφὴ καὶ Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι. Ὑπερασπιστὰ ἡμῶν, ἴδε, ὁ Θεός, φησὶν ὁ Δαβίδ· Ἐκ δὲ τούτου μανθάνομεν, ἰδέαν θεοῦ, καθὸ Θεὸς νοεῖται, ἰδίαν ἐνέργειαν τοῦ ὁρᾶν, ἐκ τοῦ ἰδεῖν τὸ θεός.
Ἀλλὰ καὶ ὁ Ἰησοῦς ὤρα τὰς ἐνθυμήσεις τῶν καταγινωσκόντων διότι συγχωρεῖ τὰς ἀμαρτίας ἐξ αὐθεντίας τῶν ἀνθρώπων. Ἰδὼν γὰρ, φησίν, ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν. Καὶ περὶ τοῦ Πνεύματος λέγει πρὸς τὸν Ἀνανίαν ὁ Πέτρος ἵνα τί ἐπιλήφησεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ Πνεῦμα τὸ ἁγιόν; Ἰδὼν γάρ, φησίν, ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν. Καὶ περὶ τοῦ Πνεύματος λέγει πρὸς τὸν Ἀνανίαν ὁ Πέτρος· ἵνα τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ Πνεῦμα τὸ ἁγιόν; Ἰδὼν γάρ, φησίν, ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν. Δεικνὺς, ὅτι τῶν ἐν κρυπτῷ
tetolomiménon 1 παρὰ τοῦ Ἀνανίου, μάρτυς ἦν ἀψευδὴς καὶ ἐπιήστωρ τὸ Πνεῦμα τὸ ἁγιόν, δι' αὐτοῦ καὶ τῷ Πέτρῳ τῶν λανθανόντων ἡ φανέρωσις ἦν. Ὁ μὲν γὰρ ἐγένετο κλέπτης αὐτὸς ἑαυτοῦ λανθάνων, ὡς ὄντος, πάντας, καὶ τὴν ἁμαρτίαν ἐπικρυπτόμενος. Τὸ δὲ Πνεῦμα τὸ ἁγιόν, ὁμοῦ τε ἐν Πέτρῳ ἦν, καὶ τὴν ἐκείνου διάνοιαν πρὸς τὴν

170

1 ἐνθυμήσει: to remind, observe, pass judgment, 1
καταγινωσκόντων: to remark, observe, pass judgment, 1

162 συγχωρεῖ: appears to mean ‘forgive’ in this context, see LSJ 5. But the connection between the two clauses is not apparent. ἐξ αὐθεντίας τῶν ἁμαρτιῶν: the singular genitive explains the source of Jesus’ authority to forgive, the second is the object of his power, “authority over human beings”.
162-3 A reference to Matt 9:4
164-5 A reference to Acts 5:3.

αὐτὸς ἑαυτοῦ: ‘himself of his own’, i.e. stealing his own goods, so to speak.
λανθανόν takes πάντας as its object, in English ‘escaping the notice of all’.
169 ὄντος τις ἀψευδὴς καὶ ἐπιήστωρ: to remark, observe, pass judgment, 1

1 162 CE
φιλοχρηματίαν κατασυρείσαν ἐφώρασε, καὶ δὲ ἑαυτοῦ δίδωσι τῷ
Πέτρῳ ἰδεῖν1 τὰ [3,1.46] λανθάνοντα' οὐκ ἂν δηλονότι τοῦτο ποιοῦν,
εἴπερ ἦν τῶν κρυφῶν ἀθέατον.
'Αλλ' οὕπω τις ἐρεῖ πρὸς τὸ ζητούμενον βλέπειν τὴν κατασκευὴν τοῦ
λόγου. Οὐδὲ γὰρ ἐπὶ δοθεὶς κοινὴ τῆς φύσεως ἡ κλῆσις τῆς θεότητος
ἐίναι, ἢ ὅτι τὸ μὴ δεῖν λέγειν θεοὺς διὰ τοῦτο κατασκευάσθη·
tοῦναντίον μὲν οὖν ἐκ τούτων ἀναγκαζόμεθα μᾶλλον λέγειν θεοὺς.
Εὑρίσκομεν γὰρ ἐπὶ τῆς ἀνθρωπίνης συνηθείας, οὐ
μόνον τοὺς τῆς

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1 διεῖδον, CE
2 κοινωνοὺς CE
φαμεν ῥήτοράς τε πολλοὺς καὶ γεωμέτρας, γεωργοὺς τε καὶ
σκυτοτόμους, καὶ τὰ ἄλλα πάντα ὦσαύτως. Καὶ εἰ μὲν φύσεως ἦν ἢ
τῆς θεότητος προσηγορία, μᾶλλον ἄν εἴξε καιρὸν κατὰ τὸν
προαποδέντα λόγον ἑνικῶς τὰς τρεῖς ὑποστάσεις περιλαμβάνειν καὶ
ἐνα Θεόν λέγειν, διὰ τὸ τῆς φύσεως ἀτμητόν τε καὶ ἀδιαίρετον·
᾿Επειδή δὲ κατεσκευάσθη διὰ τῶν εἰρημένων ἐνέργειαν σημαίνειν,
καὶ οὐχὶ φύσιν τὸ τῆς θεότητος ὄνομα, περιτρέπεται πώς πρὸς
tοὐναντίον ἐκ τῶν κατασκευαζομένων ὁ λόγος, ὡς δεῖν ταύτῃ
μᾶλλον λέγειν τρεῖς θεούς, τοὺς ἐν τῇ αὐτῇ ἐνεργείᾳ θεωρουμένους·
ὡς φασὶ τρεῖς λέγεσθαι3 φιλοσόφους, ἢ ῥήτορας, ἢ εἴ τι [125] ἕστιν

1 διαίρετος, ον: undivided; indivisible, 2
2 ἀτμητός, ον: not-cut; unable to be cut, indivisible, 1
3 γεωμέτρης, ὁ: land-measurer; geometer, 1
4 γεωργός, ον: tilling the ground, farmer, 2
5 δεῖ: there is need; to be necessary, 5
6 ἐνικός, ἢ, ὁν: single; singular; individual, 4
7 ἐπειδή: when, since, after, 9
8 κατασκευάζω: to prepare, build, equip, 4
9 μᾶλλον: more, rather, 5
10 περιλαμβάνω: to encompass, surround, 2
11 περιτρέπω: to turn and bring around: divert; turn upside down, 1

183 καιρός here means ‘due measure, proportion, fitness’, see LSJ entry 1. So with ἔχω, the idiom is ‘it would be (more) fitting…’
184 περιλαμβάνειν, ‘include’
185 τὸ governs both adjectives, which are almost synonymous, and are used to indicate the quality of their adjective, ‘indivisibility’.
186-189 Gregory’s point is that the term Godhead is descriptive of activity, not nature; but he has also argued that commonly speaking we refer to multiple individuals doing the same activity, plurally. So it appears that on the strength of the argument so far, one should refer to three Gods.

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1 προαποδοθέντα CE
2 ἐπει CE
3 CE inverts to λέγεσθαι τρεῖς
ἐτερον ἐξ ἐπιτηδεύματος ὁνόμα, ὅταν πλείους ὦσιν οἱ τοῦ αὐτοῦ μετέχοντες. Ταῦτα φιλοπονώτερον ἐξειργασάμην, τὸν τῶν ὑπεναντίων ἀνθυποφέρων λόγον, ὡς ἂν βεβαιότερον ἦμιν παγείς τὸ δόγμα ταῖς εὐπονωτεραις τῶν ἀντιθέσεων κρατυνόμενον. Οὐκοῦν ἐπαναληπτέος πάλιν ὁ λόγος. Ἐπειδὴ ἡμῖν ἐκ τῆς κατασκευῆς ἐφαινόμην οὐφύσεως, ἀλλ' ἐνεργείας εἶναι τὴν φωνὴν τῆς θεότητος λέγων, τάχα ταύτην ἄν τις αἰτίαν εὐλόγως εἴποι, τοῦ πληθυντικῶς μὲν ἐπ’ ἀνθρώπων τῶν αὐτῶν ἐπιτηδευμάτων κοινωνοῦντας ἀλλήλους ἀριθμεῖσθαι καὶ ὀνομάζεσθαι· μοναδικῶς δὲ τὸ θεῖον ὡς ἕνα θεὸν καὶ μίαν θεότητα λέγεσθαι, κἂν αἱ τρεῖς.

αἰτία, ἡ: cause, reason, responsibility, 4
ἀλλήλων: one another, 3
ἀνθυποφέρω: reply, 1
ἀντίθεσις, ἡ: opposition, antithesis, counter-point, 1
ἀποδεικνύμι: to point out, bring forth, display, 1
ἀριθμέω: to number, count, reckon, 7
βέβαιος, ὁν: firm, steady, 2
δόγμα, τὸ: doctrine, teaching, decree, 6
ἐξεργάζομαι: to accomplish, achieve, bring to completion or end, 1
ἐπαναληπτέος: to be resumed; one must resume, 1
ἐπειδή: when, since, after, 9
ἐπιτηδεύμω, τὸ: pursuit, business, custom; habit of life, 5
ἐτερος, ἄ, ὁν: other, the other of two, 6
εὐλόγως: (adv) reasonably, with good reason; honourably, 3

191 ὅταν subjunctive after ὅταν.
tοῦ αὐτοῦ here is 'the same'.
192 φιλοπονώτερον: adverbial.
ἐξεργασάμην aor. mid.
193 ὡς ἂν βεβαιότερον 'as firm as possible'.
pαγείς appears to be a 3rd sg. aor. mid. from πήγνυμι. 'might be established'.
194 εὐπονωτεραις: does not make tremendous sense, whereas following the critical text gives the comparative form of εὔτονος, meaning 'strong, vigorous'.
192-4 Ταῦτα... κρατυνόμεν: forms a kind of meta-comment on the discourse so far; Gregory has presented his opponents' arguments forcefully to avoid straw-manning.

197 λέγων: the passage reads more smoothly if one omits this along with the critical text.
ἐπιτ: optative.

1 συμμετέχοντες CE
2 εὐπονωτεραις CE
3 omit CE
ὑποστάσεις τῆς ἐμφανομένης τῇ θεότητι σημασίας μὴ ἀποκρίνοντο.

"Ὅτι ἄνθρωποι μὲν, κἂν μίας ὡς ἐνεργείας οἱ πλείονες, καθ' ἑαυτὸν ἐκαστὸς ἀποταταγμένως ἐνεργεῖ τὸ προκείμενον, οὐδὲν ἐπικοινωνών ἐν τῇ καθ' ἑαυτὸν ἐνεργείᾳ πρὸς τούς τὸ ἱσον ἐπιτηδεύοντας. Εἰ γὰρ καὶ πλείονες εἶν οἱ βῆτορες, τὸ μὲν ἐπιτήδευμα ἐν τῷ ἑαυτῷ ἐν τοῖς πλείοσιν ὄνομα ἔχει, οἱ δὲ μετιόντες καθ' ἑαυτὸν ἐκαστὸς ἐνεργοῦσιν· ἰδίως ῥητορεύων ὁ δεῖνα, καὶ ἰδίως ὁ ἕτερος. Οὐκοῦν ἐν μὲν τοῖς ἄνθρωποις, ἐπειδὴ διακρίνεται ἡ ἐν τοῖς αὐτοῖς ἐπιτηδεύμασιν ἑκάστου ἐνέργεια, πολλοὶ ὄνομαζονται, ἐκαστὸν αὐτῶν εἰς ἰδίαν περιγραφὴν κατὰ τὸ ἰδιότροπον τῆς

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1 ἐκαστὸν CE
ἐνεργείας ἀποτεμνομένου τῶν ἄλλων. Ἐπὶ δὲ τῆς θείας φύσεως, οὔχ ούτως ἐμάθομεν, ὅτι ὁ Πατήρ ποιεῖ τι καθ' ἑαυτὸν, οὔ μὴ συνεφάπτεται ὁ Υἱός. 'Ἡ πάλιν ὁ Υἱός ἵδιαζόντως ἐνεργεῖ τι χωρὶς τοῦ Πνεύματος. Ἀλλὰ πάσα ἐνέργεια ἢ θεόθεν ἐπὶ τὴν κτίσιν διήκουσα, καὶ κατὰ τὰς πολυτρόπους [3,1.48] ἐννοίας ὄνομαζομένη, ἐκ Πατρὸς ἀφορμᾶται καὶ διὰ τοῦ Υἱοῦ πρόεισι, καὶ ἐν τῷ Πνεύματι τῷ ἀγίῳ τελειοῦται. Διὰ τούτῳ εἰς [1] πλήθος τῶν ἐνεργούντων τὸ ὄνομα τῆς ἐνεργείας οὐ διασχίζεται, ὅτι οὐκ ἀποτεταγμένη ἑκάστου καὶ ἰδιάζουσά εστίν ἡ περί τι σπουδή· ἀλλ' ὅπερ ἂν γίνηται τῶν εἴτε εἰς τὴν ἠμετέραν πρόνοιαν φθανόντων, εἴτε πρὸς τὴν τοῦ παντὸς τὸν ὅνομα τῆς ἐνεργείας οὐ διασχίζεται, ὅτι οὐκ ἀποτεταγμένη ἑκάστου καὶ ἰδιάζουσά εστίν ἡ περί τι σπουδή· ἀλλ' ὅπερ ἂν γίνηται τῶν εἴτε εἰς τὴν ἠμετέραν πρόνοιαν φθανόντων, εἴτε πρὸς τὴν τοῦ παντὸς
οἰκονομίαν καὶ σύστασιν, διὰ τῶν τριῶν μὲν γίνεται, οὐ μὴν τρία ἔστι τὰ γινόμενα. Νοὴσωμεν δὲ τὸ λεγόμενον, ἐφ' ἕν ὁ τινος πράγματος ἀπ' αὐτοῦ λέγω τοῦ κεφαλαίου τῶν χαρισμάτων ζωῆς τετύχηκεν, ὡσα μετείληψε τῆς χάριτος ταύτης. Ἐξετάζοντες οὖν πόθεν ἦμιν γέγονε τὸ τοιοῦτον ἀγαθόν, εὐρίσκομεν διὰ τῆς τῶν Γραφῶν ὀδηγίας, ὅτι ἐκ Πατρὸς καὶ Υἱοῦ καὶ Πνεύματος ἁγίου. Ἀλλ' οὐκ, ἐπειδὴ τρία ὑποτιθέμεθα πρόσωπα καὶ ὀνόματα, τρεῖς καὶ ζωὰς ἱδίως μίαν παρ' ἑκάστου αὐτῶν δεδωρῆσθαι ἡμῖν λογιζόμεθα· ἀλλ' ἡ αὐτὴ ζωὴ καὶ παρὰ τοῦ Πατρὸς ἐνεργεῖται, καὶ παρὰ τοῦ Υἱοῦ ἑτοιμάζεται, καὶ τῆς τοῦ Πνεύματος ἐξῆπται βουλήσεως.

221 ... οἰκονομίαν καὶ σύστασιν: i.e. in contrast to the last phrase that refers to the theological economy in terms of salvation, the second half of the pair refers to economy in terms of God’s administration of the universe.

222 λεγόμενον: i.e. the principle just laid out, that the Three are at work in the same action, so that there is a single action.

223 λέγω: parenthetical.

224-4 The grammar can be confusing. τοῦ κεφαλαίου τῶν χαρισμάτων stands in apposition to ἀπ' αὐτοῦ, and could be translated ‘the source of the gifts. The subject of τετύχηκεν is the following clause led by δος; ζωῆς is the genitive object of τετύχηκεν and ἀπ' αὐτοῦ is the source from which it is obtained. τυχάνω thus has the sense of ‘obtain’ in this sentence.

225 οὐκ... λογιζόμεθα: the negation looks forward to the second clause.

226 οὐκ... λογιζόμεθα: the negation looks forward to the second clause.

229 The Critical text reverses the position of the Father and Holy Spirit in this sequence, so that it depends on the Father’s will, and is effectually worked by the Spirit.

230 ἐξῆπται: ‘hangs on’, i.e. is dependent.
ἐνεργούντας. Ὅπερ γὰρ μαθόντες περὶ τοῦ θεοῦ τῶν ὅλων τῆς Γραφῆς λεγούσης, κρίνειν αὐτὸν πᾶσαν τὴν γῆν, κριτὴν τοῦ παντὸς αὐτὸν εἶναι διὰ τοῦ Υἱοῦ φαμέν. Καὶ πάλιν ἄκούσαντες, ὅτι ὁ πατὴρ κρίνει οὐδένα, οὐχ ἧγομεθα μάχεσθαι πρὸς ἑαυτὴν τὴν Γραφήν. Ὅ γὰρ κρίνων πᾶσαν τὴν γῆν διὰ τοῦ Υἱοῦ, ὃ πᾶσαν δέδωκε τὴν κρίσιν, τοῦτο ποιεῖ· καὶ πάν τὸ παρὰ τοῦ Μονογενοῦς γινόμενον εἰς τὸν Πατέρα τὴν ἀναφοράν ἔχει, ὡστε καὶ κριτήν αὐτὸν τοῦ παντὸς εἶναι, καὶ κρίνειν μηδένα διὰ τὸ πᾶσαν, ὡς εἰρήται, τὴν κρίσιν τῷ Υἱῷ δεδωκέναι, καὶ πᾶσαν τὴν τοῦ Υἱοῦ κρίσιν τοῦ πατρικοῦ μὴ ἀπηλλοτριῶσθαι βουλήματος· καὶ οὐκ ἂν τὶς εἰρῆται, ἡ δύο κριτὰς

241

ἀκούω: to hear, 4
ἀναφορά, ἡ: ascent; reference; repetition (of a word), 1
ἀπαλλοτριῶσ: to alienate, estrange, 1
βουλήμα, τό: purpose, intent, 3
γῆ, ἡ: earth, land, 2
dύο: two, 5
eὐλόγως: (adv) reasonably, with good reason; honourably, 3
ἡγέμον: to lead, command; think, consider, 1
κρίνω: to judge, decide, discern, choose, 5
κρίσις, ἡ: judgment, condemnation, 5
κριτής, ὁ: judge, umpire, 4

242 A reference to Romans 3:6
243-4 John 5:22
248 διὰ τὸ: the article is completed by the infinitive δεδωκέναι, 'through the 'giving of...".

μαθάνω: to learn, understand, 6
μάχομαι: to fight, 3
μηδείς, μηδεμία, μηδέν: no one, nobody, nothing, 3
ὅλος, ἡ, ὁ: whole, entire, complete, 2
πάλιν: again, once more; back, backwards, 5
πατρικός, ῡ, ὁν: relating to one’s father; patristic, paternal, 2
ὡστε: so that, that, so as to, 4

2 διὰ τοῦτο CE
εἶποι, ἦ τὸν ἐτερον ἡλλοτριώθαι τῆς κατὰ τὴν κρίσιν ἐξουσίας τε καὶ δυνάμεως· οὔτως ἐπὶ τοῦ τῆς θεότητος λόγου [3,1.50] Χριστὸς θεοῦ δύναμις, καὶ θεοῦ σοφία· καὶ τὴν ἐποπτικὴν τε καὶ θεατικὴν δύναμιν, ἢπερ δὴ θεότητα λέγομεν, διὰ τοῦ Μονογενοῦς ὁ Πατὴρ ἐνεργεῖ. Καὶ ἐπὶ τοῦ τῆς θεότητος λόγου Χριστὸς Θεοῦ δύναμις, καὶ Θεοῦ σοφία· καὶ τὴν ἐποπτικήν τε καὶ θεατικὴν δύναμιν, ἥνπερ δὴ θεότητα λέγομεν, ἐν τῷ ἀγίῳ Πνεύματι τελειοῦντος, καὶ κρίνοντος μὲν, καθὼς Ἰσαὰς φησίν, ἐν πνεύματι κρίσεως, καὶ πνεύματι καύσεως· εὐεργετοῦντος δὲ κατὰ τὴν τοῦ Εὐαγγελίου φωνῆν, ἤπειρος τοῦ 'Ιουδαίους πεποίηται. Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια· ἀπὸ μέρους πᾶν εὐεργεσίας περιλαμβάνων, διὰ τῆς κατὰ τὴν ἐνέργειαν ἐποπτικῆς τοῦ τοῦ μονογενοῦς Πατρὸς ἐνεργεῖ, καὶ τοῦ δὲ Υἱοῦ πᾶσαν δύναμιν ἐν τῷ ἁγίῳ Πνεύματι τελειοῦντος, καὶ κρίνοντος μέν, καθὼς Ἠσαίας φησίν, ἐν πνεύματι κρίσεως, καὶ πνεύματι καύσεως· εὐεργετοῦντος δὲ κατὰ τὴν τοῦ Εὐαγγελίου φωνῆν, ἤπειρος τοῦ 'Ιουδαίους πεποίηται. Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια· ἀπὸ μέρους πᾶν εὐεργεσίας περιλαμβάνων, διὰ τῆς κατὰ τὴν ἐνέργειαν ἐποπτικῆς τοῦ τοῦ μονογενοῦς Πατρὸς ἐνεργεῖ.
ἐνότητος· οἷς γὰρ δι’ ἀλλήλων ἐνεργεῖται τὸ ἐν, εἰς πολλοὺς
καταμεμερίσθαι τὸ ὅνομα τῆς ἐνεργείας οὐ δύναται. Ἐπειδὴ γὰρ εἰς ὁ
tῆς ἐποπτικῆς τε καὶ θεατικῆς δυνάμεως λόγος ἐν Πατρὶ καὶ Υἱῷ καὶ
Πνεύματι ἀγίῳ, καθώς ἐν τοῖς ἐμπροσθεν εἰρηται, ἐκ μὲν τοῦ Πατρὸς,
οἷον ἐκ πηγῆς τινος ἀφορμώμενος, ὑπὸ δὲ τοῦ Υἱοῦ ἐνεργούμενος, ἐν
dὲ τῇ δυνάμει τοῦ Πνεύματος τελειών τὴν χάριν, καὶ οὐ διακρίνεται
πρὸς τὰς ὑποστάσεις οὐδεμία ἐνέργεια, ἰδιαζόντως παρ’ ἑκάστης καὶ
ἀποτεταγμένως δίχα τῆς συνθεωρουμένης ἐπιτελουμένη· ἀλλὰ
πᾶσα
πρόνοια καὶ κηδεμονία, καθὼς τῶν τε
κατὰ τὴν αἰσθητός, ἡ, ὁν: sensible, perceptible, 1
ἀλλήλων: one another, 3
ἐποπτικός, ἡ, ὁν: pert. to an ἐπόπτης; esoteric,
dιακρίνω: to separate, distinguish, 4
dίχα: in two; half; asunder, 3
ἐπιστάσις, ἡ: attention, care; authority, dominion, 1
ἐπιτελέω: to complete, finish, accomplish, bring to
pass, 1
ἐπιπτικός, ἡ, ὁν: pert. to an ἐπόπτης; esoteric,
dιακρίνω: to separate, distinguish, 4
dίχα: in two; half; asunder, 3
ἐπιστάσις, ἡ: attention, care; authority, dominion, 1
ἐπιτελέω: to complete, finish, accomplish, bring to
pass, 1
ἐπιπτικός, ἡ, ὁν: pert. to an ἐπόπτης; esoteric,
diastētēs, ἡ: unity; oneness of being, 2
ἐπειδή: when, since, after, 9
ἐπιστάσις, ἡ: attention, care; authority, dominion, 1
πηγή, ἡ: running water; fount, source; origin, 2
πρόνοια, ἡ: foresight, foreknowledge; providence, 2
συνθεωρέω: to contemplate, 1
τελειώ: to complete, perfect, 3
Χάρις, ἡ: grace, favour; for the sake of, 5

261 οἷς: this relative complements the infinitive
καταμεμερίσθαι, which itself is complement to the
main verb, the subject of which is τὸ ὅνομα. The
first clause concerning τὸ ἐν is really referring to
the ‘activity’ or ‘operation’.
265 οἷον in the neuter sg can be adverbial, ‘how’,
‘as’, in a comparison. See LSJ οἷον V.1, 2.
267-8 This is a convoluted little clause. δίχα is
prepositional, so ‘apart from the thing
contemplated’, The rest forms a G.A.C., with the
second genitive participle as the adverbial
participle forming that phrase, then modify by the
adverbial participle forms.
270 ἦτε: ‘which is’ – this form has a kind of
generalising force. You might supply ‘power’
(δόμας) based on the phrases that follow in the
next few lines.
συντηρητική τῶν ὄντων, καὶ διορθωτικὴ τῶν πλημμελουμένων, καὶ διδακτικὴ τῶν κατορθουμένων, μία ἐστὶ καὶ οὐχὶ τρεῖς, παρὰ μὲν τῆς ἁγίας Τριάδος κατορθουμένη, οὐ μὴν κατὰ τὸν ἀριθμὸν τῶν ἐν τῇ πίστει θεωρουμένων προσώπων τριχῆ τεμνομένη, ὡς ἐκαστὸν τῶν ἐνεργημάτων ἄφ᾽ ἑαυτοῦ θεωροῦμεν ἢ τοῦ Πατρὸς εἶναι μόνου, ἢ τοῦ [129] Μονογενοῦς ἰδιαζόντως, ἢ τοῦ ἁγίου Πνεύματος κεχωρισμένως ἡ ἁρχή διαιρεῖ μὲν ἰδίᾳ ἐκάστῳ τὰ ἀγαθά, καθώς φησιν ὁ Ἀπόστολος, τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα· οὐκ ἄναρχος δὲ ἢ τοῦ ἁγαθοῦ κίνησις ἢ τοῦ Πνεύματος· ἀλλ' εὑρίσκομεν ὅτι ἡ προεπινοουμένη ταύτης δύναμις, ἡ τις ἐστὶν ὁ μονογενὴς Θεός,

271 δναρχος, ὁν: without beginning, 2 ἀπόστολος, ὁ: apostle; envoy, messenger, 3 ἀριθμός, ὁ: number, 5 διαιρέω: to take apart, divide in two, 2 διδακτικός, ἡ, ὁν: apt at teaching, 1 διορθωτικός, ἡ, ὁ, ὁν: corrective, 1 ἐνέργημα, τό: action, activity, operation, 1 ἰδιάζω: to be alone; to be peculiar, unique, individualised, 7 καθώς: as, just as, 5 κατορθοδώ: to set right, correct; to succeed, 2

κεχωρισμένως: separately, 1 κίνησις, ἡ: motion, movement, 3 μὴ: assuredly, verily, 4 πίστις, ἡ: trust, loyalty, faith; pledge, 4 πλημμελέω: to make a wrong note; to offend, err, sin, 1 προεπινοεῖ: to observe/consider before, 1 πρόσωπον, τό: face; person, 4 συντηρητικός, ἡ, ὁν: preservative, 1 τέμνω: to cut, sever, 1 τριχή: (adv) triply, in three ways, 1

272 οὐ looks forward to τριχῆ τεμνομένη.
278 ... τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα: 1 Cor 12:11.
280 ταύτης: genitive as complement to the participle, not ταύτης. ‘the power that is conceived as before this [movement]’
The identification of the δύναμις with the Only Begotten, is founded on the Patristic understanding of 1 Cor 1:24, as earlier cited.
πάντα ποιεῖ, oū χωρίς οὗδέν εἰς γένεσιν τῶν ὄντων ἐρχεται· ἀλλά καὶ αὐτὴ πάλιν τῶν ἁγαθῶν ἡ πηγὴ, ἐκ τοῦ πατρικοῦ βουλήματος ἀφορμᾶται. Εἰ δὴ πάν ἁγαθὸν πράγμα καὶ ὄνομα, τῆς ἀνάρχου δυνάμεως τε καὶ βουλῆς ἐξημμένων ἐν τῇ δυνάμει τοῦ Πνεύματος διὰ τοῦ μονογενοῦς θεοῦ ἀχρόνως καὶ αδιαστάτως εἰς τελείωσιν ἄγεται, οὗτος ἐκ πατρικοῦ βουλήματος τοῦ πατρὸς ἀφορμᾶται. Εἰ δὴ πάν ἁγαθὸν πρᾶγμα καὶ ὄνομα, τῆς ἁγαθῆς πηγῆς, ἐκ τοῦ πατρικοῦ βουλήματος ἀφορμᾶται. Εἰ δὴ πάν ἁγαθὸν πρᾶγμα καὶ ὄνομα, τῆς ἁγαθῆς πηγῆς, ἐκ τοῦ πατρικοῦ βουλήματος ἀφορμᾶται.

281 ποιεῖ: 'make' rather than 'do', as the following makes clear. The critical text is to be preferred here, at least as far as making sense of the text. For it is 'nothing of things that exist' that 'comes to a beginning', rather than 'nothing comes into a beginning of things that are'. Cf. Jn 1:3 for the source of the allusion.

283 πράγμα: has more the sense of 'thing' rather than 'act' in this text.

284 ἐξημμένων: perf pass part from ἐξάπτω, so, 'is dependent [upon]'.

286 παρατάσεως: 'delay', i.e. an extension of time.

287 γινομένης ἢ νοουμένης: 'either real or conceptual'.

289-90 τῆς ... ἑνότητος κωλυούσης: A Gen.Adv.Con., 'since the unity ... is preventative of...
ὥσπερ εἰς ὁ Ὅστος πάντων ἀνθρώπων, μάλιστα πιστῶν, ὑπὸ τοῦ Ἀποστόλου ὤνόμασται, καὶ οὐδεὶς ἐκ τῆς φωνῆς ταύτης ἢ τὸν Υἱὸν λέγει μὴ σῶζειν τοὺς πιστεύοντας, ἢ δίχα τοῦ Πνεύματος τὴν σωτηρίαν τοῖς μετέχουσι γίνεσθαι ἀλλὰ γίνεται πάντων Σωτήρ ὁ ἐπὶ πάντων Θεός, ἐνεργοῦντος τοῦ Υἱοῦ τὴν σωτηρίαν ἐν τῇ τοῦ Πνεύματος χάριτι, καὶ οὐδὲν μᾶλλον διὰ τοῦτο τρεῖς σωτηρίες ὑπὸ τῆς Γραφῆς ὀνομάζονται, εἰ καὶ ὤμολογεῖται παρὰ τῆς ἁγίας Τριάδος ἡ σωτηρία. οὕτως οὐδὲ τρεῖς θεοὶ κατὰ τὴν ἀποδεδομένην τῆς θεότητος σημασίαν, κἂν ἐφαρμόζῃ ἡ κλῆσις τῇ ἁγίᾳ Τριάδι."}

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**Glossary**

- **ἀντιλέγω**: to speak against, contradict
- **ἀποδημώμι**: to give up/back, return, restore
- **ἀπόστολος, ὁ**: apostle; envoy, messenger
- **δεῖ**: there is need; to be necessary
- **δίχα**: in two; half; asunder
- **ἐφαρμόζω**: to adapt to, suit, accommodate
- **κλῆσις, ἡ**: calling, summons; invitation
- **μάλλον**: more, rather
- **μάλλον μᾶλλον**: more, rather
- **μετέχω**: to partake in, share in, participate
- **ὁμολογέω**: to say the same; agree; confess
- **πιστός, ἡ, ὁν**: trustworthy, faithful; credible
- **σῴζω**: to rescue, save
- **σωτήρ, ὁ**: deliverer, preserver; saviour
- **σωτηρία, ἡ**: rescue, deliverance, salvation
- **χάρις, ἡ**: grace, favour; for the sake of

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1. **πατὴρ CE**
2. **ἔφαρμόζῃ CE**
3. **τῇ ἁγίᾳ τριάδι ἡ τοιαύτη κλῆσις CE**
θεότηта οὐ πάνυ τι τῶν ἄναγκαίων μοι δοκεῖ, ὡς πρὸς τὴν παροῦσαν
tοῦ λόγου κατασκευήν. Ἡμεῖς μὲν γὰρ ἀόριστον καὶ ἀπερίληπτον τὴν
θείαν φύσιν εἶναι πιστεύοντες, οὐδεμίαν αὐτῆς ἐπινοοῦμεν

περιλήψιν, ἀλλὰ κατὰ πάντα τρόπον ἐν ἀπειρίᾳ νοεῖσθαι τὴν φύσιν
diorizómeθα. Τὸ δὲ καθόλου ἀπειρον, οὐ τινὶ μὲν ὄριζεται, τινὶ δὲ
οὐχὶ ἀλλὰ κατὰ πάντα λόγον ἐκφεύγει τὸν ὄρον ἡ ἀπειρία. Οὐκοῦν

τὸ ἐκτὸς ὄρου, οὐδὲ ὄνοματι πάντως ὄριζεται. Ὡς ἂν οὖν διαμένοι,
ἐπὶ τῆς θείας φύσεως τοῦ ἀορίστου ἡ ἔννοια, ὑπὲρ πᾶν ὄνομα [3.1.53]

φαμεν εἶναι τὸ θεῖον, ἡ δὲ θεότης ἓν τῶν ὀνομάτων ἐστίν. Οὐκοῦν οὐ
dύναται τὸ αὐτὸ καὶ ὄνομα εἶναι καὶ ὑπὲρ πᾶν ὄνομα εἶναι

301 τι τῶν ἄναγκαίων: ‘one of the necessary

things’, i.e. in a logical sense in terms of the

argument.

304 διοριζόμεθα: take this as ‘define’ or ‘declare’
to avoid confusing oneself with the range of ‘limit’
and ‘unlimited’ terms in the context.

305 τὸ ἀπειρον refers to that which is unlimited,
infinite, while ἡ ἀπειρία refers to the idea or
collection of infinitude itself.

307 Ὡς: ‘so then...’, marking the result of the

argument expressed in the following conclusion.

309 τὸ θεῖον is the divine nature, θεότης is the

‘Godhead’ understood as a name.
νομίζεσθαι. Πλὴν εἰ τοῦτο τοῖς ἐναντίοις ἀρέσκοι, []1 μὴ ἑνεργείας ἀλλὰ φύσεως εἶναι τὴν σημασίαν, ἑπαναδραμούμεθα πρὸς τὸν ἐξ ἀρχῆς λόγον, ὅτι τὸ τῆς φύσεως ὅνομα ἡμαρτημένως ἢ συνήθεια εἰς πλήθους σημασίαν ἂγει2, οὔτε μειώσεως οὔτε αὐξήσεως κατὰ τὸν ἀληθῆ λόγον προσγινομένης τῇ φύσει, ὅταν ἐν πλείοσιν ἢ ἐλάττοσι [132] θεωρῆται. Μόνα γὰρ κατὰ σύνθεσιν ἀριθμεῖται, ἐπαναδραμούμεθα πρὸς τὸν ἐξ ἀρχῆς λόγον, ὅτι τῆς φύσεως ὄνομα ἡμαρτημένως ἡ συνήθεια εἰς πλήθους σημασίαν ἄγει, οὔτε μειώσεως οὔτε αὐξήσεως κατὰ τὸν ἀληθῆ λόγον προσγινομένης τῇ φύσει, ὅταν ἐν πλείοσιν ἢ ἐλάττοσι.
δὲ μὴ ἀρίθμούμενον, ἐν πλήθει θεωρηθὴναι οὐ δύναται. ἔπει καὶ τὸν
χρυσὸν φαμεν, κἂν εἰς πολλοὺς διακερματίζηται τύπους, ἕνα καὶ
eἶναι καὶ λέγεσθαι· πολλὰ δὲ νομίσματα καὶ πολλοὺς στατήρας
ὀνομάζομεν, οὐδένα τῆς φύσεως τοῦ χρυσοῦ πλεονασμὸν ἐν τῷ
πλήθει τῶν στατήρων εὐρίσκοντες. Διὸ καὶ πολὺς ὁ χρυσὸς λέγεται,
ὅταν [1] ὀγκῷ πλείονι, ἢ σκεύεσιν ἢ νομίσμασι θεωρηθῆται, πολλοὶ δὲ οἱ
χρυσοὶ διὰ τὸ πλῆθος τῆς ὕλης οὐκ ὀνομάζονται· εἰ μή τις οὕτω
λέγωι, χρυσοὺς πολλοὺς, ὡς τοὺς Δαρεικοὺς ἢ τοὺς στατῆρας, ἕφ' ὧν
οὐχ ἡ ὕλη, ἀλλὰ τὰ κέρματα τὴν τοῦ πλήθους σημασίαν ἐδέξατο.

Κυρίως γὰρ ἐστιν οὐχὶ χρυσοὺς ἀλλὰ χρυσέους τούτους [3,1.54] τούτους

321 διακερματίζηται: here probably refers to being broken into smaller pieces (coins) rather
than an exchange into smaller pieces.
324 πλεονασμὸν: ‘multiplication’. in the context of
this sentence, the idea is that even though we speak
of plurality, i.e. ‘coins’, this does not indicate that
there are plural natures of gold.
326 σκεύεσιν refers to plates of gold.
328 λέγοι: optative.
329 ἐδέξατο: I take this as from δέχομαι rather
than δείκνυμι, but either is possible and
understandable.
330 i.e. we should use the adjective form to apply
to ‘gold’ [coins] rather than using a plural form of
‘gold’ which applies to the metal as a non-
countable noun.

[1] ἐν CE
εἰπεῖν. Ὄσπερ τοίνυν πολλοὶ μὲν οἱ χρύσοις στατῆρες, χρυσὸς δὲ εἰς, οὕτω καὶ πολλοὶ μὲν οἱ καθ’ ἕκαστον ἐκαστὸν ἐν τῇ φύσει τοῦ ἀνθρώπου διεκνύμενοι, οἶον Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης, εἰς δὲ ἐν τούτοις ὁ ἀνθρώπος. Κἂν ἡ Γραφή πλατύνη τὸ ὄνομα κατὰ πληθυντικήν σημασίαν ἐν τῷ λέγειν Ἄνθρωποι κατὰ τοῦ μείζονος ὁμώνυμοι καὶ Υἱοὶ ἀνθρώπων, καὶ δάς τοιαῦτα, γνωστέον ὁτι τῇ συνηθείᾳ τῆς ἐπικρατούσῃς διαλέκτου κεχρημένη, οὐχὶ νομοθετεῖ τὸ δεῖν οὕτως ἢ ὡς ἐτέρως κεχρῆσθαι τοῖς ρήμασιν· οὐδὲ τῶν τρίτων διασκαλίαν ποιομένην ταῦτα διέξεισιν, ἀλλὰ κατὰ τὴν ἐπικρατούσαν συνηθείαν χρῆται τῷ λόγῳ, πρὸς τούτο χρήσεται τῷ λόγῳ, πρὸς τούτο βλέπουσα.

γνωστέον: to be known, one must know, 1
dιάλεκτος, ἡ: discourse, conversation; dialect, 1
dιδάσκαλος, ἡ: teaching, instruction, 2
dιδάσκαλες: to go through in detail; expound, deliver a discourse, 1
eπικρατεῖω: to rule over; prevail over, become master of, 2
eτέρως: differently, otherwise, 1
tάκωβος, ὁ: Jacob; (James), 2
tιωάννης, ὁ: John, 2
μείζων, -ον (-ονος): greater, 1
νομοθετεῖω: to frame laws; ordain by law, 1
οἶος, οἰα, οἶον: of which sort, of such sort, 4

διδάσκαλες: to teach, 2
τοῖνυν: therefore, accordingly; well then, 6
χράω: (1) proclaim an oracle; (mid) consult an oracle; furnish with X; (mid) lack; want; use; enjoy, 2
χρυσεσ, η, ον: gold (adj), golden, 2
μόνον, ὅπως ἂν ἐπωφελής γένοιτο τοῖς δεχομένοις ὁ λόγος, οὐδὲν ἀκριβολογουμένη κατὰ τὴν λέξιν, ἐν οἷς οὐδεμία βλάβη κατὰ διάνοιαν ἐκ τῶν ῥημάτων συνίσταται. Καὶ μακρὸν ἂν εἴη τὰς σολοικοφανεῖς τοῦ λόγου συντάξεις ἐκ τῆς Γραφῆς καταλέγειν εἰς τὴν τῶν εἰρημένων ἀπόδειξιν ἐν οἷς δὲ κίνδυνός ἐστι βλαβῆναι τι τῆς ἀληθείας, οὐκέτι τὸ ἀβασάνιστον τε καὶ ἀδιάφορον ἐν τοῖς γραφικοῖς εὐρίσκεται ῥήμασι. Διὰ τοῦτο ἀνθρώπου συγχωρεῖ πληθυντικῶς ὀνομάζειν διὰ τὸ μηδένα τῷ τοιούτῳ σχῆμα τῆς φωνῆς εἰς πλῆθος ἀνθρωποτήτων ταῖς ὑπονοίαις ἐκπίπτειν, μηδὲ νομίζειν πολλὰς ἀνθρωπίνας φύσεις σημαίνεσθαι, διὰ τὸ

341 τοῖς δεχομένοις: i.e. those receiving the Scriptures.
343 συνίσταται: the word is broken into components in the MG, but the accent clearly indicates it should be read as one.
μακρὸν adverbial, with the sense that ‘it would be a long task’. probably refers to being broken into smaller pieces (coins) rather than an exchange into smaller pieces.
344 συντάξεις: ‘arrangements’ of speech, i.e. phrases and linguistic constructions.
345 τῶν εἰρημένων: i.e. the things said formerly, Gregory’s argument so far.

λέξις, ἡ: speech; a single word or phrase, a lexeme,
μακρός, ἄ, ὅν: long, far, distant, large
μηδέ: and not, but not, nor, 1
μηδεῖς, μηδεμία, μηδὲν: no one, nobody, nothing, 3
ὅπως: how, in what way; so that, 5
οὐκέτι: no more, no longer, no further, 4
ῥῆμα, τό: word, saying; verb, 4
σημαίνω: to sign, signify, indicate, 5
συνίσταται: the word is broken into components in the MG, but the accent clearly indicates it should be read as one.
μακρὸν adverbial, with the sense that ‘it would be a long task’. probably refers to being broken into smaller pieces (coins) rather than an exchange into smaller pieces.
344 συντάξεις: ‘arrangements’ of speech, i.e. phrases and linguistic constructions.
345 τῶν εἰρημένων: i.e. the things said formerly, Gregory’s argument so far.

The argument here is that Scripture is careful when it needs to be, but otherwise conforms to customary usage/conventional language; in the case of ‘men’, there is ‘no danger’ that this will be misunderstood, which is ironic since Gregory’s argument is precisely about this being misunderstood.
πληθυντικῶς ἐξαγγελθήναι τὸ τῆς φύσεως ὄνομα. Τὸ δὲ θεός φωνὴν παρατετηρημένως κατὰ τὸν ἑνικὸν ἐξαγγέλλει [3,1.55] τύπον, τοῦτο προμηθευμένη, τὸ μὴ διαφόρους φύσεις ἐπὶ τῆς θείας ὀσίας ἐν τῇ πληθυντικῇ σημασίᾳ τῶν θεῶν παρεισάγεσθαι. Διό, φησι Κύριος ὁ θεός, Κύριος εἰς ἐστίν· ἀλλὰ καὶ τὸν μονογενῆ θεόν τῇ τῆς θεότητος ἀνακηρύσσει φωνῇ, καὶ οὐ διαλύει τὸ ἐν εἰς δυικὴν σημασίαν, ὡστέ δύο θεούς τὸν Πατέρα καὶ τὸν Υἱόν ὄνομάσαι, κἂν ἐκάτερος [133] θεός παρὰ τῶν ἀγίων κηρύσσει ἄλλα θεός μὲν ὁ Πατήρ, θεός δὲ ὁ Υἱός, εἰς δὲ ἐν τῷ αὐτῷ κηρύγματι ὁ θεὸς διὰ τὸ μήτε φύσεως μήτε ἐνεργείας ἐνθεωρεῖσθαι τίνα διαφορὰν τῇ θεότητι. Εἰ γὰρ

ἀνακηρύσσω: to proclaim, publish, 1
dιαλύω: to loose one from another; dissolve completely, 2
dιάφορος, ἡ: difference, variance, distinction, 8
dιὰφορος, ὁν̣: different, variant, 2
dιό: wherefore, 2
dυικός, ἡ, ὁν̣: dual, 1
dύο: two, 5
eκάτερος, -α, -ον̣: each of two, either, 1
eνθεωρῶ: to observe in, 2
eνικός, ἡ, ὁν̣: single; singular; individual, 4
ἐξαγγέλλω: to tell out, proclaim, 3

κηρύγμα, τό: that which is proclaimed; proclamation, announcement, 1
κηρύσσω: to proclaim, announce, 1
μήτε: and not, 4
οὐσία, ἡ: essence, substance, property, 5
παρατετηρημένως: carefully, 1
παρεισάγω: to lead forward, introduce, 1
προμηθέομαι: to use forethought, take care, 1
tύπος, ὁ: impression, image, form, type, 3
ῶστε: so that, that, so as to, 4

351 The correction in the CE makes the article agree with φωνήν, whereas the Migne text is attached to the word “θεός”, as is typical for quoting a single word as-is.
353 τὸ μή: the article here nominalises the whole phrase through to its concluding infinitive, standing in apposition to the preceding τοῦτο, i.e. this clause is what the Scripture 'took forethought of'.

1 τὴν CE
παρῆλλακτο κατὰ τὴν τῶν ἡπατημένων ὑπόνοιαν ἐπὶ τῆς ἁγίας Τριάδος ἡ φύσις, ἀκολούθως ἄν εἰς πλῆθος θεῶν ὁ ἁριθμὸς ἐπλατύνετο, τῇ ἑτερότητι τῆς οὐσίας τῶν ὑποκειμένων συνδιαιρούμενος. Ἅπει δὲ πᾶσαν ἀπωθεῖται τὴν κατ’ οὐσίαν ἑτερότητα θεία τε καὶ ἁπλῆ καὶ ἀναλλοίωτος φύσις, ὡς ἂν μία ἦ, πλῆθους σημασίαν ἐφ’ ἑαυτῆς οὐ προσίεται. Ἀλλ’ ὥσπερ μία λέγεται φύσις, οὕτω καὶ τὰ ἄλλα πάντα ἑνικῶς ὀνομάζεται, Θεός, ἀγαθός, ἅγιος, σωτήρ, δίκαιος, κριτής, καὶ εἰ τι ἄλλο τῶν θεοπρεπῶν ὀνομάτων νοεῖται, [...]


tῶν ἡπατημένων: refers to those deceived in relation to these arguments about plurality and Godhead.

ἐπὶ τῆς ἁγίας Τριάδος: is one phrase, which dependings upon ἡ φύσις.

ἀν ... ἐπλατύνετο: the imperfect verb plus ἄν tells you this is a contrary-to-fact or unreal conditional clause.

συνδιαιρούμενος: adverbial, depending upon ὁ ἁριθμὸς in the previous line.

διοισόμεθα: future from διαφέρω. Here the sense is ‘differ’ or ‘dispute about it’.

συκοφαντοί: optative; the sense here is to bring a vexatious rebuttal to the argument (τῶν λόγων).
μὴ δέχεσθαι τὴν κατὰ φύσιν διαφοράν, μίξιν τινὰ τῶν ὑποστάσεων καὶ ἀνακύκλησιν κατασκευάζοντα: τοῦτο περὶ τῆς τοιαύτης ἀπολογησόμεθα μέμψεως, ὅτι τὸ ἀπαράλλακτον τῆς φύσεως ὡς προσεχῶς, τὸ μὲν αἴτιον πιστεύειν εἶναι, τὸ δὲ ἐκ τοῦ αἴτιου· καὶ τοῦ ἐξ αἴτιας ὄντος, πάλιν ἄλλην διαφοράν ἐννοοῦμεν. Τὸ μὲν γὰρ προσεχῶς ἐκ τοῦ πρώτου, τὸ δὲ διὰ τοῦ προσεχῶς ἐκ τοῦ πρώτου, ὥστε καὶ τὸ Μονογενὲς ἀναμφίβολον ἐπὶ τοῦ Υἱοῦ μένειν, καὶ τὸ ἐκ τοῦ Πατρὸς εἶναι τὸ Πνεῦμα μὴ ἀμφίβαλλειν, τῆς τοῦ Υἱοῦ

371 κατασκευάζοντα: ‘prepares’ as in ‘prepares the way for’, i.e. it leaves open the logical possibility.

372 ἀνακύκλησιν: along with μίξιν, a confusion of the persons is in view.

373 ἀπαράλλακτον: a preferred term of the Cappadocians, ‘indistinguishable’ in the sense of ‘not able to make a division among’, similar to the point of identity.

374 κατὰ τὸ αἴτιον καὶ αἴτιατον: ‘in respect of cause and caused’.

378 διὰ τοῦ: are key words in this second phrase. The first refers to the Son, ‘directly’ or ‘most proximately’ from the First, while the second is to the Spirit.

379 τὸ Μονογενὲς: the use of the article indicates something like ‘the attribute of being “Only-Begotten”’ by nominalising the adjective. This is then the subject of μένειν.

380 ἀμφίβαλλειν: the sense is negative, as in ‘beset’, i.e. to exclude the Spirit from being ‘of the Father’.

aἰτία, ἡ: cause, reason, responsibility, 4
aἰτιατός, ὁν: effect, cause, culpable, 9
ἀμφιβάλλω: to encompass; clothe, 1
ἀνακύκλησις, ἡ: recurrence, revolution, circuit, 1
ἀναμφίβολος, ὁν: unambiguous, without question, 1
ἀπαράλλακτον, ὁν: precisely similar, indistinguishable, 2
ἀπολογέομαι: to speak in defence, defend, 1
ἀρνομαι: to deny, refuse, refute, 1
dέχομαι: to receive, ω
διαφορά, ἡ: difference, variance, distinction, 8
ἐννοεῖ: consider, reflect, conceptualise, 2
καταλαμβάνω: to seize, lay hold of; comprehend, 3
κατασκευάζω: to prepare, build, equip, 4
μέμψις, ἡ: blame, censure, charge, complaint, 1
μένω: to stay, remain, 1
μίξις, ἡ: mingling, mixing; intercourse, 1
ὁμολογοῦμεν: to say the same; agree; confess, 4
προσεχής, ἡς: next to, bordering on, proximate, near, 2
πρῶτος, η, ὁν: first, earliest, 3
ὡς: so that, that, so as to, 4
μεσιτείας καὶ αὐτῷ τὸ Μονογενὲς φυλαττούσης καὶ τὸ Πνεῦμα τῆς
φυσικῆς πρὸς τὸν Πατέρα σχέσεως μὴ ἀπειργούσης. Αἴτιον δὲ καὶ τὸ
ἐξ αἰτίου λέγοντες, οὐχὶ φύσιν διὰ τούτων τῶν ὀνομάτων
σημαίνομεν. Οὐδὲ γὰρ τὸν αὐτὸν ἄν τις αἰτίας καὶ φύσεως ἀποδοίη
λόγον, ἀλλὰ τὴν κατὰ τὸ πῶς εἶναι διαφορὰν ἐνδεικνύμεθα. Εἰπόντες
γὰρ τὸ μὲν αἰτιατὸς δὲ ἄνευ αἰτίας εἶναι οὐχὶ τὴν φύσιν τῷ κατὰ
τὸ [...] λόγῳ διεχωρίσαμεν· ἀλλὰ μόνον τὸ μήτε τὸν Υἱὸν ἀγεννήτως
eἶναι, μήτε τὸν Πατέρα διὰ γεννήσεως εἶναι. Πρότερον δὲ
ἡμᾶς εἶναι πιστεύειν τι ἐπάναγκες: καὶ τότε πῶς ἐστι τὸ
πεπιστευμένον περιεργάσασθαι. Ἄλλος οὖν ὁ τοῦ τί ἐστι καὶ ἄλλος

381-2 This involves two Genitive Adverbial
Constructions linked by the second καὶ in line 381.
The second one, μὴ ἀπειργούσης takes a further
genitive of separation, τῆς... σχέσεως, negated by
the μή. φυσικῆς... σχέσεως is a little tricky, since it
is ‘natural relation’, but nature in the sense of
‘essence’ as has been used throughout the treatise.
384-5 ἀποδοθῇ λόγον: The verb is optative. λόγος
here means an account, and together the phrase is
‘would give an account’, i.e. a rational or
dictionary definition. The two genitives then
depend on λόγον.
385 κατὰ τὸ πῶς εἶναι: ‘according to the how of
being’, or ‘acc. to the manner of being’.
386 τὸ μὲν ... εἶναι: the whole first phrase is the
object of εἰπόντες. The sense of the first phrase to
this point is concessive.
ὁ τοῦ πῶς ἐστὶ λόγος· τὸ οὖν ἀγεννήτως εἶναι τί λέγειν, πῶς μὲν ἐστίν ὑποτίθεται· Τί δὲ ἐστὶ τῇ φωνῇ ταύτῃ οὐ συνενδείκνυται. Καὶ [...] εἰ περὶ δένδρου τινὸς ἡρώτησας τὸν γεωργόν, εἴτε φυτευτόν εἴτε ἀυτομάτως ἐστίν· ὁ δὲ ἀπεκρίνατο ἢ ἀφύτευτον εἶναι τὸ δένδρον, ἢ ἐκ φυτείας [...] ἀρα τὴν φύσιν διὰ τῆς ἀποκρίσεως ἐνεδείξατο; [3, 157] οὐ μὲν οὖν. Ἀλλα ἐπειδὴ ἀγεννήτως ἐστὶν ἡ ἄνθρωπος, τὸ μὲν αἴτιον, τοῦτο ἐγείρει τὸν εὐθύτατον ἀπόκρισιν τινῆς φύσεως. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἴτιον, ὡς τὸν τῆς φύσεως ἀπέλιπε λόγον. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἴτιον, τὸν τῆς φύσεως ἀπέλιπε λόγον. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἴτιον, τὸν τῆς φύσεως ἀπέλιπε λόγον. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἴτιον, τὸν τῆς φύσεως ἀπέλιπε λόγον. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἴτιον, τὸν τῆς φύσεως ἀπέλιπε λόγον. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἴτιον, τὸν τῆς φύσεως ἀπέλιπε λόγον. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἴτιον, τὸν τῆς φύσεως ἀπέλιπε λόγον. Οὕτως καὶ ἐνταῦθα ἀγέννητον μαθόντες, ὅπως μὲν αὐτὸν εἶναι προσήκει νοεῖν ἐδιδάχθημεν; τὸ δὲ τί διὰ τῆς φωνῆς οὐκ ἠκούσαμεν. Τὴν οὖν τοιαύτην διαφορὰν ἐπὶ τῆς ἁγίας Τριάδος λέγοντες, ὡς τὸ μὲν αἰτιον, τὸν τῆς φύσεως ἀπέλιπε λόγον.
τὸ δὲ ἐξ αἰτίου εἶναι πιστεύειν, οὐκέτ' ἂν ἐν τῷ κοινῷ τῆς φύσεως
tὸν τῶν ὑποστάσεων λόγον συντήκειν αἰτιαθείμεν. Ἐπειδὴ τοῖνυν
tὰς μὲν ὑποστάσεις ἐπὶ τῆς ἁγίας Τριάδος ὁ τοῦ αἰτίου [136] διακρίνει
λόγος, τὸ μὲν ἀναιτίως εἶναι τὸ δὲ ἐκ τοῦ αἰτίου πρεσβεύων—ἡ δὲ θεία
φύσις ἀπαράλλακτος τε καὶ ἀδιαίρετος διὰ πάσης ἐννοίας
καταλαμβάνεται· διὰ τούτο κυρίως μία θεότης, καὶ εἷς θεὸς, καὶ τὰ
ἄλλα πάντα τῶν θεοπρεπῶν ὀνομάτων μοναδικῶς ἐξαγγέλλεται.

401 ἀδιαίρετος, ον: undivided; indivisible, 2
αἰτιαθείμεν: to set up a reason, 1
αἰτιος, ο, ον: responsible, causal, culpable, 9
ἀναιτιος, ον: not being the cause; uncaused, without cause, 1
ἀπαράλλακτος, ον: precisely similar, indistinguishable, 2
dιακρίνω: to separate, distinguish, 4
ἐννοια, ἡ: concept, conceptualisation, 4
ἐξαγγέλλω: to tell out, proclaim, 3
θεοπρεπῆς, ἡ: fitting for God, 4
καταλαμβάνω: to seize, lay hold of; comprehend, 3

402 αἰτιαθείμεν: Aor Opt Act 1p pl. The sense here is ‘establish a basis for accusation’, ‘be liable to be accused of…’

403 πρεσβεύων: III. in LSJ, ‘to represent, urge, maintain’ with an accusative.

κοινός, ἡ, ὁ, ὢν: common, shared, public, 4
κυρίως: with full authority; surely; precisely, exactly; properly, 4
μοναδικός, ἡ, ὁ, ὢν: solitary, individual, sole, unique, 3
οὐκέτα: no more, no longer, no further, 4
πρεσβεύω: to be an elder, act as an elder/ambassador, 1
συντήκω: to fuse; to dissolve, liquefy, cause to waste away, 1
ὑπόστασις, ἡ: substance, subsistence, ‘person’ in Trinitarian sense, 10
Appendix 1: Words occurring 5 or more times, arranged alphabetically

ἀγαθός, ἡ, ὁν: good; noble, 9
ἀγιος, α, ον: holy, sacred, 22
ἀπίσκοπος, α, ον: responsible, causal, culpable, 9
ἄλλος, η, ον: another, other, 13
ἄλλο: but, rather, 35
ἄν: modal adv., 31
ἄνθρωπος, ὁ: human being, person, 20
ἀπό: from, away from, 5
ἀριθμός, ὁ: number, 5
ἀνθρώπινος, ἡ, ον: pertaining to humanity, 5
ἄριθμος, ὁ: number, 5
αὐτός, ἦς, ὁν: -self; he, she, it; the same, 48
βάλλω: to throw; (pas) fall, 6
βλέπω: to look at, see, 6
γάρ: for, since, 30
γιγνώσκω: to know, come to know, 6
γίνομαι: to come into being, become, 13
γραφή, ἡ: writing, scripture, 10
δέ: but, and, on the other hand, 66
δεί: there is need; to be necessary, 5
δείκνυμι: show forth; point out, 6
διά: through (gen), on account of (acc), 46
διαφορά, ἡ: difference, variance, distinction, 8
δίωμι: to give, 6
δόγμα, τό: doctrine, teaching, decree, 6
δύναμις, ἡ: power, might, 14
δύο: two, 5
ἐαυτός, -ῆς, -οῦ ὁ: himself, her-, it-, thems-, 11
εἰ: if, whether, 26
εἰμί: to be, exist, 85
εἶπον: aor., said, spoke, 13
εἷς, μία, ἕν: one, single, alone, 40
εἰς: into, to, in regard to (+ acc.), 17
εἴτε: either, or; whether, if, 8
ἐκ, ἐξ: out of, from (+ gen.), 36
ἐκαστός, -ῆς, -οῦ: each, every one, 18
ἐν: in, on, among. (+ dat.), 48
ἐνέργεια, ἡ: activity, operation, action, effecting, 24
ἐνεργέω: to work, be in activity, operate, 11
ἐπειδή: when, since, after, 9
ἐπὶ: near (gen.), to, toward (acc.); near, at, 36
ἐπιτήδευμα, τό: pursuit, business, custom; habit of life, 5
ἐρωτάω: to say, speak, 9
ἐτερος, α, ον: other, the other of two, 6
ἐυθύγραμμος: to find, discover, devise, invent, 11
ἐχω: to have, hold, 10
ἡ: or (either...or); than, 37
ἡμείς: we, 27
θεῖος, α, ον: divine, pert. to God, (subst) the Divinity, 20
θεός, ὁ: god, divinity, 39
θεότης, ἡ: divinity, divine nature, the Godhead, 25
θεωρέω: to look at, to consider, 10
ιδίαζω: to be alone; to be peculiar, unique, individualised, 7
ιδιος, α, ον: private, particular, peculiar, individual, 7
καθός: as, just as, 5
καὶ: and, also, even, too, 175
κἂν (καὶ εἶναι): even if, 11
κατά: down from (+ gen.), down, down along (+ acc.), 56
κρίνω: to judge, decide, discern, choose, 5
κρίσις, ἡ: judgment, condemnation, 5
κύριος, ὁ: lord, Lord, 6
λέγω: to say, speak; choose, select, 47
λόγος, ὁ: word, speech, account, argument, 33
μᾶλλον: more, rather, 5
μανθάνω: to learn, understand, 6
μέν: on the one hand, 39
μή: not, lest, 32
μονογενής, ἐς: unique; only-Begotten, 8
μόνος, -η, -ον: alone, only, solitary, 6
νοεώ: to perceive, apprehend, observe, think, 10
νομίζω: to reckon, think, 24
ὁ, ἡ, τό: the, 746
ὄνομα, -ατος, τό: name, noun, 35
ὄνομάζω: to name, address, designate, 15
ὅπως: how, in what way; so that, 5
ὅς, ἡ, ὁ: who, which, what, 24
ὅτι: that; because, 15
οὐ, οὐκ, οὐχ: not, 49
οὐδέ: and not, but not, nor, not even, 10
οὐδεῖς, οὐδεμία, οὐδέν: no one, nothing, 15
οὐκοῦν: then; surely then, do you not? very well then, 7
οὖν: and so, then; at all events, 11
οὐσία, ἡ: essence, substance, property, 5
οὕτως, αὕτη, τούτο: this, 40
οὕτω: in this way, thus, so, 7
οὕτως: in this way, thus, so, 9
οὐχ: no, 9
πάλιν: again, once more; back, backwards, 5
παρά: beside; from the side of; to the side of, 19
πάς, πᾶσα, πᾶν: all; each, every, 43
πατὴρ, ὁ: father, 21
περί: around, about, concerning, 10
Πέτρος, ὁ: Peter, 6
πιστεύω: to trust, put faith in, believe, 7
πλείους, ουτος: more, greater, 8
πληθθος, ἡ: crowd, multitude; size, 16
πληθυντικός, ἡ, ὁν: plural; multiple, 13
πνεῦμα, τό: soul, spirit, breath, 27
ποιέω: to do, make, create, compose, 9
πολύς, πολλά, πολύ: much, many, 22
πρός: to (acc.), near, in addition to (dat.), 27
προσηγορία, ἥ: addressing; appellation; common noun, 6
πώς: how? in what way?, 6
σημαίνω: to sign, signify, indicate, 5
σημασία, ἥ: giving a sign; meaning, signification, 14
σύ: you (sg), 6
συνήθεια, ἥ: intercourse; habit, custom, 13
τε: both, and, 22
τίς, τι: anyone, anything, someone, something, 45
τίς, τί: who? which?, 14
τοίνυν: therefore, accordingly; well then, 6
τοιοῦτος, αὐτή, οὗτο: such, 14
τρεῖς, τρία: three, 22
Τριὰς, ἥ: triad; Trinity, 10
υἱός, ὁ: son, 25
υπό: by, because of, from (gen) under (acc), 5
ὑπόστασις, ἡ: substance, subsistence, ‘person’ in Trinitarian sense, 10
φημί: to say, claim, assert, 12
φύσις, ἡ: nature, 63
φωνή, ἡ: voice, noise, sound, 18
χάρις, ἡ: grace, favour; for the sake of, 5
χρυσός, ὁ: gold, 7
ὡς: as, thus, so, that; when, since, 22
ὥσπερ: as, just as, as if, 7
Appendix 2: List of all words, arranged alphabetically.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀβλαβίος</td>
<td>Ablabius</td>
<td>2</td>
</tr>
<tr>
<td>ἀγαθὸς</td>
<td>good; noble</td>
<td>9</td>
</tr>
<tr>
<td>ἀγάπω</td>
<td>to love, desire</td>
<td>1</td>
</tr>
<tr>
<td>ἀγέννητος</td>
<td>unbegotten</td>
<td>3</td>
</tr>
<tr>
<td>ἄλλος</td>
<td>another, other</td>
<td>13</td>
</tr>
<tr>
<td>ἀλλά</td>
<td>but, rather</td>
<td>35</td>
</tr>
<tr>
<td>ἀλλήλων</td>
<td>one another</td>
<td>3</td>
</tr>
<tr>
<td>ἀλλοτριός</td>
<td>to estrange from, deprive, alienate</td>
<td>2</td>
</tr>
<tr>
<td>ἀμαρτάνω</td>
<td>to sin, 3</td>
<td></td>
</tr>
<tr>
<td>ἀμαρτία</td>
<td>sin, fault, guilt</td>
<td>2</td>
</tr>
<tr>
<td>ἀμετάθετος</td>
<td>unalterable, immutable</td>
<td>1</td>
</tr>
<tr>
<td>ἀμήχανος</td>
<td>impossible, irresistible</td>
<td>1</td>
</tr>
<tr>
<td>ἀμφίβολος</td>
<td>to encompass; clothe</td>
<td>1</td>
</tr>
<tr>
<td>ἀμφίβολος</td>
<td>doubtful, ambiguous</td>
<td>1</td>
</tr>
<tr>
<td>ἀν: modal adv.</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>ἀναγκάζω</td>
<td>to force, constrain, compel</td>
<td>1</td>
</tr>
<tr>
<td>ἀναγκαστικός, -η-</td>
<td>necessary, inevitable</td>
<td>1</td>
</tr>
<tr>
<td>ἀνάγκη</td>
<td>force, necessity</td>
<td>1</td>
</tr>
<tr>
<td>ἀναπτυσσόμαι</td>
<td>to proclaim, publish</td>
<td>1</td>
</tr>
<tr>
<td>ἀνακόλουθος, ὁ</td>
<td>recurrence, revolution, circuit</td>
<td>1</td>
</tr>
<tr>
<td>ἀναλογικός, -η-</td>
<td>unchangeable, not permitting change</td>
<td>1</td>
</tr>
<tr>
<td>ἀναμφίβολος</td>
<td>unambiguous, without question</td>
<td>1</td>
</tr>
</tbody>
</table>
Ἀνανίας, ὁ: Ananias, 2
ἄναρχος, ὁν: without beginning, 2
ἄναστρέφω: to turn upside-down; turn back, revert, 1
ἀναφορά, ἡ: ascent; reference; repetition (of a word), 1
ἀνεμίσυνος, ὁν: indescribable, un-interpretable, 1
ἐνευτος, ὁ: (+gen) without, except, besides, 1
ἀναστρέφω: to turn upside-down; turn back, revert, 1
ἀναφορά, ἡ: ascent; reference; repetition (of a word), 1
ἀνεμόσυνος, ὁ: indescribable, un-interpretable, 1
ἀνευ, ἡ: without, except, besides, 1
ἄνθρωπος, ὁ: human being, person, 20
ἄνθρωπος, ὁ: human being, person, 20
ἀνθρωπότης, ἡ: humanity (abstract), 2
ἀνθυποφέρω: reply, 1
ἀνιγνώσκω: to track, sniff out, search out, 1
ἀντεμονώ: to resist, withstand, 1
ἀντίδοσις, ἡ: giving in return, exchange; remedy, antidote, 1
ἀντίθεσις, ἡ: opposition, antithesis, counter-point, 1
ἀντίκειμαι: to be opposite; resist, 1
ἀντιλέγω: to speak against, contradict, 1
ἀντιπαρέχω: to supply, furnish in turn, 1
ἀνωτάτω: topmost (adv), 1
ἄριστος, ὁν: without boundary or limit, limitless; indefinite; 2
ἀπαγορεύω: to forbid; dissuade; renounce, 3
ἀπαλλοτριώ: to alienate, estrange, 1
ἀπαράλλακτος, ὁν: precisely similar, indistinguishable, 2
ἀπαριθμέω: to take an inventory; reckon, repay, 1
ἀπαρίθμησις, ἡ: recounting, 1
ἀπατάω: to cheat, deceive, 1
ἀπείρω: to prevent, keep back; divide, separate, 1
ἀπειρία, ἡ: infinity, infinitude, 2
ἀπειρος, ὁ: inexperienced, untried; boundless, infinite, 1
ἀπεμφαίνω: to be incongruous, inconsistent; to display, 1
ἀπερίδημης, ἡ: counting, 1
ἀπατάω: to cheat, deceive, 1
ἀποδείκνυμι: to point out, bring forth, display, 1
ἀποδείξις, ἡ: display, demonstration; proof, 2
ἀποδιδωμι: to give up/back, return, restore, assign, 3
ἀποκρίνομαι: to answer, 1
ἀποκρίνω: to set apart, separate, 3
ἀποκρίσις, ἡ: separation; decision; answer, 2
ἀπολειμμάω: to leave, relinquish, 1
ἀπολογέωμαι: to speak in defence, defend, 1
ἀπόστολος, ὁ: apostle; envoy, messenger, 3
ἀπόστασις: to set apart, assign specially; (mid) depart from someone, 3
ἀποτέλημα: to cut off, divide, separate, 1
ἀπωθέω: to thrust away, reject, 1
ἀρα: (interrogative particle), 1
ἀρέσκω: to be pleasing, 1
ἀριθμός, ὁ: number, count, reckon, 7
ἀριθμός, ὁ: number, 5
ἀρμόζω: to fit together, adapt, accommodate, 1
ἀρνέομαι: to deny, refuse, refute, 1
ἀρχή, ἡ: beginning; ruler, 1
ἀσεβής, ἁς: impious, unholy, 1
ἀσύγχυτος, ὁν: not confused, unmingled, 1
ἀσχολοῦμαι: to undivided, indivisible, 1
ἄτμητος, ὁν: not-cut; unable to be cut, indivisible, 1
ἀτοπία, ἡ: absurdity, anomaly, extraordinary thing, 1
ἀτοπος, ον: without place, out of place, 2
αὐθεντια, ἡ: authority, absolute sway, 1
αὔξάνω: to increase, 1
αὔξησις, ἡ: growth, increase, 1
αὐτομάτως: of one’s own will; automatically, 1
αὐτός, -ή, -οι: self; he, she, it; the same, 48
ἀφθαρτος, ον: uncorrupted; incorruptible; eternal, 4
ἀφορμω: to make a start from a place, depart; feel revulsion, 3
ἀφραστος, ον: unutterable, inexpressible; incomprehensible, 1
ἀφύστευτος, ον: unplanted, 1
ἀχρόνως: atemporally, 1
ἀψευδής, ἐς: without deceit, truthful, 1
βάλλω: to throw; (pas) fall, 6
βέβαιος, ον: firm, steady, 2
βέλος, τό: missile, dart, arrow, 1
βία, ἡ: force, strength; violence, 1
βλάφη, ἡ: harm, damage, 1
βλάπτω: to harm, damage, hinder, disable, 1
βλέπω: to look at, see, 6
βουλή, ἡ: will; counsel; deliberation, 1
βούλημα, τό: purpose, intent, 3
βούλησις, ἡ: willing, purpose, desire, 1
γάρ: for, since, 30
γε: (emphatic particle), 1
γένεσις, ἡ: origin, source, beginning, 1
γενναῖος, α, ον: true to one’s birth; noble, 2
γέννησις, ἡ: begetting, 1
γέρων, ὁ: old man, 1
γεωμέτρης, ὁ: land-measurer; geometer, 1
γεωργός, ον: tilling the ground, farmer, 2
γῆ, ἡ: earth, land, 2
γνωρίζω: to know, come to know, 6
γνωσματι: to come into being, become, 13
γνωρίζω: to make known; become knowledgeable about, 2
γνώριμος, ον: well-known, 1
γνώσις, ἡ: knowledge, (esp. esoteric, secret), 2
γνωστόν: to be known, one must know, 1
γραφή, ἡ: writing, scripture, 10
γραφικός, ἡ, ὁν: of/pert. to writing, 2
Γρεγοριος, ὁ: Gregory, 1
Δαβίδ, ὁ: David, 1
δαιμόνιον, τό: inferior divine being; evil spirit, 1
Δαρείος, ὁ: gold coin (orig. Persian, lat. Macedonian), 1
δε: but, and, on the other hand, 66
δεί: there is need; to be necessary, 5
δείκνυμι: show forth; point out, 6
δείνα, ὁ: such a one, so-and-so, 1
δένδρον, τό: tree, 2
δέον, τό: that which is necessary, 2
δέχομαι: to receive, 4
δέω: to want, lack, need; be necessary, 1
δῆ: indeed, surely, really, certainly, just, 2
δηλοντά: quite clearly, obviously, 1
δηλος, η, ον: visible, conspicuous, manifest, 1
δηλόω: to make visible, clear, 1
δημος, ὁ: the people, a deme, 1
δηκοτε: at some time, once upon a time, 1
διά: through (gen), on account of (acc), 46

diágynewmêto: to struggle against; finish a contest, 1
diádechaxai: to receive from one another, succeed to an office, 1
diádochnai: to evade; slip through a hole, 1
diáirein: to take apart, divide in two, 2
diákermatizomai: to get changed into small coins, 1
diakósmos, ὁ: setting in order, regulation, 1
diakrínai: to separate, distinguish, 4
diálekto, ὁ: discourse, conversation; dialect, 1
diáleptie, τά: windings of a chain; dilemma, 1
diálēmos: to loose one from another; dissolve completely, 2
diámevnoi: to continue, persist, endure, 1
diámerismos, ὁ: division, 1
diánostima: to awaken, rouse, 1
diáñoia, ἡ: thought, notion; thinking, intellect, 4
diáspomêno: to mark out, point out clearly, signify, 1
diásochei: to cleave asunder, sever, 1
diáferein: to carry over; to differ, 1
diafragma, ἡ: difference, variance, distinction, 8
diáfronos, ὁν: different, variant, 2
diáxhein: to scatter, disperse, pour out, 1
diáxochizô: to separate, 1
didaktikos, ὁ, ἡν: apt at teaching, 1
diáskekalos, ὁ: teaching, instruction, 2
didaskalai: to teach, instruct, 2
didômu: to give, 6
diegesai: to lead through; manage; settle, 1
diegeisai: to go through in detail; expound, deliver a discourse, 1
dieiktein: to extend, reach; pervade, 2
dieirmênos: separately, 1
diakos, α, ὁν: just, fair, even, 2
diô: wherefore, 2
diorthotikos, ὁ, ἡν: corrective, 1
diôrîō: to delimit, define, draw a boundary, 1
diôsi: because, since, wherefore, 1
dîs: in two; half; asunder, 3
dôgma, τὸ: doctrine, teaching, decree, 6
dôkê: to seem (good), think, imagine, 4
dousleia: to be a slave, serve as a slave, 1
dûnikos, ὁ, ὁν: dual, 1
dûnamai: to be able to; be powerful, 4
dûnamic, ὁ, ἡ: power, might, 14
dûnastos, ὁ, ὁν: strong, able, capable, 1
dûno: two, 5

dûmetathetos, ὁν: hard to alter or remove, 1
dûmestaxiostos, ὁ: hard to manage or attack, 1

dôrêin: to give, present, 1

dêautous, -ῆς, -οῦ: himself, her-, it-, thems-, 11
dêkeiai: to lie in, be wrapped in, 3
dê: ὁ, ἡ, ὧ: one, single, alone, 40
εἰς: into, to, in regard to (+ acc.), 17
εἴτε: either, or; whether, if, 8
ἐκ, ἐξ: out of, from (+ gen.), 36
ἐκαστὸς, -η, -ον: each, every one, 18
ἐκάτερος, -α, -ον: each of two, either, 1
ἐκβάλλω: to throw out of, cast away, 2
ἐκεῖ: there, in that place, 1
ἐκεῖνος, -η, -ον: that, those, 2
ἐκκλησία, ἡ: church; assembly, 1
ἐκπίπτω: to fall out of, 1
ἐκτεῦνω: to stretch out, 1
ἐκτός: outside, without (adv), 1
ἐκφεύγω: to flee from, escape out of, 2
ἐλάδων, ον: smaller, less, 1
ἐλέγχω: to question, cross-examine, refute, convict, 1
Ἑλληνικός, ἡ, ον: Hellenic, Greek, 1
ἐμπεριλαμβάνω: to encompass, enclose, comprehend, 1
ἐμπιεσώ: to make in; produce, create, 2
ἐμπροσθεν: before, in front of, 1
ἐμφαίνω: to display in, shine in(to), 1
ἐμφάσις, ἡ: reflection; outward appearance; exposition, setting forth, narration; meaning, significance, emphasis, 1
ἐν: in, on, among. (+ dat.), 48
ἐναντίος, α, ον: opposite, 2
ἐνδείκνυμι: to mark, point out, 3
ἐνέργεια, ἡ: activity, operation, action, effecting, 24
ἐνεργεῖον: to work, be in activity, operate, 11
ἐνέργημα, τό: action, activity, operation, 1
ἐνθωρεῖον: to observe in, 2
ἐνθόμησις, ἡ: consideration, esteem; reflection; idea, conception, 3
ἐνικός, ἡ, ον: single; singular; individual, 4
ἐννοεῖ: to consider, reflect, conceptualise, 2
ἐννοια, ἡ: concept, conceptualisation, 4
ἐνότης, ἡ: unity; oneness of being, 2
ἐνώς: to make one, unity, 1
ἐνταθή: here; herein; 2
ἐντεθέν: from here, hence, 1
ἐξαγγέλλω: to tell out, proclaim, 3
ἐξάπτω: to kindle (fire); hang (sthg) from, 2
ἐξαγγέλσαμαι: to accomplish, achieve, bring to completion or end, 1
ἐξάκτω: to examine well, carefully, 1
ἐξάτασις, ἡ: close examination, review, test, scrutiny, 1
ἐξαταστέον: one must scrutinise, examine carefully, 1
ἐξεύρισκω: to find out, discover; seek out, 1
ἐξουσία, ἡ: power, authority, 1
ἐξω: outside, apart from (adv), 1
ἐπάναγγελκες: (it is) compulsory, necessary, 2
ἐπαναληπτέον: to be resumed; one must resume, 1
ἐπανατρέχω (ἐπανέδραμον): to return, run back to something, 1
ἐπανορθοῦ: to restore, set up again, 1
ἐπανόρθωσις, ἡ: correction, restoration; improvement, 1
ἐπεί: when, after, since, because, 3
ἐπείδη: when, since, after, 9
ἐπείπερ: since, seeing that, 1
ἐπευροίνομαι: to delight in (+ dat), 1
ἐπέ: near (gen.), to, toward (acc.); near, at, 36
ἐπιδέχομαι: to receive; undertake; allow of, admit of, 1
ἐπιδιοίσταξ: to doubt about something, 1
ἐπίστωρ, ορος: to be privy to something; acquainted with, 1
ἐπικείμαι: to be placed on, applied to, 1
ἐπικοινωνέω: to communicate with/in something, 1
ἐπικράτεω: to rule over; prevail over, become master of, 2
ἐπικρύπτω: to conceal, disguise, 1
ἐπινέω: to think of, contrive, invent, conceptualise, 1
ἐπιςός = ἐπίς, equally, fairly, 1
ἐπισκοπέω: to look over; visit; exercise the office of bishop, 1
ἐπίσκοπος, ὁ: bishop, 1
ἐπιστασια, ἡ: attention, care; authority, dominion, 1
ἐπιστάμαι, τό: injunction, command; (military) reserve, 2
ἐπιτηδέουμα, τό: pursuit, business, custom; habit of life, 5
ἐπιτηδέω: to pursue, practise, make one’s business, 1
ἐπιφάνεια, ἡ: appearance; manifestation, advent; epiphany, 1
ἐπιστημονικός, ὁ, ἡ: pert. to an ἐπιστήμην; esoteric, deeply initiated, 4
ἐπιστημονικός, ὁ, ἡ: helpful, useful, 1
ἐφιδρω: to support, strengthen, 1
ἐρημικός, ὁ, ἡ: eremitic; pert. to solitude/living in a desert, 1
ἐρμηνεύει, ἡ: interpretation, explanation; translation, 2
ἐρμηνευτικός, ὁ, ἡ: hermeneutical; interpretive, explanatory, 1
ἐρχόμαι: to come or go, 1
ἐρωτικός, ὁ, ἡ: pert. to an ἐρωτήμα; (medical) curiosity, 1
ἐρωτήμα, τό: question, 1
ἐρυθρός, ὁ, ἡ, τό: (adv) well, kindly, (good), 1
εὐαγγέλιον, τό: gospel, good news, 1
εὐεργεσία, ἡ: well-doing; good deed, kindness, 1
εὐεργετέω: to act as a benefactor, 1
εὐλάβος: (adv) reasonably, with good reason; honourably, 3
εὐπειθεία, ἡ: ready obedience, 1
εὔπονος, ὁν: toilsome, 1
εὑρίσκω: to find, discover, devise, invent, 11
εὐχαριστεῖ: to give thanks, 1
ἐφαρμόζω: to adapt to, suit, accommodate, 3
ἐφοράω: to oversee, observe, 2
ἐφορος, ὁ: overseer, guardian, ruler, 1
ἐχαγγέλλω: to proclaim, report, make known, 4
ἐξ: to have, hold, 10
ζημία, ἡ: loss, damage, penalty, 2
ζητέω: to inquire, seek, search, 3
ζητημα, τό: inquiry, question; something sought, 1
ζωὴ, ἡ: life, 3
ζωοποιός, ὁ, ἡ: creative of life; life-generating, 2
ζωὸς, ὁ, ἡ: alive, living, 1
ἡ: or (either...or); than, at, more than, 3
ἡγεῖμαι: to lead, command; think, consider, 1
ἤδη: already, now, at this time, 1
ἥλιος, ὁ: sun, 1
ἡμείς: we, 27
ἡμέτερος, ὁ, ἡ, τό: our, 2
Ἠσαίας, ὁ: Isaiah, 1
ἤτοι: truly, in truth, 1
ἡττων, ὁν: inferior, lesser, 1
Θέα, ἡ: goddess; a seeing, a looking at, 1
Θεάωμα: to gaze at, behold, 2
Θεατής, ὁ: one who sees, 1
Θεατικός, ὁ, ὁν: for seeing, 3
Θεατός, ὁ, ὁν: to be seen, 1
Θεικός, ὁ, ὁν: (late form equiv. to θεῖος); divine, 1
Θεῖος, ὁ, ὁν: divine, pert. to God, (subst) the Divinity, 20
Θεός, ὁ: god, divinity, 39
Θεωρήτης, ἡ: divinity, divine nature, the Godhead, 25
Θεωρέω: to look at, to consider, 10
Θεωρητικός, ὁ, ὁν: able to perceive; speculative, 1
Θυρεός, ὁ: shield, disk, oval, 1
Ἰάκωβος, ὁ: Jacob; (James), 2
ἴδε: behold (< εἶδον), 2
ἰδέα, ἡ: form, appearance, kind, sort, 1
ἰδιάξο: to be alone; to be peculiar, unique, individualised, 7
ἰδιός, ὁ, ὁν: private, particular, peculiar, individual, 7
ἰδιοτής, τῆ: peculiar nature, particularity, property, 1
ἰδιότροπος, ὁν: peculiar, distinctive, 1
ἰδιως: in a particular or distinctive manner, 3
ἰδρῶς, ὁ: sweat; toilsome labour, 1
Ἰσοθύς, ὁ: Jesus, 2
ἵνα: in order that (+ subj.); where (+ ind.), 1
Ἰουδαῖος, ὁ: Jew; Judean, 1
Ἰσος, ἦ, ὁν: equal, 2
Ἰσραήλ: Israel, 1
Ἰστημ: make stand, set up, stop; establish (intr). 2
Ἰσως: equally, perhaps, 1
Ἰωάννης, ὁ: John, 2
καθό: (= καθ᾿ ὁ) in so far as, 2
καθάλου: on the whole, in general, 1
καθώς: as, just as, 5
καὶ: and, also, even, too, 175
κατόξ: ὁ: exact time, season, opportunity, 1
καλός, -ή, -όν: beautiful, fair, noble, fine, good, 1
καλν (καὶ ἐάν): even if, 11
καρδία, ἡ: heart, 1
κατά: down from (+ gen.), down, down along (+ acc.), 56
καταγινώσκω: to remark, observe, pass judgment, 1
καταλαμβάνω: to seize, lay hold of; comprehend, 3
καταλέγω: to recount at length; enumerate, 1
καταμερίζω: to cut in pieces; distribute, 1
κατανεώ: to observe well, understand, comprehend, 1
κατανόησις, ἡ: observation, consideration, 1
κατασβέσιμος: to extinguish, quench, 1
κατασκευάζω: to prepare, build, equip, 4
κατασκευή, ἡ: preparation; assets; constitution, condition; constructive reasoning, 3
καταστάω: to draw, drag down (usu. with violence), 1
κατάχρησις, ἡ: excessive use; analogical use of a word, 1
κατοικίω: to shrink from, 1
κατορθώ: to set right, correct; to succeed, 2
κάτω: downwards, 1
καύσις, ἡ: burning, 1  
κέβμα: to lie, be situated, posited, occur, 2  
κελέω: to bid, order, command, exhort, 1  
κέρμα, τό: coin; fragment, 1  
κεφαλαῖον, τό: head; chief; chapter; summary, 1  
κεχωρισμένως: separately, 1  
κηδεμονία, ἡ: care, solicitude, 1  
κηρύσσω: to proclaim, announce, 1  
κηρύγμα, τό: that which is proclaimed; proclamation, announcement, 1  
κίνησις, ἡ: motion, movement, 3  
κλέπτης, ὁ: thief, 1  
κλήσις, ἡ: calling, summons; invitation, 3  
κοινός, ὁ, ἡ, ὧν: common, shared, public, 4  
κοινωνία, ἡ: communion, association, partnership, 1  
κόσμος, ὁ: good order, world, 2  
κράτος, ὁ: danger, hazard, 1  
κράτος, τό: danger, hazard, 1  
κράτεω: to rule, hold power, have in one’s grasp, 1  
κράτύνω: to strengthen, 1  
κρίνω: to judge, decide, discern, choose, 5  
κρίσις, ἡ: judgment, condemnation, 5  
κριτής, ὁ: judge, umpire, 4  
κρυπτός, ὁ, ἡ, ὧν: hidden, secret, 1  
κρύφτας, ὁ, ἡ, ὧν: hidden, concealed, secret, 1  
κτίσις, ἡ: creature, creation, 4  
κύριος, ὁ: lord, Lord, 6  
κυρίως: with full authority; surely; precisely, exactly; properly, 4  
κωλύω: hinder, prevent, 1  
λανθάνω: to escape notice, 3  
λαός, ὁ: people (usu. collectively), 1  
λέγω: to say, speak; choose, select, 47  
λέξις, ἡ: speech; a single word or phrase, a lexeme, 1  
λογίζομαι: to reckon, calculate, 2  
λόγος, ὁ: word, speech, account, argument, 33  
λοιπός, ὁ, ἡ, ὧν: the remainder, the rest, 1  
Λουκᾶς, ὁ: Luke, 2  
λύσις, ἡ: loosing, releasing, 1  
μαθητής, ὁ: disciple, pupil, 1  
μακρός, ἅ, ὧν: long, far, distant, large, 1  
μάλλον: more, rather, 5  
μανθάνω: to learn, understand, 6  
μάρτυς, ὁ: witness, martyr, 2  
μάρτυς, ὁ: witness, martyr, 2  
μάρτυρια, ἡ: testimony, martyrdom, 1  
μάρτυρια, ἡ: testimony, martyrdom, 1  
μάρτυς, ὁ: witness, martyr, 2  
μάρτυς, ὁ: witness, martyr, 2  
μάχωμαι: to fight, 3  
μέγεθος, τό: greatness, magnitude, 1  
μείωσις, ἡ: diminution, waning, 1  
μηδεμένός, -ον (οὐνομένος): greater, 1  
μείωσις, ἡ: blame, censure, charge, complaint, 1  
μέν: on the one hand, 39  
μένω: to stay, remain, 1  
μέρος, ἡ: a part, share, portion, 1  
μεταβιβασία, ἡ: mediation, negotiation, 1  
μεταβιβάζω: to transfer, carry over; translate, 1
μεταλαμβάνω: to have/get a share of, partake, 1
μέτειμι: to be among; to go among/after, 1
μετέχω: to partake in, share in, participate, 4
μέτριος, α, ον: within measure, moderate, 1
μή: not, lest, 32
μηδέ: and not, but not, nor, 1
μηδείς, μηδείς, μηδέν: no one, nobody, nothing, 3
μηκέτι: no longer, no more, 2
μήν: assuredly, verily, 4
μήτε: and not, 4
μικρός, ἕ, ὁν: small, little; trifle, 3
μιξίς, ἡ: mingling, mixing; intercourse, 1
μνημονεύω: to remember, call to mind, 1
μοναδικός, ἕ, ον: solitary, individual, sole, unique, 3
μονάς, ἡ: a singular unit or entity, monad, 1
μοναχῶς: in one way only; solely, 1
μυριγλησίας, πολλῆς, ἡ: Nyssa, 1
ὁ, ἡ, τό: the, 746
ὁδός, ὁδός, ὁδόν: of which sort, of such sort, 4
ὁλόγος, ἡ, ον: at the same place, together, 1
ὁναμαί: at the same place, together, 1
ὁνομα, -ατος, τό: name, noun, 35
ὁνομάζω: to name, address, designate, 15
ὁπερ: the very thing; wherefore, as, like, 4
ὅπως: how, in what way; so that, 5
ὅπωσον: in any way whatever, 1
ὅσπερ: who, which, what, 24
ὅσις, ἕ, ον: as many as; all who, all which 2
ὅσπερ, ἦσπερ, ὢσπερ: very one who, which, 2
ὅστε: who, which (rel pron + τε), 1
ὅταν: whenever; when; since, 3
ὅτι: that; because, 15
καύσις, ἡ: burning, 1
κέβμα: to lie, be situated, posited, occur, 2
κέλεω: to bid, order, command, exhort, 1
κέρμα, τό: coin; fragment, 1
κεφαλαίον, τό: head; chief; chapter; summary, 1
κεκωρισμένως: separately, 1
κελεύω: to bid, order, command, exhort, 1
κεφαλή, τό: coin; fragment, 1
κεφαλαίον, τό: head; chief; chapter; summary, 1
κεκωρισμένως: separately, 1
κηδεμονία, ἡ: care, solicitude, 1
κηρύγμα, τό: that which is proclaimed; proclamation, announcement, 1
κηρύσσω: to proclaim, announce, 1
κινδύνος, ὁ: danger, hazard, 1
κίνησις, ἡ: motion, movement, 3
κλέπτης, ὁ: thief, 1
κλίσις, ἡ: common, shared, public, 4
κοινός, ὁ, ἡ, ον: common, shared, public, 4
κοινωνία, ἡ: communion, association, partnership, 1
κόσμος, ὁ: good order, world, 2
κραδαίνω: to brandish, shake, agitate, 1
κράτησις, ἡ: a sharing in common, commonality, community, 2
κρατούω: to rule, hold power, have in one's grasp, 1
κρατάω: to strengthen, 1
κρίνω: to judge, decide, discern, choose, 5
κρίσις, ἡ: judgment, condemnation, 5
κριτής, ὁ: judge, umpire, 4
κρηπτής, ὁ, ἡ, ὁν: hidden, secret, 1
κτίσις, ἡ: creature, creation, 4
κρυφιός, ὁ, ἡ, ὁν: hidden, concealed, secret, 1
κύριος, ὁ: lord, Lord, 6
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λόσις, ἡ: loosing, releasing, 1
μαθητής, ὁ: disciple, pupil, 1
μάρτυς, ὁ: witness, martyr, 2
μάχομαι: to fight, 3
μάχη, ἡ: greatness, magnitude, 1
μείσων, -ον (-ονος): greater, 1
μειώσις, ἡ: diminution, waning, 1
μέγεθος, τό: greatness, magnitude, 1
μέγας, ὁ, ἡ, ὁν: long, far, distant, large, 1
μέτρια: most of all; certainly, especially, 1
μέλλων: more, rather, 5
μεταβιβάζω: to transfer, carry over; translate, 1
πόθεν: whence? from where? 1
ποιέω: to do, make, create, compose, 9
ποικίλος, η, ον: multi-coloured; diverse, varied, 1
πολύθεια, η: polytheism, 1
πολύς, πολλά, πολύ: much, many, 22
πολύτροπος: much-turned; fickle; various, diverse, 1
πόνος, δ: labour, toil, 3
πότε: when?, 1
πότερος, α, ον: whether of the two?, 1
πράγμα, τό: deed, act, outcome, 3
πράγματεια, η: business, occupation; treatment, treatise, 1
πρέπω: to seem like; to be fitting, appropriate, 1
προβλήμα, τό: hindrance, obstacle; defence, 1
πρόειμι: (1) to be before; (2) to go before, proceed, 1
προεπινοέω: to observe/consider before, 1
πρόκειμαι: to be set before, lie before, 2
προσαγορεύω: to address; name, designate, 1
προσβολή, η: application; attack, assault, visitation, 1
προσγίγνομαι: to attach oneself to; be added to; happen, 1
προσδεχομαι: to receive favourable, 1
πρόσωπον, τό: face; person, 4
πρότασις, η: that which is put forward: proposition, 1
προτείνω: to stretch out before, hold before, 1
πρότερος, α, ον: before, in front of; earlier, 1
προφητήμα: to say beforehand, say before, 1
πρόχειρος, ο: at hand, ready; common, ordinary, 2
πρότος, η, ον: first, earliest, 3
πώς: how? in what way?, 6
πώς: somehow, in any way, 2
πρόφημα, τό: word, saying; verb, 4
προφητεύω: to practise public speaking, orate, 1
πρότωρ, δ: public speaker, orator, 3
Σατανάς, δ: Satan, 1
σαφήνεια, η: clearness, distinctness, 1
σημαδέω: to sign, signify, indicate, 5
σημαντικός, η, ον: significant, semantic, 2
σημασία, η: giving a sign; meaning, signification, 14
σημείωμα: to give as a sign or signal; to signify, 3
σκεῦος, τό: vessel, object, thing, 1
σκυτότρομος, δ: leather-worker; cobbler, 1
σολοικοφανής, ές: like a solecism, 1
σοφία, η: cleverness, skill, learning; wisdom, 1
σπουδή, η: haste, speed, effort, zeal, eagerness, 1
στατήρ, δ: a stater, generally a coin, also a weight; orig. silver, later gold. 4
Στόφανος, ὁ: Stephen, 2
στοιχεῖον, τό: element, fundamental unit, 1
στράτευμα, τό: army, host, 1
στρατιώτης, ὁ: soldier, 1
σύ: you (sg), 6
συγχωρέω: to meet together; combine; agree; concede, 3
συνοφαντέω: to blackmail, falsely accuse, vexatiously sue, 1
συμβάνω: to stand together; join, meet, agree to terms, 1
συμφέρω: to bring together, collect, 1
συνάπτω: to join together, connect, 1
συνδιαιρέω: to divide together, 2
συνενδίκνυμι: to indicate together, 1
συνεργία, ἡ: cooperation, a working-together, 1
συνεργάτημα: to join in touching; join in attacking, 1
συνεχής, ἔς: holding together; continuous, conjoined, 1
συνέργεια, ἡ: intercourse; habit, custom, 13
συνήθης, ἔς: habituated, accustomed, 1
συνήθισμα, ἑς: connectedly, 1
σύνθεσις, ἡ: composition, combination, union, 'putting together', 2
συνθεωρέω: to contemplate, 1
συνίστημι: to combine, unite; organise, join together, 1
συντάξις, ἡ: system, composition, arrangement; syntax; 1
συντήμα: to fuse; to dissolve, liquefy, cause to waste away, 1
συντηρητικός, ὁ, ἔν: preservative, 1
σύστασις, ἡ: composition, constitution, structure, 1
σύνθεσις, ἡ: development; completion, attainment, fulfilment, 1
τέκνον, τό: the body, 1
τελειώ: to complete, perfect, 3
τελείωτις, ἡ: development; completion, attainment, fulfilment, 1
τεῖμα: to cut, sever, 1
τεχνικός, ὁ, ἔν: artistic, skilful, technical, 1
τίς, τί: anyone, anything, someone, something, 45
τίς, τί: who? which?, 14
τοικαίον: therefore, accordingly; well then, 6
τοιχοίς, αὐτῆς, ὁ: such, 14
τολμάω: to dare, undertake, have the courage to, 1
τόπος, ὁ: place, location, 1
τόσος, ἔν: so great, large, 1
τότε: then, at that time, 1
τούναντινον (τοῦ ἐναντίον): opposite, 2
τριες, τρία: three, 22
Τριάς, ἡ: triad; Trinity, 10
τριαχ: (adv) triply, in three ways, 1
τρόπος, ὁ: a manner, way; turn, direction, 2
τυχάνω: to happen, meet, befall, 4
τύπος, ὁ: impression, image, form, type, 3
υλός, ὁ: son, 25
ὑλή, ἡ: wood; material, physical matter, 2
ὑμεῖς: we, us, 1
ὑπεναντίος, α, ου: opposed, opposite, contrary, 1
ὑπέρ: above, on behalf of (gen.); over, beyond (acc.), 3
ὑπεραποστής, ὁ: protector; one who holds a shield above, 1
ὑπέρκειμα: to lie above, be situated above, 1
ὑπερκόσμιος, ου: supramundane, beyond-worldly, 1
ὑπό: by, because of, from (gen) under (acc), 5
ὑποθήκη, ἡ: suggestion, counsel; pledge, deposit, 1
ὑπόκειμα: to lie under; exist, be the subject, 4
ὑπολαμβάνω: to take up, to understand, 1
ὑπόνοια, ἡ: suspicion; suggestion; deep/real meaning, 2
ὑπόστασιν, ἡ: substance, subsistence, ‘person’ in Trinitarian sense, 10
ὑποτίθημι: to place under/down/before, 3
ὑφαίρεσις, ἡ: subtraction; pilfering; reduction, 1
ὑφάνω: to bring to light; to shine, give light, 1
ὑφανέρωσις, ἡ: disclosure, manifestation, 1
ὑφέω: to bear, carry, bring, convey, 2
ὑφέγω: to flee, take flight, escape, 1
ὑμή: to say, claim, assert, 12
ὑβάλω: to come first, beforehand, prior, 1
ὑβορά, ἡ: destruction, ruin, passing out of existence, 2
ὑφόλογονος, ου: laborious, industrious, 1
ὑφόλογορος, ὁ: philosopher; lover of wisdom, 1
ὑφολοχρηματία, ἡ: love of money, 1
ὑφόλάσσω: to guard, keep, observe, 2
ὑφοσκός, ὁ, ἡ: natural, physical, innate, 1
ὑφός, ἡ: nature, 63
ὑφετεία, ἡ: planting, 1
ὑφετυτός, ὁ, ἡ, ον: planted, 1
ὑφωνή, ἡ: voice, noise, sound, 18
χαρακτήρ, ὁ: mark, impression, distinctive impress, image, 1
χάρις, ἡ: grace, favour; for the sake of, 5
χαρίσμα, τό: grace, favour; gift, 1
χροάμα: to lack; desire; use, 1
χράω: (1) proclaim an oracle; (mid) consult an oracle; furnish with X; (mid) lack; want; use; enjoy, 2
χρήμα, ἡ: use, employment, 2
Χριστός, ὁ: Christ, Messiah, anointed, 2
χρυσος, ὁ, ἡ: gold (adj), golden, 2
χρυσός, ὁ: gold, 7
χρώμα, τό: skin, colour, 1
χώρις: separately; apart from, without (gen.), 3
ψεύδω: to cheat, deceive, speak lies, 1
ψευδόνυμος, ου: under a false name, 1
ὦ: O! (sign of address, vocative marker), 1
ὥδε: in this way; here, hither, 1
ὡς: as, thus, so, that; when, since, 22
ὡσαύτως: in like manner, likewise, 3
ὡσπερ: as, just as, as if, 7
ὡς: so that, that, so as to, 4