Ad Simplicium, De Fide

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: 61-67. 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, but in so short a text I have been more selective in my choices. On the whole, I omit words that, while perhaps infrequent in this text, are so frequent generally that the reader ought to know them.

In this shorter work, I have provided only one Appendix, which lists all vocabulary entries list alphabetically, with 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 Simplicium, de Fide (To Simplicius, On the Faith). 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 not entirely clear, but Gregory responds to contemporary debates with a traditionalist defence of the pro-Nicene position, against contemporary non-Nicenes arguing that the Son is not true God, and against deniers of the Spirit’s divinity. The text is traditionally dated to circa 375.

The text offers a short, but insightful, array of arguments in defence of Gregory’s broader Trinitarian theology, and may profitably be read in concert with some of his longer treatises.
ΓΡΗΓΟΡΙΟΥ ΕΠΙΣΚΟΠΟΥ ΝΥΣΣΗΣ

ΠΡΟΣ ΣΙΜΠΛΙΚΙΟΝ, ΠΕΡΙ ΠΙΣΤΕΩΣ

Σιμπλικίω τριβούνω Γρηγόριος

περὶ πατρὸς καὶ ὑιόν καὶ ἁγίου πνεύματος

[136] Κελεύει ὁ θεὸς διὰ τοῦ προφήτου μηδένα πρόσφατον θεὸν θεὸν ἐίναι νομίζειν, μηδὲ προσκυνεῖν θεῷ ἀλλοτρίῳ. οὐκοῦν δηλόν ἐστιν, ὅτι πρόσφατον λέγεται ὃ μὴ ἐξ ἀϊδίου ἐστίν· καὶ ἐκ τοῦ ἐναντίου πάλιν ἁδίον λέγεται ὃ μὴ πρόσφατον ἐστιν. ὁ τοίνυν μὴ ἐξ ἁδίου τὸν μονογενῆ θεὸν ἐκ τοῦ πατρὸς εἶναι πιστεύων, πρόσφατον αὐτὸν εἶναι οὐκ ἄρνεται· τὸ γὰρ μὴ ἁδίον, πρόσφατον πάντως πᾶν

6 προσκυνεῖν: in Patristic writing, almost always with the meaning ‘worship’.
6-7 δηλόν ἐστιν: the construction is idiomatic and common, ‘it’s clear’.
7 ἁδίον: the adjective is regularly used as a substantive, ‘eternity’.
8-9 ἡ...πιστεύω: follow the article through until you get the nominative, in this case the participle. You then have an object clause of πιστεύω, with μὴ, an accusative object, an infinitive, and some modifying prepositional phrases.
10 πάντως: used adverbially, πάντως is often emphatic: ‘at all events’, ‘by all means’, ‘altogether’.

1 GNO omits second θεὸν
2 GNO εἶναι αὐτὸν
δὲ τὸ πρόσφατον, θεὸς οὐκ ἔστιν, καθὼς εἶπεν ἡ γραφὴ ὅτι Οὐκ ἔσται ἐν σοὶ θεὸς πρόσφατος. ἄρα ὁ λέγων ὅτι ποτὲ οὐκ ἦν οὗτος ἀρνεῖται αὐτοῦ τὴν θεότητα. πάλιν ἄλλοτριον θεὸν προσκυνεῖν κωλύει ὁ λέγων Οὐδέποτε προσκυνήσεις θεῷ ἄλλοτριῶ. ὁ δὲ ἄλλοτριος τῇ πρὸς τὸν ἰδιον ἡμῶν θεὸν ἀντιδιαστολῇ θεωρεῖται. [137] τίς οὖν ὁ ἰδιος ἡμῶν ἔστι θεός; δῆλον ὅτι ὁ ἀληθινὸς θεὸς, τίς δὲ ὁ ἄλλοτριος; πάντως ὁ τῆς τοῦ ἴδιον θεοῦ φύσεως ἀλλοτρίως ἔχων. εἰ οὖν ἰδιος ἡμῶν ἔστιν ὁ ἀληθινὸς θεὸς, ἐὰν μὴ ἦν τῆς τοῦ ἴδιον θεοῦ φύσεως ὁ μονογενὴς θεός, καθὼς λέγουσιν οἱ αἱρετικοί, ἄλλοτριος θεὸς ἔστι, καὶ οὐξ ἡμέτερος. λέγει δὲ τὸ εὐαγγέλιον ὅτι τὰ

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1 GNO ο ὡς
2 GNO Οὐδέ[...]
3 ἔστιν...θεὸς GNO θεὸς ὁ ἀληθινὸς ἔστι θεός
4 GNO ἄν
5 θεός GNO omits
6 θεός GNO omits

with the second protasis; the apodosis commences at the start of line 20.
πρόβατα ἀλλότριῳ οὐ μη ὑπακούσῃ. ὁ λέγων κτιστὸν αὐτὸν εἶναι, ἀλλότριον τῆς τοῦ ἀληθινοῦ θεοῦ φύσεως εἶναι κατασκευάσει. τί σὺν ποιοῦσιν ὁ λέγων κτιστὸν αὐτὸν ἢ σὺ χ; εἰ μὲν γὰρ οὐ προσκυνοῦσιν, ιουδαίζουσιν ἀρνοῦμενοι τῷ Χριστῷ τὴν προσκύνησιν· εἰ δὲ προσκυνοῦσιν, εἰδωλολατροῦσι τὸν γὰρ ἀλλότριον τοῦ ἀληθινοῦ θεοῦ προσκυνοῦσιν. ἀλλὰ μὴν ἐπίσης ἀσεβὲς καὶ μὴ προσκυνεῖν τὸν ζῶν καὶ προσκυνεῖν τὸν ἀλλότριον θεόν. χρῆ ἢ ρα τοῦ ἀληθινοῦ πατρὸς ἀληθινὸν τὸν ζῶν λέγειν, ἵνα [προσκυνέω]ν καὶ μὴ κατακριθῶμεν ὡς ἀλλότριον προσκυνοῦντες θεόν.

ἐδρα: then (transition or inference), 4 ἄρα: when: 2 ἀρνέομαι: to deny, refuse, refute, 3 ἀσεβεῖς, ἢ: impious, unholy, 1 εἰδωλολατρέω: to worship idols, 1 ἐπίσης: = ἐπί ἰς, equally, fairly, 2 ιουδαίζω: to side with/become Jewish, 1 κατακρίνω: to pass sentence against, condemn, 1 κατασκευάζω:: to prepare, build, equip, render, 1 κτιστός, ἢ, ὁ: created, 9 μὴ: assuredly, verily, 3 πρόβατον, τό: sheep, 2 προσκυνέω: to worship, show obeisance, 11 προσκυνησις,ἡ: worship, adoration; obeisance, 1 ὑπακούω: to obey, heed, 1 χρῆ: it is necessary, it is fitting; must, ought, 2

21 A reference to John 10:5.
22 κατασκευάζω: whether you take it with the σ (future) or ζ (present), the sense here is ‘render’, rather than ‘prepare’; see LSJ 5.
24 αὐτόν: the textual variant replaces the αὐτὸν, and makes stronger and clearer the fact that they would be worshipping a God that is a creature.
24 ιουδαίζω: it is very common to identify heretical beliefs by reference to older, typological ‘heresies’. In this case, treating the Christ as (merely) human is seen as the quintessence of a ‘Jewish’ position.
25-26 εἰ δὲ προσκυνοῦσιν, εἰδωλολατροῦσι: i.e., on their own view they would be worshipping one who is not God, because he is created. This is explained in the following sentence.
26-27 καὶ...καὶ: a ‘both...and...’ construction in which the infinitives function as nominative gerunds.
30 κατακριθῶμεν: middle/passive.

¹ GNO κατασκευάζω
² GNO ποιήσουσιν
³ GNO αὐτῶν θεὸν
⁴ GNO καὶ
Πρός δὲ τοὺς λέγοντας τὸ ἐκ τῆς παροιμίας ὅτι Κύριος ἑκτισε μὲ καὶ
dιὰ τοῦτο νομίζοντας ἵσχυρόν τι λέγειν περὶ τοῦ κτιστὸν εἶναι τὸν
pάντων κτίστην καὶ δημιουργὸν ταῦτα προσήκει λέγειν ὅτι πολλὰ δι’
ἡμᾶς ἐγένετο ὁ μονογενὴς θεὸς· καὶ γὰρ καὶ λόγος ὄν σάρξ ἐγένετο·
καὶ θεὸς ὄν ἂνθρωπος ἐγένετο· καὶ ἀσώματος ὄν σῶμα ἐγένετο· καὶ
ἐτι πρὸς τούτοις καὶ ἅμαρτία καὶ κατάρα καὶ λίθος καὶ ἰσχυρό καὶ
ἀρτος καὶ πρόβατον καὶ ὁδὸς καὶ θύρα καὶ πέτρα καὶ πολλὰ τοιαῦτα
ἐγένετο, οὐδὲν τούτων τῇ φύσει ὄν, (63.) ἀλλὰ δι’ ἡμᾶς κατ’
oικονομίαν γενόμενος. ὥσπερ οὖν λόγος ὄν δι’ ἡμᾶς ἐγένετο σὰρξ·
καὶ θεὸς ὄν ἂνθρωπος ἐγένετο· οὕτω καὶ κτίστης ὄν δι’ ἡμᾶς κτίσις
κτίστης, ὁ: founder, Creator, 1
κτιστός, ἤ, ὁν: created, 9
λίθος, ὁ: stone, 1
νομιζω: to reckon, think, 3
ὁδὸς, ἡ: road, way, think, 4
οἰκονομία, ἡ: management, administration; economy (theol), 2
παροιμία, ἡ: proverb, saying, 1
πέτρα, ἡ: rock, 1
πρόβατον, τό: sheep, 2
προσήκει: impersonally, this verb means
‘belongs to, pertains to’, or ‘it is fitting, proper’. 33-34 δι’ ἡμᾶς: ‘for us’.
πρός τούτοις: ‘besides these’
ἀξίνη: a reference to Mt 3:10. This listing of
figurative terms that apply to Christ is also
common in the contemporary literature.
40 κτίσις: noun, not adjective

31 λέγοντας: has the sense of ‘quoting’ or
‘citing’.
32 περὶ τοῦ: understand ‘the argument that’
followed by the accusative + infinitive clause.
33 προσήκει: impersonally, this verb means
‘belongs to, pertains to’, or ‘it is fitting, proper’. 33-34 δι’ ἡμᾶς: ‘for us’.
34 καὶ γὰρ καὶ: this collocation is not
uncommon, but difficult to render literally.
36 πρὸς τούτοις: ‘besides these’
ἀξίνη: a reference to Mt 3:10. This listing of
figurative terms that apply to Christ is also
common in the contemporary literature.
40 κτίσις: noun, not adjective
ἐγένετο, κτιστὴ γὰρ ἡ σάρξ. ως οὖν εἶπεν ὁ θεὸς ἐκ τοῦ προφήτου ὅτι οὖν εἶπεν καὶ διὰ τοῦ Σολομῶντος τὸ Κύριος ἐκτισε με ἐκ τῆς κοιλίας δουλον αὐτοῦ, καθὼς φησιν ὁ θεὸς ἐφανερώθη, καὶ εἶπεν τοῦ τοῦ Σολομῶντος τὸ Κύριος ἔκτισε με αὐτοῦ ἐκ τῆς κοιλίας δουλον αὐτοῦ εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ εϊπέν τοῦ τοῦ Σολομῶντος τὸ Κύριος ἔκτισε με αὐτοῦ ἐκ τῆς κοιλίας αὐτοῦ, εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον αὐτοῦ, οὕτως εἶπεν καὶ διὰ τοῦ Σολομῶντος τὸ Κύριος ἐκτισε με ἐκ τῆς κοιλίας δουλον αὐτοῦ, εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ εϊπέν τοῦ τοῦ Σολομῶντος τὸ Κύριος ἔκτισε με αὐτοῦ ἐκ τῆς κοιλίας αὐτοῦ, εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον αὐτοῦ, οὕτως εἶπεν καὶ διὰ τοῦ Σολομῶντος τὸ Κύριος ἐκτισε με ἐκ τῆς κοιλίας αὐτοῦ, εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον αὐτοῦ, οὕτως εἶπεν καὶ διὰ τοῦ Σολομῶντος τὸ Κύριος ἐκτισε με ἐκ τῆς κοιλίας αὐτοῦ, εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον αὐτοῦ, οὕτως εἶπεν καὶ διὰ τοῦ Σολομῶντος τὸ Κύριος ἐκτισε με ἐκ τῆς κοιλίας αὐτοῦ, εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον αὐτοῦ, οὕτως εἶπεν καὶ διὰ τοῦ Σολομῶντος τὸ Κύριος ἐκτισε με ἐκ τῆς κοιλίας αὐτοῦ, εἰς ἐργα αὐτοῦ καὶ ὣς οὖν εἶπεν ὁ θεὸς ἐφανερώθη, καὶ ο pulumios, ἡ: created, 9
ἀνθρώπινον, ἐν μὲν τῇ φύσει τὸ θείον, ἐν δὲ τῇ οἰκονομίᾳ τὸ κατὰ ἀνθρώπων, ἀκολούθως τὸ μὲν ἄδιον τῇ θεότητι προσμαρτυροῦμεν, τὸ δὲ κτιστόν τῇ ἀνθρωπίνῃ λογιζόμεθα φύσει. ὡς γὰρ κατὰ τὸν προφήτην ἐν τῇ κοιλίᾳ ἐπλάσθη δοῦλος, οὕτως καὶ κατὰ τὸν Σολομόντα, διὰ τῆς δουλικῆς ταύτης κτίσεως ἐν σαρκὶ ἐφανερώθη. Ἡμεῖς γὰρ κατὰ τὸν προφήτην ἐν τῇ κοιλίᾳ ἐπλάσθη δοῦλος, οὕτως καὶ κατὰ τὸν Σολομόντα, διὰ τῆς δουλικῆς ταύτης κτίσεως ἐν σαρκὶ ἐφανερώθη. 51

Ὅταν δὲ λέγωσιν: [1] ἐὰν οὐκ ἐγεννήθη· καὶ ἐγεννήθη, οὐκ ἦν, διδαχθήτωσαν ὅτι οὐ χρὴ τὰ τῆς σαρκικῆς γεννήσεως ἰδιώματα ἐφαρμόζειν τῇ θείᾳ φύσει. σώματα μὲν γὰρ μὴ ὄντα γεννᾶται· ὁ δὲ θεὸς τὰ μὴ ὄντα εἶναι πρὸς οὐκ αὐτὸς ἐκ τοῦ μὴ ὄντος γίνεται. διὸ καὶ ὁ Παῦλος ἀπαύγασμα δόξης αὐτὸν ὀνομάζει, ἵνα διδαχθῶμεν, ὅτι

51 τὸ: the neuter article here with the adjectives is forming (conceptual) substantives, 'the human', 'the divine', etc.

54 δοῦλος: one could take this 'as a servant', or simply 'a servant', note the lack of an article.

56 The GNO variant simply marks the start of the quotation/statement, which follows. The statement reflects the conflict Gregory's opponents seen between ἐγεννήθη, indicating (unbegun) existence, and ἔγεννηθη, indicating existence begun at a specific point of time.

57 διδαχθήτωσαν: this is a 3rd pl. aor pass impv form.

58-59 Here Gregory applies the language of making specifically to the incarnate body.

60 cf. Hebrews 1:3.
ὁ λύχνος, δ: lamp, 3
μαρτύρια, ἡ: testimony, martyrdom, 1
νοεω: to perceive, apprehend, observe, think, 3
ὁμοῦ: at the same place, together, 1
οὐδέποτε: and not ever, 3
συνεκλάμψω: to shine forth together, 1
ἐπιστέπω: as, just as, as if, 5

referring back to the earlier catchphrase “there was when he was not”.

61 ἡ ἀπαυγάζοντος is dependent upon τῆς φύσεως, and in this sentence refers to τοῦ λύχνου. The two καὶ form a “both… and…” pair.
62 Take ὅμοιο temporeally, i.e. “as soon as” or “immediately” and linking the two statements; ἐξεφάνη refers to the lamp itself appearing.
63 ἡ ἀπαυγάζω: has an impersonal meaning, from ‘allow’, as ‘permits’, ‘is possible’.
65 τὸ εἶναι ἀπαυγάζοντος: ‘the fact of being Radiance’, i.e. this characteristic of the Son.
66-7 κατὰ: whether you prefer to read the GNO καὶ or not, the phrase is of being in relation to the glory.
67-8 μὴ … δόξης: A genitive adverbial construction, here supplying the protasis in an implied conditional.
68 ὅτι ἐν εἴη: the optative of the apodosis. ‘If X were not, Y would not exist’. Notice that the participle that follows is passive.
69 τε: reading ποτε instead of τε gives the more forceful phrase, ‘to say the ἀπαυγάζω was not’,
εἶναι ἀμήχανον. ὡσπερ οὖν οὐκ ἐστιν ἐπὶ τοῦ ἀπαγόρευμα σε λέγειν ὅτι, εἰ ἦν οὐκ ἐγένετο, καὶ, εἰ ἐγένετο οὖν ἦν, οὔτως1 μάταιον ἐστι περὶ τοῦ υἱοῦ ταῦτα λέγειν, διότι ὁ υἱὸς ἐστι τὸ ἀπαγόρευμα. Οἱ δὲ τὸ μικρότερον καὶ τὸ μείζον ἐπὶ τοῦ υἱοῦ καὶ τοῦ πατρὸς λέγοντες, διδαχθέωσαν παρὰ τὸν Παύλου μὴ μετρεῖν τὰ ἀμέτρητα.· ὁ γὰρ ἀπόστολος τὸν υἱὸν καὶ τοῦ πατρὸς λέγειν διότι ὁ υἱός ἐστι τὸ ἀπαύγασμα. Οἱ δὲ τὸ μικρότερο καὶ τὸ μεῖζον ἐπὶ τοῦ υἱοῦ καὶ τοῦ πατρὸς λέγοντες, διδαχθήτωσαν παρὰ τοῦ Παύλου μὴ μετρεῖν τὰ ἀμέτρητα· ὁ γὰρ ἀπόστολος τὸν υἱὸν χαρακτῆρα λέγει τῆς τοῦ πατρὸς ὑποστάσεως. δῆλον οὖν ὅτι, ὅση ἂν ἡ ὑπόστασις ᾖ τοῦ πατρός, τοσοῦτο καὶ ὁ χαρακτήρ ἐστι τῆς ὑποστάσεως· οὐ γὰρ ἐνδέχεται εἶναι μικρότερον 3 τὸν χαρακτῆρα τῆς θεωρουμένης ἐν αὐτῷ ὑποστάσεως. ἀλλὰ καὶ ὁ μέγας Ἰωάννης ταῦτα λέα διδάσκει λέγων [4] Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ ὡσπερ οὖν ἦν οὐκ ἐγένετο, καὶ, εἰ ἐγένετο οὖν ἦν, οὔτως1 μάταιον ἐστι περὶ τοῦ υἱοῦ ταῦτα λέγειν, διότι ὁ υἱὸς ἐστι τὸ ἀπαύγασμα. Οἱ δὲ τὸ μικρότερο καὶ τὸ μεῖζον ἐπὶ τοῦ υἱοῦ καὶ τοῦ πατρὸς λέγοντες, διδαχθέωσαν παρὰ τὸν Παύλου μὴ μετρεῖν τὰ ἀμέτρητα· ὁ γὰρ ἀπόστολος τὸν υἱὸν χαρακτῆρα λέγει τῆς τοῦ πατρὸς ὑποστάσεως. δῆλον οὖν ὅτι, ὅση ἂν ἡ ὑπόστασις ᾖ τοῦ πατρός, τοσοῦτο καὶ ὁ χαρακτήρ ἐστι τῆς ὑποστάσεως· οὐ γὰρ ἐνδέχεται εἶναι μικρότερον 3 τὸν χαρακτῆρα τῆς θεωρουμένης ἐν αὐτῷ ὑποστάσεως. ἀλλὰ καὶ ὁ μέγας Ἰωάννης ταῦτα λέα διδάσκει λέγων [4] Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ ὡσπερ οὖν ἦν οὐκ ἐγένετο, καὶ, εἰ ἐγένετο οὖν ἦν, οὔτως1 μάταιον ἐστι περὶ τοῦ υἱοῦ ταῦτα λέγειν, διότι ὁ υἱὸς ἐστι τὸ ἀπαύγασμα. Οἱ δὲ τὸ μικρότερο καὶ τὸ μεῖζον ἐπὶ τοῦ υἱοῦ καὶ τοῦ πατρὸς λέγοντες, διδαχθέωσαν παρὰ τὸν Παύλου μὴ μετρεῖν τὰ ἀμέτρητα· ὁ γὰρ ἀπόστολος τὸν υἱὸν χαρακτῆρα λέγει τῆς τοῦ πατρὸς ὑποστάσεως. δῆλον οὖν ὅτι, ὅση ἂν ἡ ὑπόστασις ᾖ τοῦ πατρός, τοσοῦτο καὶ ὁ χαρακτήρ ἐστι τῆς ὑποστάσεως· οὐ γὰρ ἐνδέχεται εἶναι μικρότερον 3 τὸν χαρακτῆρα τῆς θεωρουμένης ἐν αὐτῷ ὑποστάσεως. ἀλλὰ καὶ ὁ μέγας Ἰωάννης ταῦτα λέα διδάσκει λέγων [5] Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ μέγας Ἰωάννης ταῦτα λέα διδάσκει λέγων [5] Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ

71 ἀμήχανον: the sense here must be the second, ‘impossible’. 71 οὖν ἐστιν...λέγειν: ‘it is not to be said’, i.e. not possible to say. 72 εἰ ἦν οὐκ ἐγένετο: inserting a comma after ἦν makes the conditional clearer; also in the following statement. 73 διότι: giving a causal basis, not a conclusion. 75 διδαχθέωσαν: 3rd pl. aor pass impv, as before (l.57). 75 Παύλου: note that Gregory attributes Hebrews to Paul. 76 τὸν υἱὸν...ὑποστάσεως: cf. Hebrews 1:3. 77 δος...τοσούτος: used without a qualifying word, this pairing refers to size; contextually, see the comment in l.74 re: τὸ μικρότερον καὶ τὸ μείζον. 79 τῆς θεωρουμένης...ὑποστάσεως: the genitive phrase is comparative.

1 GNO οὔτω
2 GNO ἤ ἢ ὑπόστασις ἢ
3 GNO μικρότερον εἶναι
4 GNO τὰ αὐτὰ
5 GNO ὅτι

70 Ἐν ἀρχῇ: John 1:1
λόγος ἦν πρὸς τὸν θεόν. ἐκ γὰρ τοῦ ἐιπείν, ὅτι ἐν ἀρχῇ ἦν, καὶ οὐ μετὰ τὴν ἀρχήν, ἔδειξεν ὅτι οὐδέποτε (65.) ἀλογος ἦν ἡ ἀρχή. ἐκ δὲ τοῦ ἀποδείξατο ὅτι καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, τὸ ἀνελλιπές [141] τοῦ ὑιοῦ ώς πρὸς τὸν πατέρα ἐσήμανεν, ὅλω γὰρ τῷ θεῷ ὅλως συνθεωρεῖται ὁ λόγος, εἰ γὰρ ἐλλιπής ἦν ἐν τῷ ἰδίῳ μεγέθει ὁ λόγος, ὥστε μὴ δύνασθαι πρὸς ὅλον τὸν θεόν εἶναι, ἀνάγκη πάσα ἄλογον εἶναι τοῦ θεοῦ νομίζειν τὸ ὑπερπίπτον τοῦ λόγου. ἀλλὰ μὴν πάσῃ τοῦ θεοῦ

81 ἐκ γὰρ τοῦ εἴπειν: ‘from the saying’, where ‘saying’ has become a noun. One could translate ‘in saying that...’.
81-82 Gregory draws on the difference between ἐν and μετά.
83 τὸ ἀνελλιπές: the article with the adjective turns it into an abstract noun: the ‘unfailing-ness’, or lack-of-defect.
84 πρὸς: this preposition in these theological contexts can be understood as ‘in relation to’, see also 1.86 below.
85 πᾶσα here modifies ἀνάγκη.
86-87 ἄλογον ...τοῦ λόγου: you may need to mentally rearrange: τὸ ὑπερπίπτον is the subject, in the accusative + infinitive clause, and is modified by τοῦ λόγου to indicate what is exceeded, hence the genitive of separation/comparison. τοῦ θεοῦ is a genitive of possession or partition, it is ‘what’ of God that exceeds the Logos. Then ἄλογον is an accusative predicate that complements the subject.
89 χώραν: ‘space’, in the sense of ‘it’s not possible/appropriate’.
φύσιν ἀνόμοιον, διδαχθήτωσαν μὴ μωραίνειν ἐκ τοῦ κατά τὸν Ἀβελ καὶ τὸν Ἀδάμ ύποδείγματος. καὶ γὰρ καὶ ὁ Ἀδάμ κατὰ τὴν φυσικὴν τῶν ἀνθρώπων γέννησιν οὐκ ἐγεννήθη· οὔδὲν δὲ Ἀβελ ἐκ τοῦ Ἀδάμ ἐγεννήθη. ἀλλὰ μὴν ὁ μὴ γεννηθεὶς ἀγέννητος λέγεται· τὸν Ἀδὰμ τὸ μὴ γεννηθῆναι ἐκ τοῦ κύκλους τὸν Ἀδάμ τὸ μὴ γεννηθῆναι, ἀλλὰ καὶ οὗτος ἀνθρωπός κάκεινος, εἰ καὶ ὁ μὲν γεννηθεὶς ἦν, ὁ δὲ δίχα γεννήσεως. ἀρα καὶ ἐπὶ τῶν θείων δογμάτων τὸ μὴ γεννηθῆναι καὶ τὸ γεννηθῆναι διαφοράν οὐκ ἐξεργάζεται φύσεως, ἀλλ' ὥσπερ ἐπὶ τοῦ Ἀδάμ καὶ τοῦ Ἀβελ ἀνθρωπότητις μία, οὐτω καὶ ἐπὶ τοῦ πατρὸς Ἀδάμ, ὁ: Abel, ἂνθρωπος, ον: unbegotten, Ἀδάμ, ὁ: Adam, ἄνθρωπος, ἡ: humanity (abstract), ἄνόμοιος, ον: unlike, dissimilar, γεννάω: to beget, γέννησις, ἡ: begetting, διαφορά, ἡ: difference, variance, distinction, διδάσκω: to teach, instruct, δίχα: in two; half; asunder, ἐξεργάζομαι: to accomplish, achieve, bring to completion or end, κάκεινος: καὶ ἐκεῖνος, μωραίνω: to be foolish, silly, μωραίνω: to be foolish, silly, ὑποδείγμα, τό: sign, token; pattern; example, διάφορος, ὁ: human nature', cf. θεότης.
blasphημοῦντες τὸ αὐτὸ λέγουσιν ὅ καὶ περὶ τοῦ κυρίου, ὅτι ἐστὶ καὶ
tοῦτο κτιστόν, ἢ δὲ ἐκκλησία ἐπίσης, ώς περὶ τοῦ υἱοῦ,
oὔτως (66,) καὶ περὶ τοῦ ἀγίου πνεύματος πιστεύει, ὅτι ἐστὶν
ἐκτιστον—καὶ ὅτι ἡ κτίσις ἐκ τῆς ὑπερκειμένου ἀγαθοῦ
μετουσίας γίνεται ἀγαθή (τὸ δὲ πνεῦμα τὸ ἄγιον, ἀπροσδεές ἢ ἐστι τοῦ
ἀγαθόνοντος, ἀγαθὸν γὰρ τῇ φύσει ἔστι, καθὼς ἡ γραφὴ μαρτυρεῖ),
cαὶ ὅτι ἡ κτίσις ὁδηγεῖται παρὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα τὴν
ὁδηγίαν καλεῖται· ἡ κτίσις ἡγεμονεύεται, τὸ δὲ πνεῦμα ἡγεμονεύει
[144] ἡ κτίσις παρακαλεῖται, τὸ δὲ πνεῦμα παρακαλεῖ· ἡ κτίσις

101 ἀγαθόνω: to honour, magnify, make good; do
good, 1

105 ἐκ τῆς ... μετουσίας: make sure you read
through to μετουσίας to complete the sense of
ἐκ τῆς before rendering the internal element,
which is a genitive because it is what the
sharing or participation is sharing of,
participation in.

106-7 ἀπροσδεές ἢ ἐστὶ τοῦ ἀγαθόνοντος: ‘is self-
sufficient in regards to being good’; this is
further understandable by the following clause.
The Spirit is good in itself, not by participation,
and not requiring anything to be or to become
good. The GNO reading has substantially the
same meaning.

109 ἡγεμονεύει: if there is a difference of
nuance between this and ὁδηγεῖ, it is that the
latter is more about ‘guidance’, whereas
ἡγεμονεύει is more about ‘governance’.

Notice also here the balanced clauses counter-
pointing the distinction between the Spirit and
Creation, rhetoric in the service of theology.

1 GNO omit
2 GNO Καὶ
3 GNO δὲ
4 GNO καὶ ἡ ἐκκλησία...
5 καὶ ὅτι GNO δὸς
6 GNO οὐ προσδεές
δουλεύει, τὸ δὲ πνεῦμα ἐλευθεροὶ· ἡ κτίσις σοφίζεται, τὸ δὲ πνεῦμα
tὴν τῆς σοφίας δίδωσι χάριν· ἡ κτίσις μεταλαμβάνει τῶν
χαρισμάτων, τὸ δὲ πνεῦμα κατεξουσιάν ἑρείν, ὅτι πάντα τὰ ὑψηλά καὶ θεοπρεπῆ ὅνόματα, τὸ ἁγιότης, ἡ ἁγιότης· πᾶν τίμιον ὄνομα οὕτως λέγεται ἐπὶ τοῦ ἁγίου πνεύματος, ὡς καὶ ἐπὶ τοῦ πατρὸς καὶ ἐπὶ τοῦ υἱοῦ λέγεται, πλὴν ἁγιότης, ἡ ἁγιότης, ἡ μακαριότης, τὸ ἄγαθον, τὸ δυνατὸν, τὸ δίκαιον, ἡ ἁγιότης· πᾶν τίμιον ὄνομα οὕτως λέγεται ἐπὶ τοῦ ἁγίου πνεύματος, ὡς καὶ ἐπὶ τοῦ πατρὸς καὶ ἐπὶ τοῦ υἱοῦ λέγεται, πλὴν

1 GNO κατ’ ἐξουσιάν
η τούτων δι' ὧν αἱ ὑποστάσεις τρανῶς τε καὶ ἄσυγχυτως ἀπ' ἀλλήλων διαχωρίζονται. λέγω δὴ ὅτι οὗτε πατήρ λέγεται τὸ πνεῦμα τὸ ἁγιον, οὗτε υἱὸς· τὰ δὲ ἄλλα ὅσα ὁ πατήρ καὶ ὁ υἱὸς ὀνομάζεται, ταῦτα καὶ τῷ ἁγίῳ πνεῦματι παρὰ τῆς γραφῆς ἐφαρμόζεται.

διὰ τούτο οὐν καταλαμβάνομεν ὅτι οὔτε πατὴρ λέγεται τὸ πνεῦμα τὸ ἁγιον· οὔτε υἱός· τὰ δὲ ἄλλα ὅσα ὁ πατήρ καὶ ὁ υἱὸς ὀνομάζεται, ταῦτα καὶ τῷ ἁγίῳ πνεῦματι παρὰ τῆς γραφῆς ἐφαρμόζεται. 

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όμολογήσει τὴν ἀκτιστὸν φύσιν, τὴν ἐν πατρὶ καὶ υἱῷ καὶ πνεύματι ἁγίῳ θεωρεώμενην. Ἠπει δὲ εἰς ἀπόδειξιν, ως οἶνον, τοῦ κτιστὸν εἶναι τὸ πνεῦμα τὸ ἁγιὸν τὴν τοῦ προφήτου φωνὴν ἡμῖν προφέρουσι τὴν λέγουσαν\[1\] Ὡς στερεῶν βροντὴν καὶ κτίζων πνεῦμα, καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ, τούτο προσήκει νοήσαι, ὅτι ἀλλὰ κτίσεσαί πνεῦμα ἐν τῇ στερεότητι τῆς βροντῆς, ὅ προφήτης λέγει, καὶ οὐχὶ τὸ ἁγιὸν πνεῦμα· βροντὴν γὰρ ὁ μυστικὸς λόγος τὸ εὐαγγέλιον ὀνομάζει. ἐν οἷς οὖν γίνεται βεβαία καὶ ἀμετάθετος ἢ εἰς τὸ εὐαγγέλιον πίστις, οὗτοι διὰ τῆς πίστεως μεταβαίνουσιν ἀπὸ τοῦ εἶναι σάρκες, εἰς τὸ γίνεσθαι πνεῦμα, καθὼς

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131 ἀκτιστὸς, ὁν: not-created, 2
ἀμετάθετος, ὁν: unalterable, immutable, 1
ἀπαγγέλλων, ἢ: to announce, report, 2
ἀπόδειξις, ἡ: display, demonstration; proof, 3
βεβαιός, ὁν: firm, steady, 1
βροντή, ἡ: thunder, 4
eὐαγγέλιον, τὸ: gospel, good news, 3
tεχνη: to look at, to consider, 4
κτίζω: to create, 5
κτιστός, ὁ, ἡ, ὁν: created, 9
μεταβαίνων: to pass over, transfer, 1

μυστικός, ὁ, ὅν: pert. to the mysteries, 1
οἶμαι: to think, suppose, believe, 1
ὄμολογεῖν: to say the same; agree; confess, 1
ὀνομάζω: to name, address, designate, 3
προσήπτω: to have come, be at hand, 2
προφέρω: to bring forward, present; offer, 1
προφήτης, ὁ: prophet, 6
στερεότης, ἡ: hardness, firmness, solidity, 1
στερεών: to strengthen, make firm, 1
φωνὴ, ἡ: voice, noise, sound, 2

132 ὡς οἶνον: this construction of ὡς + οἶμαι is common, 'as they suppose', usually meaning that the author is contriving what the other person thinks, but suggesting that it is incorrect.
132-3 τοῦ κτιστὸν εἶναι τὸ πνεῦμα τὸ ἁγιὸν: Notice that the leading τοῦ does not agree with κτιστὸν and so must agree instead with the infinitive. One then understands κτιστὸν to be predicated of the articular noun phrase that follows, τὸ πνεῦμα τὸ ἁγιὸν. The whole genitive phrase depends upon ἀπόδειξιν, while the phrase that follows, headed by τῆν, is the object of προφέρουσι.
134-5 Ὡς στερεῶν...αὐτοῦ: see Amos 4:13 LXX.
135-6 τοῦτο προσήκει νοήσαι: this is the start of the second half of the since > then construction from Ἠπει. Something like 'this [then] must be considered [by us]...'
136-7 ὁ μυστικὸς λόγος: 'mystical' in the sense of spiritual. This is a good example of (properly) allegorical interpretation.
138 ἐν οἷς: not ‘in which’, but personal, ‘in whom/whoever’.

140 τοῦ εἶναι: again, notice how the article is used with the infinitive phrases here.
λέγει ὁ κύριος ὁτι τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι· καὶ τὸ
δὲ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστιν. θεὸς οὖν [1] ὁ διὰ
tοῦ στερεοποιεῖν [145] τὴν εὐαγγελικὴν φωνὴν [4] τοῖς πιστεύουσι,
pνεῦμα ποιῶν τὸν πιστεύοντα· ὁ δὲ ἐκ τοῦ πνεύματος γεννηθεὶς, καὶ
πνεῦμα διὰ τῆς τοιαύτης βροντῆς γενόμενος, ἀπαγγέλλει τὸν
Χριστὸν καθὼς ὁ ἀπόστολος λέγει, ὅτι Οὐδεὶς δύναται εἰπεῖν κύριον
Ἰησοῦν Χριστὸν, εἰ μὴ ἐν πνεύματι ἁγίῳ.

ἀπαγγέλλω: to announce, report, 2
βροντή, ἡ: thunder, 4
gεννάω: to beget, 13
dόναμα: to be able to; be powerful, 2

eὐαγγελικός, ὁ, ὁν: pert. to the good news or Evangelists, 1
στερεώ: to strengthen, make firm, 1
tοιοῦτος, αὕτη, ὁ: such, 2
φωνή, ἡ: voice, noise, sound, 2

141-2 τὸ γεγεννημένον ...πνεῦμα ἐστιν: John 3:6.
142-4 The structure of this sentence is θεὸς
[ἐστιν]...[ὁ] ποιῶν... The participle ποιῶν
actually describes the make action, while the
long διὰ phrase explains how he does it. In
English, a fronted clause like ‘God is the one
that...’
144 καί: ‘even’.
146-7 Οὐδεὶς ... ἁγίῳ: 1 Cor 12:3.

1 GNO omit
2 GNO ἐστίν
3 GNO στερεοποιεῖν
4 GNO βροντὴν
Appendix 3: All words in *Ad Simplicium*, arranged alphabetically

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Αβελ, ὁ:</td>
<td>Abel</td>
<td>4</td>
</tr>
<tr>
<td>'ἀγαθός, ἡ, ὄν:</td>
<td>good; noble</td>
<td>4</td>
</tr>
<tr>
<td>'ἀγαθόνω:</td>
<td>to honour, magnify, make good; do good</td>
<td>1</td>
</tr>
<tr>
<td>'ἀγέννητος, ὄν:</td>
<td>unbegotten</td>
<td>2</td>
</tr>
<tr>
<td>'ἀγιος, ἃ, ὄν:</td>
<td>holy, sacred</td>
<td>16</td>
</tr>
<tr>
<td>'ἀγίοτης, ἡ:</td>
<td>holiness</td>
<td>1</td>
</tr>
<tr>
<td>'Ἄδαμ, ὁ:</td>
<td>Adam</td>
<td>5</td>
</tr>
<tr>
<td>'ἀγέννητος, ὄν:</td>
<td>unbegotten</td>
<td>2</td>
</tr>
<tr>
<td>'ἄγιος, ἃ, ὄν:</td>
<td>holy, sacred</td>
<td>16</td>
</tr>
<tr>
<td>'ἁγιότης, ἡ:</td>
<td>holiness</td>
<td>1</td>
</tr>
<tr>
<td>'ἄδοξος, ὄν:</td>
<td>everlasting, timeless, eternal</td>
<td>5</td>
</tr>
<tr>
<td>'ἀδηλωθος, ὄν:</td>
<td>following (on), subsequent</td>
<td>3</td>
</tr>
<tr>
<td>'ἄκλιτος, ὃς:</td>
<td>not-created</td>
<td>2</td>
</tr>
<tr>
<td>'ἄλαμπής, ἐς:</td>
<td>dull, obscure</td>
<td>1</td>
</tr>
<tr>
<td>'ἀληθινός, ἡ, ὃν:</td>
<td>true, genuine, truthful</td>
<td>8</td>
</tr>
<tr>
<td>'ἀλλά:</td>
<td>but, rather</td>
<td>8</td>
</tr>
<tr>
<td>'ἀλλήλων:</td>
<td>one another</td>
<td>1</td>
</tr>
<tr>
<td>'ἀλλότριος, ἃ, ὄν:</td>
<td>belonging to another, strange</td>
<td>12</td>
</tr>
<tr>
<td>'ἄλογος, ὃς:</td>
<td>without λόγος; speechless, reasonless</td>
<td>2</td>
</tr>
<tr>
<td>'ἀμαρτία, ἡ:</td>
<td>sin, fault, guilt</td>
<td>1</td>
</tr>
<tr>
<td>'ἀμετάθετος, ὃς:</td>
<td>unalterable, immutable</td>
<td>1</td>
</tr>
<tr>
<td>'ἀμέτρητος, ὃς:</td>
<td>immeasurable, immense, countless</td>
<td>1</td>
</tr>
<tr>
<td>'ἀναθεναμα:</td>
<td>to renew</td>
<td>1</td>
</tr>
<tr>
<td>'ἀπαγγέλλω:</td>
<td>to announce, report</td>
<td>2</td>
</tr>
<tr>
<td>'ἀπαναγάζω:</td>
<td>to flash forth</td>
<td>2</td>
</tr>
<tr>
<td>'ἀπαύγασμα, τό:</td>
<td>radiance, effulgence</td>
<td>8</td>
</tr>
<tr>
<td>'ἀπό:</td>
<td>from, away from</td>
<td>2</td>
</tr>
<tr>
<td>'ἀποδεικνύμι:</td>
<td>to point out, bring forth, display</td>
<td>1</td>
</tr>
<tr>
<td>'ἀπόδειξις, ἡ:</td>
<td>display, demonstration; proof</td>
<td>3</td>
</tr>
<tr>
<td>'ἀπόστολος, ὁ:</td>
<td>apostle; envoy, messenger</td>
<td>3</td>
</tr>
<tr>
<td>'ἀπροσδέξῃς, ἐς:</td>
<td>without want of anything; self-sufficient</td>
<td>1</td>
</tr>
<tr>
<td>'ἀρα:</td>
<td>then (transition or inference)</td>
<td>4</td>
</tr>
<tr>
<td>'ἀρνέομαι:</td>
<td>to deny, refuse, refute</td>
<td>3</td>
</tr>
<tr>
<td>'ἄρτος, ὁ:</td>
<td>bread, food</td>
<td>1</td>
</tr>
</tbody>
</table>
ἀρχή, ἡ: beginning; ruler, 6
ἀσεβής, ἐς: impious, unholy, 1
ἀσύγχυτος, ὁν: not confused, unmingled, 1
ἀσώματος, ὁν: without a body, 1
ἀυτός, -ἡ, -ὁ: self; he, she, it; the same, 16
ἀφθαρσία, ἡ: incorruption, immortality, 1
βέβαιος, ὁν: firm, steady, 1
βλασφημέω: to blaspheme, profane sacred things, 1
βούλομαι: to will, wish, 1
βροντή, ἡ: thunder, 4
γάρ: for, since, 22
γεννάω: to beget, 13
γέννησις, ἡ: begetting, 4
γεννητός, ἡ, ὁν: begotten, 1
γιγνώσκω: to know, come to know, 6
γίνομαι: to come into being, become, 16
γραφή, ἡ: writing, scripture, 5
Γρηγόριος, ὁ: Gregory, 2
δέ: but, and, on the other hand, 30
δείκνυμι: show forth; point out, 1
δὴ: indeed, surely, really, certainly, just, 1
δηλος, ἡ, ὁν: visible, conspicuous, manifest, 4
δημιουργος, ὁ: maker, creator, Demiurge, 1
διά: through (gen), on account of (acc), 14
διαφορά, ἡ: difference, variance, distinction, 1
διαφωρίζω: to separate, 1
διδάσκω: to teach, instruct, 5
δίδωμι: to give, 1
δίκαιος, ἀ, ὁν: just, fair, even, 1
δίο: wherefore, 1
διστά: because, since, wherefore, 1
δύνα: in two; half; asunder, 1
δόγμα, τὸ: doctrine, teaching, decree, 2
δόξα, ἡ: glory, fame, opinion, 6
δούλωσι: to be a slave, serve as a slave, 1
δούλικός, ἡ, ὁν: pert. to slaves or slavery, 1
δούλος, ὁ: slave, servant, 3
δόναμι: to be able to; be powerful, 2
δυνατός, ἡ, ὁν: strong, able, capable, 1
δύο: two, 1
ἐάν: εἰ ἂν, if (+ subj.), 1
ἐγκωρέω: to make space for, allow, 2
ἐγώ, με, μου, μοι: I, me, my, 3
ἐν: if, whether, 10
εἰδωλολατρέω: to worship idols, 1
εἰμί: to be, exist, 75
εἶπον: aor., said, spoke, 5
εἰς, μία, ἐν: one, single, alone, 4
εἰς: into, to, in regard to (+ acc.), 6
ἐκ, ἐξ: out of, from (+ gen.), 21
Ad Simplicium

ἐκαστος, -η, -ov: each, every one, 1
ἐκεί: there, in that place, 1
ἐκεύνοσ, η, ov: that, those, 1
ἐκκλησία, ἡ: church; assembly, 1
ἐκφαίνω: to bring to light, reveal, appear, 1
ἐλεύθερος, α, ov: free, at liberty, freed, 1
ἐλλιπής, ἡ: wanting, needing; defective, 1
ἐν: in, on, among. (+ dat.), 16
ἐναντίος, α, ov: opposite, 1
ἐνδέχομαι: to accept, admit, allow, 1
ἐνεργέω: to work, be in activity, operate, 1
ἐνταῦθα: here; herein; 2
ἐξεργάζομαι: to accomplish, achieve, bring to completion or end, 1
ἐπεί: when, after, since, because, 1
ἐπειδή: when, since, after, 1
ἐπί: near (gen.), to, toward (acc.); near, at, 11
ἐπίσης = ἐπ᾿ ἱσης, equally, fairly, 2
ἐπίσκοπος, ὁ: bishop; overseer, 1
ἐργον, τό: word, deed, action, 1
ἐτ: still, yet; besides, further, 1
eὐαγγελικός, ἡ, ὁν: pert. to the good news or Evangelists, 1
eὐαγγέλιον, τό: gospel, good news, 3
eὑρίσκω: to find, discover, devise, invent, 1
eφαρμόζω: to adapt to, suit, accommodate, 3
ἐχω: to have, hold, 2
η: or (either...or); than, 1
ἡγεμονεύω: to lead the way, guide, 2
ἡμεῖς: we, us, 9
ἡμέτερος, -α, -ον: our, 1
θειος, α, ov: divine, pert. to God, (subst) the Divinity, 5
θεοπρεπής, ἡ: fitting/appropriate to God, 1
θεός, ὁ: god, divinity, 35
θεότης, ἡ: divinity, divine nature, the Godhead, 3
θεωρέω: to look at, to consider, 4
θύρα, ἡ: door, 1
ιδιος, α, ov: private, particular, peculiar, individual, 5
ιδίωμα, τό: unique feature, distinctive mark or characteristic, 1
ἡσυχίας, ὁ: Jesus, 1
ίνα: in order that (+ subj.); where (+ ind.), 2
ιουδαίως: to side with/become Jewish, 1
ισχυρός, α, ὁν: strong; sufficient, 1
Ἰωάννης, ὁ: John, 1
καθώς: as, just as, 6
καὶ: and, also, even, too, 85
κάκεινος: καὶ ἐκεῖνος, 1
κατά: down from (+ gen.), down, down along (+ acc.), 10
κατακρίνω: to pass sentence against, condemn, 1
καταλαμβάνω: to seize, lay hold of; comprehend, 1
κατάρα, ἡ: curse, 1
catakevázw: to prepare, build, equip, render, 1
kataphthéw: to destroy, bring to naught; corrupt, 1
catechousia, ἡ: dominion, sovereignty, 1
celéw: to bid, order, command, exhort, 2
colía, ἡ: belly; womb; cavity, 3
ctíō: to create, 5
ctisí, ἡ: creature, creation, 16
ctísths, ὁ: founder, Creator, 1
ctistós, ἡ, ὁ: created, 9
kúrio, ὁ: lord, Lord, 7
colós: hinder, prevent, 2
légw: to say, speak; choose, select, 32
líthos, ὁ: stone, 1
logíomai: to reckon, calculate, 1
logos, ὁ: word, speech, account, argument, 13
lúxnos, ὁ: lamp, 3
makariótphs, ἡ: happiness, blessedness, 1
marturéw: to testify; be a martyr, 1
martória, ἡ: testimony, martyrdom, 1
mátais, α, ὁν: vain, empty, idle, 1
megaléptps, ἡ: majesty, magnificence, 2
mégas, megálh, méga: big, great, important, 1
mégethos, τό: greatness, magnitude, 1
meílw, -ov (-ovos): greater, 2
méν: on the one hand, 6
meta: with (+ gen.); after (+ acc.), 2
metafainów: to pass over, transfer, 1
metalambánw: to have/get a share of, partake, 1
metousía, ἡ: participation, communion, participation, 1
metérw: to measure, 1
mē: not, lest, 20
mēdē: not, but not, nor, 1
mēdeis, mēdemía, mēdén: no one, nobody, nothing, 1
mēν: assuredly, verily, 3
mikrós, ἡ, ὁν: small, little; trifle, 3
monogenhēs, ἐς: unique; only-Begotten, 3
múrias, ádóς, ἡ: myriad, ten thousand, 1
mystikós, ἡ, ὁν: pert. to the mysteries, 1
mopatínw: to be foolish, silly, 1
noeōw: to perceive, apprehend, observe, think, 3
nomízw: to reckon, think, 3
Nússα, ἡς, ἡ: Nyssa, 1
ὁ, ἡ, τό: the, 301
ódgyéw: to lead, guide, 1
ódgyía, ἡ: guiding, teaching, 1
ódos, ἡ: road, way, path, journey, 4
oikovnomía, ἡ: management, administration; economy (theol), 2
óμαι: to think, suppose, believe, 1
δλός, ἡ, ὁν: whole, entire, complete, 3
ómologéw: to say the same; agree; confess, 1
ὁ μοῦ: at the same place, together, 1
ὄνομα, -ατός, τό: name, noun, 2
ὄνομάζω: to name, address, designate, 3
ὅπερ: the very thing; wherefore, as, like, 1
ὅπου: where, 2
ὅπερ, ἡ, ὦν: straight, right, 1
ὀνομα-, ατός, τό: name, noun, 2
ὀνομάζω: to name, address, designate, 3
ὅπερ: the very thing; wherefore, as, like, 1
ὅπου: where, 2
ὀρθός, ἡ, ὄν: straight, right, 1
ὅς, ἥ, ὄ: who, which, what, 7
ὅσος, ἡ, ὄν: as many as; all who, all which, 3
ὅταν: whenever; when; since, 1
ὅτε: when, at some time, 1
ὅτι: that; because, 28
οὐ, οὐκ, ὄχ: not, 25
οὐδέ: and not, but not, nor, not even, 1
οὐδείς, οὐδεμία, οὐδέν: no one, nothing, 3
οὐδέποτε: and not ever, 3
οὐκόντιν: then; surely then, do you not? very well then, 3
οὐν: and so, then; at all events, 10
οὗτε: and not, neither...nor, 2
οὗτος, αὕτη, τούτο: this, 18
οὗτω: in this way, thus, so, 3
οὗτως: in this way, thus, so, 7
οὐχ: no, 2
πάλιν: again, once more; back, backwards, 3
πάρα: beside; from the side of; to the side of, 5
παραδέχομαι: to receive from; admit, allow, 1
παρακάλω: to summon; exhort; appeal, 2
παρθένος, ἡ: virgin; maiden, girl, 1
παροιμία, ἡ: proverb, saying, 1
πᾶς, πᾶσα, πᾶν: all; each, every, 10
πατήρ, ὁ: father, 17
Παύλος, ὁ: Paul, 2
περί: around, about, concerning, 10
πέτρα, ἡ: rock, 1
πιστεύω: to trust, put faith in, believe, 4
πίστις, εως ὁ: trust, loyalty, faith; pledge, 3
πλάσσω: to form, mould, shape, 3
πλην: except, but (+ gen.), 1
πνεῦμα, τὸ: soul, spirit, breath, 32
ποιέω: to do, make, create, compose, 4
πολύς, πολλά, πολύ: much, many, 2
ποτε: ever, at some time, once, 1
πρόβατον, τὸ: sheep, 2
πρός: to (acc.), near, in addition to (dat.), 9
προσήκω: to have come, be at hand, 2
προσκυνέω: to worship, show obeisance, 11
προσκόμισις, ἡ: worship, adoration; obeisance, 1
προσμαρτυρέω: to bear additional witness, confirm, 2
πρόσφατος, ὄν: fresh, recent, 7
προφέρω: to bring forward, present; offer, 1
προφήτης, ὁ: prophet, 6
σαρκικός, ἡ, ὁν: fleshly, 1
σάρξ, ἡ: flesh, 8
σημαίνω: to sign, signify, indicate, 1
Σιμπλικίος, ὁ: Simplicius, 2
Σολομών, ὁ: Solomon, 2
σοφία, ἡ: cleverness, skill, learning; wisdom, 1
σοφίζω: to be wise, make wise, 1
σοφός, ἡ, ὁν: wise, skilled, 1
στερεοποιέω: to make firm, hard, solid, 1
στερεότης, ἡ: hardness, firmness, solidity, 1
συνεκλάμπω: to shine forth together, 1
συνθεωρέω: to contemplate at the same time, together, 2
σῶμα, ατός, τό: the body, 2
σωτηρία, ἡ: rescue, deliverance, salvation, 1
tε: both, and, 4
τίμιος, α, ὁν: honoured, worthy, 1
tις, τί: anyone, anything, someone, something, 2
tίς, τί: who? which? 3
tοῦνυν: therefore, accordingly; well then, 2
tοιοῦτος, αὐτή, οὕτο: such, 2
tοσοῦτος, αὐτή, οὕτο: so great, so much, so many, 1
tουτέστι: that is to say (τοῦτο ἐστί), 1
τρανής, ἐς: clear, distinct, 1
τριβούς, ἐς: clear, distinct, 1
ὑγίας, ἐς: healthy, sound, 1
ὑιός, ὁ: son, 19
ὑπακούω: to obey, heed, 1
ὑπέρκειμαι: to lie above, be situated above, 1
ὑπερπίπτω: to fall over; pass over, exceed, 1
ὑπερτίθημι: to hand over; surpass, exceed, excell, 1
ὑποδείγμα, τό: sign, token; pattern; example, instance, 1
ὑπόστασις, ἡ: substance, subsistence, ‘person’ in Trinitarian sense, 5
ὑψηλός, ἡ, ὁν: high, lofty, 1
φανερόω: to make manifest, reveal, 3
φυσικός, ἡ, ὁν: natural, physical, innate, 1
φύσις, ἡ: nature, 13
φωνή, ἡ: voice, noise, sound, 2
φῶς, τό: light (φῶς), 2
χαρακτήρ, ὁ: mark, impression, distinctive impress, image, 3
χαρίζω: to bestow, grant as a favour, grace, 2
χάρις, ἡ: grace, favour; for the sake of, 1
χάρισμα, τό: grace, favour; gift, 1
χρή: it is necessary, it is fitting; must, ought, 2
Χριστός, ὁ: Christ, Messiah, anointed, 5
χώρα, ἡ: land, region, country, 1
χωρίς: separately; apart from, without (gen.), 1
ὡς: as, thus, so, that; when, since, 8
ὡςπερ: as, just as, as if, 5
ὡστε: so that, that, so as to, 2