

Notations on the Commentary on the Song of Songs by Gregory of Nyssa
(two of two)

Seventh Homily

The Song of Songs, 3.9-4.7

King Solomon made himself a litter of the woods of Lebanon. He made its pillars silver, its back gold, its step purple, its interior lovingly laid with stones by the daughters of Jerusalem. Go forth daughters of Sion, and behold king Solomon, with the crown with which his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart. Behold, you are fair, my companion, behold, you are fair. Your eyes are (as) doves apart from your being silent. Your hair is as flocks of goats which have appeared from Galaad. Your teeth are as flocks of shorn sheep which have come up from the washing; all of them bearing twins, and there is not a barren one among them. Your lips are like a thread of scarlet, and your speech is lovely. Like the skin of a pomegranate is your cheek apart from your being silent. Your neck is as the tower of David that was built for an armory (Thalpiath); a thousand shields hang upon it, and all spears of mighty men. Your two breasts are as two twin fawns of an antelope that feed among the lilies. Until the day breathes and the shadows depart I will go to the mountain of myrrh and to the hill of frankincense. You are all fair, my companion, and there is no spot in you.

201.3. In many ways king Solomon is taken [*paralambano*] as the pattern [*tupos*: 148.7, with *eis*] of the true king; in many ways, I say, scripture speaks about Solomon with reference to [*pros*] better things.

Paralambano-tupos with *eis-pros*.

Paralambano: to take or receive beside (*para-*) and thus situate Solomon as close to oneself as possible so he may become a *tupos* or a form leading into (*eis*) the true king, Jesus Christ.

202.12. History testifies that Solomon transcended [*parerchomai*: 119.18] the bounds [*horos*: 179.21] of human wisdom [*sophia*: 156.14], having held [*choreo*: 176.10] the knowledge [*gnosis*: 179.21] of all things in the breadth [*plate* 87,3] of his heart.

Parerchomai-horos-sophia-choreo-gnosis-plate.

Para-erchomai: to go beside here in the sense of stepping outside one's boundary (*horos*) and passing to another, that is, leaving behind human wisdom. Such going-beside our outside is dependent upon making room (*choreo*) for knowledge of all things. *Plate* suggests a broad plain, open on all sides, with no need for defense.

204.6. This is the most accurate [*akros*: 179.11] definition [*horos*: 202.12] of judgment [*dikaiois*: just, adjective]: not to yield [*nemo*: to deal out, dispense] to one's own whims [*prospatheia*: 106.1, with *kata*] or contenders [*apoklerosis*: endowment, arbitrary choice], but to first hear those on trial and then pass sentence [*krisis*: 65.14]. Otherwise, the power [*dunamis*: 179.11] of God could not be effective [*dunamai*: to be able, capable], for truth cannot unjustly [*exo*: 173.13] pervert [*paratrepo*] judgement.

Akros-horos-dikaiois-meno-prospatheia with *lata-apoklerosis-krisis*. *Dunamis-dunamai-exo-paratrepo*.

Akros also applies to that which is sharp, here with respect to a clearly defined boundary of judgment as not to giving way to 1) dispensation or distribution (*nemo*) of personal passions (*pathos*) in the direction toward something (*pros-*) as well as in accord with a given order (*kata*); i.e., we have here a *pros-kata* movement. And 2) to contenders, *apoklerosis* meaning a selection by lot. *Dunamis*: the ability to do something with use of the verb at hand. *Exo* is an adverb meaning from without and bears similarity to the preposition *para* prefaced to *trepo*, a being without/beside judgment.

205.6. Who does not know that at the beginning [*arche*: 198.6, with *kata*] the assembly [*ekklesia*] from among the nations was dark [*melainos*: stained dark] from idolatry before it became the Church [*ekklesia*]? It lived far from [*apoikeyo*] knowledge [*gnosis*: 202.12] of the true God and was separated by a great gulf [*diastema*: interval] of ignorance [*agnoia*]. But when God's grace [*charis*: 193.5] and wisdom [*sophia*: 202.12] shone [*epiphaino*: to display, present oneself], and the true light sent rays to those [*pros*] in darkness [*skotos*] and sitting in death's shadow, Israel then closed her eyes [*epimuo*: to wink] to [*pros*] the light and refused

[*aphistemi*: 170.3] any participation [*metousia*: 181.1] in the good [*agathos*: 198.6].

Arche with *kata-ekklesia-melainos-ekkllesia*. *Apoikeo-gnosis-diaстема-agnōia*. *Charis-sophia-epiphaino-pros-skotos-epimuo-pros-aphistemi-metousia-agathos*.

The preposition *kata* used with *arche* or first principle suggests being in accord with it, here *ekkllesia*, a term often applied to the Church. *Apoikeo*: apart from (*apo*) one's house or *oikos* which here is equivalent to the knowledge of God, i.e., a knowledge which has a homey touch to it. *Diaстема* applies to the notion of a temporal interval (also spacial but more temporal), very important for Gregory, and here refers to a chasm comprised of ignorance. *Epiphaino*: a shining upon (*epi-*) by both divine grace and wisdom in the direction toward-which (*pros*) darkness. *Epimuo* also means to wink one's eyes as to make a sign of agreement or consent (*muo* with *epi* prefaced to it, to shut upon). Note the use of two prepositions with opposite meanings prefaced to words: *apo* (from) to *histemi* (refused) and *meta* (from) to *ousia* (being).

206.12. In many ways God is in his saints [*axios*: 193.5] according to each one's capacity [*dunamis*: 204.6] and worthiness [*axia*]. A certain locality [*topos*: place] can be attributed to God: in one person he is a house; in another, a throne and yet in another, a footstool.

Axios-dunamis-axia. *Topos*.

Axios: one who is worthy which is manifested by making a place or *topos* for God, with three examples given. *Dunamis* meaning the ability to effect one of these manifestations..

207.7. It is clear by our earlier words that the person thus bearing [*phero*: 180.7] God in himself is a litter [*phoreion*] where God sits.

Phero-phoreion.

A play on words, with *phoreion* being derived from *phero*.

209.16. But since we were cut off by a spiritual [*logikos*: 169.1] axe and were in the artisan's [*technites*] hands, God made us into a litter [*phoreion*: 207.7]. He transformed [*metastoecheiosis*] our wood by a rebirth [*paliggenesia*] into silver, gold, rich purple and gleaming stones.

Logikos-technites-phoreion. *Metastoecheiosis-paliggenesia*.

Logikos applied to an axe suggests that the divine *Logos* does the hewing who also is a *technites*, one skilled in the art of carpentry. *Metastoecheiosis*: a transformation of elements, that is, of wood being born again (*palin-*) into precious stones.

210.9. The architect [*technites*: 209.16] does not intend [*epinoeo*: 37.3] all the elements [*hule*: 180.7] used in decoration [*kallopismos*, with *pros*] for one purpose [*logos*: 196.2, with *kata* & *monoeide*] but all parts are tastefully adorned [*katakosmeo*], and the beauty [*hora*: 176.10] of each part is intended [*epinoeo*] to be different [*diaphoros*: 96.7] yet harmonious [*katallelos*: 196.2].

Technites-epinoeo-hule-kallopismos with *pros-logos* with *kata-monoeide-katakosmeo-hora-epinoeo-diaphoros-katallelos*.

A thinking (*-noeo*) upon (*epi-*) (here with a negative consequence) by the architect or *technites* as artisan in 209.16 with respect to matter (*hule*) in a direction aimed (*pros*) at a specific *logos* which, in turn, has an order, *kata*. The order of this *kata* is reflected the *kata* prefaced to *kosmeo*, to adorn according to that order. A second use of *epinoeo*: different yet harmonious operation of each part.

211.6. Applying this litter [*phoreion*: 209.16] to the universal [*tasso*: 69.5, with *kata*] Church, its parts may be divided [*epharmoza*: 173.1] among persons according to their different functions [*tagma*: ordinance].

Phoreion-tasson with *kata-epharmoza-tagma*.

Tasso: to set in order in accord with (*kata*) the Church with a harmony-upon (*epi-*) various *tagma* or that which has been set in order, *tasso* being the verbal root.

212.8. "How long will you remain shut up [*enapokleio*] in the cave [*spelaios*] of this life? Go beyond [*exerchomai*] the veil of human nature [*phusis*: 198.6] and see this marvelous sight [*theama*: 196.2].

Enapokleio-spelaios. *Exerchomai-phusis-theama*.

A shutting -in (*en-*) within the cave of this life, implying reference to Plato's **Republic**, Book 7.514a-520a. Compare the *en* (in) prefaced to *enapokleio* with the *ek* (from) or coming from human nature presented

as a veil (cave) to the *theama* outside the cave.

213.6. Every name equally [*isodunamos*] indicates [*endeixis*: 5.19] God's ineffable [*aphrastos*: 61.14] nature [*phusis*: 212.8]; neither can "male" nor "female" defile [*katamoluno*: 196.2] God's pure [*akeratos*: 101.1] nature.
Isodunamos-endeixis-aphrastos-phusis-katamoluno-akeratos.

Endeixis: a showing-in (*en-*) of God's nature which cannot be uttered, alpha privative prefaced to *phrazo* which pertains to speaking but more as a pointing out or showing. The division of the sexes cannot defile according to their order (*kata-*) the divine pure nature or nature unmixed (*akeratos*) with anything else.

214.10. The bride says that her spouse rejoices [*chairo*] and delights [*eneuphrainomai*] in his crown of nuptial adornment [*kosmos*: 134.9], for the bridegroom rejoices when he takes the Church as his own dwelling [*sunoikos*] crowned with the virtues [*arete*: 198.10] of distinguished members [*diaprepo*: to appear prominent].

Chairo-eneuphrainomai-kosmos-sunoikos-arete-diaprepo.

The preposition *en* (in) prefaced to *euphrainomai* suggests a rejoicing-in the bridegroom's nuptial *kosmos*, that which serves as a decoration. The preposition *sun* (with) applies to him making his *oikos* or home with the Church. His crown consists of *arete*, that which is best, from members of the Church who are distinguished, the preposition *dia* (through) prefaced to *prepo* implying a shining or appearing-through.

218.5. But the eye is also a guide [*huphegetes*] for our activity [*prakteos*: to be done, adjective], a teacher [*didaskalos*: 66.11] of correct deeds [*sumphero*] and a leader [*cheiragogos*] on our journey [*poreia*: to [*epi*] God].

Huphegetes-prakteos-didaskalos-sumphero-cheiragogos-poreia-epi.

The eye as guide performs two functions: that which is *prakteos* or things to be done, a teacher of deeds which hold (*phero*) together (*sum-*), and leads us by our hand (*cheir-*) on our *poreia* or passage upon (*epi*) God.

218.19. Images [*eikon*: 175.16] of visible reality [*horao*: 198.19] striking [*empipto*] the purity [*katharos*: 198.19] of the eye's pupil effect [*apoteleo*: 28.21] the act [*energeia*: 34.1] of seeing, that is, everything to which one looks [*horao*], receives [*analambano*: 129.1] the form [*morphe*: 186.6] which impresses [*anamasso*: to rub or wipe off] itself upon the eye like a mirror [*katoptros*].

Eikon-horao-empipto-katharos-apoteleo-energeia-horao-analambano-morphe-anamasso-katoptros.

Two nouns pertaining to representation: *eikon* as image (and suggests the capacity of vision) and *morphe* as form (and suggests the shapeliness of something, more akin to the concept of *kosmos* as decoration). *Eikon* falls (*pipto*) in (*em-*) the pupil resulting in the expression (*energeia*) of seeing. Thus whatever one sees (*horao*) takes (*lambano*) upon (*epi-*) the *morphe* or comeliness which is rubbed upon the eye.

219.1. When a person has [*lambano*: 173.13] this power [*exousia*: authority] of sight in [*epi*] the Church, he never looks to [*blepo*: 197.1, with *pros*] what is material [*hulodes*: 173.1] and corporeal; a spiritual [*pneumatikos*: 190.15] and immaterial [*aulos*: 180.7] life is effected [*katorthoo*: 123.17] in him, and his life is formed [*katamorphoo*] by the grace [*charis*: 205.6] of the Holy Spirit. Therefore the best [*teleios*: 181.1] praise [*epainos*] is attributed to the eyes when they conform [*morphoo*: 159.2] their way [*eidosis*: 173.13] of life to [*pros*] the Holy Spirit's grace, for the Holy Spirit is the dove.

Lambano-exousia-epi-blepo with pros-hulodes-pneumatikos-aulos-katorthoo-katamorphoo-charis.

Teleios-epainos-morphoo-eidosis-pros.

Sight as *exousia* suggests the ability to exercise authority within the church. Having it means not looking in the direction toward (*pros*) material and corporeal reality. Instead, one's life which is marked by the Spirit (*Pneuma*) lacks (alpha privative prefaced to *hule*) attachment to what is material. This is formed (*morphe*, noun) in accord with (*kata-*) the Spirit's grace. Note the use of *eidosis* (that which is seen) as a form with the preposition *pros* or toward the Spirit's grace and *morphoo*, being formed in that *eidosis*.

219.14. The person who looks [*blepo*: 219.1] to the uncreated [*akatergastos*] and gazes into [*kathorao*: 186.16, with *eis*] what is hidden [*kruphios*] testifies [*martureo*: 29.14] that silence [*siopao*: 182.15] is more praiseworthy [*epaineo*: 5.13] than anything external.

Blepo-akatergastos-kathorao with eis-kruphios-martureo-siopao-epaineo.

Blepo as referring to the faculty of sight has in view that which *aktergastos* or not worked (*ergon*) over or not worked over in accord-with (*kata*-) a specific order. Another verb is used pertaining to sight (*kathoraō*) or a seeing in accord-with (*kata*-) a given order which is directed into (*eis*) that which is hidden and gives witness (*marturion*, noun) to the value of silence, *siopao* implying the keeping of a secret.

221.15. Therefore, the person without feeling [*spoudazo*: 170.3 & *aisthesis*: 196.2] for this world's [*kosmos*: 214.10] values is neither swollen up [*exogkoo*] from glory [*doxa*: 160.5] and honor [*time*: 174.16] nor sad [*algeinos*, adverb] on account of injury [*hubris*: wanton violence] or disgrace [*atimia*], but he guards [*phulasso*: 54.3] himself when confronted with any of these adversaries.

Spoudazo-aisthesis-kosmos-exogkoo-doxa-time-algeinos-hubris-atimia-phulasso.

Spoudazo suggests striving, here to obtain a life unaffected by *aisthesis* or sense perception for those decorations (alternate meaning of *kosmos*) which cause a person to become swollen or puffed up (*exogkoo*), the preposition *ex*- prefaced to the verb intensifying its sense. This swelling can go two ways: recognition or dishonor. *Hubris* connotes violent behavior, not simply pride.

222.18. Thus persons following the prophet's example [*katorthoo*: 219.1, with *kata*] become an adornment [*kosmos*: 221.15] of the Church; holding fast [*epikrateo*: 102.1] to a philosophic way of life [*tropos*: 174.6], they gather in herds to perform [*ekponeo*: to work out, finish off] virtue [*arete*: 214.10] among themselves. The revelation [*apokalupto*: 193.5] of these herds from Galaad intensifies [*hyperbole*: 174.16] their wonder [*thauma*: 45.4] because our conversion [*metastasis*: 6.14] brought us from a Gentile way of life to one of philosophy [*philosophia*: 180.7, with *pros*] with regard to [*kata*] God.

Katorthoo with kata-kosmos-eikrateo-tropos-ekponeo-arete. Apokalupto-hyperbole-thauma-metastasis-philosophia with pros-kata.

Two uses of *kata*: as prefaced to *orthoo*, to direct aright in accord with a specific order and *kata* as free standing, with this verb and with respect to *kosmos*. *Epikrateo*: holding fast in the sense of holding upon (*epi*-) the philosophic *tropos* way or direction. *Poneo* suggests exertion and suffering; the preposition *ex* (from) prefaced to it increases this sense, here relative to *arete*. *Metastasis*: a placing (*histemi*) after (*meta*-) or situating oneself after one's former way of life which here is displaced in favor of *philosophia* directed toward-which (*pros*) God; not only that but in accord with (*kata*) God.

223.21. What can I gather from [*stochazomai*: to aim, shoot] this? The best [*aristos*] procedure [*taxis*: 122.11] is to first be taught [*manthano*: 176.10] and then speak. He [Plato; **Protagoras** 313c] when says that teachings [*mathema*: 113.13] are food for the soul [*psuche*: 192.4] does not swerve from [*hamartano*: 183.10] the truth. Just as material food [*trophe*: 170.3] is reduced into small pieces for our stomach, there is a certain capacity [*dunamis*: 206.12] in the soul [*psuche*] which reduces teachings [*didagma*: 196.2] into small pieces [*leptopietikos*], enabling it to comprehend [*dechomai*: 196.2] them [*mathema*].

Stochazomai. Aristos-taxis-manthano. Mathema-psuche-hamartano. Trophe-dunamis-psuche-didagma-leptopietikos-dechomai-mathema.

Stochazomia suggests gaining an intimation which pertains to a *taxis* or setting up an array (*taxis*) with respect to being taught. The reference to Plato's **Protagoras** runs as follows: "Am I right, then, Hippocrates, that a sophist is a kind of merchant who peddles provisions upon which the soul is nourished? That's what it seems like to me." "But what is the soul nourished on, Socrates?" "Teachings, I would say." The soul has a *dunamis* or capacity as well as authority to reduce *didagma* or lessons into small pieces to receive them as *mathema* (teaching) which is broader and containing *didagma*.

225.21. Persons reducing the divine mysteries [*musterion*: 193.5] into small fragments [*leptopoieo*] for a clearer [*saphes*: 193.5] interpretation [*exegeisis*: 190.15] of the text make spiritual [*pneumatikos*: 219.1] food [*trophe*: 223.21] more easily acceptable [*euparadektos*] for the body of the Church. They perform [*apoteleo*: 218.19] the function [*ergon*: 145.9] of teeth by receiving [*lambano*: 219.1] the thick, dense bread of the text [*logos*: 210.9] into their mouths; by a more subtle [*leptomeres*: composed of fine particles] contemplation [*theoria*: 190.15], they make the food delectable [*eubrotos*] (It is better to give the sense [*noema*: 193.5] of these words by some examples [*hupodeigma*: 47.1]).

Musterion-leptopoieo-saphes-exegeisis-pneumatikos-trophe-euparadektos. Apoteleo-ergon-lambano-logos-leptomeres-theoria-eubrotos-noema-hupodeigma.

A continuation of the theme first noted in 223.21, here with respect to *musterion* or those things pertaining to God which cannot be uttered. They can be reduced, however, while retaining their original size by reason of being *pneumatikos*. *Euparadektos: dechomai* as to receive in a manner noted by two parts prefaced to it: *eu* (good, well) and *para* (beside). The form of reducing into small fragments is receiving the *logos* by means of a *theoria* which is composed of fine particles. *Noema* here, also as perceptions, are the fruit of this process of refinement and require examples.

226.14. Thus Paul reduces [*leptuno*: to winnow] the dense body of the Law (let us not dwell on each example) into fine pieces and makes [*ergazomai*: 49.16] it spiritual [*pneumatikos*: 225.21] through contemplation [*theoria*: 225.21]: "We know the Law is spiritual" [Rom 7.14].

Leptuno-ergazomai-pneumatikos-theoria.

Leptuno or winnowing is another form of this refinement which is *pneumatikos*.

227.10. Thus the Song first wishes [*boulomai*] those ordained for the ministry [*huperesia*] of teeth in the Church to be shorn, from every material [*hulikos*: 190.15] burden [*achthedonos*]. Then with their conscience [*suneidesis*: 98.9] cleaned [*kathareuo*: 173.17] in a bath from every defilement [*molusmos*] both of body and of spirit [*pneuma*: 169.11], constantly [*aei*: 173.17] they rise [*anabaino*: 179.11] by progressing [*prokope*: 186.6, with *dia*] and never slip back [*katasuro*: 25.3] into [*epi*] the depths from which they came.

Boulomai-huperesia-hulikos-achthedonos. Suneidesis-kathareuo-molusmos-pneuma-aei-anabaino-prokope with *dia-katasuro-epi*.

Huperesia: literally, a body of rowers or sailors which comprise the crew of a ship. *Achthedonos* suggests vexation and annoyance to be removed after which conscience or that faculty which knows-with (*eidosun*) is cleansed. Next follows a rising-upon (*baino* with *ana* prefaced to it) characterized by progression which is both toward (*pro-*) and through (*dia*) without slipping upon (*epi*) the depths of their origin.

229.3. The comeliness [*euprepeia*] of lips fills out [*pleroo*: 41.10] those of the Church when the faith of our confession [*homologia*] shines forth [*prolampo*] and when love [*agape*: 181.12] is entwined [*sumpleko*: 30.8] with faith.

Euprepeia-pleroo-homologia-prolampo-agape-sumpleko.

Euprepeia: pertains to a good appearance made all the better by a shining before (*pro-*) of confession or agreement (*homos*, the same) of expression (*logos*) and a plaiting-together (*sum-*) of *agape*.

230.5. The Word [*Logos*: 176.10] who fashions [*somatopoieo*] the Church into an image [*eikon*: 218.19] of a bride and who appropriately [*katallelos*: 196.2] distributes [*epimerizo*] virtues [*arete*: 222.18] to [*kata*] each member by a description [*hupographe*: 180.7] of her face's loveliness [*hora*: 210.9] now praises [*epaineo*: 219.14] temperance [*sophrosune*: 77.22] by the flushed ruddiness of the bride's cheeks which adorn [*katakosmeo*: 210.9] her like [*ainigma*: 161.5] a pomegranate.

Logos-somatopoieo-eikon-katallelos-epimerizo-arete-kata-hupographe-hora-epaineo-sophrosune-katakosmeo-ainigma.

The *Logos* makes (*poieo*) the Church into a body (*soma-*), that is, into an *eikon* or reflection of a bride. She distributes or divides-upon (*epi-*) virtues or those qualities which are best in accord with a given order (*kata-llelos*), the importance of that order again signified by the preposition *kata*. *Sophrosune*: moderation which adorns (*kosmeo*) her in accord with (*kata-*) a given order, that is, an *ainigma* a dark saying or riddle in the form of a pomegranate. The *kata* of *katallelos* pertains to a distribution which is appropriate and the free-standing *kata* to each member.

230.12. Therefore the exercise [*katorthoma*: 55.3, with *eis*] of temperance [*sophrosune*: 230.5] rightly partakes [*metalambano*: 190.15] of contemplation [*theoria*: 226.14, with *dia*], for just as the pomegranate's tart skin is nourishing [*trepho*: 170.3] and guards [*phulasso*: 221.15] the fruit's sweetness by completely surrounding [*emperierchomai*: 17.4] it, so is a harsh, austere [*egkrates*] life of self-control [*katesklekos*, adverb; from *kataskellomai*: to wither away] a guardian [*phulax*: 59.3] for the benefits [*kalos*: 198.6] of temperance [*sophrosune*].

Katorthoma with *eis-sophrosune-metalambano-theoria* with *dia-trepho-phulasso-emperierchomai-egkrates-katesklekos-phulax-kalos-sophrosune*.

Sophrosune (also as moderation as in 230.5) is directed (*orthoos*) in accord-with a given order (*kata-*) as well as into (*eis*) and also takes (*lambano*) with (*meta-*) *theoria* or takes it along which is characterized by a certain through-ness (*dia*). The verb *erchomai* (to come) is prefaced by two prepositions: *em* or *en* (in) and *peri* (around), i.e., a coming which is in-around.

232.7. The king showed [*deiknumi*: 191.7] through his wisdom [*sophia*: 205.6]; the good [*agathos*: 205.6] of human life which David foresaw [*blepo*: 219.14, with *pros*] through the tower's construction [*kataskewe*: 23.12], that is, a symbol [*sumboule*: 23.12] of our future life. The beauty [*kallos*: 192.4] of the entire Church's body will, in the future, be glorified [*egkomiazo*] in each member [with *di' akolouthou*; 134.9] through some kind of comparison [*parathesis*] and likeness [*homoiosis*: 60.4].

Deiknumi-sophia-agathos-blepo with *pros-kataskewe-sumboule*. *Kallos-egkomiazo-akolouthos-parthesis-homoiosis*.

Blepo with *pros* means a seeing beforehand by David, that is, the tower's *kataskewe* or preparation which symbolizes or casts (*ballo*) together (*sum-*) those things comprising our future life. Two words pertaining to beauty: *kallos* and *egkomiazo*, the latter more applicable to adornment. *Akolouthos* suggests in accord with or through (*dia*) a given sequence of events effected by a setting (*histemi*) beside (*para-*) as well as a comparison.

235.2. God does not fashion [*entikto*] the human voice for any reason except to be an instrument [*organon*: 17.7] of his word [*logos*: 225.21] whose movements [*kinema*: 55.3] pass through [*diarthroo*: to divide by joints] the heart.

Entikto-organon-logos-kinema-diarthroo.

Entikto: a bearing or producing in (*en-*) some place which results in the voice becoming an organon or means of transmitting the divine *logos* which consists of movements, *kinema* of sounds, passing through the heart. *Diarthroo* suggests passing through various channels and thus a manifold manifestation of *kinema*.

235.20. Thus the windpipe articulates [*diarthroo*: 235.2] the word [*logos*: 235.2] of truth with a sweet and pleasant sound from the Holy Spirit.

Diarthroo-logos.

Another use of *diarthroo* or passing-through of the divine *logos* which here is characterized by sweetness

237.16. He who carefully pays attention [*epistatikos*, adverb] to the sequence [*akoloutheo*] of the Song's words understands [*sunoida*: to share in knowledge] the growth [*epauxesis*: 186.6] of the exalted soul [*psuche*: 223.21] in [*pros*] the that which is better with respect to [*kata*] God.

Epistatikos-akoloutheo-sunoida-epauxesis-psuche-pros-kata.

Epistatikos: pertaining to that which is set (*histimi*) upon (*epi-*) the sequence of the Song of Songs resulting a knowing (*eido*) with (*sun-*) of the soul's growth upon (*epi*) and in the direction toward-which (*pros*) of what is better in accord-with (*kata*) God.

240.20. Perhaps that which is manifested [*deloo*: 147.1] in the text [*logos*: 235.20] can now be clarified [*saphenizo*] for us. When two people separately consider [*theoreo*: 175.16] the text, the literal [*somatikos*] and spiritual meaning [*noetos*: 182.15], these two persons going through life together [*sunepidemeo*: to travel together, sojourn] have a birth with two aspects: neither does the soul [*psuche*: 237.16] come before the body, nor is the body created before [*prokataskewazo*] the soul but both are simultaneously [*homochronos*] brought into life. Their nourishment [*trophe*: 225.21] is purity [*katharotes*: 198.19], a good scent and whatever else the virtues [*arete*: 230.5] bring forth abundantly [*euphoreo*].

Deloo-logos-saphenizo. *Theoreo-somatikos-noetos-sunepidemeo-psuche-prokataskewazo-homochronos*. *Trophe-katharotes-arete-euphoreo*.

Two verbs pertinent to making clear: *deloo* as making visible and *saphenizo* as making clear or presenting an explanation. *Theoreo* or contemplating the text two different ways which results in a birth with two aspects pertinent to two persons going through life: *demos* refers to one's country or home here whose verbal form has two prepositions prefaced to it, *sun* (with) and *epi* (upon), a dwelling with-upon. A contrast between the *pro* and *kata* (before and according to) prefaced to *skeuazo* and the *homos* (like, same) prefaced

to *chronos*.

242.5. Because a person is led to the pasture [*euodeo*: to have a free course or pasture] of pure lilies by each breast through accurate [*oxus*: sharp] discernment [*krino*: 65.14] and distinguishes [*derkomai*: to see clearly] the thorn from that which is nourishing, he is guided [*anastrepho*: to invert, conduct oneself] by the governing principle [*hegemoneuo*: 72.13] symbolized [*sumbolon*] by the heart which nourishes the breasts. A breast does not shut [*katakleio*] grace [*charis*: 219.1] up in itself but gives the teat of the Word [*Logos*: 230.5] to those in need [*deo*].

Euodeo-oxus-krino-derkomai-anastrepho-hegemoneuo-sumbolon. Katakleio-charis-Logos-deo.

Euodeo the prefix *eu* suggests a leading which is beneficial and gentle. *Derkomai*: a way of seeing which reveals that a person is alive by reason of the flash or gleam in one's eyes. Such a person is turned (*strepho*) back or upon (*ana-*) by *hegemoneuo*, that agent which gives direction and command and has the heart as a casting-together (*ballo-sum-*) of all elements which work together. The *Logos* is a breasts giving milk to those who need it.

Eighth Homily

The Song of Songs, 4.8-15

Come from Lebanon, my bride, come from Lebanon; you will come and pass from the top of Faith, from the top of Sanir and Hermon, from the dens of lions, from the mountains of the leopards. Our sister, our spouse, you have given us heart with one of your eyes, with one, with the chain of your neck. Why have your breasts been made beautiful, my sister, my spouse? Why have your breasts been made more beautiful than wine? Your lips drop honeycomb, my spouse: honey and milk are under your tongue, and the scent of your garments is as the scent of Lebanon. My sister, my spouse is a garden enclosed, a fountain sealed. Your shoots are a garden of pomegranates with the fruit of choice berries: henna with nard, nard and saffron, calamus and cinnamon, with all the woods of Lebanon, myrrh, aloes, with all the chief spices; a fountain of a garden, a well of living water, springing from Lebanon.

245.11. When the great Apostle Paul gave an account [*diexerchomai*: 172.20] to the Corinthians of his lofty vision [*optasia*], he doubted [*amphibolos*: put round, encompassing] his human nature [*phusis*: 212.8], that is, whether at the time [*kairos*: 181.1] of his initiation [*mustagogia*: 22.15] he was in the body or in the spirit.

Diexerchomai-optasia-amphibolos-phusis-mustagogia.

This giving an account is a going (*erchomai*) through (*dia-*) of Paul's *optasia* or that which had appeared to him. It caused him doubt, a putting-around or assailing from every point (*amphibolos*) of his nature. This is understandable considering that it was both a *kairos* (special occasion) as well as an initiation process (*mustagogia*).

245.17. It is clear that Paul alone knew [*gignosko*: 72.8] what laid beyond that third heaven (for Moses himself did not speak of it in his cosmogony [*kosmogeneia*]). After hearing [*akroaomai*: 196.2] the unutterable [*arretos*: 85.17] mysteries [*musterion*: 225.21] of paradise, Paul still continued to move [*trecho*: 179.21] higher and did not cease to ascend [*anabasis*: 178.19]. He never allowed the good [*agathos*: 232.7] already attained [*katalambano*: 182.15] to limit [*horos*: 204.6] his desire [*epithumia*: 192.4].

Gignosko-kosmogeneia. Akroaomai-arretos-musterion-anabasis. Agathos-katalambano-horos-epithumia.

Kosmogeneia: literally, birth of the *kosmos* or universe with emphasis upon it as endowed with beauty, as a decoration. Two impossibilities which were realized: Paul hearing (*akroaomai* suggesting greater sensitivity and hence obedience) and that which cannot be uttered (*a-rheo*), the verbal root suggestive of flow and often applied to talk as babbling. Despite Paul's *anabasis*, is one of *trecho*, running through any barrier or thing obtained (*lambano*) according to a given order (*kata-*) which would put a boundary around his desire (*thumos*) upon (*epi-*).

245.22. Paul teaches [*didasko*: 179.21] us here, I believe, that the blessed [*makarios*: 198.19] nature of the good [*agathos*: 245.17] is eternally [*aei*: 227.10] much better than what we have received [*heurisko*: 198.19] while what lies beyond [*huperkeimai*: 179.21] our comprehension [*katalambano*: 245.17] is always boundless [*apeiropolis*: 38.7], and this is continuous [*dienekes*: unbroken] for the person participating [*metecho*: 174.16] in it.

Something similar will occur to those who partake of the good; they will always have a greater [*epauxesis*: 237.16] participation [*metecho*: 174.16] in God throughout the ages [*aion*: 129.1] of eternity [*aidiotes*].

Didasko-makarios-aei-heurisko-huperkeimai-katalambano-apeiropasios-dienekes-metecho. Epauxesis-metecho-aidiotes.

A comparison of what we have discovered (the sense of *heurisko*) and that which transcends our capacity to grasp (*lambano*) things in accord with a given order (*kata*-). What lies beyond (*huper*-) this faculty lacks bounds, *apeiropasios* often being applied to the multiplication of objects. Not only does this good lack the ability to multiply itself, it remains unbroken (*dienekes*) for one who has-with it or *echo* & *meta*-.

Epauxesis: suggests an organic growth-upon, the preposition *epi* being prefaced to the noun. Such growth is a another type of having(*echo*), a having with (*meta*-) of God not just in eternity but the ages (*aion*) of it which suggests eternity is comprised of a number of ever unfolding layers.

246.16. To me this signifies that in all the endless [*ateleutes*] ages [*aion*: 245.22] of eternity [*aidiotes*: 245.22] the person running [*trecho*: 245.17, with *pros*] to you becomes greater and more highly exalted, always [*aei*: 245.22] growing [*auxano*: 159.7] in proportion [*analogos*, adverb] to his ascent [*anabasis*: 245.17] through the good [*agathos*: 245.22]. You are the Most High forever, never appearing [*phaino*: 173.13] smaller [*chamalos*: near to the ground] to those who approach [*aniemi*: to make spring up, be sent up] you; you are always higher and loftier than the capacity [*dunamis*: 223.21] of those who are rising.

Ateleutes-aion-aidiotes-trecho with pros-aei-auxano-analogos-anabasis-agathos. Phaino-chamalos-aniemi-dunamis.

The *aion* or periods of existence which are very long and comprising eternity nonetheless are not endless (*ateleutes*) or have no (alpha privative) end (*telos*, noun) which from the temporal standpoint appears an impossibility. However, Gregory looks at this from the vantage point of running in a specific direction (*pros*) which effects growth. *Chamalos*: small in the sense of being looked at from on high or looking down upon the ground. God is higher compared with human *dunamis* or power as well as expression to rise.

247.9. Although the stage attained [*katalambano*: 245.22] is indeed greater than what a person had earlier [*prokatalambano*], it does not limit [*horizo*: 179.21] his search [*zeteo*: 182.15]; rather, the limit [*peras*: 178.19] of his achievement [*heurisko*: 245.22] becomes a beginning [*arche*: 205.6] for the discovery of higher ascents [*anabaino*: 227.10]. The person rising [*aniemi*: 246.16] never stands still. He moves [*metalambano*: 230.12] from one beginning [*arche*] to another, for the beginning of even greater blessings is never limited [*teleo*: 28.21]. The desire [*epithumia*: 246.16] of a soul [*psuche*: 240.20] thus rising never remains in its knowledge [*gignosko*: 245.17], but by an ever greater desire [*epithumia*], it moves onwards [*pros heteran*]. The soul [*psuche*] thus progresses [*aniemi*] through higher realms towards the unbounded [*aoristos*: 158.5, with *pros*].

Katalambano-prokatalambano-horizo-zeteo-peras-heurisko-arche-anabaino. Aniemi. Metalambano-arche-teleo. Epithumia-psuche-gignosko-epithumia-pros heteran. Psuche-aniemi-aoristos with pros.

Two uses of the same verb (*lambano*): one with *kata* or attainment in accord with a given order and one with *pro* or that which had been gained earlier. Both cannot put a boundary (*horos*, noun) upon one's search. Next *horos* is seen as a limit or *peras* of that which had been discovered (*heurisko*) which, in turn, becomes an *arche* or starting point for ascents which are yet higher. The act of rising also is a *metalambano*, a putting (*lambano*) from one place or realm to or after (*meta*-) another which is an *arche* or principle that puts in motion action for a given stage. Such a process lacks *telos* or end (*teleo*, verb used). Rising is a manifestation of *epithumia* or desire (*thumos*) upon (*epi*-) whose very nature consists in being *pros heteran* or toward (something) other. *Aoristos*: having no bound which is forward-directed, *pros*.

248.12. To those, however, who have already tasted and have learned [*manthano*: 223.21] by experience [*peira*: trial, attempt] that the Lord is good [cf. Ps 33.9], the faculty of taste becomes a kind of incitement [*protrope*: 72.13] to further participation [*metousia*: 205.6]. Therefore, a person always moving towards [*ephelko*: 160.12, with *pros*] God never lacks this incitement towards greater progress [*pros to meizon*].

Manthano-peira-protrope-metousia. Ephemko-pros to meizon.

Manthano: by trial or attempts at something, *peira*. *Protrope* or an urging forward of the faculty of taste becomes a vehicle of greater being with or *ousia-meta* God. The prepositions *epi* (upon) prefaced to *helko* (to draw) and *pros* (toward which) as pertaining to God intensify the sense of advancement, this added even more so by *pros to meizon* (toward the better). Use of *meizon* suggests one of an infinite number of

steps without exhausting the person so advancing at the prospect of never stopping his advance.

249.21. Since you have already attained this height, do not cease [*aniemi*: 247.9] to rise [*epibaino*: 84.2] as if you have already attained perfection [*teleiotes*: 186.6].

Aniemi-epibaino-teleiotes.

Epibaino: to go upon (*epi*). The words “as if” suggest a fictive device used to simulate advancement and thus plan it out so this advancement may be attained in reality.

251.1. Although man was once made [*apotithemi*: to reserve, keep back, put away] in God’s image [*eidōs*: 219.1], he was transformed [*therioo*: to transform into a beast] into the likeness [*homoiotēs*: 181.1] an irrational [*alogos*: 169.1] animal, having become a leopard and lion through evil [*poneros*: 102.1] habits [*epitedeuma*: 158.5].

Apotithemi-eidōs-therioo-homoiotēs-alogos-poneros-epitedeuma.

Apotithemi: suggests that man as the divine *eidōs* or reflection was stashed or kept away.

Unfortunately this *eidōs* became a beast assuming the *homoiotēs* or likeness (active participation in being a beast compared with being an *eidōs* or reflection of it) of an animal lacking *logos*. *Epitedeuma* suggests habits as something actively pursued, the preposition *epi* (upon) as prefaced indicating an intensification of this.

252.1. Thus the bridegroom imparts to the soul ascending to [*epanerchomai*: 183.10, with *pros*] him an intensity [*pleonasmos*: excess] in her enjoyment [*euphrosune*: 72.3] of goodness [*agathos*: 246.16]. Not only does he manifest [*prodeiknumi*: 155.17] his own beauty [*kallos*: 232.7] to the bride, but he reminds [*hupomimnesko*] her of her horrible [*phrikodes*: that which causes shuddering], beastly forms [*eidōs*: 251.1] that she may delight in [*entrophao*: 126.4] her present [*pariemi*: 174.5] enjoyment [*kalos*: 230.12] by comparing [*parathesis*: 232.7] them with her former state [*anth’ hoion hellaxato* or *allasso*, to change; 5.19].

Epanerchomai with *pros-pleonasmos-euphrosune-agathos*. *Prodeiknumi-kallos-hupomimnesko-phrikodes-eidōs-entrophao-pariemi-kalos-parathesis-anth’ hoion hellaxato* or *allasso*.

Epanerchomai: two prepositions prefaced to *erchomai* (to come): *epi* (upon) and *ana* (up), both similar and with the preposition *pros* (towards) indicative of the bride’s *pleonasmos* or excessive enjoyment of divine goodness. The bridegroom effects two things to his spouse: manifest his beauty and reminds or stands under (*hyper-*) her memory with regard to her beastly *eidōs* or reflection of beastly forms. This is done to make her delight in (*en-*) that enjoyment (*kalos*, beauty) which is about (*para-*) her at present by a comparison or putting beside (*para-*) with her former state or her former changes (*allasso*).

252.8. The bridegroom prepares [*kataskueuazo*: to equip, furnish] another grace [*agathos*: 252.1] for his spouse by his foresight [*pronoia*]. The Word [*Logos*: 242.5] desires [*boulomai*: 227.10] us who are changeable [*treptos*: 158.1] by nature [*phusis*: 245.11, with *kata*] not to fall into [*aporreo*: to flow, run off, with *pros*] evil [*kakos*: 158.5] by [*dia*] a turn [*trope*: a turn] but by constant [*aei*: 246.16] progress [*auxesis*: 174.5] in perfection [*pros to kreitton*], we are to use our mutability [*trope*] as an ally [*sunergon*] in our ascent [*anodos*: 186.16] towards [*pros*] higher things, and by the mutability [*trope*] of our nature [*phusis*] we are to establish [*katorthoo*: 228.18] it immovably [*analloiotos*: 158.5] in the good.

Kataskueuazo-agathos-pronoia. *Logos-boulomai-treptos-phusis* with *kata-aporreo-kakos-dia-trope-aei-auxesis-pros to kreitton-trope-sunergon-anodos-pros-trope-phusis-katorthoo-analloiotos*.

Kataskueuazo: to equip in accord with (*kata-*) specific order which the bridegroom does by *pronoia* or by projecting his mind (*nous*) before or into the future (*pro-*). Desire by the *Logos* or Christ: not to flow off (*aporreo*) in the direction toward (*pros*) evil through (*dia*) turning which is opposite growth (*auxesis*) toward (*pros*) that which is better. In this way innate human *trope* or mutability works (*ergazomai*, verb) with (*sun-*) our ascent, another use of *pros* regarding that ascent. Paradoxically *trope* becomes a means of directing (*orthoo*) human nature according to a specific order (*kata-*) within that which is not subject to movement.

253.12. In the same way, when the Word [*Logos*: 252.8] bids [*egkeleuo*: 21.4] the soul [*psuche*: 247.9] that has advanced [*kreittona genomenen*] to approach [*erchomai*: 230.12, with *pros*] him, it is immediately [*adiastatos*: without interval] strengthened [*dunamoo*] at his command [*prostagma*: 161.5] and becomes what he wishes [*boulomai*: 252.8], that is, changed into [*metapoieo*: 29.14, with *pros*] something more divine; and from the glory [*doxa*: 221.15] which the soul had, it is transformed into [*metamorphoo*: 186.6, with *pros*] a loftier glory by a wonderful alteration [*alloiosis*].

Logos-egkeleuo-psuche-kreittona genomenen-erchomai with *pros-adiastatos-dunamoo-prostagma-*

boulomai-metapoieo with pros-doxa-metamorphoo with pros-alloiosis.

Logos first bade the soul to become better (*kreittona genomenen*) and then draw near to (*pros-*) him. Once accomplished, without spacial or temporal interval (this adverb comprised of the noun *diastema* or interval with alpha privative), it receives *dunamis* (noun) or the capacity to accept strength and authority. Thus the soul can be made (*poieo*) after (*meta-*) with respect toward (*pros*) that which is more divine though that is left unspecified. The natural possession of glory which seems to rest upon reception of *dunamis* has its form (*morphe*) placed in another dimension (*meta-* that form) as well as that form having a specific direction (*pros*). Note paradoxical use of *alloiosis* or change within a realm that lacks it physically.

255.4. Through the Church, God's manifold [*poikilos*] wisdom [*sophia*: 232.7] was made known [*gnorizo*: 182.15] to the transcendent [*huperkosmios*: 182.15] powers [*dunamis*: 246.16] since it effects great wonders [*thaumatourgeo*] by means of contrary elements [*enantios*: 191.7].

Poikilos-sophia-gnorizo-huperkosmios-dunamis-thaumatourgeo-enantios.

The manifold nature of divine *sophia* intimates the earlier discussion of advancement in God as well as various stages, a process that continues for eternity. Previously (presumably before the revelation of Jesus Christ) this manifold nature of *sophia* (not *sophia* itself) became known to powers above the *kosmos* (*huper-*). Such manifold-ness effects wonders (*thauma*) by means which are contrary to each other, a counterpart of that *poikilos* of *sophia*.

255.9. In previous ages the transcendent [*huperkosmios*: 255.4] powers [*dunamis*: 255.4] knew [*gignosko*: 247.9] only the simple [*aploos*: 158.5], uniform [*monoeides*: 158.5] working of God's wisdom [*sophia*: 255.4] which effected [*energazomai*: 34.11] wonders [*thauma*: 222.18] (There was nothing multi-fold [*poikilos*: 255.4] in what they beheld [*horao*: 218.19]); by its own power [*exousia*: 219.1, with *kata*] the divine nature [*phusis*: 252.8] made [*ergazomai*: 226.14] all creation, bringing created beings into existence by one impulse [*horme*: violent movement] of the will; it made all things exceedingly beautiful [*kalos*: 252.1] as they welled up [*anabruzo*] from the fountain of divine beauty [*kalos*].

Compare the two adjectives *aploos* and *monoeides* (one *eidos* or visible form) with the *poikilos* of 255.4, the transcendent powers now knowing the *poikilos* of divine *sophia*. Divine authority (*exousia* compared with *dunamis*) is in accord with (*kata*) divine nature. Note use of the strong noun *horme* relative to divine willing of creation which effects beauty (*kalos*). Such violence is required to bring about a welling-up from divine beauty or to transfer its *kalos* to creation's *kalos*.

255.17. On the other hand, the manifold [*poikilos*] quality of wisdom [*sophia*] which arose from a union [*sunistemi*: 148.7] of opposites [*diaploke*] is now clearly manifested [*didasko*: 245.22] through the Church: the Word [*Logos*: 253.12] becomes flesh, life is mixed with death.

Huperkosmios-dunamis-gignosko-aploos-monoeides-sophia-energazomai-thauma-poikilos-horao-exousia with kata-phusis-ergazomai-horme-kalos-anabruzo-kalos. Poikilos-sophia-sunistemi-diaploke-didasko-Logos.

Diaploke: literally, an inter-mixture or through (*dia*) mixture which gave rise to wisdom's *poikilos*. Now it is taught (*didasko*) by the divine *Logos* himself.

257.1. Thus persons looking [*idein*] into the Church's face as if it were a clean mirror sees [*blepo*: 232.7] the Sun of Righteousness [Mal 4.2] who is comprehended [*katanoeo*: 86.2] by that which is visible [*phaino*: 246.16].

Idein-blepo-katanoeo-phaino.

Four verbs relative to vision: *idein* (outward appearance), *blepo* (direct gaze), *katanoeo* (perception of mind and spirit in accord with or *kata-* a specific order) and *phaino* (to manifest).

257.13. The soul [*psuche*: 253.12] has two faculties [*energeia*: 218.19] of vision: one sees [*horao*: 255.9] the truth while the other is deceived [*planao*: 122.11] by vain things [*mataios*: 196.2].

Psuche-energeia-horao-planao-mataios.

Note use of *energeia* or manifestation of energy which may be compared with *exousia* (authority, 255.17) and *dunamis* (the capacity for strength, 255.9). *Energeia* has two types of vision: one which sees or perceives (*horao*) and the other which is subject to wandering, the fundamental meaning of *planao*.

258.14. On the other hand, the multi-eyed person who beholds [*blepo*: 257.1, with *pros*] God alone is blind with respect to everything else. Because of this, the bride makes her friends marvel [*thauma*: 255.9] at one of her eyes. The person with many eyes is blind, using all of them to look at vain things [*emmataizo*: to be occupied idly]; while he who looks [*blepo*] only to the good [*agathos*: 252.8, with *pros*] by the soul's eye has sharp, penetrating vision [*oxuopes*].

Blepo with *pros*. *Thauma*. *Emmataizo-blepo-agathos* with *pros*.

Blepo has a specific direction, *pros* God which is sharp-sighted, a vision which is *oxus*, 242.5. Gregory presents the paradox of multi-vision being blind as well as the very act of being vain, *emmataizo*.

259.7. Their strong passions [*pathe*: 152.8] usurp [*epikrateo*: 222.18] the soul's [*psuche*: 257.13] place, and its character [*charakter*: 186.6] is changed [*metaballo*: 161.5] to grief [*lupe*: 160.12, with *pros*] and pleasure [*hedone*: 192.4], courage [*thumos*: 192.4] and fear, cowardice and boldness [*thrasos*]. On the other hand, the person looking [*horao*: 257.13, with *pros*] towards the Word [*Logos*: 259.17] testifies [*martureo*: 219.14] that he has one soul [*monoeides*: 255.9] because of its uniformity [*suzao*: to live in company with] in a virtuous [*arete*: 240.20, with *kata*] life.

Pathe-epokrateo-psuche-charakter-metaballo-lupe with *pros-hedone-thumos-thrasos*. *Horao* with *pros-Logos* with *pros-martureo-monoeides-suzao-arete* with *kata*.

The preposition *epi* (upon) prefaced to *krateo* (to be strong) well suits the nature of *pathe*. They cause the soul's mark or *charakter* to be cast (*ballo*) after (*meta-*) or into grief which is intensified by the preposition *pros* (plus pleasure and courage). The *pros* of vision relative to *Logos* gives witness (*martur*, noun) that his soul is of one *eidos* or manifest form due to a preference of living in accord with (*kata*) that which is morally best (*arete*).

259.17. You have one eye for looking at [*blepo*: 258.14, with *pros*] the One, and one soul [*psuche*: 259.7] because you are not divided [*merizo*] according to different affections [*diathesis*: 174.16, with *kata*].

Blepo-psuche-merizo-diathesis with *kata*.

Blepo with *pros*, toward which or the One. Note the similarity between *merizo* (to divide) and diathesis or literally a putting (*tithemi*) through (*dia-*), this noun also referring to a disposition or composition of a person or thing.

Ninth Homily

The Song of Songs, 4.10-15

How beautiful are your breasts, my sister, my spouse! How much more beautiful are your breasts than wine, and the scent of your ointments than all spices! Your lips drop a honeycomb, my spouse; honey and milk are under your tongue; and the scent of your garments is as the scent of frankincense. My sister, my spouse, is a garden enclosed; a garden enclosed, a fountain sealed. Your shoots are a garden of pomegranates with the fruit of choice berries; henna with nard; nard and saffron, calamus and cinnamon; with all the woods of Lebanon: myrrh, aloes, with all the chief spices. A fountain of gardens, and a well of living water springing from Lebanon.

262.6. If we have died to our lower [*kato*: 176.10] nature [*phusis*: 255.9], life according to [*dia*] the flesh becomes hidden [*krupto*: 193.5] after we have transferred [*metoikizo*: to deport, banish] our hope for life from [*apo*] earth to [*eis*] heaven.

Kato-phusis-dia-krupto-metoikizo-apo-eis.

Kato: that which tends to go downhill and not re-ascend to its former position. Note the text says literally life through (*dia*) the flesh. *Metoikizo* signifies a dwelling-after (*oikos-meta*) or placing this dwelling in a location other than its previous spot. Thus *metoikizo* is a movement from-into or *apo-eis*.

262.12. Let us now listen to the Song's words as if we were dead according to the body and not attracted [*katasuro*: 227.10] by words with a carnal meaning [*dianoia*: 182.15]. For the person dead to both passion [*pathema*: 81.6] and desire [*epithumia*: 247.9] transfers [*metoikizo*: 262.6] the outward meaning [*emphasis*: 245.17] of the Song's words to [*epi*] that which is pure [*katharos*: 218.19] and undefiled [*akeratos*: 213.6].

Katasuro-dianoia. Pathema-epithumia-metoikizo-emphasis-epi-katharos-akeratos.

Katasuro: to be dragged (*suro*) in accord with (*kata-*) a given order, that is, according to words having a carnal *dianoia* or way the mind (*nous*) perceives-through (*dia-*). Two words related to longing: *pathema* or being passive to feelings and emotions and *epithumia* or intense desire, desire (*thumos*)-upon (*epi-*). One dead to them both puts his house (*oikos*) after (*meta* prefaced to the verb) them, in a new location. The result: the meaning (*emphasis*) or shining (*phaino*) upon (*epi-*) of the Song is upon or *epi* (second use of this preposition, free standing) that which is pure and not mixed with anything else (*akeratos*).

262.20. Let us listen as if we had no share [*exo*: 204.6] in the nature [*phusis*: 262.6] of flesh and blood and have been transferred [*metastoiceioo*: 30.8] into the spiritual realm [*pneumatikos*: 226.14].

Exo-phusis-metastoiceioo-pneumatikos.

Exo: outside the nature of flesh and blood which is followed by a transformation or literally, a placing after (*meta-*) of elements or *stoicheion* that which is set in a row as well as the components of which matter is made plus the elements of knowledge.

263.17. He who names her his "sister" and "spouse" says that her breasts change to [*alloiosis*: 253.12, with *pros*] something better and more perfect [*teleios*: 219.1] because they no longer swell [*bruo*: to teem, abound] with milk, the nourishment [*trophe*: 240.20] of infants, but flow [*pegazo*: usually from a well] with pure [*akeratos*: 262.12] wine to gladden [*euphrosune*: 252.1, with *epi*] the more perfect.

Alloiosis with *pros-teleios-bruo-trophe-pegazo-akeratos-euphrosune* with *epi*.

Alloiosis or change, alternation towards-which (*pros*) that which is representative of perfection-as-end (*telos* being the noun). Compare the action of *bruo* as teeming, usually from within, with the external one of *pegazo*, springing from within a well outward or with wine not mixed (*akeratos*) to offer-upon (*epi*) gladness.

264.16. We learn [*manthano*: 248.12] this from [*para*] divine philosophy [*philosophia*: 222.18] in other sources, namely, that God is always [*aei*: 252.8] present to us inasmuch as we freely [*proairesis*: 158.1] present [*deiknumi*: 232.7] ourselves before him.

Manthano-para-philosophia-aei-proairesis-deiknumi.

Manthano: learning by application of oneself which has as its goal that which is beside (*para*) divine philosophy. *Deiknumi* alternately means to show.

267.4. When hearing of the superiority [*pleion*: more, larger] of the bride's perfume, we learn [*manthano*: 264.16] that the mystery [*musterion*: 245.17] of truth presented [*epitello*: to lay upon, enjoin] by the Gospel's teaching [*didaskalia*: 161.5] is alone sweet smelling to God. It transcends [*prokrino*: to choose before others, be preeminent] every scent of the Law because no longer being hidden [*kalupto*: 161.5] by symbol [*tupos*: 201.3] nor shadow, it openly [*phanerosis*: manifestation] yields the good scent of truth. If any of the former spices were sweet smelling to the Lord, it was due to [*emphaino*: 160.12] their deeper meaning [*logos*: 240.20], not to their superficial [*procheiros*: 193.5] or literal [*somatikos*: 240.20] meaning [*eidosis*: 259.7].

Pleion-manthano-musterion-epitello-didaskalia. Prokrino-kalupto-tupos-phanerosis. Emphaino-logos-procheiros-somatikos-eidosis.

Pleion: suggests a growth or expansion of the bride's perfume which will increase infinitely. Another instance of learning dependent upon hearing the bride's *pleion*, here by application of oneself (cf. 264.16) with respect to truth's *musterion* laid upon (*epi-*) us by the Gospel. Such *musterion* is presented as a scent which is preeminent (*prokrino*) with respect to the Law by reason on not being hidden by *tupos*, a figure or outline. *Phanerosis*: more a disclosure effected the scent. *Procheiros*: literally as that which is at hand.

268.12. When Solomon speaks of the "divine sense" [*aisthesis*: 221.15] in comparison with the material [*somatikos*: 267.4] spices of the Law, he adds that immaterial [*aulos*: 219.1], pure [*katharos*: 262.12], good scent compounded [*murepseo*: to make perfumes] by the virtues [*arete*: 259.7, with *dia*].

Aisthesis-somatikos-aulos-katharos-murepseo-arete with *dia*.

Aisthesis: while pertaining to the five senses, embraces them all as a single means of perceiving reality both with and transcending our rational faculty. *Arete* or the best characteristics of human behavior compounds perfume in a thorough way (*dia*) which is both immaterial and pure.

269.7. Proverbs says that the bee is desirable [*potheinos*] and honored [*epidoxos*] by everyone; although weak, it esteems [*timao*: 67.18] wisdom [*sophia*: 255.17] and is given as an example [*hupodeigma*: 225.21, with *eis*] of life for the virtuous [*enaretos*]. The bee is thus offered to us as honoring [*timao*] wisdom.

Potheinos-epidoxos-timao-sophia-hupodeigma with *eis-enaretos*. *Timao*.

The bee is both *potheinos* (worthy of desire, *pothos*) and *epidoxos* (glory upon, *epi*). Its *hupodeigma* or showing-under (*hupo*-) suggests being a support into (*eis*) with respect to a person practicing *arete*, the best characteristic of being human.

269.18. By imitating [*mimesis*] that wise [*sophos*: skilled, cunning] bee whose honeycomb is sweet and whose sting does not prick, we are always [*dia pantos*: 174.5] busy [*emporeuomai*: to travel, be a merchant] about the noble [*semnos*] task [*ergasia*] of acquiring virtues [*arete*: 268.12].

Mimesis-sophos-dia pantos-emporeuomai-semnos-ergasia- arete.

Sophos: intimates *sophia* wisdom which can apply to skill at a craft. *Dia pantos* as literally through all with respect to performing the role of a merchant (*emporeuomai*) whose task is to acquire *arete*, the best human characteristics.

271.12. The end [*peras*: 247.9] of a virtuous [*enaretos*: 269.7] life is likeness to [*homoiosis*: 232.7, with *pros*] God. Because of this, purity [*katharotes*: 240.20] of soul [*psuche*: 259.17] and freedom from the disturbance [*anepimiktos*: not mixing with others] of passion [*empathes*: 30.12] is a disposition [*diathesis*: 259.17] exercised [*katorthoo*: 252.8] by attention [*epimeleia*: 198.6] to the virtues [*enaretos*] so that a certain form [*charakter*: 259.7] of the transcendent [*hyperkeimai*: 245.22] nature [*phusis*: 262.20] might become present in them due to their more refined way [*asteios*: 121.6] of life. Since the life [*politeia*] of virtue [*arete*: 268.18, with *kata*] is neither uniform [*monoeides*: 259.7] nor the same, it is like the art [*kataskeue*: 232.7] of skillfully making a garment by weaving various threads.

Peras-enaretos-homoiosis with *pros*. *Katharotes-psuche-anepimiktos-empathes-diathesis-katorthoo-epimeleia-enaretos-charakter-hyperkeimai-phusis-asteios*. *Politeia-arete* with *kata-monoieides-kataskeue*.

Peras as end is used instead of *telos* (suggests completion), implying limit which here is likeness in the direction toward-which (*pros*) God. *Anepimiktos*: not mixing with or upon (*-epi*) passion (*empathes*: state of emotion). This lack of mixture is a setting-through (*dia*-) or thorough penetration directed in accord with (*kata*-) a given order, that is, concern (*melema*) upon (*epi*-) virtues. Thus a *charakter* or stamp results of that which lays beyond (*hyper*-) nature. *Asteios* describes the proper behavior of a citizen and applies to *politeia*, life in a city-state. The connection between public form of life and the manifestation of *arete* is shown by the preposition *kata*, according to. Also it is compared to a garment comprised of various threads worked together.

272.3. We are clothed with these characteristics [*hois*: i.e., with these] when we exchange [*metenduo*: to re-clothe] the clothing of this corruptible [*phthartos*] earthly existence for the incorruptible life [*aphtharsia*] of heaven.

Hois-metenduo-phthartos-aphtharsia.

Re-clothing or literally clothing-after (*meta*-) means that we have been clothed already and exchange *phthartos* for *aphtharsia*.

272.17. The garment of your virtues [*arete*: 271.12], my bride, imitates [*mimeomai*: 134.17] the divine blessedness [*makariotes*: 164.2] and resembles [*homoioo*: 115.3] the transcendent [*aprositos*: 90.12] divine nature [*phusis*: 271.12] by your purity [*katharotes*: 271.12, with *dia*] and freedom from passion [*apatheia*: 198.19].

Arete-mimeomai-makariotes-homoioo-aprositos-phusis-katharotes with *dia-apatheia*.

Arete as garments suggest the re-clothing of 272.3 which is a form of imitation and resemblance (*homoioo*, to be like) the transcendent (*aprositos*: not approachable) divinity. The preposition *dia* (through) intimates the thorough penetration of divine purity and *apatheia* (no-passion).

274.18. Anyone who considers [*metalambano*: 247.9] these examples [*logos*: 267.4] in an allegorical [*tropikos*: 152.8] fashion [*theoria*: 230.12] will see [*blepo*: 259.17] their significance [*prodelos*] in reference to a life of virtue [*arete*: 272.17, with *kata*]. Thus the garden flourishes with such trees and is well cared for.

Metalambano-logos-tropikos-theoria-blepo-prodelos-areete with *kata*.

Metambano: literally, to receiving by putting after (*meta-*) or partaking of something, here that which is a form of *theoria* which is *tropikos*, allegorical. *Metambano* leads to a seeing or consideration (*blepo*) of that which is clear (*prodelos*) regarding a life characterized by the best traits a person is capable of, *arete*, which is done according to a given order (*kata*).

275.22. Then when moving [*kinema*: 235.2] to what is agreeable [*sumphero*: 218.5, with *pros*], the impulse [*kineo*: to set in motion] of our thoughts [*dianoia*: 262.12] assists [*parecho*: 131.4 & *sunergia*] us in gaining possession [*ktesis*, with *pros*] of the good [*agathos*: 258.14].

Kinema-sumphero with *pros-dianoia-parecho-sunergia-ktesis* with *pros-agathos*.

Kinema: motion in the direction *pros* or toward-which that which literally carries (*phero*) together or with (*sum-*). *Kineo* (the verbal root for *kinema*) used with our capacity for perceiving (*nous*, mind)-through (*dia-*) enabling possession in the direction toward-which (*pros*) the good. Such movement assists gaining this possession in the sense of having (*echo*) beside (*para-*) and working (*ergon*) with (*sun-*).

276.16. Certain things in us are truly our own such as the properties [*idios*] of our soul [*psuche*: 271.12]. Others we appropriate [*oikeo*: 84.2] such as external things [*exothern*] belonging to the body (What does the spiritual [*aulos*: 268.12] nature [*phusis*: 272.17] of the soul [*psuche*] have in common [*koinos*] with the grossness [*pachumereia*] of matter [*hulikos*: 227.10]?).

Idios-psuche. Oikeo-exothern-aulos-phusis-psuche-koinos-paschumereia-hulikos.

Idios: literally as pertaining to oneself. *Oikeo* connotes bringing into one's home that which is *exothern* or outside that which is *aulos* lacks (alpha privative) material (*hule*). *Pachumereia* is that which is thick and dense, the characteristic of *hule* (matter; *hulikos*, adjective).

277.7. We have learned [*manthano*: 267.4] that the virtues [*arete*: 274.18] are God's plants which occupy [*ascholeo*] our soul's [*psuche*: 276.16] intellectual faculty [*dianoetikos*]; by not flowing out [*exothern*: 276.16], it will be sealed [*sphragizo*] by the stamp of truth and formed [*morphoo*: 219.1] with a disposition [*schesis*: 61.14] towards [*pros*] the good [*agathos*: 275.22].

Manthano-arete-ascholeo-psuche-dianoetikos-exothern-sphragizo-morphoo-schesis-pros-agathos.

Manthano: learning by inquiry with respect to those best human qualities (*arete*) seen as plants occupying or demonstrating no leisure or slack (alpha private prefaced to *scholazo*, to have leisure) with respect to our soul's capacity to think-through (*dia-nous*) or perceive. It does this by not flowing outward, by being sealed and having the external form (*morphe*) along with a *schesis* (quality, state) in the direction toward (*pros*) the good.

279.4. The entire catalogue [*katalogos*] of praises [*epainos*: 21.9.1] spoken of earlier and now added [*paratithemi*: 41.6] by the Word [*Logos*: 259.7] does not simply attend to [*blepo*: 274.18, with *pros*] the bride's praises alone but gives power [*dunamis*: 257.13] that her heart may ascend [*anabasis*: 246.16] on high [*epi ta meizo*], that is, to the place symbolized [*katonomazo*: 11.9] by "sister" and "spouse" of the Word [*Logos*]. Each of these terms joins [*sunapto*: 32.5] the soul [*psuche*: 277.7] as bride to its bridegroom.

Katalogos-epainos-paratithemi-Logos-blepo with *pros-anabasisOei ta meizo-katonomazo-Logos.*

Sunapto-psuche.

The list of praises is enhanced by the *Logos* placing his own (*tithemi*) praises beside (*para-*) them. In addition to these praises having a regard (*blepo*) toward (*pros*) those of his bride, but he gives her *dunamis* or the capacity for strength that she makes an ascent to those things which are upon (*epi*) or which are better. *Sunapto*: a binding-with (*sun-*) of soul to its bridegroom.

280.11. The end [*telos*: 247.9] of a virtuous [*enaretos*: 271.12] life is participation [*metousia*: 248.12] in God (for frankincense manifests [*endeiknumi*: 182.15] the divinity). The soul [*psuche*: 279.4] is not always led [*cheirago*: 164.2] by the Word [*Logos*: 279.4] to [*pros*] what is higher by means of honey and milk but after having being compared to [*homoioo*: 272.17] the scent of frankincense, the garden becomes an image [*homoiotos*: 251.1, with *kata*] of paradise. It is not loosely guarded [*aphulaktos*] as with our first parents, but protected [*teikizo*: to build a wall] from every side by recollection [*mneme*: 174.16] of the bridegroom's command [*entole*].

Telos-enaretos-metousia-endeiknumi. Psuche-cheirago-Logos-pros-homoioo-homoiotos with *kata.*

Aphulaktos-teikizo-mneme-entole.

Telos: end as goal achieved with respect to a person who has practiced *arete*, those human qualities which make him such and lead to a being (*ousia*) with (*meta-*) God. *Cheirago*: literally as a leading by the hand by the *Logos* which has a specific direction, that is, *pros* what is higher. Two words pertaining to likeness: the verb *homoioo* which comes first followed by the noun derived from it, *homoiootes*, that which is in accord with (*kata*) paradise. Two opposites: *aphulaktos* and *teikizo* or not guarded and walled around, the latter by recollection of the bridegroom's command. The faculty of recollection is implied as being the source of the first man and woman having been expelled from the garden of Eden.

282.22. We must heed [*didasko*: 255.17] her words and not become soft [*malakizomai*: to be made effeminate] by indulgence [*eklusis*: release] and enjoyment [*truphe*: 23.18] of this present life [*pariemi*: 252.1]. Rather, we should choose a life that has become toughened [*kataskleraino*: to harden] by continence [*egkrateia*: 196.2]. Thus virtue's [*arete*: 277.7] fruit is inaccessible [*aprositos*: 272.17] to thieves and is protected [*phrasso*: to fence in] by the bitter covering of self-control [*egkrateia*].

Didasko-malakizomai-eklusis-truphe-pariemi. Kataskleraino-egkrateia. Arete-aprositos-phrasso-egkrateia.

Didasko: being taught by the bride's words (verb used) which precludes becoming effeminate both by a loosening (*luo*) from (*ek-*) and enjoyment of the life which is beside (*para-*) us currently. Instead of this, we should opt for a life which is hardened according to (*kata-*) a specific way, *egkrateia*, strength (*kratos*) over one's lower impulses.

284.5. All virtue [*arete*: 282.22] lies between [*mese*] two evils [*kakos*: 252.8]: a defect [*elleipsis*] or an excess [*hyperptosis*] of the good [*kalos*: 255.9]. Courage [*andreia*: 35.19] and liberality [*eleutheria*] may be observed [*theoreo*: 240.20] as between timidity [*deilia*] and audacity [*mikrologia*], whereas generosity [*thrasutes*: overboldness] lies between stinginess [*hyperptosis*] and profligacy [*pleonasma*: superfluity].

Arete-kakos-elleipsis-hyperptosis-kalos. Andreia-eleutheria-theoreo-deilia-mikrologia-thrasutes-hyperptosis-pleonasma.

Arete or the best in human nature is a means (*mese*) along with manliness (*andreia*; *aner* or man) which is the object of close attention (*theoreo*) and *thrasutes*, generosity characterized by boldness which borders on recklessness.

285.12. Similarly, persons stray [*examartano*] with regard to the faith when they choose contrived [*sophizo*: to be clever, crafty] errors [*apate*] instead of sound [*hugieinos*] teachings [*dogma*: 175.16]. Let the hearer choose either one or both of these interpretations according to his judgement [*krisis*: 204.6], for in a certain way both are the same: one suggests perfection [*teleios*: 263.17] in virtue [*arete*: 284.5] and the other, acquisition [*ktesis*: 275.22] of the divinity. Indeed, virtue [*arete*] is not separate [*exo*: 262.20] from the divinity.

Examartano-sophizo-apate-hugieinos-dogma. Krisis-teleios-arte-ktesis. Arete-exo.

Examartano: a missing the mark (*amartano*; to sin) from (*ex-*) faith, the opposite being crafty (*sophia* as the noun wisdom can apply to skill at deceitfulness) with respect to deception. *Arete* and acquisition of the divinity are closely allied, the former not being outside (*exo*) it.

287.6. From what has been said, that which has been gathered [*metalambano*: 274.18] from each element symbolically [*eusemos*: adverb; of good omen] goes [*suneisphora*: supply] to demonstrate [*endeixis*: 213.6, with *pros*] a life of perfection [*teleiotes*: 249.21] in accord with virtue [*arete*: 285.12, with *kata*]. We may say by way of instruction [*paideuo*: 112.8] that cinnamon is present [*heurisko*: 247.9] in the soul [*psuche*: 280.11]. When a person teems [*zeo*: 94.19] with desire [*epithumia*: 262.12] or burns with rage [*thumos*: 259.7], he uses reason [*logismos*: 181.12] to quench [*katasbennuni*] the passions [*pathe*: 259.7].

Metalambano-eusemos-suneisphora-endeixis with pros-teleiotes-arete with kata. Paideuo-heurisko-psuche. Zeo-epithumia-thumos-logismos-katasbennuni-pathe.

Metalambano: a taking (*lambano*) with (*meta-*) or a binding together of what was said which acts as a *eusemos* or sign (*sema*: omen, portent) which is good (*eu-*). It carries (*phero*, verb) with-into (*sun* & *eis*) a demonstration which has a specific direction, *pros* perfection which is in accord with (*kata*) those best characteristics of a person, *arete*. *Paideuo*: the educative process begun in childhood and which continues when one becomes an adult. *Zeo*: connotes boiling with a desire (*thumos*) upon (*epi-*) and a burning with *thumos*. *Logismos*, sometimes used negatively as thoughts which interfere with prayer, here are positive as

quenching passion in according with (*kata-*) a given order. *Thumos*: soul or heart and the seat of anger compared with *pathe*: the passive state effected by *thumos*.

287.12. You imitate [*mimeomai*: 272.17] by truth of speech [*logos*: 274.18] the sleepless [*aupnos*] angels whose condition do not shrink away from [*existasis*] truth by any fantasies [*phantasia*: 173.13] of the imagination.

Mimeomai-logos-aupnos-existasis-phantasia.

Imitation of angels which do not sleep is done through truth of one's *logos*; not so much individual words by mode of expression which imitates the divine *Logos* and is alien to any *phantasia*, imaginative power.

289.12. The bride's praises [*epainos*: 279.4] are certainly valuable regarding cinnamon where a symbolic [*tropikos*: 274.18] explanation [*exegesis*: 225.21] serves [*metalambano*: 287.6] as a means [*hupothesis*] of praise [*egkomios*: 22.4]. Once a person has accomplished this and has attained the summit [*hupsos*: 181.1] of praises, he always shows [*deiknumi*: 264.16] the characteristics [*charakter*: 271.12] of the divine image [*eikon*: 230.5, with *epi*] in himself.

Epainos-tropikos-exegesis-metalambano-hupthesis-egkomios. Hupsos-deiknumi-charakter-eikon with *epi*.

An explanation which is symbolic or figurative (*tropikos*; trope: 252.8) which takes (*lambano*) them and puts them in a different function or after (*meta-*) their surface meaning or sets (*tithemi*) them under (*hupo-*) as praise. Once done, a person has the marks (*charakter*) of the divine *eikon* upon (*epi*) himself.

291.16. The bride does not remain here; she does not reach out [*epekteino*: 39.19] to what is loftier, nor does the text tell about her ascent [*anodos*: 252.8]; rather, from the bride's own mouth are the emissions [*apostole*: a sending off or away] of pomegranates and gardens of spices; she now has become a fountain watering [*katardo*: to besprinkle] the gardens which flow out [*anaphuo*: to grow again] from her.

Epekteino-anodos-apostole-katardo-anaphuo.

Epekteino: to extend (*teino*) both upon and from (*epi-ek*). *Apostole*: a play on words for "apostle." as one who has been sent. *Katardo*: also to sprinkle with praise to effect a flowing out or *anaphuo* or literally, a growing upon (*ana*; as prefaced to *anodos*).

293.3. All wells contain still water; only the bride has running water with both a well's depth and a continuous flow [*diexodikos*] of water. Who can worthily comprehend [*ephikneomai*: 179.22] the wonders [*thauma*: 258.14] applied [*hupodeiknumi*: 166.10] to the bride? It seems that she has no further to reach [*hyperairo*] once she has been compared [*homoioo*: 280.11] to beauty's [*kallos*: 252.1] archetype [*archetupos*: 102.1, with *pros*]. She closely [*akribeia*: 180.7, with *dia*] imitates [*mimeomai*: 287.12] her bridegroom's fountain by one of her own; his life by hers and his water by her water. God's Word [*Logos*: 280.11] is living, and the soul [*psuche*: 287.6] who has received [*dexomai*] it is living.

Diexodikos. Ephikneomai-thauma-hupodeiknumi. Hyperairo-homoioo-kallos-archetupos with *pros. Akribeia* with *dia-mimeomai. Logos-psuche-dexomai.*

Diexodikos: literally, a way (*hodos*) through (*dia-*) with respect to the flow of water. *Ephikneomai*: to reach or aim upon (*epi-*) wonders with respect to showing (*deiknumi*) under (*hupo-*) the bride. Once compared to not so much to the *archetupos* but towards it (*pros*), with a penetrating (*dia*: through) sharpness (*akribeia*), the bride imitates her spouse's fountain. A bond between the divine *Logos* and human *psuche* by the latter receiving the former.

Tenth Homily

The Song of Songs, 4.16-5.2

Awake, O north wind, and come, O south wind. Blow through my garden, and let my spices flow out. Let my beloved come down into his garden and eat the fruit of his choice berries. I have come into my garden, my sister, my spouse; I have gathered my myrrh with my spices; I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, my companions, drink, and be inebriated, my brethren. I sleep but my heart is awake.

294.14. Because the Song's [*akolouthia*: inserted here; 144.17] divine words [*rhema*: 173.1] contain [*periecho*: to

encompass] some difficult, veiled ideas [*theoria*: 274.18] concealed in obscurity [*aporretos*: 40.5], we need to apply [*protithemi*] greater attention [*prosoche*: 198.10] to the text; rather, we need greater help [*sunergia*: 275.22] through prayer [*euche*: 23.18] and guidance [*hodegia*] from [*para*] the Holy Spirit that we might not suffer [*pathein*] the same fate [*ekplexis*: terror] as the sublime marvels [*thauma*: 293.3] we are accustomed [*etho*] to seeing among the stars. In admiring [*thaumazo*: 186.16] the stars' distant beauty [*kallos*: 293.3], we are unable to know [*epinoeo*: 210.9] the means [*mechane*] by which they were created, but we can enjoy [*apolausis*: 174.16] their beauty and marvel [*thaumastikos*, adverb] at them [*phaino*: 262.12].

Akoloutia-rhema-periecho-theoria-aporretos-protithemi-prosoche-sunergia-euche-hodegia-para-pathein-ekplexis-thauma-etho. Thaumazo-kallos-epinoeo-mechane-apolausis-thaumastikos-phaino.

Akolouthia: a sequence with respect to the Song's *rhema* or that which is the subject of speech compared with *logos*, a word which has been uttered. The sense of *akolouthia* is similar to the preposition *kata*, according to in that both pertain to a given order. This *akolouthia* has (*echo*) around (*peri-*) difficult modes of perception or *theoria* which are *aporretos* or not able to be uttered. Because of this greater attention or *prosoche* (*echo* as in *periecho*) is required toward-which (*pros-*) the Song. Also a help or effort (*ergia* or *ergon*) with (*sun-*) is required both through *euche* (connotes the making of a vow) and *hodegia* or a leading along the way (*hodos*) not just from the Spirit but as coming from being beside (*para*) the Spirit. In this way we avoid the terror caused by misfortune or *ekplexis* as is the case with the stars. Though we can admire them, we have no understanding (*noeo*) upon (*epi-*) them as to the *mechane* (connotes a device) or means by which they came into being. Still, we can marvel at how they appear, *phaino*.

295.15. We will not despair [*apo' elpidos*] from drawing near to [*plesiazō*: 150.8] the stars, I mean from considering [*noema*: 225.21] divine things which illumine [*periastrapto*: to shine around] our souls [*psuche*: 293.3] by heavenly, spiritual [*pneumatikos*: 262.20] utterances [*logion*: 173.1].

Apo' elpidos-plesizo-noema-periastrapto-psuche-pneumatikos-logion.

Despair here is rendered as literally "from hope" with regard to approaching the stars which is symbolic of our *noema* or perception of divine things which shine or hurl lightning (*astrapto*) around (*peri-*) our souls by *logion* (that which is uttered) by God.

297.19. I believe this text [*dogma*: 285.12] teaches [*paideuo*: 287.6] us that elements opposed [*antikeimai*] to one another do not have the same nature [*phusis*: 276.16] and cannot occupy the same place together [*sunepichorizao*]. There is no fellowship [*koinonia*: 158.5] between [*pros*] light and darkness, says the Apostle [cf. 2Cor. 6.14], but if all darkness departs [*ekchorizao*], light must take its place; also once evil [*kakos*: 284.5] is removed [*ekpodon*: adverb; away from the feet, out of the way], virtue [*arete*: 287.6] takes its place [*aneisago*: to introduce in turn].

Dogma-paideuo-antikeimai-phusis-sunepichorizao. Koinonia- pros-ekchorizo-kakos-ekpodon-arete-aneisago.

Here the text is a *dogma* or teaching expressed throughout one's lifetime, that is, *paideuo* is not limited to one's early years. The object of *dogma*: elements not laying (*keimai*) against (*anti-*) each other lack the same nature and literally are unable to separate (*chorizao*) or have the same place with respect to being with-upon (*sun-epi*) each other. *Koinonia* lacks direction toward-which (*pros*) with respect to light and darkness. The preposition *ek* (from) prefaced to *chorizao* (as in *sunepichorizo*) suggests a full displacement of darkness in favor of light. As for evil, an adverb is used for the same reality (*ekpodo*), literally as from the feet with respect to *arete* or the best human characteristics possible which is brought (*ago*) or takes its place both upon-into (*ana-eis*).

300.7. The north wind signifies [*diasemaino*] the power [*kratos*: 282.22] set up in opposition [*antikeimai*: 297.10] (to God), a fact which becomes clear [*delos*: 193.5] to anyone considering [*katanoeo*: 257.1] the nature [*phusis*: 297.19] of visible reality [*ton onton*].

Diasemaino-kratos-antikeimai-delos-katanoeo-phusis-to onton.

Diasemaino: a sign (*semeion*, noun) through (*dia-*) with respect to north wind's *kratos* strength, this noun differing from *dunamis* in that the latter intimates capacity and the former, physical force. This *kratos* lays (*keimai*) opposite (*anti-*) to God when a person considers (*noeo*) the order (*kata-*) of visible reality's nature, *ton onton* literally reading as "of beings."

304.14. The bridegroom's coming down [*katabasis*] signifies [*diasemaino*: 300.7] his love for mankind [*philanthropia*: 125.20]—We cannot otherwise be lifted up to [*analambano*: 218.19, with *pros*] the Most High unless the Lord inclines [*epiklino*] to the humble [*chthamalos*: near or on the ground] and exalts the meek [*praos*] [cf. Ps 146.6]. Therefore the soul [*psuche*: 295.15] rising [*aniemi*: 249.21] on high [*pros to ano*: 125.7] calls upon [*proskaleo*: 159.2] the help [*cheiragogia*: 1771.7] of the transcendent God [*huperkeimai*: 271.12, with *para*] and prays [*euchomai*: to make a vow] that he descend from [*hupokatabaino*] his own greatness so that those here below [*kato*: 262.6] may easily reach [*ephikneomai*: 293.3] him.

Katabasis-dissemaino-philanthropia-analambano with *pros-epiklino-chthamalos-praos*. *Psuche-aniemi-pros to ano-proskaleo-cheiragogia-hperkeimai* with *para-euchomai-hupokatabaino-kato-ephikneomai*.

A coming (*baino*) down in accord with (*kata-*) a given order which signs (*semaion*) through (*dia-*), the sense of which is similar to the noun in 300.7 regarding power opposite to God but here concerns divine *philos* (connotes friendship) with regard to humankind. Opposite to *katabasis* is *analambano*, a lifting up/upon (*ana-*) with a specific direction-toward which (*pros*) God contingent upon him inclining upon (*epi-*) those near the ground, *chthamalos* intimating that which is flat as well as those who are meek. *Aniemi*: a rising with a specific direction or *pros (to ano)* or toward a direction above (i.e., that which is *chthamalos* or on the ground which involves a second *pros* prefaced to calling (*kaleo*) upon divine help. This help consists of God leading one by the hand (*cheir*) beside him, that is to say, *para* him. *Hupokatabaino*: a going (*baino*) which is both from under and in accord with a given order, i.e., *hupo-kata*. The verb *hupokatabaino* is opposite *ephikneomai*, to reach or aim at.

308.14. If anyone carefully [*akribos*: 140.1, adjective] examines [*exetazo*] both texts, he will find [*heurisko*: 287.6] the Song's words to be in agreement with [*sumphonos*] the Gospel, for the word [*logos*: 287.12] addressed to [*parakeleuomai*: 30.20] the companions is brought to fruition [*poieo*: 253.12 & *ergon*: 275.22] in the Gospel. All inebriation [*methe*: 156.14] makes the mind [*dianoia*: 275.22] overcome [*krateo*: 64.10] with wine go into ecstasy [*exstasis*]. Therefore, what the Song enjoins [*protrepo*: to urge forward] becomes a reality [*gignomai*: 169.11] by that divine food and drink (of the Gospel); as then and always, this food and drink contains a constant change [*metabole*] and ecstasy [*exstasis*] from a worse to [*apo-pros*] a better condition.

Akribos-exetazo-heurisko-sumphonos-logos-parakeleuomai-poieo-ergon. *Methe-dianoia-krateo-exstasis*. *Protrepo-gignomai-metabole-exstasis-apo-pros*.

Akribos: connotes sharpness of searching from (*ex-*) the Song and Gospels, of seeing their "symphony" or sounding-with (*sum-*). *Parakeleuomai*: to summon alongside (*para-*) which fits the nature of being a companion, one who is *para* the bride. By means of wine, inebriation exercises physical strength (*karteo*) over our capacity for perceiving (*noeo*) through (*dia-*) and makes it stand outside itself, *histemi* with *ex* prefaced to the verb. *Metabole* and *exstasis*: a casting-after (*meta-*) and a standing-from (*ex-*) corresponding to the two prepositions *apo-pros* or from-towards-which.

309.9. Thus Paul, the new Benjamin, was inebriated [*methuo*] and said in ecstasy [*exstasis*: 308.14] "whether we are transported in mind, it is to God (Here ecstasy [*exstasis*] is a movement towards [*pros*] God) or whether we be sober, it is for you" [2Cor 5.13].

Methuo-exstasis-exstasis-pros.

Exstasis is presented in terms of a direction towards-which (*pros*) God.

311.8. Sleep results from [*diadechomai*: to receive from another] inebriation [*methe*: 308.14]; it is an occasion [*anadidomi*: to give forth] for the digestion of food and the maintenance [*dunamis*: 279.4] of health [*euexia*] for those at the banquet table. Therefore the bride sleeps after her banquet. This sleep is quite extraordinary [*xenos*] and different from one's natural habit [*sunetheia*: 66.11], for in natural sleep one is not awake [*egregoros*, adverb]. Both are opposed to each other, for sleep and waking [*egregoris*] succeed [*hupexistamai*: to depart, give place to & *diadoche*: 158.1] and follow one another. We see [*theoreo*: 284.5] in the bride a meeting [*sunodos*] of a new, paradoxical [*paradoxos*: 29.3] mixture of opposites: "I sleep," she says, "but my heart is awake" [5.2].

Diadechomai-methe-anadidomai-dunamis-euexia. *Xenos-sunetheia-egregoros*. *Egregoris-hupexistamai-diadoche*. *Theoreo-sunodos-paradoxos*.

Diadechomai: a thorough type of receiving, i.e., one which is through (*dia-*) with respect to inebriation. *Dunamis* here shows the continuing capacity for maintaining health. *Sunetheia*: a custom (*hethos*) with (*sun-*)

signifying continuous intercourse or acquaintance. Here Gregory contrasts sleeping and waking as well as seeing them succeed each other (*diadoche*: literally as a taking from another). The sun prefaced to *hodos* (meeting) intimates the nature of the *theoreo* at hand as being with this meeting which is *paradoxos*, of setting two opposites beside (*para*-) each other.

312.9. As long as the mind [*nous*: 275.22] lives alone and untroubled [*parenochleo*: to trouble greatly] by the senses [*aistheterios*], it is as though the body were overcome [*paretos*: relaxed] by sleep and torpor.

Nous-parenochleo-aistheterios-paretos.

Parenochleo: the verb *enochleo* (to trouble, annoy) prefaced with *para* signifying a troubling-alongside of what belongs to the senses, *aistheterios* being an adjective.

313.1. Despising [*huperorao*: 16.8] all such wonders through the contemplation [*theoria*: 294.14] of true goodness [*agathos*: 277.7], the body's eye becomes tired, and the more perfect [*teleios*: 285.12] soul [*psuche*: 304.14] is not attracted [*kathelko*: 15.4] to anything visible [*hupodeiknumi*: 293.3]; with the mind [*dianoia*: 308.14] it regards [*blepo*: 279.4] only what transcends [*huperkeimai*: 304.14] visible objects [*horao*: 259.7]. Hearing, too, is dead and does not function [*anenergetos*] because it is now occupied with [*ascholeo*: 277.7] what lies beyond speech [*logos*: 308.14].

Huperorao-theoria-agathos-teleios-psuche-kathelko-hupodeiknumi-dianoia-blepo-huperkeimai-horao.

Anenergetos-ascholeo-logos.

Huperorao as a looking down ties in with a similar word of seeing, *theoria*. A soul which has the end (*telos*, noun) in mind is not drawn down (*kath-* or *kata-*) to that which literally is shown (*deiknumi*) under (*huper-*). A third word pertaining to vision (*blepo* implies direction) is used in conjunction with *dianoia* or the mind's (*nous*) capacity to see through (*dia-*) things and here is applied to that which lays beyond (*huper-*) that which is seen (*horao*). *Ascholeo*: literally, not to be at leisure (*skole*) concerning that which transcends *logos* or speech as expression.

313.13. Once all these senses have been put to sleep and are gripped [*krateo*: 308.14] by inaction [*apraxia*, with *dia*], the heart's action [*energeia*: 257.13] is pure [*katharos*: 268.12]; reason [*logismos*: 287.6] looks [*blepo*: 313.1] above [*pros to ano*: 304.14] while it remains undisturbed [*aperiechetos*] and free from [*atholotos*: untroubled] the senses' [*aisthetikos*] movement [*kinesis*: 64.10].

Krateo-apraxia with dia-energeia-katharos-logismos-blepo-pros to ano-aperiechetos-atholotos-aisthetikos-kinesis.

Apraxia: literally, no work or no engagement in or through (*dia*) functions (*praxis*). *Energeia*: action or that which is opposite to *apraxia* is such when pure. *Logismos* or reckoning looks in the direction toward (*pros*) above while not (alpha privative) being surrounded by anything (*peri-*) and not troubled (*tholoo*: to make turbid, muddy) by movement or motion arising from the senses.

313.17. Pleasure [*hedone*: 259.7] has two aspects: one is effected [*energeo*: 75.7] in the soul [*psuche*: 313.1] by freedom from passion [*apatheia*: 272.17, with *dia*] and another by passion [*pathos*: 198.19] in the body. Of these two, the one which free will [*proairesis*: 264.16] chooses has power [*kratos*] over the other. If a person pays attention to [*blepo*: 313.13, with *pros*] the senses [*aisthesis*: 268.12] and is drawn [*ephelko*: 248.12] by pleasure [*hedone*] in the body, he will live his life without tasting the divine joy [*euphrosune*: 263.17] since what is better can be overshadowed [*episkoteo*] by what is inferior.

Hedone-energeo-psuche-apatheia with dia-pathos. Proairesis-kratos. Blepo with pros-aisthesis-ephelko-hedone-euphrosune-episkoteo.

Hedone: connotes lust which is twofold: one which gives energy (*ergon*, noun) in the soul by *apatheia* whose thoroughness is indicated by the preposition *dia* (through) and the other by passion in the body. *Blepo*: attention by sight intensified by the preposition *pros*, toward which regarding the senses and being drawn (*helko*) upon (*epi-*) by *hedone*. *Euphrosune*: also as good cheer here applied to God.

313.24. For those who desire [*epithumia*: 287.6 & *rhope*: 158.1, with *pros*] God, a good [*agathos*: 313.1] not shadowed over [*anepiskotetos*] by anything awaits [*meno*: 158.5] them; they realize [*nomizo*: 198.6] that what enters [*katagoeteuo*: to bewitch] the senses [*aisthesis*: 313.17] must be avoided [*pheugo*: to take flight]. Therefore when the soul [*psuche*: 313.17] enjoys [*euphraino*: 156.14] only the contemplation [*theoria*: 313.1] of

Being [ta onta: 65.14], it will not arise [egeiro: 159.12] for those things which effect sensual [aisthesis, with dia] pleasure [hedone: 313.17]. It puts to rest [katakoimao: to sleep through] all bodily movement [kinesis: 313.13] and by naked, pure [katharos: 313.13] insight [dianoia: 313.1], the soul will see [dechomai: 223.21 & emphaneia] God in a divine watchfulness [egregorsis].

Epithumia-rhope with *pros-agathos-anepiskotetos-meno-nomizo-katagoeteuo-aisthesis-pheugo*. *Psuche-euphraino-theoria-ta onta-egeiro-aisthesis* with *dia-hedone*. *Katakoimao-kinesis-katharos-dianoia-dechomai-emphaneia-egregorsis*.

Epithumia: an intense form of desire (*thumos*) intimated by the preposition upon (*epi-*) and *rhope* (inclination) with the preposition *pros*, direction towards-which with respect to God. The preposition *epi* also used as a prefaced in *anepiskotetos* signified not being shadowed upon. *Nomizo*: to hold as one's own or as a custom here with regard to the senses literally being bewitched according to a specific order (*kata-*), something that must be not just avoided but fled from. *Euphraino*: to take delight in *theoria* of things which are (*ta onta*). The preposition *dia* (through) suggests a thorough penetration of extreme pleasure (*hedone*) in the senses. The preposition *kata* prefaced to the verb *koimao* (to lull to sleep) involves a given order, not just falling asleep of bodily movement. The faculty of perceiving (*nous*) through (*dia-*), when pure, allows the soul to see or receive a manifestation-in (*emphaneia*) of God by being awake or by cultivating watchfulness (*egregorsis*).

Eleventh Homily

The Song of Songs, 5.1-7

The voice of my beloved knocks at the door: "Open, open to me, my sister, my companion, my dove, my perfect one: for my head is filled with dew, and my locks with the drops of the night." I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? My beloved put his hand through the hole (of the door), and my belly was moved for him. I rose up to open to my beloved; my hands dropped myrrh, my fingers dropped choice myrrh, on the handles of the lock. I opened to my beloved; my beloved was gone; my soul went forth at his speech, I sought him, but found him not; I called him, but he did not answer me. The watchmen that go their rounds in the city found me; they smote me; they wounded me; the keepers of the walls took away my veil from me.

315.15. Our Lord has given us precepts *paraggelma*: 45.4] to make the disciples desire [*epithumia*: 313.24, with *pros* & *epairo*: to lift up, excite] the transcendent [*huperkeimai*: 313.1] once they have shaken off as dirt every material element [*hulodes*: 219.1] from their nature [*phusis*: 300.7]. One of these precepts is the necessity to overcome sleep in searching for [*anablepo*] the life on high [*pros ten ano zoen*]. They must always keep their minds [*dianoia*: 313.24] awake [*egregorao*], warding off [*apelauno*] the insidious deceiver [*apateon*: cheat, rogue & *epibouos*: plotting against] both of souls [*psuche*: 313.24] and of truth, the deceiver who creates a kind of drowsiness [*nustagmos*].

Paraggelma-epithumia with *pros-epairo-huperkeimai-hulodes-phusis*. *Anablepo-pros ten ano zoen*. *Dianoia-egregorao-apelauno-apateon-epibouos-psuche-nustagmos*.

Paraggelma: that which is announced beside (*para-*) or in the company of someone close by which has as its object *epithumia* or desire upon (*epi-*); not just a desire upon but one with a specific direction (*pros*) and, in turn, is lifted upon, another use of *epi* used as preface to *epairo*. The object of that direction is that which lies beyond (*huper-*) the material world or material which has infected human nature, *phusis*. A specific announcing-beside (*paraggelma*) is looking up at (*ana-*) life which has a specific direction signified by another use of the preposition *pros* (*ten ano*, that which is above). Keeping one's capacity to think-through (*nous* & *dia-*) awake wards off the devil as deceiver, *apateon* being a rogue or quack who is fond of creating drowsiness, *nustagmos* applying to the difficulty of staying awake.

316.6. Such things are transitory [*parodikos*: 64.10] and pass with [*sumparareo*] the flow [*parodikos*] of time [*chronos*: 240.20, with *homos* prefaced to it]. They seem [*dokeo*: 179.11] to have existence [*to einai*: 17.4] but are not what we think [*nomizo*: 313.24], nor do they always [*dienekes*: 245.22, with *pros*] remain [*parameno*: 190.15] in the way we think of [*nomizo*] them. Just as the sea swells [*sundiogkoomai*] into waves and disappear [*apollumi*: to destroy utterly], for a time [*kairos*: 245.11, with *pros*] lack substance [*abebaios* & *eis diamonen*] by

the wind's movements [*kinesis*: 313.24] then suddenly [*brachus*, adjective: short time] subsides [*sugkaterchomai*] and is calm [*homalos*: even, level], so it is with transitory things [*epiphaneia*].

Parodikos-sumparareo-parodikos-chronos-homos. Dokeo-to einai-nomizo-dienekes with pros-parameno-nomizo. Sundiokkoomai-apollumi-kairos with pros-abebaios-eis diamonen-kinesis-brachus-sugkaterchomai-homalso-epiphaneia.

Parodikos is used twice: 1) transitory as literally beside (*para-*) the road (*hodos*) and 2) as flow with respect to the passage of time. The latter is used with the verb *sumparareo* or to flow with-beside (*sum-para*). Both appear to have existence but are not what we hold as norm (*nomos* as noun for *nomizo*). *Kairos*: also applies to due measure as well as occasion and here used with *pros* (toward which) with respect to the waves lacking firmness (*bebaios*). The preposition *eis* (into) with the adjective *diamonos* (remaining-through) suggests the completeness of this illusion. *Sugkaterchomai*: the verb *erchomai* (to come, draw near) with two prepositions prefaced to it, *sug* or *sum* (with) and *kata* (according to). This description applies to this which have an appearance (*phaino*, verb) upon (*epi-*) our minds.

316.15. In order that our minds [*dianoia*: 315.15] may not partake of [*exo*: 285.12] illusions [*phantasma*], we are exhorted [*diakaleuo*: 160.5] to shake off heavy sleep from our soul's [*psuche*: 315.15] eyes lest by our inclination [*spoude*: 169.11] to non-existent things [*anuparktos*, with *peri*] we slip away from [*apolisthano*] what has substance [*huphistemi*] and true being [*onton*: 300.7].

Dianoia-exo-phantasma-diakaleuo-psuche-spoude-anuparktos with pero-apolisthano-huphistemi-onton.

Dianoia: our capacity to perceive through (*dia-*) which is outside (*exo*) things which appear (*phaino*; compare with *epiphaneia* of 316.6). *Dia* is used again prefaced to *keleuo*, a thorough type of exhortation. *Spoude* implies being in haste regarding that which does not exist or *anuparktos*: alpha privative prefaced to that which exists in the beginning (*arche* the noun prefaced with *hupo*, under). *Apolisthano*: the preposition *apo* (from) with the verbal root from which the adjective *lissos* (smooth) is derived, a sliding off due to a slippery surface. Compare *hupistemi* (to stand under) with *hupo-arche* of *anuparktos*, a beginning under.

317.11. He who has girded [*diazonnumi*: 198.10] himself with temperance [*sophrosune*: 230.12] lives in the light of a pure [*katharos*: 313.24] conscience [*suneidotos* or *suneidesis*: 227.10], for his life is illumined by [*periaugazo*] the lamp of confidence [*parresia*]. His soul [*psuche*: 316.15] remains [*diameno*] sleepless [*aupnos*] and undeceived [*anexapatetos*] under truth's rays, and he is not idly occupied [*emmataiazo*: to dally with] by useless dreams. If we achieve [*katorthoo*: 271.12] this with the Word's [*Logos*: 293.3] assistance [*huphegesis*: 45.20], we will attain [*diadechomai*: 311.8] the angelic life.

Diazonnumi-sophrosune-katharos-sunedotos (suneidesis)-periaugazo-parresia. Psuche-diameno-supnos-anexapatetos-emmataiazo. Katorthoo-Logos-huphegesis-diadechomai.

Diazonnumi: the preposition *dia* prefaced the verb intimates a thorough girding as for battle, that is, with *sophrosune*, moderation or discretion resulting in a knowing-with (the verb *eido* & *sun*) which is pure. *Periaugazo*: a seeing in pure light (*augazo*) which shines all around (*peri-*) with respect to *parresia*, that freedom of speech characteristic of a member of an ancient Greek city-state. *Diameno*: another verb prefaced by the preposition *dia* (through) intimating a remaining through with respect to being both sleepless and without deception or error (*apate*). *Emmataiazo*: to talk idly (*mataios*, vain as in 257.13). *Katorthoo* is a directing in accord with (*kata-*) specific order done with help of the divine *Logos* who is a *huphegesis* or leader enabling full attainment of the angelic life, *dia* prefaced to the verb signifying full or thorough possession.

318.8. He has betrothed [*harmozo*: to fit together] us, we who had committed fornication [*ekporneuo*] with idols, as a virgin through a mystical [*mustikos*: 193.5] rebirth, restoring [*anastoicheioo*] our nature [*phusis*: 315.15] to virginal incorruptibility [*aphtharsia*: 272.3].

Harmozo-ekporneuo-mustikos-anastoicheioo-phusis-aphtharsia.

Harmozo: to adapt by means of a birth which is mystical and which restores matter into its original elements (*anastoicheioo*). This verb represents a complete reordering of the elements which comprise our human nature to an order which lacks corruption.

319.5. Because it is blessed [*makarios*: 245.22] to obey [*hupakouo*] the One knocking, the soul which always looks to [*blepo*: 313.17, with *pros*] that blessedness [*makariotes*: 272.17], perceives [*aisthanomai*] its bridegroom standing at the door.

Makarios-hupokouo-blepo with pros-makariotes-aisthanomai.

Makarios or being happy consists in listening-under (*huper-*) the One knocking which makes the soul look in the direction toward (*pros*) happiness which is a perception or feeling by all five senses (*aisthesis*, noun) of the divine spouse.

320.8. You see how boundless [*aoristos*: 247.9] is the path [*dromos*: 159.12] for those rising up to [*aniemi*: 304.14, with *pros*] God, yet how is it that what the soul has always [*aei*: 264.16] comprehended [*katalambano*: 247.9] is the beginning [*arche*: 247.9] of something beyond [*huperkeimai*: 315.15, with *pros*] her? We expected [*elpizo*: 160.5] that the bride would come to a stop [*stasis*: 156.14] on her way [*poreia*: 218.5] on [*epi*] high because of the words addressed to her. (For what more could she seek [*zeteo*: 247.9] after so great a testimony [*marturion*: 219.14] to her perfection [*teleiotes*: 287.6]?).

Aoristos-dromos-aniemi with pros-aei-katalambano-arche-huperkeimai with pros. Elpizo-stasis-poreia-epi. Zeteo-marturion-teleiotes.

A paradox between *aoristos* or having no bounds and *dromos* (course, as in race course) which has a specific route. Despite this, both work as an ascent toward-which (*pros*) God. Gregory asks rhetorically how a soul which already has seized (*lambano*) this paradox according to a given order (*kata-*) can be the first principle (*arche*) of that which both lays beyond (*huper-*) and has a direction toward-which (*pros*) it. The human expectation before this paradox is a *stasis* on the passage upon (*epi*) that which is on high. Realizing this paradox is *teleiotes* or perfection.

320.20. Hitherto the soul [*psuche*: 317.11] understands [*gignosko*: 255.98] only what she has understood [*katalambano*: 320.20], but what she still does not know [*katalambano*] is infinitely greater [*apeirpoplasios*] than what she has already comprehended [*katalambano*].

Psuche-gignosko-katalambano-katalambano-apeirpoplasios-katalambano.

Three uses of the verb *katalambano*, to seize (*lambano*) in accord with (*kata-*) a specific order. It refers here to both pass and future seizing.

321.16. Similarly, the person looking at [*blepo*: 319.5, with *pros*] the divine, invisible [*aoristos*: 320.8] beauty [*kallos*: 294.14] will always discover [*heurisko*: 308.14] it anew since he will see it as something newer and more wondrous [*paradoxos*: 311.8] in comparison to what he had already comprehended [*katalambano*: 320.20, with *para*]. He continues to wonder [*thaumazo*: 294.14] at God's continuous [*aei*: 320.8] revelation [*prophaino*: 159.7]; he never exhausts [*histemi*: 308.14] his desire [*epithumia*: 315.15] to see [*idein*: 257.1] more because what he awaits [*prosdokao*] is always more magnificent [*megaloprepos*] and more divine than anything has seen [*horao*: 313.1].

Blepo with pros-aoristos-kallos-heurisko-paradoxos-katalambano with para. Thaumazo-aei-prophaino-histemi-epithumia-idein-prosdokao-megaloprepos-horao.

Blepo with *pros*, a specific direction of one's sight or toward divine beauty which lacks bounds (*aoristos*: alpha privative & *horizo*) and results in a discovery anew of it, that being *paradoxos* or incredible compared with the seizing (*lambano*) in accord with a given order (*kata-*) which had occurred earlier. The preposition *para* (beside, in the presence of) with this verb suggests that this seizing occurs along with the object one has comprehended. *Epithumia* or desire (*thumos*) upon (*epi-*) with respect to seeing is not exhausted or stands still (*histemi*) because one's expectation in the direction toward-which (*pros-*) is more than what one has seen.

321.23. Thus the bride wonders [*thaumazo*: 321.16] and is amazed [*ekplesso*] at her knowledge [*gignosko*: 320.20]. Despite this, she never ceases [*histemi*] to long [*pothos*: 269.7] for further vision [*theoreo*: 311.8].

Thaumazo-ekplesso-gignosko. Histemi-pothos-theoreo.

Two verbs of wonder: *thaumazo* and the more specific *ekplesso* or a striking (*plesso*) from (*ek-*) with respect to the bride's own knowledge. However, it doesn't preclude her from standing still (*histemi*) in her longing to contemplate (*theoreo*) even more.

322.9. God's manifestation [*epiphania*: 173.13] to the great Moses began [*archo*] with light, after which he spoke through a cloud. Having risen higher and having become more perfect [*teleios*: 313.1], Moses saw [*blepo*: 321.23] God in darkness [*gnophos*: 181.12]. By this example we learn [*manthano*: 277.7] that our withdrawal [*anachoresis*] from false, deceptive [*planao*: 257.13] ideas of God is a transition [*metastasis*: 222.18] from darkness into light.

Epiphania-archo-nephele. Teleios-blepo-gnophos. Manthano-anachoresis-planao-metastasis.

Epiphania: a shining upon (*epi-*) Moses which made him become more oriented towards the end of the spiritual life (*teleios*) during which he sees God in *gnophos*, more specifically as gloom. Two nouns connoting removal: *anachoresis* or withdrawal and *metastasis* or a standing after (*meta-*) with respect to night and light.

322.15. Next, a more careful [*prosecho*: 126.4] understanding [*katanoesis*: 190.15] of hidden things [*kruppto*: 262.6] leads [*cheirago*: 280.11] the soul [*psuche*: 320.20] through appearances [*phaino*: 294.14] to God's hidden [*aoratos*: 181.12] nature [*phusis*: 318.8] which is symbolized by a cloud overshadowing [*episkiazo*] all appearances [*phaino*] and which little by little accustoms [*sunethizo* & *cheirago*] the soul to behold [*blepo*: 322.9] what is hidden [*kruphios*: 21.9.14].

Prosecho-katanoesis-kruppto-cheirago-psuche-phaino-aoratos-phusis-episkiazo-phaino-sunethizo-cheirago-blepo-kruphios.

Prosecho: a having with respect to a particular direction, *pros* which modifies *katanoesis*. Two uses of the verb *phaino*: with respect to blocking the divine nature which is unseen (*aoratos*) and which as a cloud (*skia*) is upon (*epi-*) appearances. Two uses of the verb *cheirago*, to lead by the hand: *katanoesis* or understanding in accord with (*kata*) a given order through appearances and as used with *sunethizo* or leading the soul by the hand to accustom it to behold (*blepo*) that which is hidden.

323.1. Finally the soul [*psuche*: 322.15] is led [*hodeuo*] on high [*pros ta ano*: 315.15]. Forsaking [*kataleipo*: 182.15] what human nature [*phusis*: 322.15] can attain [*ephiktos*: 179.21], the soul enters within [*entos*: 181.12] the sanctuary [*adutos*: 138.16] of divine knowledge [*theognosia*: 44.9] where she is hemmed in [*dialambano*: 89.18] on all sides by the divine darkness [*gnophos*: 322.9]. The soul forsakes [*hupoleipo*] everything without [*exo*: 316.15], that is, appearances [*phaino*: 322.15] and ideas [*katalambano*: 321.16]; the only thing left for her contemplation [*theoria*: 313.24] is the unseen [*aoratos*: 322.15] and unattainable [*akataleptos*: 36.20] in which God dwells.

Psuche-hodeuo-pros ta ano. Kataleipo-phusis-ephiktos-entos-adutos-theognosia-gnophos. Hupoleipo-exo-phaino-katalambano-theoria-aoratos-akataleptos.

The soul is led in the direction (*pros*) which is above or *ano*. Forsaking is not done randomly but in an orderly fashion as shown by the preposition *kata* prefaced to *leipo*, and that is with respect to what is attainable or *ephiktos* (from *ephikneomai*, to reach or aim upon, *epi-*). *Entos*: within the *adutos* or that which cannot be entered where divine knowledge receives-through (*lambano-dia*) or thoroughly the person on all sides by *gnophos*, gloom. *Exo* or without is opposite *entos* (the *adutos*) or both those things which appear (*phaino*) and are received (*lambano*) according to their own order (*kata-*). A paradox: the *theoria* or that which cannot be seen nor attained nor grasped (*a-kataleptos*) according to its order (*kata-*).

323.18. But when she disassociated [*apospao*: to tear or drag away from] herself from association [*sumphues*] with evil [*kakos*: 297.19, with *pros*] and desired [*potheo*: 182.15] to approach [*prosago*: 134.1] the fountain of light by that mystical [*mustikos*: 318.8] kiss, she became bright [*perilampo*] with the light of truth, having washed herself [*apokluzo*] of the ignorance [*agnoiia*: 205.6] of darkness.

Apospao-sumphues-kakos with pros-potheo-prosago-mustikos-perilampo-apokluzo-agnoiia.

Apospao: a strong verb meaning that the bride tears herself away from a *sumphues* or natural (*sum-* with) affiliation with the direction of evil, *pros*. The *pros* with respect to evil is countered by another *pros* prefaced to *ago* regarding her intense desire (*potheo*) to approach the fountain of light. A mystical kiss...*mustikos* implying indoctrination...enables here to shine around (*peri-*) with truth after being washed from (*apo-*) *agnoiia*, not-knowing.

324.3. Next the bride is compared to [*katalambano*: 323.1] and likened to [*phaino*: 323.1] a horse because of the swiftness [*tachos*] of her progress [*ptesis*: flight] and to a dove because of her nimble mind [*diaptoeo*: to scare away, startle]. Like a horse she runs through [*diatrecho*] what went before; she flies like a dove and rests [*enanapauo*] with desire [*epithumia*: 321.16] under the apple tree's shadow.

Katalambano-phaino-tachos-ptesis-diaptoeo. Diatrecho-enanapauo-epithumia.

Two verbs of comparison: *katalambano* or being received in accord with (*kata-*) a specific order and *phaino* or being compared to a horse. The preposition *dia* prefaced to *trecho* (to run) suggests full concentration on passing beyond to rest in-upon (*en-ana*) with a desire-upon (*epi-*) the apple tree's shadow.

324.10. The bridegroom bestows upon the soul [*psuche*: 323.1] a perception [*aisthesis*: 319.5] of his presence [*parousia*: 166.10] although a clear [*enarges*: visible, palpable] apprehension [*katanoesis*: 322.15] escapes it since his invisible [*aoratos*: 323.1] nature [*phusis*: 323.1] lies hidden [*egkrupto*: 147.1]. What is the mystic initiation [*mustagogia*: 245.11] which the soul experiences during [*dia*] this night? It is the Word [*Logos*: 317.11] touching [*hapto*: 159.7] the door. We understand [*noeo*: 308.14] by this door the human mind [*dianoia*: 316.15] searching [*stochastikos*: skillful in aiming at] for what is hidden [*arretos*: 245.17]; through it the object sought after [*zeteo*: 320.8] enters [*eisoikizo*: to bring in as a settler].

Psuche-aisthesis-parousia-enarges-katanoesis-aoratos-phusis-egkrupto. Mustagogia-dia. Logos-hapto. Noeo-dianoia-stochastikos-arretos-zeteo-eisoikizo.

Aisthesis: perception involving all five senses with regard to the divine bridegroom's being-about, his *parousia*. At the same time it cannot be grasped by perception or *katanoesis*, one which in accord with the mind's order (*kata*-); despite its clarity (*enarges*), it remains hidden. *Mustagogia*: initiation required for the *Logos* or Word touching the bride's door, *Logos* implying this is effected by speech. The door is symbolic of our *dianoia* or capacity to perceive through (*dia*-) presented as skill at aiming (*stochastikos*: implies guessing and thus some uncertainty) at that which is *arretos*, unutterable. *Eisoikizo*: entering one's house or assuming the role of a settler in new territory, that is, the divine *Logos*.

324.17. Truth knocks at the mind [*dianoia*: 324.10] by means of allegory [*huponoia*: 4.10] and mystery [*ainigma*: 230.5] saying "Open," and with this summons the bridegroom suggests [*hupotithemi*: 160.1] a way we can open [*anoignumi* & *orego*: 179.21] the door. He gives us certain keys, that is, the beautiful [*kalos*: 284.5] words [*onoma*: 37.3] of the Song. Names such as sister, companion, dove and perfect one are clearly the keys which open what is hidden [*kleio*: to shut].

Dianoia-huponoia-ainigma-hupotithemi-anoignumi-orrego. Kalos-onoma. Kleio.

The knocking by truth is done with regard to our faculty of perceiving-through (*dia*-). Thus this knocking is a kind of knocking-through by means of *huponoia*, a perception laying under (*hupo*-) as well as *ainigma* or mystery. The *hupo* of *huponoia* leads to another *hupo* prefaced to *tithemi*, a placing-under or suggestion of how we can stretch forward (*orego*) and open the door (symbolic of *dianoia* as in 324.10). *Onoma*: alternately as name and thus more formal than simply the more common "word."

325.21. It is impossible [*dunatos*: 108.19] for a person entering the inner part [*entos*: 323.1] of the sanctuary [*adutos*: 323.1] of the invisible [*atheoretos*] to meet [*entugchano*] a drenching torrent of knowledge [*gnosis*: 205.6]. Rather, one must be content [*agapetos*], if by a few obscure [*amudros*] insights [*dianoia*: 324.17], truth bedews [*epipsekazo*: to keep dropping] his knowledge [*gnosis*]: these spiritual [*logikos*: 209.16] drops flow from [*aporreuo*: 90.12] the saints and the hearers of the divine [*theophoreo*: to bear God].

Dunatos-entos-adutos-atheoretos-entugchano-gnosis. Agapetos-amudros-dianoia-epipsekazo-gnosis-logikos-aporreuo-theophoreo.

A paradox signified by *entos* and *adutos*: inside and that which cannot be entered, that is, that which cannot be subject to *theoria* and our capacity for *gnosis*. *Agapetos*: from *agape* or Christian love applied to obscure insights or the ability to pierce through (*dia*-) that which cannot be entered, the *adutos*. Contentment, implying the exercise of *agape*, consists of small, continuous drops-upon (*epi*-) our capacity for *gnosis*. The nature of such drops are uttered (*logos* being the root of *logikos*) which from holy persons who bear (*phero*) God within themselves.

326.5. I understand [*oiomai*: 173.1] the locks suspended from the head of the universe to symbolize [*tropikos*: 289.12, adverb] the prophets, evangelists and apostles. Although they are dew-drops in comparison with the truth, despite their fullness [*pleres*: 41.6], each one draws water from dark [*skoteinos*: 50.5], hidden [*apokruphos*] and unseen [*aoratos*: 324.10] treasures that have become rivers for us.

Oiomai. Pleres-skoteinos-apokruphos-aoratos.

Oiomai: implies uncertainty or lack of full knowledge with regard to *tropikos*, a figurative understanding of the bridegroom's locks. Such figures are marked by a certain obscurity: *skoteinos* or shadowy, *apokruphos* or hiddenness and *aoratos* or invisibility.

327.3. "If anyone is thirsty, let him come to me" [Jn 7.37]. Let each person listening to these words form an idea of such a wonder [*thauma*: 294.14] by comparing [*analogia*: 159.7] it to what we have said. If such a small

drop gives birth to rivers, how can we form an idea [*analogizomai*] of the river of God from this mere drop?
Thauma-analogia-analogizomai.

A relationship between *thauma* and *analogia* or wonder and what can be compared to it. The verb *analogizomai* refers to our capacity for making comparisons as applied to such wonders.

327.18. Therefore the bride opened [*anoignumi*: 324.17] a way into [*eisodos*: 45.4] her soul for the Word [*Logos*: 324.10] for her spouse by removing [*diastello*: to tear open] the veil from her heart, that is, her flesh. By flesh I mean the old man. Those who are about to wash [*apokluzo*: 323.18] the filth from their soul's [*psuche*: 324.10] feet in the bath of the Word [*Logos*] are exhorted [*keleuo*: 160.5] by the Apostle to remove it and to cast it off. By stripping off [*apekduo*] the old man and by removing the veil from her heart, the bride opened a way [*eisodos*] for the Word [*Logos*].

Anoignumi-eisodos-Logos-diastello. Apokluzo-psuche-Logos-keleuo. Apekduo-eisodos.

Eisodos: an entrance (*eis-*) for the divine *Logos* contingent upon his spouse tearing open, the preposition *dia* prefaced to the verb indicating a tearing-through of the flesh. Bath of the *Logos* consists in being the object of him speaking which is the function of a word. *Apekduo* is similar to *apokluzo* in the sense that both have to do with removing, the latter applied to second use of *eidōs*, a road into (*eis-*) for the *Logos*.

329.9. For the person who beholds [*blepo*: 322.15, with *pros*] himself clothed with [*enduo*] the radiant tunic of the Lord which he put on [*histourgeo*: to weave] with purity [*katharotes*: 272.17] and incorruptibility [*aphtharsia*: 318.8] is like the tunic Christ showed [*deiknumi*: 313.1] in his transfiguration [*metamorphosis*: 14.19] on the mountain.

Blepo with pros-enduo-histourgeo-katharotes-aphtharsia-deiknumi-metamorphosis.

Blepo: close attention in the direction towards-which (*pros*) oneself. *Histourgeo* as to weave suggests the thick or close texture of purity and lack of corruption. *Metamorphosis*: the putting on of a form (*morphe*) after (*meta-*) a previous one.

332.1. The person not going off [*paratrepo*: 204.6] either side of the road keeps [*diasozo*: 123.17] his footsteps [*ichnos*: 36.20] always unsoiled [*moluno*: to stain] by pleasure's [*hedone*: 313.24] mire. These, then, are the means by which the bride's door is opened [*anoignumi*: 327.18] to the Word [*Logos*: 327.18]. She promises [*homologia*: 229.3] to no longer take up [*analambano*: 304.14] the rejected dirt nor to receive [*paradechomai*: 192.2] any earthly defilement [*molusmos*: 227.10] on the road [*eisodos*: 327.18] of this life. Her soul is now ready [*paraskeuazo*: 134.9] to be sanctified [*hagiasmos*].

Paratrepo-diasozo-ichnos-moluno-hedone. Anoignumi-Logos-homologia-analambano-paradechomai-hagiasmos. Paraskeuazo-hagiasmos.

Paratrepo: a turning to the side (*para-*) which is opposite the thoroughness or through-ness of *diasozo* (*dia-*) presented here as keeping footsteps uncontaminated by *hedone* (pleasure) perceived as mire. *Paratrepo* effects opening of the door to the *Logos*. *Homologia* or literally having the same (*homos*) word (*logos*) or being in agreement with regard to not taking (*lambano*) upon (*ana-*) dirt which has been shaken off nor to receive beside (*para-*) oneself earthly defilement. Another example of *eisodos* or road-into as symbolic of life. *Paraskeuazo*: a preparing alongside (*para-*) oneself of one's soul, indicative of close attention to it, for sanctification.

332.11. No longer does the bridegroom's voice knock at her heart but the divine hand penetrates [*paraduomai*] inside [*entos*: 325.21] through the door's opening.

Paraduomai-entos.

Paraduomai: literally, a creeping past or beside (*para-*) with respect to entering.

333.5. But the gate has a narrow aperture [*euruchoria*] through which the bridegroom cannot fit, for he can scarcely get his hand inside [*entos*: 332.11]. However, his hand reaches inside and rouses [*hpto*: 324.10] the bride's desire [*epithumeo*: 126.4] for seeing [*idein*: 321.16] him. She considers as gain [*kerdaino*] the knowledge [*gignosko*: 321.23] of the hand of him whom she desired [*potheo*: 323.18].

Euruchoria-entos. Hpto-epithumeo-idein. Kerdaino-gignosko-potheo.

Eurus as broad prefaced to *chorion* or space. *Hpto* to touch the desire-upon (the *thumos-epi*) of the bride for seeing her spouse. *Kerdaino*: to gain knowledge of her spouse's hand which the bride had intense

longing, *pothos* (noun).

333.13. The human soul [*psuche*: 327.18] has [*methorios*: lying between] two natures [*phusis*: 324.10]: the incorporeal, intellectual [*noeros*] and pure [*akeratos*: 263.17] on the one hand; the bodily, material [*hulodes*: 315.15] and irrational [*alogos*: 251.1] on the other. When the soul is purged [*katharizo*: 72.13] of the gross [*pachus*, with *pros*] habits [*schesis*: 277.7] of earthly life, it looks up through [*anablepo*: 315.15, with *dia*] virtue [*arete*: 297.19] to what is connatural [*suggenes*: 27.5] and divine; it does not cease [*pauo*: 159.12] to search out [*diereunao*: 10.1] and seek [*anazeteo*: 182.15] the origin [*arche*: 320.8] of created reality [*onton*: 316.15], the source [*pege*] of its beauty [*kallos*: 321.16] from which springs [*bruo*: 263.17] the power [*dunamis*: 311.8] whose wisdom [*sophia*: 285.12] is manifested [*emphaino*: 267.4] in it.

Psuche-methorios-phasis-noeros-akeratos-hulodes-alogos. Katharizo-pachus with pros-schesis-anablepo with dia-arete-suggenes-pauo-diereunao-anazeteo-arche-onton-pege-kallos-bruo-dunamis-sophia-emphaino.

Methorios: the human soul's location as between two natures: *noeros/akeratos* (of the mind and unmixed) and *hulodes/alogos* (material and not having *logos* and implying not having *Logos*). The preposition *pros* (toward-which) as pertaining to what is thick and dense (*pachus*) shows its attachment to life's *schesis*, quality and condition. Once relieved of this *pachus*, the soul looks up (*ana-*) as well as through (*dia*) that which is best in human nature (*arete*) as a means to see the divine as being *suggenes* born with (*sug-*) it. There is no ceasing both of searching through (*dia-*) and seeking above (*ana-*) the first principle or *arche* of reality. *Arche* also is perceived as *pege* or source of water showing-in (*em-*) wisdom.

334.5. (Wisdom) moves [*anakineo*: to sway, awaken] all one's thoughts [*logismos*: 313.13] and capacity [*dunamis*: 333.13] for investigation [*ereunetikos* & *noema*: 295.15] to grasp [*katalambano*: 324.3] out of curiosity [*periergazomai*: to take more pains than enough about a thing] the object of one's search [*zeteo*: 324.1]. (Wisdom) limits [*horos*: 247.9] our comprehension [*katalepsis*] of God and is the sole divine operation [*energeia*: 313.13] which descends to our mortal existence [*mechris*: part, share] for the purpose of giving us life [*aisthanomai*: 319.5].

Anakineo-logismos-dunamis-ereunetikos-noema-katalambano-periergazomai-zeteo-horos-katalepsis-energeia-mechris-aisthanomai.

Anakineo: the preposition *ana* prefaced to the verb suggests a moving up or upon *logismos* (the product of rational thinking) by wisdom along with our capacity (*noema* or perception) for searching out things (*ereunetikos*). Such moving-upon is intended for us to receive (*lambano*) in accord with (*kata-*) curiosity or the mind's working (*ergazomai*) around (*peri-*) which here has a positive connotation. Another use of *katalambano* as presented in the form of a noun, *katalepsis*, the ability to receiving in accord with the order (*kata-*) of God. Also wisdom is *energeia* to give us perception according to the five senses (*aisthanomai*).

334.15. Because the soul reaches [*anateino*] from below [*kathothen*] to a knowledge [*gnosis*: 325.21] of the transcendent [*huperkeimai*: 320.8, with *pros*] and to a comprehension [*katalambano*: 334.5] of God's wonderful [*thaua*: 327.3] works [*energeia*: 334.5], it is unable to proceed further [*proerchomai*: 149.4] in curiously scrutinizing [*polupragmoneo*: 182.15] these works; rather, it marvels [*thaumazo*: 321.23] and worships [*sebomai*] him who alone is recognized [*gignosko*: 333.5] by his works [*energeo*: 313.17].

Anateino-kathothen-gnosis-huperkeimai with pros-katalambano-thauma-energeia-proerchomai-polupragmoneo-thaumazo-sebomai-gignosko-energeo.

Anateino: to extend or reach (*teino*) up or upon (*ana-*). Compare the use of the preposition with the same one prefaced to *kineo* in 334.5. The extent of this reaching from *kathothen* or below to that which lies above (*huper-keimai*) and with *pros* (direction towards-which) shows the movement of *gnosis* as well as a receiving (*lambano*) in accord-with (*kata-*) divine energy. *Polupragmoneo*: to be occupied with affairs of business (*pragma-*) which prevents forward movement. In place of both, Gregory posits marvel and worship of God known in the exercise of his activity, *energeo*.

335.14. When the soul [*psuche*: 333.13] beholds [*blepo*: 329.9] these wonders [*thaua*: 334.15], it considers [*analogizomai*: 327.3] him who is recognized [*noeo*: 324.10] in his works [*ergon*: 313.17, with *dia*]. Similarly, in the age [*aion*: 246.16] to come all limitations [*to horomenon*] will yield [*parerchomai*: 202.12] to that life which is beyond anything seen [*horaos*: 321.16].

Psuche-blepo-thauma-analogizomai-noeo-ergon with dia-aion-to horomenon-parerchomai.

Blepo: contemplative of divine wonders which makes one draw an analogy or make a comparison (*analogizomai*) between him and as he is perceived (*noeo*) through (*dia*) his works. Note the difference yet similarity between *blepo* and *noeo*. *Aion*: a long period of time with respect to what is limited which gives way to or passes by (*para-*) to a life not yet seen (*horaio*). Compare *blepo* and *horaio*, two verbs relative to sight.

336.5. Then we will no longer know [*epigignosko*: to observe, witness] in part [*meros*, with *ek*] the good [*agathos*: 313.24] through its works [*ergon*: 335.14] as now, nor will we understand [*noeo*: 335.14] the transcendent [*huperkeimai*: 334.15] by its manifestations [*phaino*: 324.3], but we will fully comprehend [*katalambano*: 335.15] the form [*eidosis*: 267.4] of ineffable [*aphrastos*: 213.6] beauty [*makariotes*: 319.5] according to a different mode [*tropos*: 222.18] of enjoyment [*apolausis*: 294.14], the nature [*phusis*: 333.13] of which has not yet entered [*anabaino*: 247.9] man's heart.

Epigignosko-meros with *ek-agathos-ergon-noeo-huperkeimai-phaino-katalambano-eidos-aphrastos-makariotes-tropos-apolausis-phusis-anabaino*.

Epigignosko: a knowing-upon (*epi-*) which is in part (or from...*ek*...part) relative to the good through that which it effects (*ergon*). *Noeo*: perception of that which is manifest (*phaino*) regarding what cannot apply to that which lies beyond (*huper-*). Instead, we will receive (*lambano*) in a specific order (*kata-*) the visible form or *eidosis* of that blessedness (*makariotes*) which cannot be uttered which has a different *tropos* (way, direction) of enjoyment, and this has not yet gone (*baino*) upon (*ana-*) our heart.

336.10. Meanwhile our soul's [*psuche*: 335.14] limit [*horos*: 334.5] of ineffable [*aphrastos*: 336.5] knowledge [*gnosis*: 334.15] consists in appearances [*emphaino*: 333.13] whose operation [*energeia*: 334.15] in creation we symbolically [*tropikos*: 326.5] understand [*noeo*: 336.5] as the bridegroom's hands. Therefore we philosophize [*philosophizo*: 23.12] about the teaching [*dogma*: 297.19] through these divine words [*logion*: 295.15], that is, the purified [*katharos*: 317.11] soul [*psuche*] no longer sets foot upon [*epibateuo*] earthly, material existence [*hulikos*: 276.16] so that it may not defile [*moluno*: 332.1] its footsteps by being frustrated [*hupodechomai*: to receive, with *me* or not] in expectation [*prosdokao*: 321.16] for the bridegroom to enter its house.

Psuche-horos-aphrastos-gnosis-emphaino-energeia-tropikos-noeo. Philosophizo-dogma-logion-katharos-psuche-epibateuo-hulikos-moluno-hupodechomai-prosdokao.

A limit pertaining to that *gnosis* which cannot be uttered (*aphrastos*), i.e., appearances which are seen-in (*em-*) or reflected and are symbol representations or figures (*tropikos*) to perceive (*noeo*) the bridegroom's hands. *Philosophizo*: literally a love of wisdom (*sophia*), *phileo* applying to affection concerning teachings in *logion*, this word often applying to an oracle. Affection for wisdom applies to the purified soul not treading upon material existence to preclude defilement or not being frustrated (*huper-dechomai*, a receiving under which signifies incorporation) in expecting (*pros-*, direction toward-which) the bridegroom's entry.

337.5. Every soul endowed with the faculty [*dunamis*: 334.5] of reason [*dianoetikos*: 227.7] is struck [*ekplexis*: consternation & *sunekineo*] by the wonderful deeds [*thauma*: 335.14, with *pros* & *energeo*: 334.15] of the divine hand which transcends [*huperkeimai*: 336.5 & *katanoesis*: 324.10] our human capacity [*dunamis*], for the divine nature [*phusis*: 336.5] effecting [*energeo*] such wonders can neither be grasped [*akataleptos*: 323.1] nor contained [*achoretos*: 64.14].

Dunamis-dianoetikos-ekplexis-sunekineo-thauma with *pros-energeo-huperkeimai-katanoesis-dunamis-phusis-energeo-akataleptos-achoretos*.

Dunamis: capacity pertaining to the ability to reason-through (*dia-*; the noun derives from *dianoia*). Note the use of two prepositions prefaced to two words, a striking-from (*ek*) and a movement with (*sun-*) relative to the operation (*energeo*) of words, or direction-towards (*pros*) them. Wonders lay beyond (*huper-*) our ability to perceive (*noeo*) according to a given human order (*kata-*) and our *dunamis* or capacity for the divine nature putting into effect (*energeo*) these wonders which are both ungraspable and for which we cannot make room (*choreo*: verbal root for *achoretos*).

337.16. Man's inquiring [*zetetikos*] mind [*dianoia*: 325.21] cannot comprehend [*katalambano*: 336.5] that operation [*ergon*: 336.5]: the celestial beauty, namely the sky, the sun or any other wonder [*thauma*: 337.5 & *phaino*: 336.5] of creation. His heart is nevertheless moved [*throeo*: to cry aloud] at God's power [*energeia*: 336.10]. If he cannot understand [*katalambano*] these things, how can he comprehend [*katalambano*] God who lies beyond [*huperkeimai*: 337.5] them?

Zetetikos-dianoia-katalambano-ergon-thauma-phaino. Throeo-energeia. Katalambano-katalambano-huperkeimai.

Zetetikos: a suitable adjective to describe the preposition *dia* (through) prefaced to our faculty of *nous*. *Katalambano* is similar to this adjective, a receiving (*lambano*) according to a given order (*kata-*). *Throeo*: to cry aloud or shriek at divine energy (*energeia*). The second use of *katalambano* is positive regarding divine heavenly things which again applies to God who lays (*keimai*) beyond (*huper-*) them.

338.2. I think that the bride's house represents [*noeo*: 336.10] human life. God's creative hand contracted [*pros to brachu*] itself to reside in [*endemeo*] our small, worthless [*outidanos*] human existence; he partook of [*metecho*: 245.22] our human nature in everything except sin and filled us with wonder [*throesis*] and astonishment [*xenismos*: strangeness, novelty] at his appearance [*phaneroo*: 164.2] in the flesh.

Noeo. Pros to brachu-endemo-outidanos-metecho-throesis-xenismos-phaneroo.

Noeo: here as “represents” implying a refinement of Gregory’s “I think” (*oiomai*). The *pros* with respect to *brachus* (short) signifies movement toward that direction after which it dwells in (*en-*) us. *Metecho*: a having-with (*meta-*) of Jesus Christ in human nature. *Xenismos*: from *xenia* or hospitality with regard to strangers which here can apply to both welcoming Jesus Christ’s showing (*phaneroo*) in our human nature as well as being astonished at how different (*xenios*, adjective) it is.

339.5. The bridegroom's hands offer [*protithemi*: 294.14] us two points for consideration [*theoria*: 323.1]: they suggest [*hupotithemi*: 324.17] that the incomprehensible [*akataleptos*: 337.5] divine nature [*phusis*: 337.5] is made known [*gignosko*: 335.15] through these operations [*energeia*: 337.16] alone. Through the bride's words the divine nature [*phusis*] prophesies in advance [*proanaphoneo*] the gift [*charis*: 242.5] of the Gospel. Upon hearing [*akrooimai*: 245.7] them, we prepare [*harmoza*: 318.8] ourselves to choose [*eklego*] something better [*prosp hues*: attached to, devoted to] than what the Song contains [*hupokeimai*].

Protithemi-theoria-hupotithemi-akataleptos-phusis-gignosko-energeia. Phusis-proanaphoneo-charis. Akrooimai-harmoza-eklego-prosp hues-hupokeimai.

Theoria of the divine bridegroom’s hands put (*tithemi*) under (*hupo-*) us the divine nature which cannot (alpha privative) be received (*lambano*) according to (*kata-*) our human thinking. Yet it can be known through *energeia* or effects. *Proanaphoneo*: *phoneo* or to speak loudly which is prefaced with two prepositions: *pro* and *ana*, before and upon; thus the verb is rendered speaking loudly before and upon or something as in anticipation. It refers to hearing with obedience (*akrooimai*) divine *charis* (alternately, gift, favor) of the Gospel which effects our harmonization (*harmoza*) to that which is better than what the Song lays (*keimai*) under (*hupo-*) us. *Prosp hues* means literally growing upon or attached to and hence implies devotion.

339.17. If we cannot understand [*noeo*: 338.2] God's incomprehensible [*anep hiktos*], unutterable [*anekphonetos*] nature, there arises an occasion [*lambano & hule*: 276.16]: for heresy [*hairesis*] against the truth. But if we look to [*blepo*, 335.14; with *pros*] the Gospel, we understand the mystery [*ainigma*: 324.17] of the bridegroom's hand; thus our faith will become stronger [*bebaios*] with regard to the Gospel's hidden [*mustikos*: 323.18] teachings [*dogma*: 336.10], and we will receive [*proslambano*] what cannot be doubted [*anamphibolos*] through the prophetic words [*proanaphoneo*: 339.5] of the Song in Christ Jesus.

Noeo-anep hiktos-anekphonetos-lambano-hule-hairesis. Blepo with pros-ainigma-babaios-mustikos-dogma-proslambano-anamphibolos-proanaphoneo.

Noeo: the ability to perceive which cannot apply to divine nature, that being both *anep hiktos* and *anekphonetos* or out of reach (*ep hiktneomai*, to attain as in 323.1) and not uttered loudly (*phoneo* as in 339.5). *Hairesis*: literally as a picking and choosing. Close attention (*blepo*) in the direction of (*pros*) the Gospel gives understanding of the bridegroom’s hand which is an *ainigma* or concealed mystery. *Mustikos* implies initiation to comprehend this *ainigma* enabling reception (*lambano*) towards (*pros-*) us. Compare the *pro* (before) of *proanaphoneo* with the *pros* (towards-which) of *proslambano*.

Twelfth Homily

The Song of Songs, 5.5-7

I rose up to open to my beloved; my hands dropped myrrh, my fingers were full of myrrh, on the handles of the lock. I opened to my beloved; my beloved was gone; my soul went forth at his word. I sought him, but

found him not; I called him, but he answered me not. The watchmen that go their rounds in the city found me. They smote me, they wounded me; the keepers of the walls took away my veil from me.

341.13. I use these examples as a kind of prologue [*prooimiazomai*], for what I mean is quite evident [*delos*: 300.7] to those receptive [*eumathes*: ready or quick at learning, docile] in listening. The vast sea represents contemplation [*theoria*: 339.5] of the divine words [*rhema*: 294.14]. From this voyage we expect great wealth; the Church is this living [*empsuchos*] vessel which expects [*blepo*: 339.17, with *pros*] the riches of divine guidance [*exegesis*: 289.12] in all its fullness [*pleroma*].

Prooimiazomai-delos-eumathes. Theoria-rhema. Empsuchos-blepo with pros-exegesis-pleroma.

Eumathes: those not just quick at learning (*manthano*) or listening as here, but those who do it well, the meaning of *eu-* prefaced to the verb. The image of an ocean is applied to *theoria* or contemplative of divine *rhema*, that which is the subject of speech compared with *logos*, a word which has been uttered. Also *theoria* is a voyage upon the sea employing the Church as vessel as *empsuchos*, endowed with *psuche*. Such a vessel has its attention directed (*blepo*) toward-which (*pros*) divine *exegesis*, the ability to offer explanation in all its *pleroma* or full measure.

342.6. Having thus traversed the open sea by contemplation [*theoria*: 341.13], we might traffic [*emporeuomai*: 269.18] in the wealth of knowledge [*gnosis*: 336.10] if by your prayers [*euchos*] the Holy Spirit strikes our sails.

Theoria-emporeuomai-gnosis-euchos.

Emporeuomai: having performed the role of a merchant with regard to *theoria*, there follows the wealth of *gnosis* from such *theoria* dependent upon continuation of the voyage.

342.12. The living Word [*Logos*: 332.1] cannot be present in us (I mean the pure [*katharos*: 336.10], invisible [*asomatos*: 182.15] bridegroom who unites [*sunoikizo*] the soul [*psuche*: 336.10] to himself by incorruptibility [*aphtharsia*: 329.9] and holiness [*agiotēs*]), unless we remove the veil of flesh by the mortification of our bodies on earth. In this way we will open [*anoignumi*: 332.1] the door to the Word [*Logos*] that he may enter and dwell with [*eisokizo*: 324.10] the soul.

Logos-katharos-asomatos-sunoikizo-psuche-aphtharsia-agiotēs. Anoignumi-Logos-eisokizo.

Two uses of the verb *oikizo* (to settle, dwell) with two difference prepositions: as *Logos* who dwells-with (*sun-*) the soul. This results in an opening of the soul-as-door to the *Logos* for a deeper form of dwelling, a dwelling-into (*eis-*). *Oikizo* here can be used in the sense of founding a colony, of the *Logos* engaged in colonization of the soul.

343.13. Her hands (the operative [*energetikos*] faculties [*kinesis*: 316.6] of the soul [*psuche*: 342.12]) drop myrrh, meaning a voluntary [*proairesis*: 313.17] mortification of her bodily passions [*pathema*: 262.12].

Energetikos-kinesis-psuche-proairesis-pathema.

Both *energetikos* and *kinesis* suggest energy, the former as applied to activity and the latter as this activity usually taken in terms of motion. *Proairesis*: a noun meaning free choice with regard to mortification of *pathema*, anything that befalls someone or the receptive aspect, if you will, of the first two works pertaining to the expression of energy.

345.11. Our nature [*phusis*: 339.5] is two-fold [*diplex*]: on the one hand, the subtle [*leptos*: 90.12], spiritual [*noeros*: 333.13] and light [*kouphos*] and on the other, the thick [*pachus*: 333.13], material [*hulikos*: 336.10] and heavy [*barus*]. Thus the movement [*horme*: 255.9] of each has a proper activity [*idioomai*: to appropriate] which cannot be communicated [*asumbatos*: not coming to terms; from *sumbaino*] to the other.

Phusis-diplex-leptes-noeros-kouphos-pachus-hulikos-barus. Horme-idioomai-asumbatos.

The *diplex* at hand is as follows: *leptos* (literally, peeled), *noeros* (pertaining to the mind) and *kouphos* (connotes buoyancy) vs. three adjectives pertaining to thickness and heaviness. Each has a proper *horme* or impulse which makes its own (*idioomai*) that which is *asumbatos*, literally as that which cannot come to terms.

345.15. For the intelligent [*noeros*: 345.11] and light [*kouphos*: 345.11] is characteristic [*oikeios*: 188.1] of upward [*epi to ano*] movement [*phora*: a carrying], whereas the heavy [*barus*: 345.11] and material [*hulodes*: 333.13] always tends [*rhēpo*: to incline downwards] downward [*pros to kato*] and is carried [*phero*: 325.21] there. Because these two movements [*kinesis*: 343.13] are by nature [*phusikos*, adverb] contradictory, the movement

[*phora*] of one cannot function properly [*euodeo*: to have a free course or passage] unless the other is slackened [*atoneo*: to be relaxed, exhausted] in its natural [*phusis*: 345.11, with *kata*] movement [*phora*]. Between these two is located our faculty [*dunamis*: 337.5] of free choice [*autexousios*] which of itself makes the weak [*atonia*] strong [*katischuo*: to have power over] and visa versa: our will [*proairesis*: 343.13] bestows victory [*niketeria*] to whichever side it supports.

Noeros-kouphos-oikeios-epi to ano-phora-barus-hulodes-rhepo-pros to kato-phero. Kinesis-physikos-phora-euodeo-atoneo-phusis with kata-phora. Dunamis-autexousios-atonia-katischuo-proairesis-niketeria.

Two characteristics noted in 345.15 are expanded here as literally belonging to the same household (*oikeios*) of a carrying upon-upwards (*epi to ano*) which is also a general form of movement or *kinesis*. The same applies to that which is heavy and material, a inclining-downward (*rhepo*) in the direction-toward (*pros*) that which is below (*kato*). The two are naturally opposite each other. A contrast between *euodeo* and *atoneo*: to have free passage and to relax innate tension in accord with (*kata*) the bearing or *phora* of each. *Dunamis* (compare with *kinesis* of each) is the capacity of free choice (*proairesis*) giving victory to either side.

347.6. But let us return to [*epanerchomai*: 252.1, with *epi*] our discussion, that is, it is through death that the soul [*psuche*: 343.13] rises [*anistemi*: 159.12] (If it does not die, it remains forever dead and is incapable [*aparadektos*: 158.5] of life. By dying the soul passes into life and rejects [*apotithemi*: 251.1] everything mortal).

Epanerchomai with epi-psuche-anistemi-aparadektos. Apotithemi.

Two uses of the preposition *epi* (upon): prefaced to the verb *erchomai* (upon-up, ano) and used with "our discussion." *Aparadektos*: literally, not capable or receiving around or in the vicinity of (*para*-) life.

347.20. Among [*en*] such exceedingly beautiful things [*kalos*: 324.17] is man; rather, he was adorned with [*kosmeo*: 230.5] a beauty [*kallos*: 333.13] better than other created beings. What can be better than the image [*homoioima*: 105.16] of incorruptible [*akeratos*: 333.13] beauty? If everything is exceedingly beautiful, and man was among them and created above them, death certainly was not present in him. Man would not have been beautiful if the sullen [*katepheia*: shame, dejection] stamp [*charakter*: 289.12] of death were in him. However, man was the image [*apeikonisma*: 68.4] and likeness [*homoioima*] of eternal [*aidios*] life, truly beautiful and exceedingly good, adorned with [*kallopizo*] the radiant [*phaidros*] form [*charakter*] of life.

En-kalos-kosmeo-kallos. Homoioima-akeratos. Katepheia-charakter. Apeikonisma-homoioima-aidios-kallopizo-phaidros-charakter.

The preposition *en* (in) suggests that man is present in such beautiful things. *Kosmeo*: to adorn by setting beauty in proper order. *Homoioima*: suggests resemblance (*homoios*, adjective) of beauty which literally is not mixed (*akeratos*). Death as a *charakter* or stamp suggests a deep impression of *katepheia* or shame. *Apeikonisma* is a representation compared with the similitude connoted by *homoioima*, here with respect to eternal life. *Kallopizo* connotes embellishment compared with the setting in order of *kosmeo*, here with respect to the stamp or *charakter* of life.

349.17. The lesson [*dogma*: 339.17] we must understand [*noeo*: 339.17] through the philosophy [*philosophia*: 264.17] of these words is that life is the most central [*mesos*] of God's plants. Death was not planted, nor did it have roots nor room [*chora*: 157.20] of its own; by the barrenness [*steresis*] of its life, participation [*metousia*: 280.11] in the good [*agathos*: 336.5; comparative used here] became fruitless for living beings. Since life was at the center [*en to meso*] of all the things God planted, death's nature [*phusis*: 345.15] consists in the cessation [*apoptosis*: a falling away] of life. Therefore the death-giving tree which is presented [*philosopheo* & *dogma*] symbolically [*ainigma*: 339.17, with *dia*] to us and whose fruit has a power [*dunamis*: 345.15] from contradictory qualities [*enantios*: 255.4] is in the center of paradise [*paradeisos*: 152.18].

Dogma-noeo-philosophia-mesos. Chora-steresis-metousia-agathos. En to meso-phusis-apoptosis. Philosopheo-dogma-ainigma with dia-dunamis-enantios-paradeisos.

Dogma: a public decree as well as that which expresses one's opinion which here assumes the form of *philosophia* (love of wisdom) pertaining to the matter at hand. It is also used with the verb *philosopheo*, to have an active love of wisdom, not the static reality. Both are used in with *ainigma* with the preposition *dia* (through), a dark saying or riddle. Definition of death: a falling-away (*apo*-) from life. Here *dunamis* or power in the sense of having capacity arises from qualities which are contradictory within the center of paradise.

350.19. Man cut himself off from [*aphistemi*: 205.6] the fruitfulness [*pagkarpia*] of good things [*agathos*]:

349.17] and was filled with [*enepleroo*] the fruit bringing ruin [*phthoropoios*] through disobedience [*parakoe*: 152.18] (the name of this fruit is death-yielding sin). Man immediately died to the better life, having exchanged [*antallasso*] divine life for one brutish and devoid of reason [*alogos*: 333.13].

Aphistemi-pagkarpia-agathos-enepleroo-phthoropoios-parakoe. Antallasso-alogos.

Aphistemi: connotes frustration at being hindered. The preposition *en* (in) prefaced to *enepleroo* suggests a filling-in of ruin effected by *parakoe*, literally a hearing-beside (*para-*) or a mis-hearing. *Alogos*: not participating in rationality or *logos* and more significantly, the divine *Logos*.

351.2. Once death had been mixed with [*katamignumi*] nature [*phusis*: 349.17], mortality passed on [*diadoche*: 311.8] to successive generations of children. Thus our very life has become death, for in a way [*tropos*: 336.5], our life has died. Our life is mortal indeed and was deprived of [*stereo*: 59.3] immortality [*athanasia*: 152.18].

Katamignumi-phusis-diadoche. Tropos. Stereo.

The preposition *kata* prefaced to *mignumi* refers to a mixing in accord with a given order (i.e., death's). *Diadoche* applies to a taking of mortality from one generation and passing it to another.

352.6. The soul [*psuche*: 347.6] looking towards [*horao*: 335.14, with *pros*] God is raised to this sublime height as we have observed [*theoreo*: 321.23] earlier. It does not know [*gignosko*: 351.2] as it ought, as Paul says, nor does the soul estimate [*logizomai*: 138.16] itself to have comprehended [*katalambano*: 337.16] but runs to [*trecho*: 324.3, with *pros*] what lies beyond [*huperkeimai*: 337.16], stretching forward [*epekteino*: 291.16] to what is before.

Psuche-horao with *pros-theoreo. Gignosko-logizomai-katalambano-trecho* with *pros-huperkeimai-epekteino.*

Horao: a seeing in a specific direction toward-which (*pros*). Compare with the more contemplative or sense longing associated with *blepo*, often used with *pros*. Such seeing raises a person to God. Being on this plane creates a form of knowing and estimating (*logizomai* being applied more to rational thinking) with respect to seizing (*lambano*) according-to (*kata-*) a given order which remains unfulfilled and making the soul run in the direction toward-which (*pros*) that which lies beyond (*huper-*). *Epekteino*: to extend (*teino*) both upon and from (*epi-ek*).

352.14. The bride teaches [*didasko*: 282.22] us here that the only way [*tropos*: 351.2] for comprehending [*nous*: 337.16] that power [*dunamis*: 349.17] which transcends [*huperkeimai*: 352.6] all understanding [*katalepsis*: 334.5] is never to remain [*histemi*: 321.23] in any notion [*katalambano*: 352.6, with *peri*] of him but to always seek [*zeteo*: 334.5] and never stand still [*histemi*].

Didasko-tropos-nous-dunamis-huperkeimai-katalepsis-histemi-katalambano with *peri-zeteo-histemi.*

The object of *nous* or power of perception is *dunamis* (capacity or expression) which lays beyond (*huper-*) our ability to seize or that which is in accord with (*kata-*) the order of *nous*. One is not to stand (*histemi*) in that which is seized (the verb *lambano*) in accord with (*kata-*) with respect to God, this verb being intensified by the preposition *peri* (around, a seizing-around). A person is to forsake the stability of *histemi* by seeking further.

354.1. The exit [*exodos*] from our present state [*en ho esmen*] becomes an entrance [*eisodos*: 332.1] to the transcendent [*huperkeimai*: 352.14] good [*agathos*: 350.19]. The soul [*psuche*: 352.6] thus goes out [*exerchomai*: 212.8] using the Word [*Logos*: 342.12] as a guide [*hodegos*: 160.12].

Exodus-en ho esmen-eisodos-huperkeimai-agathos. Psuche-exerchomai-Logos-hodegos.

The noun *hodos* (way) used twice with two different propositions, *ex* and *eis* or from and into, both dealing with that good which lays-beyond (*huper-*). Note the second use of the preposition *ex* prefaced to *erchomai*, to go out. *Hodegos* is related to *hodos*, guide/way.

354.5. The bride never ceases [*lego*: 158.5] going in [*eisiemi*] nor going out [*exiemi*], but she rests [*pauo*: 333.13] only by advancing towards [*prokope*: 227.10; prefaced with *dia* and followed by *eis*] that which lies before [*huperkeimai*: 354.1] her and by always going out from [*exo*: 323.1] what she has comprehended [*katalambano*: 352.14]. In a similar way the Lord's face passed Moses by [*parerchomai*: 335.14], and thus the lawgiver's soul [*psuche*: 354.1] kept going out of [*exo*] that state which it had attained [*epo*: to come near], ever following the Word [*Logos*: 354.1] who went before [*proiemi*: 157.20] him.

Lego-eisiemi-exiemi-pauo-prokope with dia and eis-huperkeimai-exo-katalambano. Parerchomai-psuche-eo-epo-Logos-proiemi.

The preposition *eis* (into) and *ex* (from) prefaced to the verb *hiemi* (to send) shows an unceasing process which is two-fold as indicated by these prepositions. A paradox: resting (*pauo* connotes ceasing) as advancement or *prokope* with two other prepositions, *dia* (through) and *eis* (into) with respect to that which lays-beyond (*huper-*). A third preposition is added to this mix, *exo* or out from but with regard to that which is grasped (*lambano*) according to (*kata-*) a given order. Similar to this process is the Lord passing by (*para-* connotes being beside as well) Moses which results in his soul going *exo* or out from that which he had attained or drew near to (*epo*). A third use of the verb *hiemi* with the preposition *pro* (before) prefaced to it as used with respect to the divine *Logos*.

354.11. Who does not know of [*eido*: 182.15] those ascents [*anabasis*: 279.4] which Moses experienced [*anabaino*: 336.5]? He always grew greater [*gignomai*: 308.14 & *megas*] and never remained stationary [*histemi*: 352.14 & *epi to meizon*] at any point of his growth [*auxesis*: 252.8].

Eido-anabasis-anabaino. Gignomai-megas-histemi-epi to meizon-auxesis.

Anabasis and *anabaino* as ascending *ana* upon. Use of the preposition *epi* (upon, to *mizon*) implies having attained a goal which is not the case in Moses' *auxesis* or growth.

354.20. One rightly understands [*noeo*: 349.17] these examples of growth [*auxesis*: 354.11] by shifting [*metaballo*: 259.7] the narrative [*historia*] to a symbolic [*tropikos*: 336.10, with *eis*] plane [*theoria*: 342.6].

Noeo-auxesis-metaballo-historia-tropikos with eis-theoria.

Metaballo: a casting after (*meta-*) of the *historia* into (*eis*) a plane other than the historical one or one belonging to *theoria* (contemplation) and which is *tropikos* or figurative.

356.12. I believe [*oiomai*: 338.2] we are taught [*didasko*: 352.14] that the person desiring [*epithumeo*: 333.5] to see [*eido*: 354.11] God can behold [*horao*: 352.6] the desired One [*potheo*: 333.5] by always following [*akoloutheo*: 237.16] him. The contemplation [*theoria*: 354.20] of God's face is a never ending [*apaustos*] journey [*poreia*: 320.8] toward him accomplished by following [*katorthoo*: 317.11] right behind the Word [*Logos*: 354.5].

Oiomai-didasko-epithumeo-eido-horao-potheo-akoloutheo. Theoria-apaustos-poreia-katorthoo-Logos.

Oiomai: the expressing of a personal opinion which Gregory makes clear so as not to confuse his readers. *Epithumeo* or to desire-upon (*epi-*) has two objects related to sight: *eido* (connotes beholding and knowing) and *horao* (connotes looking or looking out). Both pertain to the One who is the object of *potheo* or desire expressed by *akoloutheo* which suggests following in a certain order and sequence, not in a random fashion. Another word related to sight (*theoria*) is presented in terms of a journey which does cease (*pauo*). The *kata* (according to) prefaced to *orthoo* is similar to the order implied in the verb *akoloutheo*.

357.3. The words which follow confirm [*bebaios*: 339.17] what we have understood [*protheoreo*: 175.16 & *dianoia*: 337.16] thus far: we cannot comprehend [*katalambano*: 354.5 & *gnorizo*: 255.4] the greatness of the divine nature [*phusis*: 351.2], yet we must pass by [*pariemi*: 282.22] all illusions [*phantasia*: 287.12 & *kataleptikos*: 86.15]. The soul [*psuche*: 354.5] already "went out" from [*ekbaino*: 25.3] its nature [*phusis*] so that its habits [*sunethos*] will not interfere [*koluo*] with knowing [*gnosis*: 342.6] invisible reality [*aoratos*: 326.5]; neither does it stop [*histemi*: 354.11] to seek [*zeteo*: 352.14] that which cannot be found [*heurisko*: 321.16] nor does it cease [*pauo*: 354.5] to call the divine nature inexpressible [*anekphonetos*: 339.17].

Bebaios-protheoreo-dianoia-katalambano-gnorizo-phusis-pariemi-phantasia-kataleptikos. Psuche-ekbaino-phusis-sunethos-koluo-gnosis-aoratos-histemi-zeteo-heurisko-pauo-anekphonetos.

The preposition *pro* (before) prefaced to the verb *theoreo* suggests a contemplating beforehand, here with our faculty of perceiving-through (*nous-dia*). Two verbs pertaining to our inability to perceive God: *katalambano* and *gnorizo* or to receive in accord-with a given order (*kata-*) and to make known. Instead of these we are to pass by (*para-*) *phantasia* which we tend to grasp (*kataleptikos*). Compare the passing-beside (*para-hiemi*) just mentioned with the going out (*ek-*) from the soul's nature. This precludes the soul's native *sunethos* or being habituated to a *gnosis* of that reality which is *aoratos* or hidden. *Anekphonetos*: from *ephikneomai* (to attain or hit upon, *epi-*), here with alpha privative.

357.18. How can that which is outside [*exoteros*] every knowable [*gnoristikos*: 61.14] characteristic [*charakter*: 347.20] be always discovered [*heurisko*: 357.3]? How can the meaning [*semasia*: 152.8] of a name embrace [*perilambano*: 36.18] it? For this reason the bride understands [*epinoeo*: 294.14] every function [*dunamis*: 352.14] of a name as a sign [*semasia*] of the ineffable [*aphrastos*: 336.10] good [*agathos*: 354.1]; the significance [*dunamis*] of each word [*logos*: 313.1] falls short and shows something inferior [*elegcho*: to disgrace, confute, disprove] to the truth.

Exoteros-gnoristikos-charakter-heurisko. Semasia-perilambano. Epinoeo-dunamis-semasia-aphrastos-agathos-dunamis-logos-elegcho.

Two questions presented as to knowing that which is outside our capacity for knowledge put in terms of being *exoteros* or outside and beyond *perilambano* or the ability to receive around (*peri-*), to embrace. Note use of *epinoeo* or to know-upon (*epi-*) with respect to the capacity (*dunamis*) of a sign relative to that good which cannot be uttered (*aphrastos*): the *dunamis* of each word is insufficient and acts to refute (*elegcho*) truth.

358.17. The soul [*psuche*: 357.3] calls the Word [*Logos*: 356.12] as best it can; it cannot do so as it wishes [*boulomai*: 253.12], for the soul desires [*boulomai*] more than it is capable of [*dunamai*: 204.6]. The soul does not wish what it is incapable of receiving such as God himself, but its choice [*proairesis*: 345.15] is in accord with its wish [*boulomai*].

Psuche-Logos-boulomai-dunamai. Proairesis-boulomai.

Emphasis here upon the capacity of *boulomai* or wishing, this verb suggesting the capacity of willing.

360.5. Having removed her old tunic and every covering, she became even purer [*kathareuo*: 227.10]. In view of her current purity [*katharos*: 342.12] the bride does not seem [*dokeo*: 316.6] to have removed [*apoduo*: 14.13] her covering. Even after that stripping of herself she still finds [*heurisko*: 357.18] something further to be removed.

Kathareuo-katharos-dokeo-apoduo. Heurisko.

Purity here is relative (*dokeo*, to seem, appear). Discovering (*heurisko*) this is not a cause for despair but of further growth.

365.8. When the bride says, "the guards struck me," she boasts [*kauchaomai*] about her further advancement [*prokope*: 354.5] to on high [*epi to ano*]. If she says this upon being wounded, the divine rod has penetrated deep within [*bathos*: 127.8]. The bride did not superficially [*epipolaios*] receive [*dechomai*: 313.24] the spiritual [*pneumatikos*: 295.15] rod's effect [*energeia*: 339.5], the place it struck, but the blow is marked [*episemos*: stamped, coined] by a wound of which the bride is proud [*egkauchaomai*].

Kauchaomai-prokope-epi to ano. Bathos. Epipolaios-dechomai-pneumatikos-energeia-episemos-egkauchaomai.

Kauchaomai: a speaking aloud about *prokope* or advancement which is both upon and above (*epi* and *ano*) or better, advancement to that which is upon-above. *Bathos* connotes depth. *Epipolaios*: literally as on (*epi-*) the surface which the bride does not receive, that is, the energy (*energeia*) of the spiritual rod. *Episemos*: stamped or permanently marked, i.e., the blow which the bride receives from her spouse.

366.10. Let us recapitulate [*epanalambano* & *anakephalaioo*] the sense [*dianoia*: 357.3] of the text. The soul [*psuche*: 358.17] which looks to [*horao*: 356.12, with *pros*] God and conceives [*analambano*: 332.1] that desire [*pothos*: 333.5] for incorruptible [*aphthartos*: 129.1] beauty [*kallos*: 347.20] always has a new desire [*epithumia*: 324.3] for the transcendent [*hyperkeimai*: 354.5], and it is never dulled [*ambluno*: to blunt] by satiety [*koros*: 32.5].

Epanalambano-anakephalaioo-dianoia. Psuche-horao with pros-analambano-pothos-aphthartos-kallos-epithumia-hyperkeimai-ambluno-koros.

Note the use of three prepositions in the two verbs pertaining to making a recapitulation of *dianoia* or the capacity to perceive-through (*dia-*) which is more comprehensive than a summary: *epi* and *ana* (upon and on) prefaced to *lambano* and *ana* to *kephalaioo*. Compare *pros* (toward which) and *ana* (on, upon) as prefaced to *analambano* which is used with respect to a *pothos* for a beauty not subject to corruption. Also compare use of *pothos* with *epithumia* (a desire upon, *epi-*) with respect to that which lays beyond (*hyper-*). *Koros* or satiety, fulness in the sense of having achieved or consumed something, is lacking here. Gregory intimates a

refutation of Origen's teaching when creation attains a certain fulfilment or *koros* only to repeat itself endlessly.

366.14. Such a soul never ceases [*pauo*: 357.3] to stretch forth [*epekteino*: 352.6] to what lies before [*emprosthen*], going out from [*exiemi*: 354.5, with *apo*] her present stage to what lies ahead [*eisiemi*: 354.5, with *pros*]. Anything great and marvelous [*thaumastos*] always seems [*phaino*: 337.16] inferior [*katoteros*] in comparison to what succeeds [*ephexes*] it since what the bride has found seems more beautiful [*kallos*] than her earlier discoveries [*prokatalambano*: 247.9].

Pauo-epekteino-emprosthen-exiemi with *apo-eisiemi* with *pros*. *Thaumastos-phaino-katoteros-ephexes-kallos-prokatalambano*.

Epekteino: the verb *teino* with two prepositions prefaced to it: *epi* and *ek* (upon and from) which intensify this extending to what is before. It begins with a going out, the sense of the verb *exiemi* being intensified by the preposition *apo* (from). Note use of *eisiemi* with *pros* (towards-which) which is similar to though not as intense as *epekteino*. *Prokatalambano*: literally as that which is grasped both before and in accord-with a given order (*pro-kata*) and posited as inferior to what succeeds or *ephexes*, the adverb suggestive of a row or that which is in succession.

369.14. Another understanding [*dianoia*: 366.10] is to be found [*heurisko*: 360.5] here which is not out of harmony [*aphanadano*: to displease] with what we have examined [*theoreo*: 352.6]. After the soul [*psuche*: 366.10] has gone out [*exerchomai*: 354.1] at her spouse's word [*logos*: 357.18, with *en*], she seeks [*zeteo*: 357.3] him who cannot be found [*heurisko*]. She calls him who cannot be comprehended [*anephiktos*: 339.17] by any name, is taught [*didasko*: 356.12] by the guards that she loves [*erao*: 27.5] him who is unattainable [*anephiktos*] and goes after [*ephiemi*: to send upon] him who cannot be seized [*akataleptos*: 339.5].

Dianoia-heurisko-aphanadano-theoreo. *Psuche-exerchomai-logos* with *en-zeteo-heurisko*. *Anephiktos-didasko-erao-anephiktos-ephiemi-akataleptos*.

Dianoia: a perceiving-through (*dia-*) which is not pleasing (*aphanadano*) with respect to what was contemplated (*theoreo*) earlier. The soul goes out (*ex-*) in (*en*) the spouse's *logos* and seeks him who cannot be found. Also the soul calls him who can not be comprehended (*anephiktos*: out of reach; from *ephikneomai*, to attain) and learns from the guards of her love (*erao*) for her spouse who is *anephiktos*. However, she goes upon (*epi* prefaced to *hiemi*) him who cannot be grasped (*lambano*) according to (*kata-*) her preconceived notions of him.

369.22. But the veil of despair is removed when the bride learns [*manthano*: 322.9] that the true satisfaction [*apolausis*: 336.5] of her desire [*potheo*: 356.12] consists in always [*aei*: 321.16] progressing [*prokopto*: 96.7 & *pauo*: 366.14, with *medepote*] in her search [*zeteo*: 369.14] and ascent [*anodos*: 291.16]: when her desire [*epithumia*: 366.10] is fulfilled [*pleroo*: 229.3], it gives birth [*genesis*] to a further desire for the transcendent [*hyperkeimai*: 366.10].

Manthano-apolausis-potheo-aei-prokopto-pauo with *medepote-zeteo-anodos-epithumia-pleroo-genesis-hyperkeimai*.

Manthano: learning which first comes about by removal of the veil of despair. It is followed by *apolausis* (also as enjoyment) of her desire (*pothos*, noun), *prokopto* (literally, to cut away in front or to advance) which never ceases (*pauo*) in her search and never ceasing in her ascent. This consists of a desire-upon (*epi-*) which gives birth to further desire-upon that which lays beyond (*hyper-*).

370.3. Thus the veil of her despair [*anelpistia*] is removed, and the bride will always see [*eido*: 356.12] more of her beloved's incomprehensible [*aperigraptos*] beauty [*kallos*: 366.14] throughout all eternity [*aidiotes*: 246.16]. The bride is inflamed [*teino*: 334.15] by a more vehement [*sphodros*: 39.19] longing [*pothos*: 366.10] and makes known [*menuo*: to disclose what is secret] to her beloved [*agapao*: 122.1] her heart's affliction [*diathesis*: 271.12] through the daughters of Jerusalem because she has received [*dechomai*: 365.8] God's chosen arrow within her.

Anelpistia-eido-aperigraptos-kallos-aidiotes. *Teino-sphodros-pothos-menuo-agapao-diathesis-dechomai*.

Anelpistia: no hope (*elpis*), removal of which results in the bride seeing (*eido*) her spouse's beauty which literally is not written (*grapho*) around (*peri-*) or circumscribed throughout eternity. *Teino*: to extend as in 366.14 or become taut by a *pothos* or yearning which is *sphodros* (excessive). *Menuo*: to disclose the affliction or setting-through (*dia-*) which amounts to sharing a deep secret, the sense of *menuo*. *Agapao*: the

verb to love in the specifically Christian sense from which *agape* is derived.

Thirteenth Homily

The Song of Songs, 5.8-12

I have charged you, O daughters of Jerusalem, by the powers and the virtues of the field: if you should find my beloved, tell him that I am wounded with love. What is your beloved, O beautiful among women? What is your beloved, that you have so charged us? My beloved is white and ruddy, chosen from myriads. His head is fine gold, his locks are silver fir, black as a raven, His eyes are as doves by plentiful waters, washed with milk sitting by plentiful waters.

371.11. He who ordained [*nomotheteo*: 193.5] the mysteries [*musterion*: 267.4] of the Law through Moses fulfilled [*pleroo*: 369.22] the entire Law and prophets through his own person.

Nomotheteo-musterion-pleroo.

Nomotheteo: to place or establish a law or *nomos* which has broader significance due to its alternate meaning of custom. Thus law and custom can apply to the Law's *musterion*.

372.8. The soul [*psuche*: 369.14] testifies [*martureo*: 259.7] to perfection [*teleiotes*: 320.8] through the Song of Songs. The covering of its head is removed by stripping off the old tunic and by casting away the veil from its face which we understand [*noeo*: 354.20] as a doubtful [*distazo*], wavering [*kradaino*: to swing, agitate] mind [*dianoia*: 369.14]. Thus the soul may look [*blepo*: 352.6, with *pros*] straight at [*anamphibolos*, adverb; unambiguously: 339.17] the truth.

Psuche-martureo-teleiotes. Noeo-distazo-kradaino-dianoia. Blepo with pros-anamphibolos.

Matureo: the act of giving witness from one's first-hand experience with regard to *teleiotes* or that which pertains to the end or full significance of the Song of Songs. Head covering represents a *dianoia* or capacity to perceive-through (*dia-*) which here is subject to both hesitation and swinging or *distazo* and *kradaino*. *Blepo* (to look at in the sense of consider closely) is used with *pros*, direction toward-which, this straight-forwardness represented by lack of ambiguity (*anamphibolos*) which is the true function of our capacity for *dianoia*.

375.1. We have already considered [*theoreo*: 369.14] these words as the sequence [*akolouthia*: 294.14] of ideas [*noema*: 334.5] suggests [*hupoballo*: to lay under, appropriate]. Now we can briefly [*brachus*: 338.2, with *dia*] state what we have found [*heurisko*: 369.14] in the text. The Apostle says that an oath [*horkos*] confirming [*bebaioo*: 134.17] the truth cannot be altered [*ametathetos*]; it puts an end [*horizo*: 321.16 & *peras*: 271.12] to all controversy [*antilogia*] by confirming [what we know [*gignosko*: 352.6]]. Therefore the bride charges [*epago*: 80.9] an oath [*horkismos*] upon her virgins that they may carefully [*aparabatos*: permanent, perpetual] guard [*phulasso*: 230.12] it.

Theoreo-akolouthia-noema-hupoballo. Brachus with dia-heurisko. Horkos-bebaioo-ametathetos-horizo-peras-antilogia-gignosko. Epago-horkismos-aparabatos-phulasso.

Akolouthia or the sequence of *noema* (perception, thought) with regard to the oath noted earlier. Note the use of *akolouthia* or connection of *noema* indicating their close relationship and *hupoballo* (to cast under, *hupo-*), in a sense, their underlying unity. The preposition *dia* (through) used with *brachus* (briefly) suggests that the finding in the text is done thoroughly...through...despite it being brief. An oath cannot be altered or *ametathetos* which is comprised of alpha privative prefaced to the verbal root *tithemi* (to put, place) with the preposition *meta* (after) prefaced to it reading thus literally as not-after-placed. Note two words regarding end, the verb *horizo* meaning to bound and *peras* or end, limit. Both apply to controversy or words (*logos*) spoken against (*anti-*). *Horkismos* applies more to the administration of an oath brought upon (*epi-*) the virgins for the purpose of guarding it with care, *aparabatos* consisting of alpha privative prefaced to the verbal root *baino* (to go, come) with the preposition *para* (beside) prefaced to it. This reads literally as not-beside-gone.

376.8. Man is united to [*prosoikeioo*: to assign, associate] God in two ways: one is not to have erroneous [*aplanes*: not wandering, steady, fixed] ideas [*hupolepsis*: a taking up, reply] about reality [*peri to ontos on*] such as false [*apatao*: to cheat, outwit] notions [*huponoia*: 324.17] about God as held [*doxa*: 253.12 & *ekphero*:

to carry out, disclose, put forth] by pagans [*ethnikos*: foreign, with *eis*] and heretics. Indeed this is a "Yes." Secondly, one must have a pure [*katharos*: 360.5] mind [*logismos*: 334.5] which banishes [*exorizo*] every passion [*empathos*: 29.7 & *diathesis*: 370.3] from the soul [*psuche*: 372.8]. This cannot be opposed to [*alotrioo*: to make hostile, alienate] a "Yes." This two-fold notion [*hexis*: 22.9] of the good [*agathos*: 357.18] allows us to consider [*anablepo*: 333.13] that which truly exists [*pros to ontos on*] and to put to flight [*phugadeuo*: 192.4] passions [*pathe*: 287.6] harmful [*lumainomai*] to the soul [*psuche*].

Prosoikeioo-aplanes-hupolepsis-peri to ontos-apatos-huponoia-doxa-ekphero-ethnikos with *eis*.
Katharos-logismos-exorizo-empathes-diathesis-psuche. Alotrioo. Hexis-agathos-anablepo-pros to ontos on-phugadeuo-pathe-lumainomai-psuche.

Prosoikeioo is comprised of the verbal root meaning to dwell prefaced with the preposition *pros* (direction toward-which) which has two aspects: 1) not to have ideas (*hupolepsis*) or that which is taken up and remain steady without wandering (*aplanes*). This is with respect to (*peri*, around) what truly exists. In contrast to this are *huponoia* (a second noun with the preposition *hupo* or under prefaced to it) or more specifically, hidden thoughts about God which are *doxa* or opinions. 2) A pure *logismos* (reckoning, calculation) which banishes or literally sets beyond (*ex-* or from) the bounds (*horizo*) of every passion. Here this is expressed by *empathos*, a feeling-in (*em-*) and *diathesis*, a disposition (literally, a setting or *tithemi* through or *dia*) within the soul. *Hexis*: suggests inner intent with respect to *agathos* which is two-fold and allows two actions: *anablepo* or a considering (*blepo*) directed upward (*ana-*) or in the direction toward (*pros*) what truly exists and to put to flight harmful passions, *lumainomai* suggesting to treat with indignity.

377.5. A person truly establishes [*katorthoo*: 356.12] certitude [*asphales*: 72.8] within himself, that is, faith, when he looks [*blepo*: 372.8, with *pros*] steadily [*aplanos*] at the truth and lives by it after having been cleansed [*kathareuo*: 360.5] from every defilement [*molusmos*: 332.1] of evil [*poneria*: 81.6].

Katorthoo-asphales-blepo with *pros-aplanos-kathareuo-molusmos-poneria*.

Katorthoo: to direct (*orthoo*) in accord with (*kata-*) a specific order which is safe from falling (*asphallo*) with respect to the truth and living by it. *Molusmos* suggests being tainted by *poneria*, a bad state or condition and can imply cowardice.

378.3. A true, steadfast [*bebaios*: 357.3] friend [*philos*: 304.14] does not cease [*pauo*: 369.22] to love [*agapao*: 370.3] us even though we are enemies [*echthros*]; the foe [*echthros*], however, is both unfaithful [*apistos*] and savage [*anemeros*: not tame].

Bebaios-philos-pauo-agapao-echthros-echthros-apistos-anemeros.

Bebaios: connotes firmness regarding a friend; compare with *asphales* of 377.5 (safe from falling). This friends does not cease to manifest *agape* despite our hostility. *Anemeros*: alpha privative prefaced to *hemeros* (tame).

378.14. The bride, in turn, is inflamed with love [*anterao*: to love in return] and shows [*deiknumi*: 329.9] the shaft of love [*agape*: 370.3] deeply placed [*bathos*: 365.8, with *dia*] in her heart, for this represents fellowship [*koinonia*: 297.19] with God. For God is love [*agape*] who penetrates [*gignomai*: 354.11] the heart by [*kata*] the arrow of faith. If we must find a name for this arrow, we learn from [*manthano*: 369.22, with *para*] Paul [cf. Gal 5.6] that is faith produced [*energeo*: 337.5] by love [*agape*].

Anterao-deiknumi-agape-bathos with *dia-koinonia, agape-gignomai-kata. Manthano* with *para-energeo-agape*.

Anterao: the preposition *anti* (over against) suggesting the exchange of love (*eros*). Note use of *erao* (*anti-*) and *agape*, the latter situated *bathos* or deep within the bride's heart which creates fellowship (*koinonia*) with God or holding all things in common (*koinos*) with him. God as *agape*/shaft enters the heart in accord with (*kata*) faith. Paul teaches us (*para* suggests him being alongside us) that it is faith energized (*energeo*) by *agape*.

379.19. Give us, you who are filled [*pleroo*: 371.11] with loveliness [*kalos*: 347.20] and 'beautiful among women,' a means [*gnoristikos*: 357.18, with *dia*] to recognize [*epignosis*: full knowledge] him. Indicate [*gnorizo*: 357.3] to us the one whom you seek [*zeteo*: 369.22] and teach [*didasko*: 369.14] us by what signs [*semeion*: 300.7] this unseen [*horao*: 366.10, with *me*] lover can be found [*heurisko*: 375.1] that we may know [*menuo*: 370.3] him by the shaft of love which wounded your heart and intensified [*epauxano*: to increase] your desire [*pothos*:

370.3] for him through a sweet pain."

Gnoristikos with *dia-epignosis*. *Gnorizo-zeteo-didasko-semeion-horao* with *me-heurisko-menuo-epauxano-pothos*.

Gnoristikos: an adjective suggests knowability, here in a thorough fashion (use of *dia*, through) which modifies *epignosis*: a knowing-upon (*epi*). *Gnorizo*: the verb to *gnoristikos* suggesting to make known. *Semeion* here is a token or signal of the lover who is unseen. However, the one sought is known (*menuo* implies disclosure) by the shaft of *agape* which literally is increased-upon (*epi*) the bride's *pothos* or yearning for her beloved.

380.10. Let us attentively [*akribos*: 308.14] listen with our veils removed and gaze upon [*blepo*: 377.5, with *pros*] the truth with our soul's [*psuche*: 376.8] eye.

Akribos-blepo with *pros-psuche*.

Akribos: suggests accuracy or exactitude of listening. It requires removal of our veils for better hearing as well as attentiveness to looking in the direction (*pros*) of truth using the (singular) eye of our *psuche*.

380.15. Christ is both uncreated [*aktistos*] and created [*ktistos*] (We say that part of him is uncreated. It is eternal [*aidios*: 347.20], exists before the ages [*proaionios*] and is the creator of all; on the other hand, his created part [*poietikos*] administers [*oikonomia*: 40.13] to us since it has been formed [*suschematizo*: to conform] according to the lowliness [*tapeinosis*, with *kata*] of our body.

Aktistos-ktistos. *Aidios-proaionios-poietikos-oikonomia-suschematizo-tapeinosis* with *kata*.

Christ's nature is two-fold, uncreated and created; the former is *aidios* or without end and has existence prior (*pro-*) to ages or *aion*, fundamentally a long period of time. *Poietikos*: made or fabricated compared with *ktistos* or created; former applies to material already at hand whereas the latter must first bring that material into existence. *Oikonomia*: consists of house (*oikos*) and law or custom (*nomos*) or a dispensation proper to Christ's created nature. This dispensary side of him, if you will, conforms (*sun-* and *schema*: 173.13) in accord with (*kata*) corporeal lowliness, *tapeinosis* also applying to humility.

381.10. Since Christ is uncreated [*akistos*: 380.15] and before all the ages [*proaionios*: 380.15], eternally incomprehensible [*aleptos*: 182.15 & *meno*: 313.24] and totally ineffable [*anekphonetos*: 357.3], that which appeared [*phaino*: 366.14] to us through flesh allowed something of him to be known [*gnosis*: 357.3, with *eis*].

Akistos-proaionios-aleptos-meno-anekphonetos-phaino-gnosis.

Four characteristics of Christ: *akistos* and *proainios* (the same comparison as in 380.15), *aleptos* (not graspable, *a* + *lambano*; he remains or *meno* that way) and not able to be spoken of (alpha privative and *ek* or from prefaced to *phoneo*, to speak loud and clearly). Despite this, Christ's manifestation (*phaino*) gives us some *gnosis* of him, that is, through his Incarnation.

381.19. Once he took on [*analambano*: 366.10, with *pros*] by way of first fruits [*aparche*] flesh's mortal nature through the incorruptible [*aphthoros*] virgin, Christ continually [*aei*: 369.22] sanctified [*sunagiazo*] the common mass [*phurama*] of mankind by uniting [*henoo*] it to himself in a mysterious [*musterion*: 371.11] fellowship [*koinonia*: 378.14].

Analambano with *pros-aparche-aphthoros-aei-sunagiazo-phurama-henoo-musterion-koinonia*.

Analambano: a taking (*lambano*) upward and upon (*ana-*) which is amplified here with the preposition *pros* (toward-which) and applies to *aparche* or first fruits, an important theme Gregory lifts from 1Cor 15.20. *Aparche* and *phurama* or first fruits and common mass of dough are developed at length in Gregory's his "Treatise on First Corinthians" on the Gregory of Nyssa Home Page. *Sunagiazo*: the preposition *sun* (with) prefaced to the verb implies partnership in sanctification, the object being *phurama*, the common mass of dough as used in 1Cor 5.6. Such is *koinonia* or having in common (*koinos* as related to this noun in 378.14) which is a *musterion* or implying a process of initiation.

383.6. With her veil now removed, the bride sees [*horao*: 379.10] with pure [*katharos*: 376.8] eyes the ineffable [*aphrastos*: 357.18] beauty [*kallos*: 370.3] of her spouse and is wounded by a spiritual [*asomatos*: 342.12], fiery shaft of desire [*eros*: 191.7]. For love [*agape*: 378.14] which is aroused [*epiterpo*: to give delight] is called desire [*eros*]. There is no shame [*epaischunomai*] present because the arrow is not from [*kata*] the flesh but from [*para*] God; the bride boasts [*epikauchomai*: to speak loud] of her wound when she receives [*dechomai*: 370.3]

the point of spiritual [*aulos*: 276.16] desire [*pothos*: 379.19] in the depths [*bathos*: 378.14] of her heart. She makes this known to her maidens saying, "I am wounded with love [*agape*]."

Horao-katharos-aphrastos-kallos-asomatos-eros. Agape-epiterpo-eros. Epaischunomai-kata-para-epikauchomai-dechomai-aulos-pothos-bathos. Agape.

Horao: a seeing or taking heed which is possible after removal of the bride's veil, the object being her spouse's beauty which cannot be uttered or better, not pointed out (*a + phrazo*: as in 21.36). *Asomatos*: literally as not having a *soma* or body, yet the shaft of *eros* is modeled after it. Here *eros* with *agape* are interchangeable by reason of the latter being aroused-upon (*epi-*). Another use of the preposition *epi* (upon): prefaced to *aischunomai* or to be ashamed (upon). Lack of shame results because the arrow is not in accord with the order (*kata*) of the flesh but from or beside (*para*) God. A third use of the preposition *epi*: prefaced to *kauchomai* (to speak loud). *Aulos*: that which outside (alpha privative) material or *hule* which modifies *polos*, longing from deep within (*bathos*).

383.15. The bride advances [*proerchomai*: 334.15] in perfection [*teleiotes*: 372.8, with *eis*] and is obliged to show [*hupodeiknumi*: 313.1] her maidens the bridegroom's beauty [*kallos*: 383.6]; she does not speak of what existed from the beginning [*arche*: 333.13, with *en*] (for she was unable [*dunamai*: 358.17] to manifest [*phaino*: 381.10] the ineffable [*arretos*: 324.10] divinity), but she leads [*cheirago*: 322.15] the virgins to God's manifestation [*theophaneia*: 164.2, with *pros*] in [*dia*] the flesh.

Proerchomai-teleiotes with *eis-hupodeiknumi-kallos-arche* with *en-dunamai-phaino-arretos-cheirago-theophaneia* with *pros-dia*.

Proerchomai: to advance further (*pro-*) with respect to that which pertains to the end or completion of the Christian life (*teleiotes*), the preposition *eis* (into) emphasizing fulness of completion. The bride cannot speak of what was in (*en*) the *arche*, not able to show (*phaino*) the divinity which is *arretos* or unutterable. Instead, the bride leads by the hand (*cheir-*) the inexperienced virgins to God's manifestation which is both towards and through (*pros* and *dia*) the flesh.

386.1. Thus whoever looks at [*apeidon*] the visible [*aisthetos*: 173.1] world [*kosmos*: 255.4] and understands [*katanoeo*: 300.7] the wisdom [*sophia*: 336.10] that has been made manifest [*emphaino*: 336.10] by the beauty [*kallos*: 383.15] of creatures, can make an analogy [*analogizomai*: 335.14] from the visible [*horao*: 383.6] to invisible [*aoratos*: 357.3] beauty [*kallos*], the fountain of beauty whose emanation [*aporroia*] established [*sunistemi*: 255.17] all living beings in existence [*ton onton & phusis*: 357.3].

Apidon-aisthetos-kosmos-katanoeo-sophia-emphaino-kallos-analogizomai-horao-aoratos-kallos-aporroia-sunistemi-ton onton-phasis.

Apeidon: the preposition *apo* (from) prefaced to *eido* (to see, behold) which implies a beholding-from or making one's own the object of sight. The *kosmos* or implied beauty of the world in the decorative or adorning sense enables understanding (*noeo*) according to (*kata-*) a give order of wisdom. It became manifested in (*em-*) this wisdom by the *kallos* of created beings which allows drawing a comparison or making analogy from that which is seen to that which is unseen (*horao/aoratos*). This *kallos* which remains unseen nevertheless is a flowing out (*aporroia*) which makes all being stand together (*sun* or with prefaced to *histemi*) in existence.

386.4. Similarly, whoever views [*blepo*: 380.10, with *pros*] the world [*kosmos*: 386.1] of this new creation in the Church sees [*horao*: 386.1] in it him who is all in all. This person is then led [*cheirago*: 383.15] by faith through what is finite [*choretos*] and comprehensible [*katalambano*: 357.3] to knowledge [*gnosis*: 381.10] of the infinite [*achoretos*: 337.5, with *pros*]. For this reason the virgins approach [*prosago*: 323.18] the soul [*psuche*: 380.10] running [*anatrecho*: 186.16] on high to perfection [*teleios*: 322.9, with *pros*] that she may make known [*gnorizo*: 379.19] to them her beloved.

Blepo with *pros-kosmos-horao. Cheirago-choretos-katalambano-gnosis-achoretos* with *pros. Prosago-psuche-anatrecho-teleios-gnorizo.*

Blepo or considering with the preposition *pros* which is towards the *kosmos*, a kind of decoration with proper order located in the Church. Compare *blepo* with *horao*, the act of looking or seeing an object. As a result of *blepo-pros* and *horao*, a person is led by the hand (*cheir*) or by faith through that which is contained (*choretos*) in spacial dimensions as well as what is grasped (*lambano*) according to (*kata-*) the order of *gnosis* with respect to the infinite. Compare *choretos* with *achoretos*, the latter with alpha privative and having the preposition *pros*, towards-which. Two verbs of motion: *prosago* (with *pros* as prefix) and *anatrecho* (with *ana*

as prefix suggesting running to above). Both verbs are used with another *pros* for the purpose of the soul making known the virgins to the bride's beloved, *gnorizo* suggesting knowledge as acquaintance.

387.1. The bride initiates [*mustagogeo*: 22.15] her maidens by similar notions [*noema*: 375.1] because our mind [*dianoia*: 372.8] does not first attain [*anachthesetai* ?] God's incomprehensible [*aleptos*: 381.10], invisible [*aoristos*: 321.16] nature unless the visible or the flesh is grasped [*peridrasomai*: *peri* & *drassomai*: to grasp, lay hold of] through faith.

Mustagogeo-noema-dianoia-anachthesetai-aleptos-aoristos-peridrasomai.

Mustagogeo: involves initiation, here through *noema* or that which is perceived or a thought because our *dianoia* or capacity to perceive-through (*dia*-) cannot attain the divine nature. It cannot (alpha privative) be grasped (-*lambano*) and is without (alpha privative) boundaries (-*horizo*). A necessary precondition of the initiation implied by *mustagogeo*: to lay hold of (*drassomai*; more a grasping compared with the receiving of *lambano*) around or *peri*-.

387.15. The person, however, who is not subject [*paradechomai*: 332.1] to a birth of flesh with respect to the mystery [*musterion*: 381.19] of religion [*eusebeia*: 11.9] does not submit to [*katolisthano*: to slip or sink down] the actions effected by human nature nor to the passions [*pathe*: 376.8] arising from the mind [*dianoia*: 387.1].

Paradechomai-musterion-eusebeia-katolisthano-pathe-dianoia.

A birth of flesh is not received (*dechomai*) beside (*para*-) a person with regard to the initiation (*musterion*; compare with *mustagogeo* of 387.1) of *eusebeia* which corresponds to the Latin *pietas* which originally is associated with reverence for one's family and heritage. Such initiation precludes slipping down (*kata* as preface also can apply to such downward motion) to *pathe* or a passive state where the *dianoia* or capacity to perceive-through (*dia*-) is helpless to passion.

389.6. His mortal existence did not begin [*epeisago*] in pleasure nor did it come forth through pain [*lupe*: 259.7].

Epeisago-lupe.

Ago: to lead or carry with two prepositions as prefixes, *epi* and *eis* (upon and into).

390.22. We maintain that this word (*kephaz*: fine gold) does not refer to Christ's eternal [*aidios*: 380.15] divinity but to that man who received the divinity [*theodochos*: receiving God]. He was seen upon earth and conversed among [*sunanastrepho*: to live together, associate] men; He was an offshoot of virginity in which dwelt bodily the fullness [*pleroma*: 341.13] of his divinity [*theotes*: 147.10]; He was the first fruit [*aparache*: 381.19] of the common mass of dough [*phurama*: 381.19] by which the Word [*Logos*: 358.17] assumed [*periballo*: 14.13] our nature [*phusis*: 386.1]; he restored it to purity [*akeratos*: 347.20] and cleansed [*kathareuo*: 377.5] it from every inherent [*sumphuo*: to grow together] passion [*pathema*: 343.13].

Aidios-theodochos. Sunanastrepho-pleroma-theotes-aparache-phurama-Logos-periballo-phusis-akeratos-kathareuo-sumphuo-pathema.

Theodochos: literally as receiving God which applies to receiving Jesus Christ in his living together with men, *strepho* (to turn as in 242.5) with two prepositions prefixed to it: *sun* and *ana* or with and on, upon. Compare the capacity to receive implied by *theodochos* with *theotes* or divinity in and by itself. Use of both with the notion of expansion apply to the *Logos* which expands, if you will, by *casting* (-*ballo*) himself around (*peri*-) our nature. *Akeratos* or that which is not mixed is in contrast to *pathema*, a passive state where passions easily can befall a person, and these passions can grow (*phuo*) together (*sum*-) acting as weeds to stifle the growth of divine life.

392.16. He was transformed into [*metaskeuazo*: 128.3] a lock pregnant [*diabrochos*: very wet] with heavenly dew for the entire body of the Church and distilled the hidden [*apokrupto*], obscure [*skoteinos*: 326.5] mysteries [*musterion*: 387.15] of God's word [*logos*: 369.14]. Therefore the locks hanging from the bridegroom's head of gold add [*prostithemi*: 55.3] to his beauty [*hora*: 230.5] and are aroused [*perisobeo*: to chase about, run bustling around] by the Spirit's [*Pneuma*: 219.1] breeze [*aura*].

Metaskeuazo-diabrochos-apokrupto-skoteinos-musterion-logos. Prostithemi-hora-perisobeo-Pneuma-aura.

Metaskeuazo: *skeuazo* (cf. 240.20) as to prepare with the preposition *meta* (after) prefaced to it signifying a transformation in the sense of a putting after, a change in meaning. The preposition *dia* (through)

prefaced to *diabrochos* suggests a thorough penetration. *Musterion* as implying initiation is used with *logos* or word, that into which a person is initiated. *Prostithemi*: a putting (*tithemi*) in the direction towards-which (*pros*) with respect to beauty, *hora* suggestive of a fitting time. *Perisobeo*: a vivid word indicative of chasing around (*peri-*) as applied to the divine *Pneuma* where an alternate word (*aura*) is used which applies to the movement of air.

393.19. He teaches [*dogma*: 349.17] us here that the Church's body must use [*proseko*: 121.6] both the eyes and hands to function [*prasso*] properly [*kalos*, adverb: 198.6]: the power of sight must be united with [*sugkremannumi*] truth to effect action [*drasterios*: vigorous, active]. Contemplation [*theoria*: 356.12] by itself cannot perfect [*teleioo*] the soul [*psuche*: 386.4] unless accompanied by [*pariemi*: 357.3] actions [*ergon*: 337.16] which direct [*katorthoo*: 377.5] a morally good [*ethikos*] life nor can an active way of life [*praktikos* & *philosophia*: 349.17] suffice unless guided [*parecho*: 275.22] by true piety [*eusebeia*: 387.15].

Dogma-proseko-prasso-kalos-sugkremannumi-drasterios. Theoria-teleioo-psuche-pariemi-ergon-katorthoo-ethikos-praktikos-philosophia-parecho-eusebeia.

Prosecho: the verb to have with the preposition *pros* (towards-which) prefaced to it with respect to the beautiful (*kalos*) function of eyes and hands. The verbal root *kremannumi* (to hang, suspend) with the preposition *sug* or *sun* (with) prefaced to it as applied to truth as suspended from the faculty of sight in order to obtain that which is *drasterios* (adjective) or active. *Theoria* as contemplation alone cannot bring perfection to the soul unless it has by its side (*para-ieni*) *ergon* or real deeds. This serves to direct in accord with a given order (*kata-*) a life which is *ethikos* or a life which has become accustomed to (from *ethos* as custom, use, habit) the practice of piety (*eusebeia*). *Parecho*: to have-beside (*echo-para*) this union with respect to such piety.

395.5. The spiritual [*pneumatikos*: 365.8], pure [*aulos*: 383.6] life is expressed [*charakterizo*: 51.11] by a dove, the form [*eidos*: 336.5] which John saw as the Holy Spirit flying upon the waters [cf. Jn 1.32]. Thus he who is established [*tasso*: 211.6] by God as eyes for the Church's body must wash away [*apokluzo*: 327.18] anything blocking his vision if he is to watch [*episkopeo*: to examine, inspect] and oversee [*epiblepo*] as he should [*proseko*: 393.19]. God says that there is not only one kind of water to wash our eyes but many different kinds. There are [*ennoeo*] as many virtues [*arete*: 333.13] as fountains of purifying water by which our eyes become ever purer [*kathareuo*: 390.22]. One such fountain of purifying water is temperance [*sophrosune*: 317.11].

Pneumatikos-aulos-charakterizo-eidos. Tasso-apokluzo-episkopeo-epiblepo-proseko. Ennoeo-arete-kathareuo. Sophrosune.

Charakterizo: to designate by a mark (*charakter*, cf. 357.18) which here is a dove or *eidos* (that which is seen, a shape). *Tasso* connotes a setting in order with respect to eyes. The eyes' function has two aspects noted by the preposition *epi* prefaced to two verbs: *skopeo* (cf. 180.7) or an examining upon and *blepo* (cf. 386.4) or a looking upon. Both are governed by *proseko*, showing necessity by the preposition *pros* as prefix, direction towards-which. *Ennoeo*: to think, consider with respect to *arete*, the best characteristic of a person embodied in virtue. *Sophrosune*: moderation or discretion which is a fountain that purifies.

396.9. A quality [*idiotes*: peculiar nature & *parateresis*: observation] of milk is that it does not reflect [*emphaino*: 386.1] any image [*eidolon*] and likeness [*homoioima*: 347.20]. Every other liquid is like a mirror whose smooth surface serves to reflect [*antiphaino*] the image [*epiphaneia*: 316.15] of those gazing in [*blepo*: 386.4, with *eis*] it. However, milk lacks [*echo* & *chora*] such reflective capacity [*eidolopoios*].

Idiotes-parateresis-emphaino-eidolon-homoioima. Antiphaino-epiphaneia-blepo with eis. Echo-chora-eidolopoios.

Idiotes or a quality which makes something distinct from everything else is coupled with *parateresis*, watching (*tereo*) closely or while beside someone or something (*para-*). Two nouns concerning reflection: *eidolon* (connotes a phantom or that which is not real) and *homoioima* (likeness), a more substantial reality. The verbal root *phaino* is used twice with two different prepositions indicative of two different types of shining: *anti* (over, against) and *epi* (upon). Note use of *blepo* with the preposition *eis* (into) relative to these two words. *Eidolopoios*: i.e., the such-ness of an *eidolon*.

396.16. This is the best [*teleios*: 386.4] praise [*epainos*: 289.12] for the Church's eyes: they do not reflect

deceptive [*planao*: 322.9], shadowy pictures [*skiagrapho*] of non-existent things [*anupostatos*: irresistible, without foundation] which are erroneous [*planao*], vain [*mataios*: 317.11] or contrary to the true nature of reality [*para ten ton onton aletheian*]; rather, they look at [*blepo*: 396.9] Being [*to ontos*: 376.8] itself and do not reflect [*paradechomai*: 387.15] the false visions [*opsis*: 150.8] and fantasies [*phantasia*: 357.3] of life.

Teleios-epainos-plano-skiagrapho-anupostatos-planao-mataios-para ten ton onton aletheian-blepo-to ontos-paradechomai-opsis-phantasia.

Teleios as best connotes having the end of praise in mind or its completion with regard to the Church's eyes. *Planao* (verb used twice and similar to *mataios*, vain) connotes wandering which ties in well with the notion of shadow-writing (*skiagrapho*) as it pertains to things which lack foundation (*anupostatos*). Use of *para* (beside) here is in a negative sense, as being beside (or almost outside) the truth of those things which exist (*onton*). Instead, shadow-writing tends toward (*blepo* as considering) Being yet does not receive (*dechomai*) beside (*para*-) itself both *opsis* and *phantasia*, the former pertaining to the appearance or countenance of something and the latter to images produced by the imagination, the image-making machine.

398.7. Now many persons let their spiritual [*pneumatikos*: 395.5] eyes neglect [*katameleo*] these waters and pay scant attention [*prosedreia*: assault, perseverance & *phrontizo*: 5.16] to the Word [*Logos*: 390.22] of God. Rather, they hollow out [*orusso*: to dig a trench] for themselves a well of greed [*philochrematia*], serve their own vain-glory [*kenodoxia*], make wells of arrogance [*huperephania*: 81.6] and diligently [*epimeleia*: 271.12, with *meta*] dig [*phreorucheo*] other wells of deception [*apate*: 317.11] which by nature cannot forever [*aei*: 381.19] hold the waters they so eagerly desire [*spoudazo*: 221.15].

Pneumatikos-katameleo-prosedreia-phrontizo-Logos. Orusso-philochremateia-kenodoxia-huperephania-epimeleia with meta-phreorucheo-apate-aei-spoudazo.

Pneumatikos: eyes made in the image and likeness of the divine *Pneuma* which can neglect or let fall down (*kata*) care or attention (*melete*) to waters and allow consideration as expressed by the verb *phrontizo* (connotes attention as well as anxiety) and the noun *prosedreia* or an assault. This noun applied to attention suggests that it is very strong with respect to the divine word or *Logos*. *Philochrematia*: literally love or an affection (*phileo*: cf. 336.10) for greed. *Huperephania*: the preposition *huper* (over, beyond) suggests to highlight the sense of disdain. *Epimeleia*: *melete* (cf. *katameleo*) or attention which is oriented upon (*epi*-) as well as with (*meta*). *Apate* as deception and *spoudazo* as intense desire cannot go hand-in-hand with regard to the desired waters.

Fourteenth Homily

The Song of Songs, 5.13-16

His cheeks are as bowls of spices pouring forth perfumes; his lips are lilies, dropping choice myrrh, His hands are of embossed gold, plentiful from Tarshish (Beryl); his belly is an ivory tablet on a sapphire stone. His legs are marble pillars set on golden bases; his form is as Lebanon, choice as the cedars; His throat is sweet; and altogether desirable. This is my beloved, and this is my friend, Oh daughters of Jerusalem.

399.15. As the Apostle says [cf. Heb 5.14], he who nourishes a newly born infant with pure [*adolos*: without fraud, guiltless] milk during its early spiritual [*pneumatikos*: 398.7] life [*helikia*: 198.10] cares for [*trephe*: 230.12] those newly born in the Church. He dispenses [*tamieuo*: 155.17] the bread of wisdom [*sophia*: 386.1] to the perfect [*teleioo*: 393.19] according to the inner man [*kata ton eso anthropon*].

Adolos-pneumatikos-helikia-treho. Tamieuo-sophia-teleioo-kata ton eso anthropon.

Milk is *adolos* or without (alpha privative) deceit (*dolos*; also as bait, implying enticement) given during one's spiritual *helikia* which often applies to a given time of life, usually its fulness, when a person is less subject to passion. *Tamieuo*: refers to a paymaster who instead of milk, gives out bread of wisdom to those inclining towards fulfilment of the Christian life situated in accord with a given order (*kata*), the spiritual life within a person.

403.7. Filled with the knowledge [*gnosis*: 386.4] of mysteries [*musterion*: 392.16], the bowl no longer needs human works (Paul does not ascribe [*prosanatithemi*: to offer or dedicate besides] his knowledge to flesh and blood [cf. Gal 1.16]) but produces [*phuo*: 390.22] the divine drink and pours it out while the various virtues [*arete*: 395.5] resemble perfumes by means of the fragrance [*euodia*: sweet smell] of Christ.

Gnosis-musterion-prosanatithemi. Phuo-arete-euodia.

Gnosis and *musterion* or knowledge with respect to the Christian initiation process presented here in terms of drink and fragrances.

404.4. One is truth which shines [*photoeides*: 48.6] in his words (for a lily symbolizes [*eidōs*: 395.5] purity [*katharotes*: 329.9] and truth). The other is the spiritual [*noetos*: 240.20], immaterial [*aulos*: 395.5] way of life set forth by his teaching [*didaskalia*: 267.4] and by contemplation [*theoria*: 393.19] of the spiritual realm [*noetos*] which mortifies the world, that is, the life [*energeo*: 378.14] of flesh and blood.

Photoeidos-eidos-katharotes. Noetos-aulos-didaskalia-theoria-noetos-energeo.

Reference is to the bridegroom's lips. *Photoeidos*: light (*phos*) having a visible image (*eidōs*) in the bridegroom's words or an adjective pertaining to visibility applied to that which is audible. *Noetos* and *aulos* or that which is perceptible to the mind and without (alpha privative) material (*hulē*) pertain to a way of life. A second use of *noetos*, the object of *theoria* or contemplation which puts to death the activity (*energeo*) of flesh and blood.

404.19. In this way the Word [*Logos*: 398.7] names those who are pure [*katharos*: 383.6] and fragrant [*eupnoeo*: to blow freely] with virtue [*arete*: 403.7]; from them drop myrrh which continuously [*anellipos*: unfailing, unceasing] fills [*pleroo*: 379.19] the minds [*dianoia*: 387.15] of those who receive [*dechomai*: 396.16] it. As a result, they have contempt [*huperopsia*] for a simply material [*hulikos*: 345.11] life. Out of desire [*epithumia*: 369.22] for the transcendent [*huperkeimai*: 369.22] good [*agathos*: 376.8], the cares [*spoudazo*: 398.7] of this life are nullified [*anergatos*] and put to death.

Logos-katharos-eupnoeo-arete-anellipos-pleroo-dianoia-dechomai. Huperopsia-hulikos. Epithumia-huperkeimai-agathos-spoudazo-anergatos.

The divine *Logos* names persons who are both pure and fragrant with *arete* or virtue, the latter being a verb which suggests blowing freely. Their capacity for understanding (*nous*) through (*dia-*) is filled with myrrh incessantly, a symbol of death. That death is a contempt (*huperopsia*: connotes looking down with a certain arrogance) upon a life which is material. Desire (*thumos*) upon (*epi-*) is directed to that which lays (*keimai*) beyond or above; compare the preposition *huper* (beyond) with its use prefaced to *huperopsia*. *Anergatos*: lacking energy with respect to *spoudazo* or being zealous with regard to things belonging to this life.

406.13. A person's actions [*ergon*: 393.19] testify [*martureo*: 372.8] to a sharp [*oxuopia*, noun] eye and reveal [*episemaino*] a virtuous life [*agathos*: 404.19 & *hodegia*] out of his longing [*spoude*: 316.15] for true beauty [*kalos*: 393.19].

Ergon-martureo-oxuopia-episemaino-agathos-hodegia-spoude-kalos.

Ergon and *martureo*: work and its manifestation as witness with respect to sharpness (*oxus* refers to a point) of vision which gives a sign (*semeion*, noun) upon (*epi-*) a way of life (*hodegia* as a leading along the way or life) which results from a *spoude* or zeal for true beauty.

408.2. Thus the many hands of the Church's body must be fashioned [*apoxuno*: to bring to a point] into something beautiful [*kallos*: 386.1, with *epi*] by the chiseling [*toreia*: a carving in relief] effected through much reflection [*logismos*: 376.8] so that their hands may be pure [*akeratos*: 390.22] gold.

Apoxuno-kallos with epi-toreia-logismos-akeratos.

Apoxuno: a sharpening of the Church's hand or ministers with respect to placing this beauty upon (*epi*) the Church. *Logismos*: thought or the capacity for reason and calculating which functions as a chiseling or fashioning into relief. The purpose is to make these hands/ministers *akeratos* or that which is not mixed with anything impure.

410.19. One must carefully [*akribos*: 380.10] remove [*apotorneuo*: to round off as with a lathe, prepare] everything superfluous [*perissos*: out of the common, extraordinary] and corporeal in order to pass over into [*metabaino*: 162.1, with *pros*] the divine, spiritual realm [*noetos*: 404.4] and shake off [*ektinasso*] whatever is material [*hulodes*], heavy [*barus*: 345.15] and pertaining to this life [*pragma*: 182.15 & *schesis*: 333.13]. Sculptors working [*ergazomai*: 334.5] on emeralds also follow this procedure. They remove [*exdapanao*: to exhaust] dark, earthy material by a whetstone. The material not removed is pure, bright [*auge*: 148.7] and

green like [*kathorao*: 219.14] olive oil. It seems [*dokeo*: 360.5] to me that the divine Apostle explains [*hermeneuo*: 108.10] this process [*schesis*] more clearly [*saphes*: 225.21] by counseling [*sumbouleuo*: 76.13] us to remove [*aposkeuazo*: 198.10] everything external out of desire [*epithumia*: 404.19] to see [*blepo*: 396.16, with *pros*] the invisible [*aoratos*: 386.1].

Akribos-apotorneuo-perissos-metaino with *pros-hulodes-ektinasso-hulodes-barus-pragma-schesis*.
Ergazomai. Exdapanao. Auge-kathorao. Doeko-hermeneuo-schesis-saphes-sumbouleuo-aposkeuazo-epithumia-blepo with *pros-aoratos*.

Akribos: suggests sharpness (not unlike the *toreia* of 408.2) regarding *apotorneuo*, the rounding or polishing off on a lathe with respect to that which is both superfluous and corporeal, the former having the preposition *peri* as preface (around) as too much around. The purpose: to pass (*baino*) both after (*meta-*) and in the direction toward (*pros*) the spiritual realm (*noetos* or proper to the mind). Next comes a shaking off of what belongs to this world described as a weight, the domain of *pragma* (often applied to business affairs) and *schesis* (state, condition). *Exdapanao*: the prefix *ex* (from) prefaced to *dapanao* (to spend, use up) which implies a thorough removal of what resembles olive oil. Use of *dokeo* (it seems) suggests probability or offering a personal opinion backed up by the Apostle (Paul) who has the ability to explain (*hermeneuo* suggests interpretation) the *schesis* or process by counseling (*bouleuo*) with (*sum-*) removal of that which is external, the preposition *apo* (from) prefaced to *skeuazo* (to prepare) or a kind of un-preparing of external matters. This is done from a desire (*thumos*) upon (*epi-*) with regard to seeing the invisible directly as suggested by the preposition *pros* (toward which), itself being a paradox.

413.15. If the text exhorts [*diakeleuo*: 316.15] (the prophet Habakkuk) to inscribe [*eggrapho*: to mark on] his vision [*horasis*: the act of sight] on a tablet, we could call the tablet purity [*katharos*: 404.19] of heart on which our memories [*mneme*: 280.11] have inscribed [*apographo*: to enter into a list] the divine visions which is the meaning [*diasemaino*: 304.14] of the term belly.

Diakeleuo-eggrapho-horasis-katharos-mneme-apographo-diasemaino.

The preposition *dia* (through) prefaced to *keleuo* intimates a thorough exhortation. Two verbs which pertain to writing with the verbal root *grapho*: *eggrapho* (a writing-in, with *eg* or *ex*) and *apographo* (a writing from, *apo* prefixed to the verb suggesting the taking of information from somewhere and inscribing it elsewhere). Note the connection between vision and memory; *eggrapho* applies to the former and *apographo* to the latter.

415.1. The guiding faculty [*hegemonikos*: 94.19] of the soul [*psuche*: 393.19] must be engraved [*entupoo*] with the clear [*tranes*: piercing], pure [*asugchutos*: without fusion, unconfused, distinct] memory [*mneme*: 413.15] of the divine words [*logion*: 336.10] and be made clear [*diarthreo*: to be differentiated, describe distinctly] by conspicuous [*eusemios*: easily known by signs] letters. Indeed, sapphire is included [*sumparerchomai*] to praise [*epainos*: 396.16] the bridegroom's belly alone with the tablet whose gleam [*auge*: 410.19] resembles the sky [*ouranoeides*]. This image [*ainigma*: 349.17 & *sumbolon*: 142.5] counsels [*phroneo*: 72.3] us to be attentive [*blepo*: 410.19] to heavenly matters [*ta ano*], the place of [*apotithemi*: 347.6] our treasure. By not growing weary [*kamno*: to work] in keeping [*prosoche*: 294.14] the divine precepts [*paraggelma*: 315.15], the vision [*optikos*, adjective] of our divine hope refreshes [*anapauo*: 198.19] our soul's [*psuche*] eyes.

Hegemonikos-psuche-entupoo-tranes-asugchutos-mneme-logion-diarthreo-eusemios. Sumparerchomai-epainos-auge-ouranoeides. Ainigma-sumbolon-phroneo-blepo-ta ano-apotithemi. Kamno-prosoche-paraggelma-optikos-anapauo-psuche.

Hegemonikos: suggests that part of the soul which takes charge of a situation. It must be carved or molded (*entupoo*) with a memory of divine *logion* (alternately as oracle), that is, as both *tranes* and *asugchutos*, exceptionally clear that the sight pierces you and without confusion. *Diarthreo*: the preposition *dia* prefaced to the verbal root meaning a thorough differentiation done by letters which are easily (*eu-*) recognized. The verbal root *erchomai* has two prepositions prefaced to it, *sum* and *para* (with and beside). Two words refer to image, *ainigma* as a riddle and *sumbolon* as a symbol. I.e., a somewhat obscure knowledge coupled with the same knowledge that is representative or symbolic. Both act as *phroneo* or exercising prudence as to regard (*blepo*) things which are above (*ta ano*). *Kamno* intimates labor and weariness whereas *prosoche*, attentiveness regarding divine precepts (*paraggelma* as that which is announced beside, *para-*). Vision of divine hope or that which is seen of hope serves to refresh the eyes of our soul; *anapauo* (*ana* as upon and *pauo* as to cease) suggests putting an end to.

417.1. We understand [*dianoia*: 404.19] by the Song's words that the body's legs are marble pillars (that is, those persons who support and bear the body of the Church by exemplary lives and sound [*hugiaino*] words [*logos*: 392.16]. Through them the base of our faith is firm [*pagios*: 134.6], the course [*dromos*: 320.8] of virtue [*arete*: 404.19, with *kata*] is completed [*anuo*: 39.19], and the entire body is raised on high [*meteorizo*] by our longing [*alma*: spring, leap] for God's promise [*elpis*: 370.3]). By considering [*kathorao*: 410.19] these, truth and stability [*bebaiotes*] guide [*metalambano*: 289.12] the Church's body to [*pros*] the truth.

Dianoia-hugiaino-logos. Pagios-dromos-arete with kata-anuo-meteorizo-alma-elpis. Kathorao-bebaiotes-metalambano-pros.

Dianoia: our capacity to perceive (*noeo*) through (*dia*-) regarding the bridegroom's legs as marble pillars. *Logos* as that which is uttered is *hugiaino* is to be in sound health or coming across clearly and coherently. *Dromos*: a race course where *arete* or that which is best in human nature competes openly in accord with a given order (*kata*) and is completed (*anuo*: connotes making haste). *Alma*: a longing which springs upward. The object of a looking (*horao*) in accord with the order implied by *kata* prefaced to it guides the Church. This is done by laying claim to (*lambano*) the Church after (*meta*-) with respect to *pros*, direction toward-which.

418.4. The concise [*suntemno*: to cut in pieces] word [*logos*: 417.1] of the Gospel leads [*ago*: 389.6] us to a short [*euarithmos*: easy to count], condensed [*sustello*: to shorten, contract] way of perfection [*teleiotes*: 383.15] for a virtuous [*arete*: 417.1, with *kata*] life. Thus our Lord said, "On these two commandments depend [*kremannumi*: 393.19] the entire Law and the prophets" [Mt 22.40].

Suntemno-logos-ago-euarithmos-sustello-teleiotes-arete with kata. Kremannumi.

The preposition *sum* (with) prefaced to *temno* (to cut) suggests a cutting-with concerning the *logos* or spoken nature of the Gospel. Such cutting-with leads to a way of perfection (*teleiotes*) in accord with (*kata*) a life of *arete* (the best in human nature) which is short which can involve the counting of any obstacles or and contracting (*sustello*) the distance to the perfection at hand. There is a similarity between *teleiotes* and *arete* and pertaining to that which is most excellent.

419.4. Faith leads to loving [*agape*: 383.6, with *dia*] God with [*ex*] all one's heart, soul [*psuche*: 415.1] and strength [*dunamis*: 357.18]; a good conscience [*suneidesis*: 317.11] consists of a loving [*agapetikos*: 30.20] disposition [*diathesis*: 376.8] towards [*eis*] one's neighbor.

Agape with dia-ex-psuche-dunamis-suneidesis-apapetikos-diathesis-eis.

The preposition *dia* (through) used with *agape* intensifies it, all the more with the preposition *ex* or from relative to the human heart, soul and *dunamis* (implies strength and capacity). *Suneidesis*: a knowing-with (*eido* & *sun*) which has a way of setting (*tithemi*) through (*dia*-) as characterized by *agape* into (*eis*) one's neighbor.

425.10. All the prophets offered [*parachoreo*: to make room, go aside] themselves as vocal organs [*organon*: 235.2] of the Spirit [*Pneuma*: 398.7] and became sweet by fixing [*pegnumi*] the divine honey in their throats. Kings and commoners used [*prosphero*] this honey for their health. Its enjoyment [*apolausis*: 369.22] does not slacken [*epikopto*: to smite, cut short] desire [*epithumia*: 410.19] by satiety [*koros*: 366.10]; rather, by intense desires it heightens [*epithumeo*: 356.12 & *metousia*: 349.17] our longing [*pothos*: 383.6].

Parachoreo-organon-Pneuma-pegnumi. Prosphero. Apolausis-epikopto-epithumia-koros-epithumeo-metousia-pothos.

Parachoreo: to make room beside (*para*-) with respect to being a means of transmitting (*organon*) the divine *Pneuma*. Two uses of the preposition *epi*: prefaced to *kopto* (to strike upon) and *thumos* (desire upon). Origen speaks of *koros* (satiety) as suggesting completion of Christ's redemptive work after which another cycle will begin ad infinitum, an idea which Gregory of Nyssa refutes. Honey serves to intensify our *pothos* or intense longing, this intensification being expressed by the verb *epithumeo* or a desire upon and the noun *metousia* or a being with. Thus the prepositions *epi* (upon) and *meta* (with) reveal this intensity.

426.3. Perfect [*teleiotetos*] in every good [*agathos*: 406.13], the bridegroom's limbs form [*apergazomai*: 49.16] a desirable [*erasmios*: 191.7] beauty [*kallos*: 408.2] composed [*sugkratos*] from all his members.

Teleiotetos-agathos-apergazomai-erasmios-kallos-sugkratos.

Teleiotetos with respect to the good means that the divine bridegroom is the sum of all goodness. *Erasmios*: characterized by *eros* or passionate love which is mixed together (*sugkratos*) from all the bridegroom's physical members.

427.12. Then the Word [*Logos*: 404.19] explained [*ektithemi*] in a story [*diegema*: 179.11] the full dispensation [*oikonomia*: 380.15] of God's love for mankind [*philanthropos*]. He told of [*diegeomai*: 21.16] man's descent [*kathodos*] from heaven [*anochen*], the ambush of robbers, the removal of the garment of incorruptibility [*aphthartos*: 366.10], sin's wound and the progress [*prochoreo*] of sin over half of man's nature [*phusis*: 390.22] while the soul [*psuche*: 419.4] remained immortal [*athanatos*].

Logos-ektithemi-diegema-oikonomia-philanthropos. Diegeomai-kathodos-anochen-aphthartos-prochoreo-phusis-psuche-athanatos.

The divine utterance or *Logos* places-out (*tithemi-ek*) in a story (*dia-* signifies great detail of this story) the management (*oikonomia*) of divine *philanthropos*, this adjective having the other (*philos*) which pertains to friendship. The verb *diegeomai* is the root for *diegema* with respect to the story of the man who was robbed.

427.21. However, Christ put on [*peritithemi*] our full human nature [*phusis*: 427.12] as the first fruits [*aparche*: 390.22] of the dough [*phurama*: 390.22].

Peritithemi-phusis-aparche-phurama.

Peritithemi: a putting around (*peri-*) of human nature as both *aparche* or a beginning (*arche*) from (*apo-*) and as an element of that which expands and gives nourishment (dough).

428.9. Man receives [*dexamos*: from *dechomai*, 404.19 & *pandechomai*] within his own capacity [*chorema*: space, room] the one who cannot be contained [*achoretos*: 386.4].

Dechomai-chorema-achoretos.

Chorema: space, which comes with the active nature of *dunamis* or strength as in 419.4. A paradox exists between *chorema* as space and *achoretos* as God not being able to be contained (by this space or any space).

Fifteenth Homily

The Song of Songs, 6.1-9

Where has your beloved gone, Oh beautiful among women? To where has your beloved looked aside? We will seek him with you. My beloved has gone down to his garden, to the beds of spice, to feed (his flock) in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine, who feeds among the lilies. You are fair, my companion, as pleasure, beautiful as Jerusalem terrible as (armies) set in array. Turn away your eyes from before me, for they have given me wings. Your hair is as flocks of goats which have appeared from Galaad. Your teeth are as flocks of shorn (sheep), that have gone up from the washing, all of them bearing twins, and there is not one barren among them. Your lips are as a thread of scarlet, and your speech is comely; your cheek is like the rind of a pomegranate without your silence. There are sixty queens and eighty concubines, and maidens without number. My dove, my perfect one is one; she is the one of her mother, she is the choice one of her who bore her.

431.11. A person who unites [*prostithemi*: 392.16] his whole soul [*psuche*: 427.12] to the Lamb becomes more divine by a change [*hupallage*] of names.

Prostithemi-psuche-hupallage.

The preposition *pros* prefaced to *tithemi* suggests a setting of one's soul in the direction of the Lamb which results in becoming more divine by a *hupallage* or interchange of names.

432.14. Nathaniel attentively [*epistatikos*: 237.16] received [*dechomai*: 428.9] the Gospel whose prophetic mystery [*musterion*: 403.7] about the Lord resounded [*katecho*: to sound, teach by word of mouth] in his ears.

Epistatikos-dechomai-musterion-katecho.

Epistatikos: Nathaniel is both setting (*histemi*) himself upon (*epi-*) the Gospel and receiving it. The Gospel requires initiation (*musterion*) which resounds through his ears in accord with a given order (*kat-*).

434.8. Just as Andrew was led [*hodegeo*: 147.1] by John's voice to [*pros*] the Lamb and Nathaniel was guided by [*para*] Philip's light [*photagogo*] who left the Law's shadow and entered [*gignomai* & *en*] the true light, the young maidens led [*kathegeomai*: 160.12] to discover [*heuresis*, with *pros*] the good [*agathos*: 426.3] revealed [*menuo*: 379.19] to them have used the soul [*psuche*: 431.11] perfected [*teleioo*: 399.15] through beauty [*kallos*: 426.3, with *dia*].

Hodegeo-pros-para-photagogo-gignomai-en-kathegeomai-heuresis with *pros-agathos-menuo-psuche-teleioo-kallos* with *dia*.

Two means of following Jesus: 1) a leading along the way (*hodos*) by John's voice in the direction of (*pros*) the Lamb and 2) a guiding beside (*para*) Philip of Nathaniel. Both are analogous to the maidens who similarly were led in accord with (*kata-*) the same divine order and to (*pros*) a discovery of the good. This good was disclosed (*menuo*) to them, and they made use of the soul which has attained the end for which it was made (*teleioo*) through beauty.

436.1. We come to know [*epigignosko*: 336.5] the usefulness [*ophelimos*: 5.16] of the divinely inspired [*theopneustos*: 173.1] Scriptures through spiritual [*pneumatikos*: 339.15] contemplation [*theoria*: 404.4]. When we hear that "My beloved has gone down to his garden," we learn [*manthano*: 378.14] about the Gospel's mystery [*musterion*: 432.14] whose each word [*logos*: 427.12] reveals [*saphenizo*: 240.20] its mystic sense [*mustikos*: 339.17] to us.

Epigignosko-ophelimos-theopneustos-pneumatikos-theoria. Manthano-musterion-logos-saphenizo-mustikos.

The preposition *epi* (upon) prefaced to *gignosko* intimates a knowing-upon as being on a high place looking down. Compare *theopneustos* and *pneumatikos*, both with the root *pneuma* (spirit, wind) and are applied to *theoria*. Note the relationship between the disclosure of a *logos*, the hidden nature of the Gospel's *musterion*: the former makes this hiddenness (*mustikos*) clear (*saphes*, adjective).

437.19. He does not let his sheep enter [*exelauno*: to drive out, with *eis*] a desert or thorny place for pasture but offers [*drepo*: pluck, cull & *chortodes*: like grass] to them the garden's spices as food. In place of pasture are lilies gathered [*sullego*] by the shepherd for nourishment [*diatrophe*, with *eis*]. The Word [*Logos*: 427.12] teaches [*philosopheo*: 349.17] us by these examples because we see that the nature [*phusis*: 427.21] and power [*dunamis*: 428.9] encompassing [*periektikos*: grasp] all things arranges [*perieiro*: to insert or fix round] a place [*topos*: 206.12] for those who receive [*dechomai*: 432.14] him in purity [*katharotes*: 404.4]. They have a garden of many different [*polueidos*, adverb] plants cultivated by virtues [*arete*: 418.4, with *dia*].

Exelauno with *eis-drepo-chortodes. Sullego-diatrophe* with *eis. Logos-philosopheo-phusis-dunamis-periektikos-perieiro-topos-dechomai-katharotes. Polueidos-arete* with *dia*.

The preposition *ex* (from) prefaced to *elauno* (to drive, set in motion) coupled with the one of *eis* (into) suggests a banishment with regard to a desert which Christ does not permit. *Drepo* as to pluck flowers from a field describes how the sheep pasture under divine guidance. *Diatrophe*: *trophe* (nourishment) with the preposition *dia* (through) means fulness of nourishment emphasized further by the preposition *eis* (into). The divine *Logos* engages in *philosopheo* or teaching how to love wisdom in the context of the divine *phusis* and *dunamis* (capacity). Note two words with the preposition *peri* (around) prefaced to them: a grasping-around and inserting-around with regard to all creation. Both words apply to a specific place or *topos* for persons who receive him in purity. This purity is akin to *arete* or virtue, the best quality in a human being.

439.6. We learn [*manthano*: 436.1] here that the purified [*kathareuo*: 395.5] soul [*psuche*: 434.8] must have God alone and never look at [*blepo*: 415.1, with *pros*] anything except him. Thus it must cleanse [*kathareuo*] itself of every material [*hulikos*: 414.19] deed [*pragma*: 410.19] and thought [*noema*: 387.1] and be transformed into [*metatithemi*: 19.10, with *pros*] that which is spiritual [*noetos*: 410.19] and immaterial [*aulos*: 404.4], a splendid [*enargestatos*] image [*eikon*: 289.12] of the archetype's [*archetupos*: 293.3] beauty [*kallos*: 434.8]. When a person sees a picture upon a board which accurately conforms to [*morphoo*: 277.7, with *pros*] its model [*archetupos*], he exclaims that one form [*morphe*: 329.9] exists in [*apophaino*] both: the model's beauty [*kallos*] is in the likeness [*eikon*] and the archetype is clearly [*enargos*] seen [*kathorao*: 417.1] by the imitation [*mimema*].

Manthano-kathareuo-psuche-blepo with *pros. Kathareuo-hulikos-pragma-noema-tetatithemi* with *pros-*

noetos-aulos-energestatos-eikon-archetupos-kallos. Morphoo with pros-archetupos-morphe-apophaino-kallos-eikon-enargos-kathorao-mimema.

Blepo with *pros* suggests a contemplation directed toward God alone and is synonymous with purification, the verb *kathareuo* used twice. Both *pragma* and *noema* or engagement in (business) affairs and what is perceived by the mind are to be situated (*tithemi*) after (*meta-*) as well as set in a specific direction (*pros*), i.e., that which is both *noetos* and *aulos*; the former is the adjective of *noema* and the latter, that which lacks (alpha privative) matter (*hule*). Both comprise an *eikon* or reflection which is *enargestatos* (clear, palpable) of the beauty proper to *archetupos* or pattern which is the beginning (*arche-*) and model of all creation. *Morphoo* coupled with the preposition *pros* (toward-which) intimates assuming the form (*morphe*) in the direction towards the *archetupos* with the result that it shines it forth (*apophaino*). This is effected chiefly by imitation where the archetype's beauty is identical in the *eikon*, the verb *kathorao* implying a look in accord with (*kata-*) this unity between the two.

439.18. In her conformity [*summorphoo*] to Christ she receives [*apolambano*] her proper beauty [*kallos*: 439.6], that primal blessedness [*makariotes*: 336.5] of our nature [*phusis*: 437.19], according to [the image [*eikon*: 439.6, with *kata*] and likeness [*homoiosis*: 271.12] of the original beauty which alone is true and worthy of adoration [*horaioomai*: to be beautiful].

Summorphoo-apolambano-kallos-makariotes-phusis-eikon with *kata-homoiosis-horaioomai*.

Summorphoo: sharing the same *morphe* or form with Christ which results in receiving (*lambano*) from (*apo-*) him her own beauty. It is a part of this *sum-morphoo* as well as blessedness (*makariotes* also means happiness) in accord with (*kata*) both the *eikon* and *homoiosis* (likeness) of the archetypal beauty, and that in turn consists in beauty (*horoios*, adjective also meaning produced at the proper time).

441.18. By placing the lilies' splendor in [*entithemi*: 137.4] our souls [*psuche*: 439.6], they become radiant [*lamprotes*: brilliance, splendor] and show [*diaphaino*] from outside [*epi to exothen*: 277.7] the forms [*eidos*: 404.4] within [*egkeimai*: 158.1].

Entithemi-psuche-lamprotes-diaphaino-epi to exothen-eidos-egkeimai.

Entithemi: to place (*tithemi*) lilies in (*en-*) our souls resulting in a splendor which shows (*phaino*) through (*dia-*) or literally upon (*epi*) the outside those forms or shapes (*eidos*) which lay (*keimai*) within (*eg-* or *en*).

446.1. Since these powers [*exousia*: 257.13] are established [*tasso*: 395.5] by God, the order [*taxis*: 223.21] of spirits [*noetos*: 439.6] and transcendent [*hyperkosmos*: 255.9] powers [*dunamis*: 437.19] remain [*meno*: 381.10] distinct [*asugchutos*: 415.1] and constant [*dienekes*: 316.6, with *eis*], for their order [*eutaxia*] is not upset [*anatrepo*] by evil [*kakia*: 157.20]. In imitation [*mimesis*: 269.18] of this the soul [*psuche*: 441.18] arranges [*poieo*: 308.14 & *euschemonos*: 121.6] everything in order [*taxis*, with *kata*] and marvels [*kineo*: 334.15 & *thauma*: 337.16] at these forces [*dunamis*] set in array [*tasso*]. Fear signifies [*hermeneuo*: 410.19 & *dianoia*: 417.1] consternation [*ekplexis*: 337.5], and we will not err [*hamartano*: 223.21] by attempting to understand [*noeo*: 417.1] the wonder [*thauma*] created by this fear.

Exousia-tasso-taxis-noetos-hyperkosmosios-dunamis-meno-asugchutos-dienekes with *eis-eutaxia-anatrepho-kakia. Mimesis-psuche-poieo-euschemonos-taxis* with *kata-kineo-thauma-dunamis-tasso. Hermeneuo-dianoia-ekplexis-hamartano-noeo-thauma*.

Exousia: connotes authority compared with *dunamis* (capacity for something) which are draw upon (*tasso*) by God. *Exousia* consists in a *taxis* (order) of both spirits and powers, that which is *noetos* (spiritual, adjective), and *dunamis* or the capacity for receiving that which is beyond (*hyper-*) the *kosmos*. Both are unconfused or distinct (*asugchutos*) and unbroken (the preposition *eis* as into suggests thorough penetration). Note that the *taxis* just mentioned becomes *eutaxia*, one which is well or beautifully (*eu-*) ordered and not overturned (*trepo* with *ana* prefaced to it) by evil. The soul imitates this *eutaxia* by arranging in good (*eu-*) order, *schema* referring to the outward appearance or shape of something compared with *taxis*, the notion of being in rank. Use of the preposition *kata* (according to) emphasizes this arrangement which creates a sense of wonder (*thauma*) directed toward the *dunamis* or various capacities set in array. Fear interprets (the sense of *hermeneuo*) by means of our faculty of *dianoia* (the ability to perceive or *noeo* through or *dia-*) that it means to be have consternation. Furthermore there is no fear of missing the mark or sinning (*hamartano*) in our attempt to understand the wonder created by this fear which is *ekplexis* or more accurately, an extreme

type of fear bordering upon terror.

447.13. If for some mysterious [*aporretos*: 294.14] reason [*logos*: 436.1], the divinely inspired [*theopneustos*: 436.1] text [*logos*] says [*diorizo*: to draw a boundary, distinguish] that the divine nature [*phusis*: 439.18, with *peri*] has wings, then the first man made [*kataskeue*: 271.12 & *martureo*: 406.13] according to God's image [*eikon*: 439.18, with *kata*] and likeness [*homoiosis*: 439.18] was [*horizo*: 376.8] in every way like its archetype [*archetupos*: 439.6, with *pros*]. But according to scripture [*graphe*, with *kata*], the prototype [*prototupos*] has a wing; hence human nature [*phusis*] was created [*kataskeuazo*: 252.8] with wings so that it may be in [*pros*] the divine likeness [*homoios*, adverb: 70.14].

Aporretos-logos-theopneustos-logos-diorizo-phusis with *peri-kataskeue-martureo-eikon* with *kata-homoiosis-horizo-archetupos* with *pros*. *Grphe* with *kata-prototupos-phusis-kataskeuazo- pros-homoios*.

Two uses of *logos*: as reason which is *aporretos* (unutterable) and as scripture. Both distinguish or make a boundary (*horizo*)-through (*dia*) with respect to the divine nature which has wings. Note two uses of the preposition *kata*: the first prefaced to *skeue* (arrangement) or with regard to his formation and the second which applies to being made in the divine *eikon* and likeness. This two-fold arrangement serves to bound (*horizo*) man to his archetype, *arche* indicative of a beginning in the sense of a commencement. Compare *archetupos* with *protupos*: *arche* as beginning and *protos* as the first in an order of numerical sequence. The second use of *kataskeuazo* or being fashioned in accord with a given order pertains to human nature endowed with wings enabling it to have a direct (*pros*, towards which) relationship with the divine likeness or being like God (*homoios* being and adverb which describes how this relationship works).

448.5. It is clear [*delos*: 341.13] that the term [*noema*: 439.6] "wings" may be symbolically [*tropikos*: 354.20, adjective & *theoria*: 436.1] applied [*metalambano*: 417.1] to God. They represent [*semaino*: 37.3] God's power [*dunamis*: 446.1], blessedness [*makariotes*: 439.18], incorruptibility [*aphtharsia*: 342.12] and anything else. All these divine attributes were in [*peri*] man as long as he resembled [*homoios*: 447.13] God in everything, but the inclination towards [*rhope*: 313.24, with *pros*] evil [*kakia*: 446.1] robbed [*aposulao*: to strip off spoils] us of our own wings (Not being [*exo*: 354.5] under the protection [*skepe*: covering, shelter] of God's wings, we were stripped of [*gumnazo*: 152.18] our own wings). Therefore God's grace [*charis*: 339.5] became manifest [*epiphaino*: 205.6] to us and enlightened [*photizo*] us. By rejecting [*apotithemi*: 415.1] impiety [*asebeia*: 59.3] and worldly [*kosmikos*] desires [*epithumia*: 425.10], we might again grow wings through holiness [*hosiotetes*] and righteousness [*dikaiosune*: 198.6].

Delos-noema-tropikos-theoria-metalambano. *Semaino-dunamis-makariotes-aphtharsia*. *Peri-homoios-rhopes* with *pros-kakia-aposulao-exo-skepe-gumnazo*. *Charis-epiphaino-photizo*. *Apotithemi-asebeia-kosmikos-epithumia-hosiotetes-dikaiosune*.

Noema: our mental and spiritual faculties working as one with regard to perceiving (*theoria*) wings in a figurative sense (*tropikos*) or as they are taken (*lambano*) and put after (*meta*-) or into a different way of understanding. *Semaino*: an indication made by a sign with respect to three divine attributes: *dunamis* (potential or capacity, *makariotes* (happiness) and incorruptibility. There surrounded (*peri*, around) man while he was like God. However his *rhope* or downward inclination toward (*pros*) evil stripped (*sulao*) him from (*apo*-) his wings. Gregory adds by way of observation within parentheses that we became naked (*gummazo*) of our own wings. Because of this divine *charis* or favor manifested (*phaino*) itself upon (*epi*-) us bestowing light. This enables us to grow wings anew by rejecting *asebeia* (lack of reverence towards God which flows over into human relations) and intense desires belonging to the *kosmos* (the world in its decorative aspect) signified by the preposition *epi* (upon) prefaced to *thumos*. Holiness and righteousness are essential for this growth.

449.17. When your eyes behold [*horao*: 417.1] me they turn away from [*apostrepho*] what is contrary [*enantios*: 349.17], for they will not see anything of the sort [*enantioomai*] in me. Therefore I am winged once more by your eyes, and I take up [*analambano*: 381.19] the wings of a dove through the virtues [*arete*: 437.19] which give me the power of flight.

Horao-apostrepho-enantios-enantioomai. *Analambano-arete*.

Beholding is transformed into a turning (*strepho*) away (*apo*-) of what is not in harmony with the bridegroom. Note *enantios* and its verbal root *enantioomai*. *Arete* or the best of human capacity enables us to take up the wings of a dove.

451.19. The wise do not judge [*dokimazo* & *kriterion*: 72.8] beauty [*kalos*: 406.13] by sight [*horasis*: 413.15], nor

the good [*agathos*: 434.8] by taste; neither is assessment [*krisis*: 285.12] of beauty entrusted to [*epitrepo*: to turn towards] smell, touch or any other sense organ [*aistheterios*: 312.9]. When each sense [*aisthesis*: 324.10] is dead, the soul [*psuche*: 446.1] alone lays hold of [*ephapto*: 88.11] and stretches forward to [*eporego*] good appearances [*phaino*: 396.9] with respect to the mind [*ennoia*: 140.2, with *kata*]. Such wise persons glorify [*doxazo*: to think, imagine] that woman, the Church.

Dokimazo-kriterion-kalos-horasis-agathos-krisis-epitrepo-aistheterios. Aisthesis-psyche-ephapto-eporego-phaino-ennoia with kata. Doxazo.

Kriterion: a standard for judging with regard to beauty. *Krisis*: also applies to judging but more specifically to the result of a trial, a verdict, with regard to beauty which does not *trepo* or turn upon (epi-) or rely upon sense perception (*aisthesis*). Compare two other uses of *epi* or as prefaced to two words: *ephapto* (to lay upon) and *eporego* (to desire upon) with respect to appearances which are good and in accord with (*kata*) the mind or *ennoia*, this term usually associated with intent.

455.8. The bride's beautiful [*horairos*: produced at the right time] speech [*lalia*] is a scarlet thread. It signifies [*semaino*: 448.5] suitability [*kathoros*: the spelling here for *katharos*: 413.15] and temperance [*emmetros*: in measure, suitable], for her beauty [*horairos*] which is neither immature [*aoros*] nor untimely [*exoros*], is manifested [*prophaino*: 321.16] at the time [*kairos*: 316.6] of its vigor [*akme*]. Her ruddy cheeks are adorned [*horaizo*: 152.18] like a pomegranate's skin. They testify [*prosmartureo*: 101.11] to the bride's perfection [*teleiotes*: 418.4] in the good [*agathos*: 451.19], because she herself is a treasure of every good. As skin surrounds [*periecho*: 294.14] the edible part of a pomegranate, so does the beauty [*kallos*: 439.18] of her outward life manifest [*phaino*: 451.19] her inner [*endon*, within] treasure [*thesauros*].

Horairos-lalia. Semaino-kathoros/katharos-emmetros-horairos-aoros-exoros-prophaino-kairos-akme. Horaizo. Prosmartureo-teleiotes-agathos. Periecho-kallos-phaino-endon-thesauros.

Horairos: beauty as associated with the proper time which offers a sign (*semaino*) for both suitability (note two spellings of the adjective pure) and that which is *emmetros* or in proper measure. *Horairos* is neither *aoros* nor *exoros*, two adjectives which fit in with the temporal nature of this adjective. Also *kairos* is a way of measuring sacred time or a special occasion not unlike the sense of *horairos* as pertaining to that which is becoming in its proper time. Note the relationship between *phaino* (to make manifest, to shine) and *endon/thesauros* (within/treasure).

457.12. Our poverty [*penia*] is incapable [*adunatos*, adverb] of grasping [*peridrasso*] the treasures [*thesauros*: 455.8] lying [*prokeimai*: 180.7] in these words of the Song but in order not to be condemned [*katakrima*] for laziness [*argia*: rest], we will not hesitate [*katokneo*: to shrink from] to explain [*ereuna*] the scriptures as ordained by law [*nomotheteo*: 371.11].

Penia-adunatos-peridrasso-thesauros-prokeimai-katakrima-argia-katokneo-ereuna-nomotheteo.

Human poverty cannot grasp-around (*drassomai-peri*) treasures within or before (*pro* prefaced to *keimai*, laying-before) the Song. *Argia*: rest or leisure from work (alpha privative and *ergon*, work). *Ereuna*: inquiry of scripture which the law or human custom (*nomos*) has put in place (*tithemi*).

457.17. We say that the bride's praises [*epainos*: 415.1] are lessons [*dogma*: 393.19] which teach about [*paratithemi*: 279.4] more refined matters [*asteios*: 271.12], for example, beings [*ta onta*: 313.24] are created [*ktizo*] and renewed [*anaktizo*] not in accord with [*meta*] the same order [*akolouthia*: 375.1] and system [*taxis*: 446.1]. Because creation exists [*huphistemi*: 316.15] from its very beginning [*arche*: 427.21, with *kata*] by the divine power [*dunamis*: 448.5], the end [*peras*: 375.1] of each created being is linked with [*sunapartizo*: to complete together, finish off & *adiastatos*: 253.12, immediately] its beginning [*arche*]: everything created from nothing comes [*paragignomai*: 166.10] into existence [*eis to einai*] with its beginning.

Epainos-dogma-paratithemi-asteios-ta onta-ktizo-anaktizo-meta-akolouthia-taxis. Huphistemi-arche with kata-dunamis-peras-sunapartizo-adiastatos-arche-paragignomai-eis to einai.

Praises are *dogma* which are set (*tithemi*) beside (*para-*) matters and are *asteios* or proper to a respectable citizen; the example at hand is *ta onta* or beings not just created but renewed, the preposition *ana* (upward, towards) prefaced to *ktizo*. Both verbs are not with (*meta*) the same *akolouthia* or sequence of events and *taxis* or order within this sequence. Compare creation as both expressed through the verb *ktizo* and *huphistemi* or to stand (*histemi*) under (*hupo-*). Such standing-under has its *arche* or first principle in accord with (*kata*) divine *dunamis* or God's innate power. *Peras* (end or limit) and *arche* (beginning or first

principle): completed together (*sun-*) without the intervention of a temporal interval (alpha privative and *diastema*, the adjective being used here). The preposition *para* (beside) prefaced to *gignomai* (to come into being) suggests this process as an accompaniment into (*eis*) being (*to einaï*).

258.3. Human nature [*phusis*: 447.13] is also created but does not, like [*homoiotēs*: 280.11, with *kata*] other created beings, advance towards [*proerchomai*: 383.15 with *epi* & *proagoge*] its perfection [*teleios*: 396.16], but right from the beginning [*huparche*] it is created [*sunplasso*] perfect: "Let us make man according to the image [*eikon*: 447.13, with *kata*] and likeness [*homoiotēs*] of God" [Gen 1.26]. Here is [*endeiknumi*: 280.11] the very summit [*akrotatos*] and perfection [*teleiōtates*] of goodness [*agathos*: 255.8].

Phusis-homoiotēs with *kata-proerchomai* with *epi-proagoge-teleios-huparche-sunplasso-eikon* with *kata-homoiotēs-endeiknumi-akrotatos-teleiōtates-agathos*.

The preposition *kata* here reveals that human nature has an order not like (*homoiotēs*) other beings, that is, it does not go (*erchomai*) forward (*pro-*) as well as upon (*epi*) with respect to that pertaining to its end or completion (*teleios*). Note the second use of *pro* prefaced to *proagoge*, advancement. *Huparche*: an intensive form of *arche* or first principle by the preposition *hupo* prefaced to it (from under). The preposition *sun* prefaced to *plasso* intimates a creating-with which ties in nicely with the "Let us" or plural nature of persons involved in the creative act. Man is created in accord with (*kata*) the divine image and likeness; such is the supreme summit (*akrotatos* suggests that which is sharp) and perfection or the final end of image and likeness with respect to the good.

458.14. Human nature takes up [*epanalambano*: 366.10] its perfection [*teleiōtēs*: 455.8] not at once [*athroos*: crowded together, all at once], as in the beginning [*sustasis*: 183.10 & *protos* with *homoiotēs*: 258.3], but progresses towards [*proiemi*: 354.5] the good [*epi to meizon*: 354.11] by an order [*akolouthia*: 457.17, with *dia*] which gradually gets rid of [*aposkeuazo*: 410.19] our inclination [*prospatheia*: 204.6] towards evil [*enantios*: 449.17, with *pros*]. In the first creation [*kataskewe*: 447.13] there was no impediment [*koluo*: 357.3] present with [*suntrecho*: to run together] the birth of our human nature [*phusis*: 258.3], for it was perfect [*teleios*: 258.3] and lacked evil [*kakia*: 448.5]. But in the second restoration [*anastoicheiosis*], an interval of time [*diastematikos* & *paratasis*: duration] necessarily accompanies [*sumparamartureo*] those pursuing [*anatrecho*: 386.4] the first good [*agathos*: 258.3]. Because our minds [*dianoia*: 446.1] incline [*sundetheisa?*] towards material [*hulikos*: 439.6] longings [*prospatheia*] through evil [*kakia*, with *dia*], our association [*sumphuia*] with evil [*kakos*: 323.18, comparative form] is removed like bark which is gradually scraped off by a more becoming [*asteios*: 457.17] life [*agoge*].

Epanalambano-teleiōtēs-athroos-sustasis-protos-homoiotēs-proiemi-epi to meizon-akolouthia with *dia-aposkeuazo-prospatheia-enantios* with *pros*. *Kataskewe-koluo-suntrecho-phusis-teleios-kakia*. *Anastoicheiosis-diastematikos-paratasis-sumparamartureo-anatrecho-agathos*. *Dianoia-sundetheisa?-hulikos-prospatheia-kakia* with *dia-sumphuia-kakos-asteios-agoge*.

Teleiōtēs or that which pertains to the end of human existence with regard to God is taken up: *lambano* (to receive) with two prepositions prefixed to it, *epi* and *ana* (upon and upon as upward). This is not done crowded together, as it were (*athroos*), as had been the case in the beginning or when it was composed (*sustasis*: literally, a standing-with) but comes about by progression upon (*epi*) what is better (*meizon*). This is effected by an sequence (*akolouthia*) which works through (*dia*) us which rids us of our passion (*pathos*) towards (*pros-*) that which is opposite, *enantios* with another use of *pros*. The first creation or *kataskewe* (a preparation in accord with or *kata-* a specific order) lacked impediments which literally ran together with (*suntrecho*) our nature's birth. A second restoration or *anastoicheiosis* (the first being the *teleiōtēs* just mentioned) consists of a return to or upon (*ana-*) the original elements or restoration of this *teleiōtēs* which involves *diastema* or an interval of time which is set-about (*para-*) persons running after or upon (*ana-*) the first good. This interval of time set about (*para-*) us is an accompaniment or witness (*martureo*) which has the prepositions *sum* and *para* (with and beside) prefaced to it. It is as though the *para* of *paratasis* changed into *sumparamartureo*. Our mental faculty (*nous*), with the capacity to perceive through (*dia*) things, inclines (verb unclear at this point) material longings, *pothos* intensified by the preposition *pros* (towards which) prefaced to it. This removes our kinship (*phusis*, nature) with (*sum-*) evil resulting in a manner of life (*agoge*: a carrying or leaning towards) which is becoming or *asteios* or proper to a responsible citizen, this adjective applicable to a member of the church.

459.4. We have learned [*manthano*: 439.6] that the Father's house has [*para*] many mansions [*mone*: a stopping place]. This analogically [*analogia*: 327.3, with *kata*] corresponds to the good [*kalos*: 451.19] state [*schesis*: 410.19, with *pros*] of each person and to the rejection [*apostasis*: 56.5] of evil [*kakos*: 458.14, comparative form] prepared [*etoimazo*] as a remedy [*antidosis*]. For example, one person with a better inheritance [*klerosis*] from the beginning [*arche*: 457.17, with *en*] has recently emerged [*ananechomai*: to swim or rise to the surface] from the depths [*bathos*: 383.6] of an evil [*kakia*: 458.14, with *kata*] into [*pros*] the truth, whereas another has done it by diligence [*epimeleia*: 398.7] and progress [*prostheke*: 134.17] in the good [*kreisson*: stronger, better].

Manthano-para-mone. Analogia with kata-kalos-stasis with pros-apostasis-kakos-klerosis-arche with en-ananechomai-bathos-kakia with kata-pros-epimeleia-prostheke-kreisson.

Mone: a place of abiding which is beside (*para*) the Father's house and contained within that same house. This arrangement forms an analogy in accord with (*kata*) the beautiful (*kalos*) state or *schesis* (condition) with respect to (*pros* as towards which) each person and the rejection of evil which, in turn, forms an antidote. Gregory gives the example of a person who has emerged to the surface of water who, despite having been submerged (*bathos* is connected with the verb) in accord with (*kata*) evil, from the beginning (*arche*, first principle), had a better inheritance. Note two uses of the preposition *pros* (toward-which): with respect to truth and as a preface to *prostheke*, progress. *Epimeleia*: *melete* or attention intensified by the preposition *epi* (upon) prefaced to it.

459.II. Still another person has grown [*epauxano*: 379.19] by a desire [*epithumia*: 448.5, with *dia*] for the good [*agathos*: 458.14]; yet another remains firmly [*mesos*, adverb; *mesos*: middle or between] in his ascent [*anabasis*: 354.11] to on high, while another person goes [*paratrecho*: to outrun, overtake] further [*mesos*, adjective]; some even pass [*parelauno*: to drive or rush past] these while others press forward [*sunteino*] in their upward [*pros ton ano*] course [*dromos*: 417.1].

Epauxano-epithumia with dia-agathos-mesos-anabasis-paratrecho-mesos-parelauno-sunteino-pros ton ano-dromos.

Five types of persons who advance: the first is characterized by two uses of the preposition *epi* (upon) as prefaces: to *auxano* (to grow-upon) and *thumos* (desire-upon), the latter intensified by use of the preposition *dia* (through) with respect to the good. The words are: *epauxano* (grow), *mesos* (firmly), *paratrecho* (overtake), *parelauno* (pass) and *sunteino* (press forward). The last consists of the verb *teino* (to extend) with the preposition *sun* (with) prefaced to it and used with the preposition *pros* (toward-which) or toward the course above (*ano*).

460.14. As newly born, they cannot yet articulate [*diarthroo*: to divide by joints, endue with critical speech] anything. Because of their inability [*choreo*: 337.5] to assent to [*sugkatatithemi*: to deposit at the same time] the faith they are considered [*theoreo*: 375.1] to be infinite in number [*apeiros*: 157.20]. They believe that the Word [*Logos*: 437.19] of mystery [*musterion*: 436.1] is salvific, yet it does not establish [*kathidruo*: to make to sit down] truth in them by knowledge [*episteme*: 35.3] and certainty [*plerophoria* (fulness) *dia tou logou*]. Such persons are called "young maidens" because they have attained [*ago*: 418.4] spiritual [*pneumatikos*: 436.11] youthfulness [*helikia*: 399.15]. Begotten by the Word [*Logos*] of faith, they do not advance [*proerchomai*: 258.3] further to [*epi*] marriage or attain [*phthano*: to come first, outstrip] perfection [*eis andra teleion* (458.14)]. Instead, they are pregnant [*kuophoreo*] with fear of the Lord and beget [*paidopoieo*] the spirit [*pneuma*: 425.10] of salvation.

Diarthroo. Choreo-sugkatatithemi-theoreo-apeiros. Logos-musterion-kathidruo-episteme-plerophoria-dia tou logou. Ago-pneumatikos-helikia, Logos-proerchomai-epi-phthano-eis andra teleion. Kuophoreo-paidopoieo-pneuma.

Diarthroo: literally, to divide (*dia-*) by joints and connoting speech of mature persons. Persons unable to do this cannot make room (*choreo*) to set up (*tithemi*) the faith both *sug* and *kata* or with and according to mature persons. Although consenting to the *Logos*, this *Logos* does not make them sit down (*kathidruo*) in the truth through knowledge, *episteme* referring to acquaintance with a thing as well as certainty presented as fulness (*plerophoria*). These person are maidens who fail to advance to marriage, a motion presented by two prepositions: *pro* prefaced to *erchomai* (to come, arrive) and its attainment by the other preposition *epi* (upon). Perfection is defined here as one who has attained into (*eis*) a perfect (*teleios*) man. Instead of marriage such maidens become pregnant and beget the spirit of salvation.

461.7. Persons who have outgrown childhood may be divided into two kinds: some grow by studious application [*epimeleia*: 459.4] of their minds [*dianoia*: 458.14] while others are of one body with the Word [*Logos*: 460.20] and cling to [*proskollao*] him affectionately [*erotikos*: 449 & *diathesis*: 419.4].

Epimeleia-dianoia-Logos-proskollao-erotikos-diathesis.

Epimeleia: attention upon (*epi-*) with respect to our faculty of perception (*nous*) which perceives through (*dia-*) things. Those one with the *Logos* cling in the direction toward (*pros-*) him with a disposition (*diathesis*) characterized by *eros*.

461.19. On the other hand are persons who attempt to flee any contact with adultery through fear of punishment [*kolasis*]; they remain incorruptible [*aphtharsia*: 448.5] and holy [*hagiasmos*: 332.1], but trained [*paidagogo*] by fear [*phobos*] instead of desire [*pothos*: 425.10], they reject [*prosdechomai*] evil [*kakos*: 459.4]. Those of a more perfect [*teleios*: 460.20] disposition [*diathesis*: 461.7] are united [*anakerannumi*: 181.1] in incorruptibility [*aphtharsia*] to God's purity [*katharotes*: 437.19]; they are called "queens" by their association [*koinonia*: 381.19, with *dia*] with the king.

Kolasis-aphtharsia-hagiasmos-paidagogo-pothos-prosdechomai-kakos. Teleios-diathesis-anakerannumi-aphtharsia-katharotes-koinonia with *dia*.

A contrast between *phobos* and *pothos* (fear and longing). Compared with them are persons with a disposition (*diathesis*) which is more perfect and considers the final goal of human life. They are mixed (*kerannumi*) upon (*ana-*: suggests a unity which tends upward) characterized by incorruptibility. Queens have fellowship (*koinonia*) with the king, the preposition *dia* (through) intensifying this relationship.

466.5. If love [*agape*: 419.4] perfectly [*teleios*, adverb: 155.17] casts out fear [*phobos*: 461.19], as it is written [cf. 1]n 4.18], and if fear changes into [*metapoieo*] love, then unity follows [*heurisko*: 379.19], the result of salvation, for all have been united [*henoo*: 381.19] in the sole good [*agathos*: 459.11 & *sumphuia*: 458.14] through that perfection [*teleiotes*: 458.14] symbolized by [*kata*] a dove.

Agape-teleios-metapoieo-heurisko-henoo-agathos-sumphuia-teleiotes-kata.

Agape and *phobos*: the latter can be made (*poieo*) to be after (*meta-*) its natural state to that of *agape* resulting in unity of the sole good, *sumphuia* suggesting having the same nature-with (*phusis-sum*). The image of a dove is a pattern of perfection to be followed (*kata* as according to).

466.16. He adds [*prostithemi*: 431.11] the crown of such blessings [*agathos*: 466.5], that in the diversity [*diaphora*: 123.17] of their lives' choices [*proairesis*: 358.17], they should not be divided [*diaschizo*] in their choices [*krisis*: 451.19] of the good [*agathos*]; rather, they should all be one, united [*hen* & *gignomai*: 434.8] into a single good [*agathos*] through the unity [*henotes*] of the Holy Spirit.

Prostithemi-agathos-diaphora-proairesis-diaschizo-krisis-agathos-hen-gignomai-agathos-henotes.

Two words with the preposition *dia* (through) prefaced to them: *diaphora* (diversity) and *diaschizo* (to divide). Two words meaning choice: *proairesis* and *krisis*, the latter pertaining more to judgment. The preposition *dia* intimates difference and even separation which here is countered by reference to oneness and the Holy Spirit.

467.12. Because his human nature was glorified [*doxazo*: 451.19] by the Spirit, such a relationship [*suggenes*: 333.13] in the glory [*doxa*: 376.8] of the Spirit is distributed [*diadosis*: 41.6] to everyone beginning [*archo*: 322.9] with the disciples.

Doxazo-suggenes-doxa-diadosis-archo.

Diadosis: a transmission through (*dia-*) of the Spirit; i.e., a positive use of *dia* compared with the other noted in 466.16.

468.4. We know [*agnoeo*: 166.10] the mother of the dove, for the tree is known [*gnorizo*: 386.4] by its fruit. With regard to man, we do not doubt [*amphiballo*] that he is born from man; by seeking [*zeteo*: 379.19] the mother of the chosen dove, we will know [*noeo*: 446.11] her as no one other than that dove already mentioned because the nature [*phusis*: 458.14] of the parent is recognized [*epitheoreo*] in the child. Since what is born of the Spirit is spirit [*pneuma*: 460.20], the offspring is a dove.

Agnoeo-gnorizo. Amphiballo-zeteo-noeo-phusis-epitheoreo. Pneuma.

Four verbs pertaining to the act of knowing, *agnoeo* (to recognize), *gnorizo* (to make acquaintance, discover), *noeo* (to perceive) and *epitheoreo* (literally, to consider upon, *epi-*). *Amphiballo*: literally as to cast (*ballo*) on both sides (*amphi-*).

469.1. And the fact that they praise [*aineo*: to speak of] the dove shows their zeal [*spoude*: 406.13] to attain what they praise [*epaineo*: 230.5] until all become one. All will look to [*blepo*: 439.6, with *pros*] the same goal [*skopos*: 39.19 & *epithumia*: 459.11], and every evil [*kakia*: 459.4] will be destroyed [*hupolambano*: to seize, take up]. God will be all in all, and all persons will be united together [*sugkerannumi*: 35.19] in fellowship [*koinonia*: 461.19] of the Good [*Agathos*: 466.16], Christ Jesus our Lord.

Aineo-spoude-epaineo. Blepo with pros-skopos-epithumia-kakia-hupolambano. Sugkerannumi-koinonia-Agathos.

The verb *aineo* (to praise) used once and with the preposition *epi* (upon) prefaced to it, the latter intimating an intensification of praise. *Spoude*: implies exertion with regard to the second verb. *Blepo* with *pros* (toward-which) is a contemplating as well as a desire (*thumos*) upon (*epi-*) the *skopos* or goal which is *koinonia* in the Good. For that to happen, evil must be taken (*lambano*) up (*hupo-*).

+ The End +