

Ad Simplicium, De Fide

Greek Text with Vocabulary and Commentary

Seumas Macdonald

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# Ad Simplicium

## Greek Text with Vocabulary and Commentary

### Beta Edition

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The Greek Text for Ad Simplicium is taken from the text of J.P. Migne *Patrologia Graeca* Volume XLV.

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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

1

## ΠΡΟΣ ΣΙΜΠΛΙΚΙΟΝ, ΠΕΡΙ ΠΙΣΤΕΩΣ

Σιμπλικίῳ τριβούνῳ Γρηγόριος

περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος

[136] Κελεύει ὁ θεὸς διὰ τοῦ προφήτου μηδένα πρόσφατον θεὸν

5

θεὸν<sup>1</sup> εἶναι νομίζειν, μηδὲ προσκυνεῖν θεῷ ἄλλοτριῷ. οὐκοῦν δῆλόν

ἐστίν, ὅτι πρόσφατον λέγεται ὃ μὴ ἐξ αἰδίου ἐστίν· καὶ ἐκ τοῦ

ἐναντίου πάλιν αἴδιον λέγεται ὃ μὴ πρόσφατόν ἐστίν. ὁ τοίνυν μὴ ἐξ

αἰδίου τὸν μονογενῆ θεὸν ἐκ τοῦ πατρὸς εἶναι πιστεύων, πρόσφατον

αὐτὸν εἶναι<sup>2</sup> οὐκ ἀρνεῖται· τὸ γὰρ μὴ αἴδιον, πρόσφατον πάντως· πᾶν

10

**αἶδιος, ον:** everlasting, timeless, eternal, 5**ἄλλοτριος, α, ον:** belonging to another, strange, 12**ἀρνεῖσθαι:** to deny, refuse, refute, 3**Γρηγόριος, ὁ:** Gregory, 2**δῆλος, η, ον:** visible, conspicuous, manifest, 4**ἐναντίος, α, ον:** opposite, 1**ἐπίσκοπος, ὁ:** bishop; overseer, 1**κελεύω:** to bid, order, command, exhort, 2**μονογενής, ἕς:** unique; only-Begotten, 3**νομίζω:** to reckon, think, 3**Νύσσα, ης, ἡ:** Nyssa, 1**οὐκοῦν:** then; surely then, do you not? very well then, 3**πιστεύω:** to trust, put faith in, believe, 4**πίστις, εως ὁ:** trust, loyalty, faith; pledge, 3**πνεῦμα, τό:** soul, spirit, breath, 32**προσκυνέω:** to worship, show obeisance, 11**πρόσφατος, ον:** fresh, recent, 7**Σιμπλικίος, ὁ:** Simplicius, 2**τοίνυν:** therefore, accordingly; well then, 2**τριβούνος, ὁ:** tribune (Lat. *tribunus*), 16 **προσκυνεῖν:** in Patristic writing, almost always with the meaning 'worship'.6-7 **δῆλόν ἐστιν:** the construction is idiomatic and common, 'it's clear'.7 **αἴδιον:** the adjective is regularly used as a substantive, 'eternity'.8-9 **ὁ...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'.<sup>1</sup> GNO omits second θεὸν<sup>2</sup> GNO εἶναι αὐτὸν

δὲ τὸ πρόσφατον, θεὸς οὐκ ἔστιν, καθὼς εἶπεν ἡ γραφὴ ὅτι Οὐκ ἔσται 11  
 ἐν σοὶ θεὸς πρόσφατος. ἄρα ὁ λέγων ὅτι ποτὲ οὐκ ἦν οὗτος<sup>1</sup> ἀρνεῖται  
 αὐτοῦ τὴν θεότητα. πάλιν ἀλλότριον θεὸν προσκυνεῖν κωλύει ὁ  
 λέγων Οὐδέποτε<sup>2</sup> προσκυνήσεις θεῶ ἀλλοτρίω. ὁ δὲ ἀλλότριος τῇ  
 πρὸς τὸν ἴδιον ἡμῶν θεὸν ἀντιδιαστολῇ θεωρεῖται. [137] τίς οὖν ὁ 15  
 ἴδιος ἡμῶν ἐστι θεός; δηλον ὅτι ὁ ἀληθινὸς θεός. τίς δὲ ὁ ἀλλότριος;  
 πάντως ὁ τῆς τοῦ ἀληθινοῦ (62.) θεοῦ φύσεως ἀλλοτρίως ἔχων. εἰ  
 οὖν ἴδιος ἡμῶν ἐστιν ὁ ἀληθινὸς θεός<sup>3</sup>, ἐὰν<sup>4</sup> μὴ ἢ τῆς τοῦ ἀληθινοῦ  
 θεοῦ<sup>5</sup> φύσεως ὁ μονογενὴς θεός, καθὼς λέγουσιν οἱ αἰρετικοί,  
 ἀλλότριός θεός<sup>6</sup> ἐστι, καὶ οὐχ ἡμέτερος. λέγει δὲ τὸ εὐαγγέλιον ὅτι τὰ 20

αἰρετικός, ἡ, ὄν: heretical, 1

ἀληθινός, ἡ, ὄν: true, genuine, truthful, 8

ἀλλότριος, α, ὄν: belonging to another, strange, 12

ἀντιδιαστολή, ἡ: opposition, distinction, 1

ἄρα: then (transition or inference), 4

ἀρνεόμαι: to deny, refuse, refute, 3

δήλος, η, ὄν: visible, conspicuous, manifest, 4

ἐάν: εἰ ἄν, if (+ subj.), 1

εὐαγγέλιον, τό: gospel, good news, 3

ἡμέτερος, -α, -ον: our, 1

θεότης, ἡ: divinity, divine nature, the Godhead, 3

θεωρέω: to look at, to consider, 4

ἴδιος, α, ὄν: private, particular, peculiar,  
individual, 5

κωλύω: hinder, prevent, 2

οὐδέποτε: and not ever, 3

προσκυνέω: to worship, show obeisance, 11

πρόσφατος, ὄν: fresh, recent, 7

φύσις, ἡ: nature, 13

11-12 Οὐκ...πρόσφατος. See LXX Ps 80:10 (81:9 MT)

12 ποτὲ οὐκ ἦν: an Arian phrase explicitly condemned. If one follows the Paris edition, οὗτος is resumptive from ὁ λέγων. But the GNO is preferable, supplying the subject of ἦν.

14 Οὐδέποτε...ἀλλοτρίω: cf. Ex 20:3.

14 ὁ δὲ ἀλλότριος: with ἀλλότριος supply θεός.

15 The dative is one of means. πρὸς in this context supplies the factor 'in relation to' or 'in respect to'.

17 ὁ ... ἔχων: ἔχω + adverb usually indicates a condition or state of being, here it is existing 'differently', and the genitive τῆς...φύσεως provides the different *from*.

17-19 Notice how the two conditions work: the first is εἰ + indicative, for Gregory agrees with this protasis; the second is ἐὰν μὴ ἢ, with the ἄν + subjunctive, because Gregory does not agree

with the second protasis; the apodosis commences at the start of line 20.

<sup>1</sup> GNO ὁ υἱὸς

<sup>2</sup> GNO Οὐδέ[...]

<sup>3</sup> ἔστιν...θεός GNO θεός ὁ ἀληθινός ἐστι θεός

<sup>4</sup> GNO ἄν

<sup>5</sup> θεοῦ GNO omits

<sup>6</sup> θεός GNO omits

πρόβατα ἄλλοτρίῳ οὐ μὴ ὑπακούσῃ. ὁ λέγων κτιστὸν αὐτὸν 21  
 εἶναι, ἄλλότριον τῆς τοῦ ἀληθινοῦ θεοῦ φύσεως εἶναι κατασκευάσει<sup>1</sup>.  
 τί οὖν ποιοῦουσιν<sup>2</sup> οἱ λέγοντες ὅτι κτιστός ἐστιν; προσκυνοῦσι τὸν  
 κτιστὸν αὐτὸν<sup>3</sup>, ἢ οὐχί; εἰ μὲν γὰρ οὐ προσκυνοῦσιν, ἰουδαίζουσιν  
 ἀρνούμενοι τοῦ Χριστοῦ τὴν προσκύνησιν· εἰ δὲ προσκυνοῦσιν, 25  
 εἰδωλολατροῦσι· τὸν γὰρ ἄλλότριον τοῦ ἀληθινοῦ θεοῦ  
 προσκυνοῦσιν. ἀλλὰ μὴν ἐπίσης ἀσεβὲς καὶ μὴ προσκυνεῖν τὸν υἱὸν  
 καὶ προσκυνεῖν τὸν ἄλλότριον θεόν. χρῆ ἄρα τοῦ ἀληθινοῦ πατρὸς  
 ἀληθινὸν τὸν υἱὸν λέγειν, ἵνα []<sup>4</sup> προσκυνῶμεν αὐτὸν καὶ μὴ  
 κατακριθῶμεν ὡς ἄλλότριον προσκυνοῦντες θεόν. 30

ἄρα: then (transition or inference), 4  
 ἀρνέομαι: to deny, refuse, refute, 3  
 ἀσεβής, ἐς: impious, unholy, 1  
 εἰδωλολατρέω: to worship idols, 1  
 ἐπίσης: = ἐπ' ἴσης, equally, fairly, 2  
 ἰουδαίζω: to side with/become Jewish, 1  
 κατακρίνω: to pass sentence against, condemn, 1  
 κατασκευάζω: to prepare, build, equip, render, 1

κτιστός, ἦ, ὄν: created, 9  
 μὴν: assuredly, verily, 3  
 πρόβατον, τό: sheep, 2  
 προσκυνέω: to worship, show obeisance, 11  
 προσκύνησις, 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 **κατασκευάσει**: whether you take it with the σ (future) or ζ (present), the sense here is 'render', rather than 'prepare'; see LSJ 5.

24 **αὐτὸν**: 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 **ἰουδαίζουσιν**: 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 **καί... καί**: a 'both...and...' construction in which the infinitives function as nominative gerunds.

30 **κατακριθῶμεν**: middle/passive.

<sup>1</sup> GNO κατασκευάζει

<sup>2</sup> GNO ποιήσουσιν

<sup>3</sup> GNO αὐτῶν θεόν

<sup>4</sup> GNO καὶ

Πρὸς δὲ τοὺς λέγοντας τὸ ἐκ τῆς παροιμίας ὅτι Κύριος ἔκτισέ με καὶ 31  
 διὰ τοῦτο νομίζοντας ἰσχυρόν τι λέγειν περὶ τοῦ κτιστὸν εἶναι τὸν  
 πάντων κτίστην καὶ δημιουργὸν ταῦτα προσήκει λέγειν ὅτι πολλὰ δι'  
 ἡμᾶς ἐγένετο ὁ μονογενὴς θεός. καὶ γὰρ καὶ λόγος ὢν σὰρξ ἐγένετο·  
 καὶ θεὸς ὢν ἄνθρωπος ἐγένετο· καὶ ἀσώματος ὢν σῶμα ἐγένετο· καὶ 35  
 ἔτι πρὸς τούτοις καὶ ἀμαρτία καὶ κατάρα καὶ λίθος καὶ ἀξίνη καὶ  
 ἄρτος καὶ πρόβατον καὶ ὁδὸς καὶ θύρα καὶ πέτρα καὶ πολλὰ τοιαῦτα  
 ἐγένετο, οὐδὲν τούτων τῇ φύσει ὢν, (63.) ἀλλὰ δι' ἡμᾶς κατ'  
 οἰκονομίαν γενόμενος. ὥσπερ οὖν λόγος ὢν δι' ἡμᾶς ἐγένετο σὰρξ·  
 καὶ θεὸς ὢν ἄνθρωπος ἐγένετο· οὕτω καὶ κτίστης ὢν δι' ἡμᾶς κτίσις 40

**ἀμαρτία, ἡ:** sin, fault, guilt, 1  
**ἀξίνη, ἡ:** axe, 1  
**ἄρτος, ὁ:** bread, food, 1  
**ἀσώματος, ὄν:** without a body, 1  
**γίνομαι:** to come into being, become, 16  
**δημιουργος, ὁ:** maker, creator, Demiurge, 1  
**ἔτι:** still, yet; besides, further, 1  
**θύρα, ἡ:** door, 1  
**ἰσχυρός, ἄ, ὄν:** strong; sufficient, 1  
**κατάρα, ἡ:** curse, 1  
**κτίζω:** to create, 5  
**κτίσις, ἡ:** creature, creation, 16  
**κτίστης, ὁ:** founder, Creator, 1  
**κτιστός, ἡ, ὄν:** created, 9

**λίθος, ὁ:** stone, 1  
**νομίζω:** to reckon, think, 3  
**ὁδός, ἡ:** road, way, path, journey, 4  
**οἰκονομία, ἡ:** management, administration;  
 economy (theol), 2  
**παροιμία, ἡ:** proverb, saying, 1  
**πέτρα, ἡ:** rock, 1  
**πρόβατον, τό:** sheep, 2  
**προσῆκω:** to have come, be at hand, 2  
**σὰρξ, ἡ:** flesh, 8  
**σῶμα, ατος, τό:** the body, 2  
**τοιούτος, αὐτή, οὗτο:** such, 2  
**ὥσπερ:** as, just as, as if, 5

31 **λέγοντας:** has the sense of 'quoting' or 'citing'.

**Κύριος ἔκτισέ με:** Prov 8:28.

32 **περὶ τοῦ:** understand 'the argument that' followed by the accusative + infinitive clause.

33 **προσῆκει:** impersonally, this verb means 'belongs to, pertains to', or 'it is fitting, proper'.

33-34 **δι' ἡμᾶς:** 'for us'.

34 **καὶ γὰρ καί:** 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 **κτίστης:** noun, not adjective

ἐγένετο, κτιστὴ γὰρ ἡ σὰρξ. ὡς οὖν εἶπεν<sup>1</sup> διὰ τοῦ προφήτου ὅτι 41  
 οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον αὐτοῦ, οὕτως  
 εἶπεν<sup>2</sup> καὶ διὰ τοῦ Σολομῶντος τὸ Κύριος ἔκτισέ με ἀρχὴν ὁδῶν  
 αὐτοῦ εἰς ἔργα αὐτοῦ. []<sup>3</sup> οὐκοῦν καὶ ὁ ἐν τῇ κοιλίᾳ τῆς παρθένου  
 πλασθεὶς κατὰ τὸν λόγον τοῦ προφήτου ὁ δοῦλός ἐστιν, οὐχ ὁ κύριος, 45  
 τουτέστιν ὁ κατὰ σάρκα ἄνθρωπος, ἐν ᾧ ὁ θεὸς ἐφανερῶθη, καὶ  
 ἐνταῦθα ὁ κτισθεὶς εἰς ἀρχὴν ὁδῶν αὐτοῦ οὐχ ὁ θεὸς ἐστιν, ἀλλ' ὁ  
 ἄνθρωπος ἐν ᾧ ἡμῖν ὁ θεὸς ἐφανερῶθη ἐπὶ τῷ<sup>4</sup> τὴν καταφθαρεῖσαν  
 ὁδὸν τῆς ἀνθρωπίνης σωτηρίας πάλιν ἀνανεώσασθαι. ὥστε ἐπειδὴ  
 [140] δύο περὶ Χριστοῦ γινώσκομεν, τὸ μὲν θεῖον, τὸ δὲ 50

**ἀνανεόομαι:** to renew, 1

**ἀνθρώπινος, η, ον:** human (adj), pertaining to humanity, 4

**γινώσκω:** to know, come to know, 6

**ἐνταῦθα:** here; herein; 2

**ἐπειδὴ:** when, since, after, 1

**καταφθεῖρω:** to destroy, bring to naught; corrupt, 1

**κοιλία, ἡ:** belly; womb; cavity, 3

**κτίζω:** to create, 5

**κτιστός, ἡ, ὄν:** created, 9

**ὁδός, ἡ:** road, way, path, journey, 4

**οὐκοῦν:** then; surely then, do you not? very well then, 3

**παρθένος, ἡ:** virgin; maiden, girl, 1

**πλάσσω:** to form, mould, shape, 3

**Σολομῶν, ὁ:** Solomon, 2

**σωτηρία, ἡ:** rescue, deliverance, salvation, 1

**τουτέστι:** that is to say (τοῦτο ἐστί), 1

**φανερώω:** to make manifest, reveal, 3

**ὥστε:** so that, that, so as to, 2

42 **δοῦλον:** in apposition to the earlier με.

42 **οὕτως...αὐτοῦ:** From Isaiah. 49:5.

43-4 **Κύριος...αὐτοῦ:** Proverbs 8:28.

44 The ellided phrase, found in the GNO edition, refers to Rom 8:21.

48 **ἐπὶ τῷ:** Read with the GNO τῷ. The ἐπὶ τῷ... ἀνανεώσασθαι construction gives us the purpose for which God appeared in this human.

49 **ὥστε:** often leading a clause, without a prior main clause. Can be translated, 'so then' or 'consequently'.

<sup>1</sup> GNO εἶπε

<sup>2</sup> GNO εἶπε

<sup>3</sup> GNO πᾶσα γὰρ ἡ κτίσις δουλεύει, καθὼς φησιν ὁ ἀπόστολος.

<sup>4</sup> GNO τῷ

ἀνθρώπινον, ἐν μὲν τῇ φύσει τὸ θεῖον, ἐν δὲ τῇ οἰκονομίᾳ τὸ κατὰ 51  
 ἄνθρωπον, ἀκολουθῶν τὸ μὲν ἀίδιον τῇ θεότητι προσμαρτυροῦμεν,  
 τὸ δὲ κτιστὸν τῇ ἀνθρωπίνῃ λογιζόμεθα φύσει. ὡς γὰρ κατὰ τὸν  
 προφήτην ἐν τῇ κοιλίᾳ ἐπλάσθη δοῦλος, οὕτως καὶ κατὰ τὸν  
 Σολομῶνα, διὰ τῆς δουλικῆς ταύτης κτίσεως ἐν σαρκὶ ἐφανερώθη. 55  
 Ὅταν δὲ λέγωσιν: []<sup>1</sup> εἰ ἦν οὐκ ἐγεννήθη· καὶ εἰ ἐγεννήθη, οὐκ ἦν,  
 διδαχθήτωσαν ὅτι οὐ χρὴ τὰ τῆς σαρκικῆς γεννήσεως ἰδιώματα  
 ἐφαρμόζειν τῇ θεΐᾳ φύσει. σώματα μὲν γὰρ μὴ ὄντα γεννᾶται· ὁ δὲ  
 θεὸς τὰ μὴ ὄντα εἶναι ποιεῖ· οὐκ αὐτὸς ἐκ τοῦ μὴ ὄντος γίνεται. διὸ καὶ  
 ὁ Παῦλος ἀπαύγασμα δόξης αὐτὸν ὀνομάζει, ἵνα διδαχθῶμεν, ὅτι 60

**αἰδιος, ον:** everlasting, timeless, eternal, 5  
**ἀκόλουθος, ον:** following (on), subsequent, 3  
**ἀνθρώπινος, η, ον:** human (adj), pertaining to  
 humanity, 4  
**ἀπαύγασμα, τό:** radiance, effulgence, 8  
**γέννησις, ἡ:** begetting, 4  
**διδάσκω:** to teach, instruct, 5  
**διό:** wherefore, 1  
**δουλικός, ἡ, ὄν:** pert. to slaves or slavery, 1  
**ἐφαρμόζω:** to adapt to, suit, accommodate, 3  
**θεότης, ἡ:** divinity, divine nature, the Godhead, 3  
**ιδίωμα, τό:** unique feature, distinctive mark or  
 characteristic, 1  
**κοιλία, ἡ:** belly; womb; cavity, 3

**κτιστός, ἡ, ὄν:** created, 9  
**λογίζομαι:** to reckon, calculate, 1  
**οἰκονομία, ἡ:** management, administration;  
 economy (theol), 2  
**ὀνομάζω:** to name, address, designate, 3  
**ὅταν:** whenever; when; since, 1  
**πλάσσω:** to form, mould, shape, 3  
**προσμαρτυρέω:** to bear additional witness,  
 confirm, 2  
**σαρκικός, ἡ, ὄν:** fleshly, 1  
**Σολομῶν, ὁ:** Solomon, 2  
**φανερόω:** to make manifest, reveal, 3  
**χρῆ:** it is necessary, it is fitting; must, ought, 2

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 ἦν, indicating  
 (unbegun) existence, and ἐγεννήθη, 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.

<sup>1</sup> GNO ὅτι

ὥσπερ τὸ ἐκ **(64.)** τοῦ λύχνου φῶς καὶ ἐκ τῆς φύσεώς ἐστι τοῦ **61**  
 ἀπαυγάζοντος καὶ μετ' ἐκείνου ἐστίν (ὁμοῦ τε γὰρ ἐξεφάνη ὁ λύχνος,  
 καὶ τὸ φῶς τὸ ἐξ αὐτοῦ συνεξέλαμψεν), οὕτω κελεύει καὶ ἐνταῦθα  
 νοεῖν ὁ ἀπόστολος, ὅτι καὶ ἐκ τοῦ πατρὸς ὁ υἱὸς, καὶ οὐδέποτε χωρὶς  
 τοῦ υἱοῦ ὁ πατήρ· οὐκ ἐγχωρεῖ γὰρ ἀλαμπῆ εἶναι, τὴν δόξαν, ὡς οὐκ **65**  
 ἐγχωρεῖ ἄνευ ἀπαύγαματος εἶναι τὸν λύχνον. δῆλον δὲ ὅτι ὥσπερ τὸ  
 εἶναι ἀπαύγασμα μαρτυρία ἐστὶ τοῦ κατὰ<sup>1</sup> τὴν δόξαν εἶναι (μὴ γὰρ  
 οὔσης τῆς δόξης οὐκ ἂν εἴη τὸ ἐκ ταύτης ἀπαυγαζόμενον), οὕτως<sup>2</sup> τὸ  
 λέγειν μὴ εἶναι<sup>3</sup> τε<sup>3</sup> ἀπαύγασμα, ἀπόδειξις ἐστὶ τοῦ μηδὲ τὴν δόξαν  
 εἶναι, ὅτε οὐκ ἦν τὸ ἀπαύγασμα· τὴν γὰρ δόξαν ἄνευ ἀπαύγαματος **70**

**ἀλαμπής, ἐς:** dull, obscure, 1

**ἄνευ:** (+gen) without, except, besides, 2

**ἀπαυγάζω:** to flash forth, 2

**ἀπαύγασμα, τό:** radiance, effulgence, 8

**ἀπόδειξις, ἡ:** display, demonstration; proof, 3

**δῆλος, η, ον:** visible, conspicuous, manifest, 4

**ἐγχωρέω:** to make space for, allow, 2

**ἐκφαίνω:** to bring to light, reveal, appear, 1

**ἐνταῦθα:** here; herein; 2

**λύχνος, ὁ:** lamp, 3

**μαρτύρια, ἡ:** testimony, martyrdom, 1

**νοεῶ:** to perceive, apprehend, observe, think, 3

**ὁμοῦ:** at the same place, together, 1

**οὐδέποτε:** and not ever, 3

**συνεκλάμπω:** to shine forth together, 1

**ὥσπερ:** as, just as, as if, 5

61 **τοῦ ἀπαυγάζοντος:** is dependent upon τῆς φύσεώς, and in this sentence refers τοῦ λύχνου. The two καὶ form a “both...and...” pair.

62 Take ὁμοῦ temporally, i.e. “as soon as” or “immediately” and linking the two statements; ἐξεφάνη refers to the lamp itself appearing.

65 **ἐγχωρεῖ:** has an impersonal meaning, from ‘allow’, as ‘permits’, ‘is possible’.

66 **ἀπαύγαματος:** notice that the form is the noun, not the participle, so here it refers to that which shines forth, i.e. τὸ φῶς.

66-7 **τὸ εἶναι ἀπαύγασμα:** ‘the fact of being Radiance’, i.e. this characteristic of the Son.

67 **κατὰ:** whether you prefer to read the GNO καὶ or not, the phrase is of being in relation to the glory.

67-68 **μὴ ... δόξης:** A genitive adverbial construction, here supplying the protasis in an implied conditional.

68 **οὐκ ἂν 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 ἀπαύγασμα was not’,

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

69 **ἀπόδειξις ...εἶναι:** To paraphrase the argument, if there was not the Radiance, then there was not the Glory, since the Glory cannot exist without its Radiance also existing. This is the point of the analogy, and should help unravel the grammar.

<sup>1</sup> GNO καὶ

<sup>2</sup> GNO οὕτω

<sup>3</sup> GNO ποτε

εἶναι ἀμήχανον. ὡσπερ οὖν οὐκ ἔστιν ἐπὶ τοῦ ἀπαυγάσματος λέγειν 71  
 ὅτι, εἰ ἦν οὐκ ἐγένετο, καὶ, εἰ ἐγένετο οὐκ ἦν, οὕτως<sup>1</sup> μάταιόν ἐστι  
 περὶ τοῦ υἱοῦ ταῦτα λέγειν, διότι ὁ υἱός ἐστι τὸ ἀπαύγασμα. Οἱ δὲ τὸ  
 μικρότερον καὶ τὸ μείζον ἐπὶ τοῦ υἱοῦ καὶ τοῦ πατρὸς λέγοντες,  
 διδαχθήτωσαν παρὰ τοῦ Παύλου μὴ μετρεῖν τὰ ἀμέτρητα· ὁ γὰρ 75  
 ἀπόστολος τὸν υἱὸν χαρακτηῖρα λέγει τῆς τοῦ πατρὸς ὑποστάσεως.  
 δηλον οὖν ὅτι, ὅση ἂν ἡ ὑπόστασις ἦ<sup>2</sup> τοῦ πατρὸς, τοσοῦτος καὶ ὁ  
 χαρακτηῖρ ἐστὶ τῆς ὑποστάσεως· οὐ γὰρ ἐνδέχεται εἶναι μικρότερον<sup>3</sup>  
 τὸν χαρακτηῖρα τῆς θεωρουμένης ἐν αὐτῷ ὑποστάσεως. ἀλλὰ καὶ ὁ  
 μέγας Ἰωάννης ταῦτα<sup>4</sup> διδάσκει λέγων [ ]<sup>5</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ 80

**ἀμέτρητος, ον:** immeasurable, immense, countless, 1  
**ἀμήχανος, ον:** helpless; impossible, allowing of no means, 1  
**ἀπαύγασμα, τό:** radiance, effulgence, 8  
**δήλος, η, ον:** visible, conspicuous, manifest, 4  
**διδάσκω:** to teach, instruct, 5  
**διό:** wherefore, 1  
**ἐνδέχομαι:** to accept, admit, allow, 1  
**θεωρῶ:** to look at, to consider, 4  
**Ἰωάννης, ὁ:** John, 1  
**μάταιος, α, ον:** vain, empty, idle, 1

**μείζων, -ον (-ονος):** greater, 2  
**μετρέω:** to measure, 1  
**μικρός, ή, όν:** small, little; trifle, 3  
**ὅσος, η, ον:** as many as; all who, all which, 3  
**τοσοῦτος, αῦτη, οὔτο:** so great, so much, so many, 1  
**ὑπόστασις, ή:** substance, subsistence, 'person' in Trinitarian sense, 5  
**χαρακτήρ, ὁ:** mark, impression, distinctive impress, image, 3  
**ὡσπερ:** as, just as, as if, 5

71 **ἀμήχανον:** the sense here must be the second, 'impossible'.

71 **οὐκ ἔστιν...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 **διδαχθήτωσαν:** 3rd pl. aor pass impv, as before (1.57).

75 **Παύλου:** note that Gregory attributes Hebrews to Paul.

76 **τὸν υἱὸν... ὑποστάσεως:** cf. Hebrews 1:3.

77 **ὅση ...τοσοῦτος:** used without a qualifying word, this pairing refers to size; contextually, see the comment in 1.74 re: τὸ μικρότερον καὶ τὸ μείζον.

79 **τῆς θεωρουμένης ...ὑποστάσεως:** the genitive phrase is comparative.

80 Ἐν ἀρχῇ...: John 1:1

<sup>1</sup> GNO οὕτω

<sup>2</sup> GNO ἦ ἢ ἡ ὑπόστασις ἦ

<sup>3</sup> GNO μικρότερον εἶναι

<sup>4</sup> GNO τὰ αὐτὰ

<sup>5</sup> GNO ὅτι

λόγος ἦν πρὸς τὸν θεόν. ἐκ γὰρ τοῦ εἰπεῖν, ὅτι ἐν ἀρχῇ ἦν, καὶ οὐ  
μετὰ τὴν ἀρχήν, ἔδειξεν ὅτι οὐδέποτε (65.) ἄλογος ἦν ἡ ἀρχή. ἐκ δὲ  
τοῦ ἀποδείξει ὅτι καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, τὸ ἀνελλιπὲς [141]  
τοῦ υἱοῦ ὡς πρὸς τὸν πατέρα ἐσήμανεν, ὅλω γὰρ τῷ θεῷ ὅλως  
συνθεωρεῖται ὁ λόγος, εἰ γὰρ ἐλλιπὴς ἦν ἐν τῷ ἰδίῳ μεγέθει ὁ λόγος, 85  
ὥστε μὴ δύνασθαι πρὸς ὅλον τὸν θεὸν εἶναι, ἀνάγκη πᾶσα ἄλογον  
εἶναι τοῦ θεοῦ νομίζειν τὸ ὑπερπίπτον τοῦ λόγου. ἀλλὰ μὴν πάση τοῦ  
θεοῦ [ ]<sup>1</sup> μεγαλειότητι ἢ τοῦ λόγου μεγαλειότης συνθεωρεῖται. ἄρα  
οὐκ ἔχει χώραν ἐπὶ τῶν θείων δογμάτων τὸ μεῖζον λέγειν καὶ τὸ  
μικρότερον. Οἱ δὲ λέγοντες τὸ γεννητὸν τῷ ἀγεννητῷ εἶναι κατὰ τὴν 90

**ἀγέννητος, ον:** unbegotten, 2

**ἄλογος, ον:** without λόγος; speechless, reasonless, 2

**ἀνάγκη, ἡ:** force, necessity, 1

**ἀνελλιπής, ἐς:** unailing, unceasing; not lacking (anything), 1

**ἀποδεικνύμι:** to point out, bring forth, display, 1

**γεννητός, ἡ, ὄν:** begotten, 1

**δόγμα, τό:** doctrine, teaching, decree, 2

**δύναμαι:** to be able to; be powerful, 2

**ἐλλιπής, ἐς:** wanting, needing; defective, 1

**ἴδιος, α, ον:** private, particular, peculiar, individual, 5

**μεγαλειότης, ἡ:** majesty, magnificence, 2

**μέγεθος, τό:** greatness, magnitude, 1

**μεῖζων, -ον (-ονος):** greater, 2

**μικρός, ἡ, ὄν:** small, little; trifle, 3

**νομίζω:** to reckon, think, 3

**ὅλος, η, ον:** whole, entire, complete, 3

**οὐδέποτε:** and not ever, 3

**σημαίνω:** to sign, signify, indicate, 1

**συνθεωρέω:** to contemplate at the same time, together, 2

**ὑπερπίπτω:** to fall over; pass over, exceed, 1

**χώρα, ἡ:** land, region, country, 1

**ὥστε:** so that, that, so as to, 2

81 **ἐκ γὰρ τοῦ εἰπεῖν:** ‘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 ἀνελλιπὲς:** 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 l.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’.

<sup>1</sup> GNO τῆ

φύσιν ἀνόμοιον, διδαχθήτωσαν μὴ μωραίνεῖν ἐκ τοῦ κατὰ τὸν Ἄβελ 91  
καὶ τὸν Ἀδὰμ ὑποδείγματος. καὶ γὰρ καὶ ὁ Ἀδὰμ κατὰ τὴν φυσικὴν  
τῶν ἀνθρώπων γέννησιν οὐκ ἐγεννήθη· ὁ δὲ Ἄβελ ἐκ τοῦ Ἀδὰμ  
ἐγεννήθη. ἀλλὰ μὴν ὁ μὴ γεννηθεὶς ἀγέννητος λέγεται· []<sup>1</sup> οὐδὲν δὲ  
ἐκώλυσε τὸν Ἀδὰμ τὸ μὴ γεννηθῆναι<sup>2</sup> πρὸς τὸ ἀνθρώπον εἶναι. οὐδὲ 95  
ἢ γέννησις τὸν Ἄβελ ἄλλο τι παρὰ τὴν ἀνθρωπίνην φύσιν ἐποίησεν,  
ἀλλὰ καὶ οὗτος ἀνθρώπος κάκεϊνος, εἰ καὶ ὁ μὲν γεννηθεὶς ἦν, ὁ δὲ  
δίχα γεννήσεως. ἄρα καὶ ἐπὶ τῶν θείων δογμάτων τὸ μὴ γεννηθῆναι  
καὶ τὸ γεννηθῆναι διαφορὰν οὐκ ἐξεργάζεται φύσεως, ἀλλ' ὥσπερ  
ἐπὶ τοῦ Ἀδὰμ καὶ τοῦ Ἄβελ ἀνθρωπότης μία, οὕτω καὶ ἐπὶ τοῦ πατρὸς 100

**Ἄβελ, ὁ:** Abel, 4

**ἀγέννητος, ὄν:** unbegotten, 2

**Ἀδὰμ, ὁ:** Adam, 5

**ἀνθρωπότης, ἡ:** humanity (abstract), 1

**ἀνόμοιος, ὄν:** unlike, dissimilar, 1

**γεννάω:** to beget, 13

**γέννησις, ἡ:** begetting, 4

**διαφορὰ, ἡ:** difference, variance, distinction, 1

**διδάσκω:** to teach, instruct, 5

**δίχα:** in two; half; asunder, 1

**ἐξεργάζομαι:** to accomplish, achieve, bring to completion or end, 1

**κάκεϊνος:** καὶ ἐκεῖνος, 1

**κωλύω:** hinder, prevent, 2

**μωραίνω:** to be foolish, silly, 1

**ὑποδείγμα, τό:** sign, token; pattern; example, instance, 1

**φυσικός, ἡ, ὄν:** natural, physical, innate, 1

91 **διδαχθήτωσαν:** again, a 3rd pl. aor pass impv form.

94 **μὴν:** here you could render it 'surely', indeed'.

**ὁ μὴ γεννηθεὶς:** the article governs the participle here, and refers to Adam, who is called or referred to as 'ἀγέννητος'.

Following the GNO reading, one has the inverse phrase emphasising the point of the preceding clause.

95 **ἐκώλυσε ... τὸ μὴ γεννηθῆναι:** The article + negation + infinitive is the subject of this phrase, with οὐδὲν functioning more like an adverb. τὸν Ἀδὰμ is then the object of the main verb, and πρὸς + εἶναι completes the sense of ἐκώλυσε. The GNO reading has the subject and object substantives swapped.

96 **παρὰ τὴν ἀνθρωπίνην φύσιν:** the preposition here is working with ἄλλο τι: 'anything other than ...'.

98 **δίχα:** is almost like χωρὶς, 'apart', + genitive.

100 **ἀνθρωπότης:** this is 'humanity' as an abstract principle, 'human nature', cf. θεότης.

<sup>1</sup> GNO καὶ ὁ γεννηθεὶς γεννητός

<sup>2</sup> τὸν Ἀδὰμ τὸ μὴ γεννηθῆναι GNO τὸ μὴ γεγενῆσθαι τὸν Ἀδὰμ

καὶ ἐπὶ <sup>1</sup> τοῦ υἱοῦ θεότης μία. [ ] <sup>2</sup> περὶ τοῦ πνεύματος [ ] <sup>3</sup> τοῦ ἁγίου οἱ	101
βλασφημοῦντες τὸ αὐτὸ λέγουσιν ὃ καὶ περὶ τοῦ κυρίου, ὅτι ἐστὶ καὶ	
τοῦτο κτιστόν. ἢ δὲ <sup>4</sup> ἐκκλησία ἐπίσης, ὡς περὶ τοῦ υἱοῦ,	
οὕτως (66.) καὶ περὶ τοῦ ἁγίου πνεύματος πιστεύει, ὅτι ἐστὶν	
ἄκτιστον· καὶ ὅτι <sup>5</sup> πᾶσα ἢ κτίσις ἐκ τῆς τοῦ ὑπερκειμένου ἀγαθοῦ	105
μετουσίας γίνεται ἀγαθῆ (τὸ δὲ πνεῦμα τὸ ἅγιον, ἀπροσδεές <sup>6</sup> ἐστὶ τοῦ	
ἀγαθύνοντος, ἀγαθὸν γὰρ τῇ φύσει ἐστὶ, καθὼς ἢ γραφῆ μαρτυρεῖ),	
καὶ ὅτι ἢ κτίσις ὀδηγεῖται παρὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα τὴν	
ὀδηγίαν χαρίζεται· ἢ κτίσις ἡγεμονεύεται, τὸ δὲ πνεῦμα ἡγεμονεύει·	
[144] ἢ κτίσις παρακαλεῖται, τὸ δὲ πνεῦμα παρακαλεῖ· ἢ κτίσις	110

**ἀγαθύνω:** to honour, magnify, make good; do good, 1

**ἄκτιστος, ὄν:** not-created, 2

**ἀπροσδεής, ἐς:** without want of anything; self-sufficient, 1

**βλασφημέω:** to blaspheme, profane sacred things, 1

**ἐκκλησία, ἡ:** church; assembly, 1

**ἐπίσης:** = ἐπ' ἴσης, equally, fairly, 2

**ἡγεμονεύω:** to lead the way, guide, 2

**θεότης, ἡ:** divinity, divine nature, the Godhead, 3

**κτίσις, ἡ:** creature, creation, 16

**κτιστός, ἡ, ὄν:** created, 9

**μαρτυρέω:** to testify; be a martyr, 1

**μετουσία, ἡ:** participation, communion, participation, 1

**ὀδηγέω:** to lead, guide, 1

**ὀδηγία, ἡ:** guiding, teaching, 1

**παρακαλέω:** to summon; exhort; appeal, 2

**ὑπέρκειμαι:** to lie above, be situated above, 1

**χαρίζομαι:** to bestow, grant as a favour, grace, 2

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 ἐστὶ τοῦ ἀγαθύνοντος: '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 ὀδηγέω, it is that the latter is more about 'guidance', whereas ἡγεμονεύω is more about 'governance'.

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

<sup>1</sup> GNO omit

<sup>2</sup> GNO Καὶ

<sup>3</sup> GNO δὲ

<sup>4</sup> GNO καὶ ἢ ἐκκλησία...

<sup>5</sup> καὶ ὅτι GNO διότι

<sup>6</sup> GNO οὐ προσδεές

δουλεύει, τὸ δὲ πνεῦμα ἐλευθεροῖ ἢ κτίσις σοφίζεται, τὸ δὲ πνεῦμα 111  
 τὴν τῆς σοφίας δίδωσι χάριν· ἢ κτίσις μεταλαμβάνει τῶν  
 χαρισμάτων, τὸ δὲ πνεῦμα κατεξουσίαν<sup>1</sup> χαρίζεται. Πάντα γὰρ ταῦτα  
 ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς  
 βούλεται· καὶ μυρίας ἄλλας ἐκ τῶν γραφῶν ἔστιν ἀποδείξεις εὐρεῖν, 115  
 ὅτι πάντα τὰ ὑψηλὰ καὶ θεοπρεπῆ ὀνόματα, ὅσα τῷ πατρὶ καὶ τῷ υἱῷ  
 παρὰ τῆς γραφῆς ἐφαρμόζεται, ταῦτα καὶ περὶ τὸ ἅγιον θεωρεῖται  
 πνεῦμα· ἢ ἀφθαρσία, ἢ μακαριότης, τὸ ἀγαθόν, τὸ σοφόν, τὸ δυνατόν,  
 τὸ δίκαιον, ἢ ἀγιότης· πᾶν τίμιον ὄνομα οὕτως λέγεται ἐπὶ τοῦ ἁγίου  
 πνεύματος, ὡς καὶ ἐπὶ τοῦ πατρὸς καὶ ἐπὶ τοῦ υἱοῦ λέγεται, πλήν 120

**ἀγιότης, ἡ:** holiness, 1  
**ἀλλήλων:** one another, 1  
**ἀπόδειξις, ἡ:** display, demonstration; proof, 3  
**ἀφθαρσία, ἡ:** incorruption, immortality, 1  
**βούλομαι:** to will, wish, 1  
**διαιρέω:** to take apart, divide in two, 1  
**ἕκαστος, -η, -ον:** each, every one, 1  
**ἐλεύθερος, α, ον:** free, at liberty, freed, 1  
**ἐνεργέω:** to work, be in activity, operate, 1  
**εὕρισκω:** to find, discover, devise, invent, 1  
**ἐφαρμόζω:** to adapt to, suit, accommodate, 3  
**θεοπρεπής, ἔς:** fitting/appropriate to God, 1  
**θεωρέω:** to look at, to consider, 4  
**κατεξουσία, ἡ:** dominion, sovereignty, 1

**κτίσις, ἡ:** creature, creation, 16  
**μακαριότης, ἡ:** happiness, blessedness, 1  
**μεταλαμβάνω:** to have/get a share of, partake, 1  
**μυρίας, ἄδος, ἡ:** myriad, ten thousand, 1  
**ὄνομα, -ατος, τό:** name, noun, 2  
**ὅσος, η, ον:** as many as; all who, all which, 3  
**πλήν:** except, but (+ gen.), 1  
**σοφίζω:** to be wise, make wise, 1  
**τίμιος, α, ον:** honoured, worthy, 1  
**ὑψηλός, ἡ, ὄν:** high, lofty, 1  
**χαρίζομαι:** to bestow, grant as a favour, grace, 2  
**χάρις, ἡ:** grace, favour, 1  
**χάρισμα, τό:** grace, favour; gift, 1

111 **σοφίζεται:** probably to be taken in a proper passive sense, 'is made wise'.

113 **κατεξουσίαν:** The GNO reading is to be preferred here, κατ' ἐξουσίαν, 'according to [his own] authority', i.e. at his royal pleasure.

113-5 **Πάντα ... βούλεται:** This is a quotation from 1 Cor 12:11

114 **διαιροῦν:** with the sense of 'divide' as in 'to distribute'.

115 **ἀποδείξεις:** modified by μυρίας ἄλλας.

116 **ὅτι:** introduces what the proofs are of, e.g. proofs that ...'.

<sup>1</sup> GNO κατ' ἐξουσίαν

τούτων δι' ὧν αἱ ὑποστάσεις τρανώς τε καὶ ἀσυγχύτως ἀπ' ἀλλήλων 121  
 διαχωρίζονται. λέγω δὴ ὅτι οὔτε πατὴρ λέγεται τὸ πνεῦμα τὸ ἅγιον,  
 οὔτε υἱός· τὰ δὲ ἄλλα ὅσα ὁ πατὴρ καὶ ὁ υἱὸς ὀνομάζεται, ταῦτα καὶ  
 τῷ ἁγίῳ πνεύματι παρὰ τῆς γραφῆς ἐφαρμόζεται.  
 διὰ τοῦτο οὖν καταλαμβάνομεν ὅτι ἄνω τῆς κτίσεως ἐστι τὸ πνεῦμα 125  
 τὸ ἅγιον· οὐκοῦν ὅπου [1] πατὴρ καὶ ὅπου [2] υἱὸς νοεῖται, ἐκεῖ νοεῖται  
 καὶ τὸ πνεῦμα τὸ ἅγιον· ἄνω γὰρ τῆς (67.) κτίσεως [3] ὁ πατὴρ καὶ ὁ  
 υἱός, ὅπερ καὶ τῷ ἁγίῳ πνεύματι ἢ<sup>4</sup> ἀκολουθία τοῦ λόγου  
 προσεμαρτύρησεν. ὁ τοίνυν ὑπερτιθεὶς τῆς κτίσεως τὸ πνεῦμα τὸ  
 ἅγιον, ἀκολουθῶς τὸν ὀρθόν τε καὶ ὑγιῆ παρεδέξατο λόγον· μίαν γὰρ 130

**ἀκόλουθος, ον:** following (on), subsequent, 3

**ἄνω:** (adv) upwards; above, higher, 2

**ἀσύγχυτος, ον:** not confused, unmingled, 1

**διαχωρίζω:** to separate, 1

**ἐφαρμόζω:** to adapt to, suit, accommodate, 3

**καταλαμβάνω:** to seize, lay hold of; comprehend, 1

**κτίσις, ἡ:** creature, creation, 16

**νοέω:** to perceive, apprehend, observe, think, 3

**ὀνομάζω:** to name, address, designate, 3

**ὅπερ:** the very thing; wherefore, as, like, 1

**ὅπου:** where, 2

**ὀρθός, ἡ, ὄν:** straight, right, 1

**ὅσος, η, ον:** as many as; all who, all which, 3

**οὐκοῦν:** then; surely then, do you not? very well then, 3

**παραδέχομαι:** to receive from; admit, allow, 1

**προσημαρτυρέω:** to bear additional witness, confirm, 2

**τοίνυν:** therefore, accordingly; well then, 2

**τρανής, ἔς:** clear, distinct, 1

**ὕγιής, ἔς:** healthy, sound, 1

**ὑπερτίθημι:** to hand over; surpass, exceed, excell, 1

**ὑπόστασις, ἡ:** substance, subsistence, 'person' in Trinitarian sense, 5

122-3 Pay attention to the use of articles to mark the what is predicated of what in these lines.

125 **ἄνω:** is being used as an (improper) preposition here. So read 'above' with the following genitive phrase.

126 It is preferable to read the articles, with the GNO reading.

127 **ἀκολουθία:** in an argument or logical sense, ἀκόλουθος usually refers to a consequence or result. Here it is the 'outcome of the line of thought' or something similar.

129 **τῆς κτίσεως:** the genitive is served by the ὑπερ prefixed to the verb.

130 **λόγον:** here in the sense of 'message, teaching, doctrine'.

<sup>1</sup> GNO ὁ

<sup>2</sup> GNO ὁ

<sup>3</sup> GNO καὶ

<sup>4</sup> GNO omit

ὁμολογήσει τὴν ἄκτιστον φύσιν, τὴν ἐν πατρὶ καὶ υἱῷ καὶ πνεύματι	131
ἀγίῳ θεωρουμένην. Ἐπεὶ δὲ εἰς ἀπόδειξιν, ὡς οἴονται, τοῦ κτιστὸν	
εἶναι τὸ πνεῦμα τὸ ἅγιον τὴν τοῦ προφήτου φωνὴν ἡμῖν προφέρουσι	
τὴν λέγουσαν· <sup>1</sup> Ὁ στερεῶν βροντὴν καὶ κτίζων πνεῦμα, καὶ	
ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ, τοῦτο προσήκει	135
νοῆσαι, ὅτι ἄλλο κτίζεσθαι πνεῦμα ἐν τῇ στερεότητι τῆς βροντῆς, ὁ	
προφήτης λέγει, καὶ οὐχὶ τὸ ἅγιον πνεῦμα· βροντὴν γὰρ ὁ μυστικός	
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	140

**ἄκτιστος, ον:** not-created, 2

**ἀμετάθετος, ον:** unalterable, immutable, 1

**ἀπαγγέλλω:** to announce, report, 2

**ἀπόδειξις, ἡ:** display, demonstration; proof, 3

**βέβαιος, ον:** firm, steady, 1

**βροντῆ, ἡ:** thunder, 4

**εὐαγγέλιον, τό:** gospel, good news, 3

**θεωρέω:** to look at, to consider, 4

**κτίζω:** to create, 5

**κτιστός, ἡ, ὄν:** created, 9

**μεταβαίνω:** to pass over, transfer, 1

**μυστικός, ἡ, ὄν:** pert. to the mysteries, 1

**οἶμαι:** to think, suppose, believe, 1

**ὁμολογέω:** to say the same; agree; confess, 1

**ὀνομάζω:** to name, address, designate, 3

**προσῆκω:** to have come, be at hand, 2

**προφέρω:** to bring forward, present; offer, 1

**προφήτης, ὁ:** prophet, 6

**στερεότης, ἡ:** hardness, firmness, solidity, 1

**στερεόω:** to strengthen, make firm, 1

**φωνή, ἡ:** voice, noise, sound, 2

132 **ὡς οἴονται:** 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 ἅγιον:**

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 ἅγιον. The whole genitive phrase depends upon ἀπόδειξιν, while the phrase that follows, headed by τὴν, is the object of προφέρουσι.

134-5 **Ὁ στερεῶν...αὐτοῦ:** see Amos 4:13 LXX.

135-6 **τοῦτο προσήκει νοῆσαι:** this is the start of the second half of the since > then construction from Ἐπεὶ. Something like 'this [then] must be considered [by us]...'

136-7 **ὁ μυστικός 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.

<sup>1</sup> GNO ὅτι

λέγει ὁ κύριος ὅτι τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἔστι· καὶ<sup>1</sup> τὸ 141  
 δὲ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. θεὸς οὖν [ ]<sup>2</sup> ὁ διὰ  
 τοῦ στερεοποιεῖν<sup>3</sup> [145] τὴν εὐαγγελικὴν φωνὴν<sup>4</sup> τοῖς πιστεύουσι,  
 πνεῦμα ποιῶν τὸν πιστεύοντα· ὁ δὲ ἐκ τοῦ πνεύματος γεννηθεὶς, καὶ  
 πνεῦμα διὰ τῆς τοιαύτης βροντῆς γενόμενος, ἀπαγγέλλει τὸν 145  
 Χριστὸν καθὼς ὁ ἀπόστολος λέγει, ὅτι Οὐδεὶς δύναται εἰπεῖν κύριον  
 Ἰησοῦν Χριστόν, εἰ μὴ ἐν πνεύματι ἀγίῳ. 147

**ἀπαγγέλλω:** to announce, report, 2

**βροντή, ἦ:** thunder, 4

**γεννάω:** to beget, 13

**δύναμαι:** to be able to; be powerful, 2

**εὐαγγελικός, ἦ, ὄν:** pert. to the good news or Evangelists, 1

**στερεόω:** to strengthen, make firm, 1

**τοιούτος, αὐτή, οὗτο:** such, 2

**φωνή, ἦ:** voice, noise, sound, 2

141-2 **τὸ γεγεννημένον ...πνεῦμά ἐστιν:** John 3:6.

142-4 The structure of this sentence is θεός [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 **καὶ:** 'even'.

146-7 **Οὐδεὶς ... ἀγίῳ:** 1 Cor 12:3.

<sup>1</sup> GNO omit

<sup>2</sup> GNO ἔστιν

<sup>3</sup> GNO στερροποιεῖν

<sup>4</sup> GNO βροντήν

Appendix 3: All words in *Ad Simplicium*, arranged alphabetically

- Ἄβελ, ὁ: Abel, 4  
 ἀγαθός, ἡ, ὄν: good; noble, 4  
 ἀγαθύνω: to honour, magnify, make good; do good, 1  
 ἀγέννητος, ὄν: unbegotten, 2  
 ἅγιος, α, ὄν: holy, sacred, 16  
 ἁγιότης, ἡ: holiness, 1  
 Ἄδὰμ, ὁ: Adam, 5  
 ἀίδιος, ὄν: everlasting, timeless, eternal, 5  
 αἰρετικός, ἡ, ὄν: heretical, 1  
 ἀκόλουθος, ὄν: following (on), subsequent, 3  
 ἄκτιστος, ὄν: not-created, 2  
 ἀλαμπής, ἔς: dull, obscure, 1  
 ἀληθινός, ἡ, ὄν: true, genuine, truthful, 8  
 ἄλλος, η, ὄν: another, other, 4  
 ἀλλά: but, rather, 8  
 ἀλλήλων: one another, 1  
 ἀλλότριος, α, ὄν: belonging to another, strange, 12  
 ἄλογος, ὄν: without λόγος; speechless, reasonless, 2  
 ἄμαρτία, ἡ: sin, fault, guilt, 1  
 ἀμετάθετος, ὄν: unalterable, immutable, 1  
 ἀμέτρητος, ὄν: immeasurable, immense, countless, 1  
 ἀμήχανος, ὄν: helpless; impossible, allowing of no means, 1  
 ἄν: modal adv., 2  
 ἀνάγκη, ἡ: force, necessity, 1  
 ἀνανεόομαι: to renew, 1  
 ἀνελλιπής, ἔς: unfailing, unceasing; not lacking (anything), 1  
 ἄνευ: (+gen) without, except, besides, 2  
 ἀνθρώπινος, η, ὄν: human (adj), pertaining to humanity, 4  
 ἄνθρωπος, ὁ: human being, person, 9  
 ἀνθρωπότης, ἡ: humanity (abstract), 1  
 ἀνόμοιος, ὄν: unlike, dissimilar, 1  
 ἀντιδιαστολή, ἡ: opposition, distinction, 1  
 ἄνω: (adv) upwards; above, higher, 2  
 ἀξίνη, ἡ: axe, 1  
 ἀπαγγέλλω: to announce, report, 2  
 ἀπαυγάζω: to flash forth, 2  
 ἀπαύγασμα, τό: radiance, effulgence, 8  
 ἀπό: from, away from, 2  
 ἀποδεικνύμι: to point out, bring forth, display, 1  
 ἀπόδειξις, ἡ: display, demonstration; proof, 3  
 ἀπόστολος, ὁ: apostle; envoy, messenger, 3  
 ἀπροσδεής, ἔς: without want of anything; self-sufficient, 1  
 ἄρα: then (transition or inference), 4  
 ἀρνέομαι: to deny, refuse, refute, 3  
 ἄρτος, ὁ: bread, food, 1

- ἀρχή, ἡ:** beginning; ruler, 6  
**ἀσεβής, ἔς:** impious, unholy, 1  
**ἀσύγχυτος, ον:** not confused, unmingled, 1  
**ἀσώματος, ον:** without a body, 1  
**αὐτός, -ή, -ό:** -self; he, she, it; the same, 16  
**ἀφθαρσία, ἡ:** incorruption, immortality, 1  
**βέβαιος, ον:** 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, ὄν:** 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  
**δή:** indeed, surely, really, certainly, just, 1  
**δηλος, η, ον:** visible, conspicuous, manifest, 4  
**δημιουργος, ὁ:** maker, creator, Demiurge, 1  
**διά:** through (gen), on account of (acc), 14  
**διαίρέω:** to take apart, divide in two, 1  
**διαφορά, ἡ:** difference, variance, distinction, 1  
**διαχωρίζω:** to separate, 1  
**διδάσκω:** to teach, instruct, 5  
**δίδωμι:** to give, 1  
**δίκαιος, α, ον:** just, fair, even, 1  
**διό:** wherefore, 1  
**διότι:** because, since, wherefore, 1  
**δίχα:** in two; half; asunder, 1  
**δόγμα, τό:** doctrine, teaching, decree, 2  
**δόξα, ἡ:** glory, fame, opinion, 6  
**δουλεύω:** to be a slave, serve as a slave, 1  
**δουλικός, ἡ, ὄν:** pert. to slaves or slavery, 1  
**δούλος, ὁ:** slave, servant, 3  
**δύναμαι:** to be able to; be powerful, 2  
**δυνατός, ἡ, ὄν:** strong, able, capable, 1  
**δύο:** two, 1  
**ἐάν:** εἰ ἄν, if (+ subj.), 1  
**ἐγχωρέω:** to make space for, allow, 2  
**ἐγώ, με, μου, μοι:** I, me, my, 3  
**εἰ:** if, whether, 10  
**εἰδωλολατρέω:** to worship idols, 1  
**εἶμι:** to be, exist, 75  
**εἶπον:** aor., said, spoke, 5  
**εἷς, μία, ἓν:** one, single, alone, 4  
**εἰς:** into, to, in regard to (+ acc.), 6  
**ἐκ, ἐξ:** out of, from (+ gen.), 21

- ἕκαστος, -η, -ον:** each, every one, 1  
**ἐκεῖ:** there, in that place, 1  
**ἐκεῖνος, η, ον:** that, those, 1  
**ἐκκλησία, ἡ:** church; assembly, 1  
**ἐκφαίνω:** to bring to light, reveal, appear, 1  
**ἐλεύθερος, α, ον:** free, at liberty, freed, 1  
**ἐλλιπής, ἑς:** wanting, needing; defective, 1  
**ἐν:** in, on, among. (+ dat.), 16  
**ἐναντίος, α, ον:** 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  
**ἐπεὶ:** when, after, since, because, 1  
**ἐπειδή:** when, since, after, 1  
**ἐπί:** near (gen.), to, toward (acc.); near, at, 11  
**ἐπίσης:** = ἐπ' ἴσης, equally, fairly, 2  
**ἐπίσκοπος, ὁ:** bishop; overseer, 1  
**ἔργον, τό:** word, deed, action, 1  
**ἔτι:** still, yet; besides, further, 1  
**εὐαγγελικός, ἡ, ὄν:** pert. to the good news or Evangelists, 1  
**εὐαγγέλιον, τό:** gospel, good news, 3  
**εὕρισκω:** to find, discover, devise, invent, 1  
**ἐφαρμόζω:** to adapt to, suit, accommodate, 3  
**ἔχω:** to have, hold, 2  
**ἤ:** or (either...or); than, 1  
**ἡγεμονεύω:** to lead the way, guide, 2  
**ἡμεῖς:** we, us, 9  
**ἡμέτερος, -α, -ον:** our, 1  
**θεῖος, α, ον:** divine, pert. to God, (subst) the Divinity, 5  
**θεοπρεπής, ἑς:** 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  
**ἴδιος, α, ον:** private, particular, peculiar, individual, 5  
**ιδίωμα, τό:** unique feature, distinctive mark or characteristic, 1  
**Ἰησοῦς, ὁ:** Jesus, 1  
**ἵνα:** in order that (+ subj.); where (+ ind.), 2  
**ἰουδαῖζω:** to side with/become Jewish, 1  
**ἰσχυρός, ἄ, ὄν:** strong; sufficient, 1  
**Ἰωάννης, ὁ:** John, 1  
**καθώς:** as, just as, 6  
**καί:** and, also, even, too, 85  
**κάκεῖνος:** 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  
**κατασκευάζω:** to prepare, build, equip, render, 1  
**καταφθείρω:** to destroy, bring to naught; corrupt, 1  
**κατεξουσία, ἡ:** dominion, sovereignty, 1  
**κελεύω:** to bid, order, command, exhort, 2  
**κοιλία, ἡ:** belly; womb; cavity, 3  
**κτίζω:** to create, 5  
**κτίσις, ἡ:** creature, creation, 16  
**κτίστης, ὁ:** founder, Creator, 1  
**κτιστός, ἡ, ὄν:** created, 9  
**κύριος, ὁ:** lord, Lord, 7  
**κωλύω:** hinder, prevent, 2  
**λέγω:** to say, speak; choose, select, 32  
**λίθος, ὁ:** stone, 1  
**λογίζομαι:** to reckon, calculate, 1  
**λόγος, ὁ:** word, speech, account, argument, 13  
**λύχνος, ὁ:** lamp, 3  
**μακαριότης, ἡ:** happiness, blessedness, 1  
**μαρτυρέω:** to testify; be a martyr, 1  
**μαρτύρια, ἡ:** testimony, martyrdom, 1  
**μάταιος, α, ον:** vain, empty, idle, 1  
**μεγαλειότης, ἡ:** majesty, magnificence, 2  
**μέγας, μεγάλη, μέγα:** big, great, important, 1  
**μέγεθος, τό:** greatness, magnitude, 1  
**μείζων, -ον (-ονος):** greater, 2  
**μέν:** on the one hand, 6  
**μετά:** with (+ gen.); after (+ acc.), 2  
**μεταβαίνω:** to pass over, transfer, 1  
**μεταλαμβάνω:** to have/get a share of, partake, 1  
**μετουσία, ἡ:** participation, communion, participation, 1  
**μετρέω:** to measure, 1  
**μή:** not, lest, 20  
**μηδέ:** not, but not, nor, 1  
**μηδεῖς, μηδεμία, μηδέν:** no one, nobody, nothing, 1  
**μῆν:** assuredly, verily, 3  
**μικρός, ἡ, ὄν:** small, little; trifle, 3  
**μονογενής, ἑς:** unique; only-Begotten, 3  
**μυρίας, ἄδος, ἡ:** myriad, ten thousand, 1  
**μυστικός, ἡ, ὄν:** pert. to the mysteries, 1  
**μωραίνω:** to be foolish, silly, 1  
**νοέω:** to perceive, apprehend, observe, think, 3  
**νομίζω:** to reckon, think, 3  
**Νύσσα, ης, ἡ:** Nyssa, 1  
**ὁ, ἡ, τό:** the, 301  
**ὀδηγέω:** to lead, guide, 1  
**ὀδηγία, ἡ:** guiding, teaching, 1  
**ὁδός, ἡ:** road, way, path, journey, 4  
**οικονομία, ἡ:** management, administration; economy (theol), 2  
**οἶμαι:** to think, suppose, believe, 1  
**ὅλος, η, ον:** whole, entire, complete, 3  
**ὁμολογέω:** to say the same; agree; confess, 1

- ὁμοῦ: at the same place, together, 1  
 ὄνομα, -ατος, 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, ἡ, ὅ: who, which, what, 7  
 ὅσος, η, 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, οὐχ: not, 25  
 οὐδέ: and not, but not, nor, not even, 1  
 οὐδεὶς, οὐδεμία, οὐδέν: no one, nothing, 3  
 οὐδέποτε: and not ever, 3  
 οὐκοῦν: then; surely then, do you not? very well then, 3  
 οὖν: and so, then; at all events, 10  
 οὔτε: and not, neither...nor, 2  
 οὗτος, αὕτη, τοῦτο: this, 18  
 οὕτω: in this way, thus, so, 3  
 οὕτως: in this way, thus, so, 7  
 οὐχί: no, 2  
 πάλιν: again, once more; back, backwards, 3  
 παρά: beside; from the side of; to the side of, 5  
 παραδέχομαι: to receive from; admit, allow, 1  
 παρακαλέω: 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  
 Παῦλος, 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  
 πλὴν: except, but (+ gen.), 1  
 πνεῦμα, τό: soul, spirit, breath, 32  
 ποιέω: to do, make, create, compose, 4  
 πολὺς, πολλά, πολύ: much, many, 2  
 ποτε: ever, at some time, once, 1  
 πρόβατον, τό: 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  
 προσκύνησις, 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, ἢ, ὄν:** fleshly, 1  
**σάρξ, ἡ:** flesh, 8  
**σημαίνω:** to sign, signify, indicate, 1  
**Σιμπλικίος, ὁ:** Simplicius, 2  
**Σολομῶν, ὁ:** Solomon, 2  
**σοφία, ἡ:** cleverness, skill, learning; wisdom, 1  
**σοφίζω:** to be wise, make wise, 1  
**σοφός, ἢ, ὄν:** wise, skilled, 1  
**στερεοποιέω:** to make firm, hard, solid, 1  
**στερεότης, ἡ:** hardness, firmness, solidity, 1  
**στερεόω:** to strengthen, make firm, 1  
**σύ:** you (sg), 1  
**συνεκλάμπω:** to shine forth together, 1  
**συνθεωρέω:** to contemplate at the same time, together, 2  
**σῶμα, ατος, τό:** the body, 2  
**σωτηρία, ἡ:** rescue, deliverance, salvation, 1  
**τε:** both, and, 4  
**τίμιος, α, ον:** honoured, worthy, 1  
**τις, τι:** anyone, anything, someone, something, 2  
**τίς, τί:** who? which? 3  
**τοίνυν:** therefore, accordingly; well then, 2  
**τοιούτος, αῦτη, οὔτο:** such, 2  
**τοσοῦτος, αῦτη, οὔτο:** so great, so much, so many, 1  
**τουτέστι:** that is to say (τοῦτο ἔστι), 1  
**τρανής, ἔς:** clear, distinct, 1  
**τριβούνος, ὁ:** tribune (Lat. *tribunus*), 1  
**ὑγιής, ἔς:** healthy, sound, 1  
**υἴός, 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, ἢ, ὄν:** high, lofty, 1  
**φανερῶω:** to make manifest, reveal, 3  
**φυσικός, ἢ, ὄν:** natural, physical, innate, 1  
**φύσις, ἡ:** nature, 13  
**φωνή, ἡ:** voice, noise, sound, 2  
**φῶς, τό:** light (φάος), 2  
**χαρακτήρ, ὁ:** mark, impression, distinctive impress, image, 3  
**χαρίζομαι:** 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  
**ὥς:** as, thus, so, that; when, since, 8

**ὡσπερ**: as, just as, as if, 5

**ὥστε**: so that, that, so as to, 2